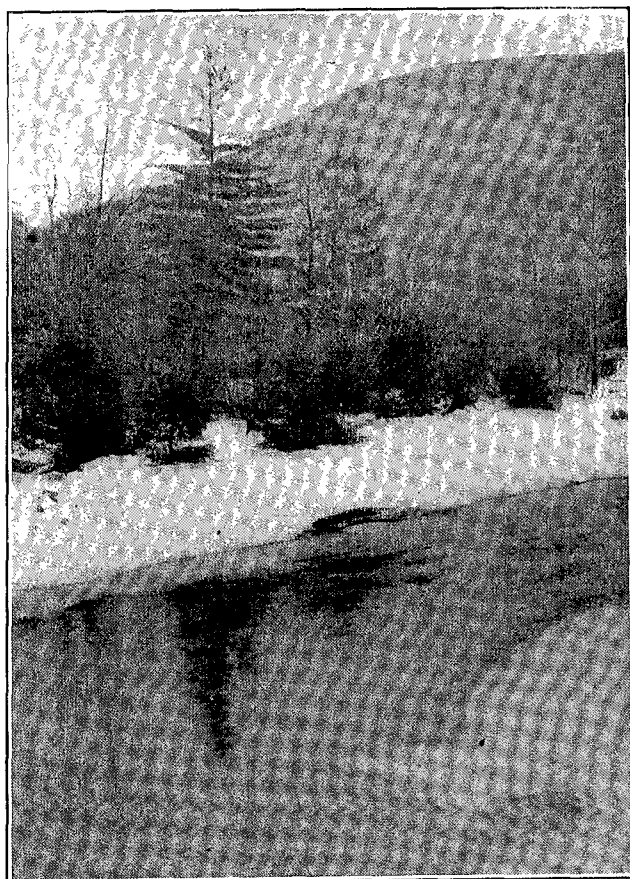


The Advent Review and Herald Sabbath

Vol. 85

Takoma Park Station, Washington, D. C., March 26, 1908

No. 13



IN THE CATSKILLS, NEW YORK

FRESH FROM THE PRESS

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WE have just finished printing the new Year-Book, and it is now ready for mailing. Besides containing all that has been in previous issues, it has many new and valuable features. There are twenty-seven maps drawn especially for this issue, showing union and local conference and mission field boundary lines. The maps also show the location of each institution and of the headquarters of each conference. The edition contains all the changes which have been made in the union conference sessions held recently. Many pages of valuable statistics regarding our institutions and their work are printed for the first time in this issue.

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THE REVIEW AND HERALD

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

VOL. 85

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MARCH 26, 1908

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REVIEW AND HERALD

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Editorial

THERE are some things which are absolutely essential to the success of a religious movement. They are a clear discernment of the truth of the gospel, the power of the Holy Spirit to attend the proclamation of this truth, and a living Christian experience on the part of those who shape and direct the movement. Other things may be proper enough, and even necessary, but no other things can take the place of these essentials. Every individual, and especially every teacher in this advent movement, should regard it as his duty to contribute his share toward preserving these essential features in order that this last gospel message may speedily accomplish its work and the way of the Lord may be prepared.

SOME professed teachers of the truth are shutting their eyes to the actual condition of things in the world, as observed by unprejudiced persons, and are declaring that the world is growing better, and that the church was never so pure as at the present time. Where is the evidence? Is it in the increase of crime? Is it in the wide-spread corruption in public and private life? Is it in the uncontrolled and uncontrollable worldly spirit which is so manifest in the church? Is it in the repudiation of nearly every one of the doctrines of the apostolic church and the substitution of scientific and philosophical devisings? Only those who have fully committed themselves to a creed which they feel in duty bound to defend at all hazards could pretend to

believe that the record of the world's doings indicates spiritual improvement year by year. And yet this very claim is one of the signs that we are living in the last days. They are now saying "peace and safety." The impending event is "sudden destruction," according to the Word of God.

The Gift of Righteousness

THE subject of the Sabbath-school lessons for the next quarter is "Great Reformatory Movements in the Light of the Threefold Message of Revelation 14," and the topic of the lesson for April 4 is "The Fundamental Truth of the Gospel." We hope this lesson will be given the careful study which it deserves.

In order that we may understand the different historical steps in the development of the gospel, it is necessary that we should have clear and well-defined ideas as to the real essence of the gospel. This we may state simply and briefly: The gospel is God's means for saving men from sin; he takes away sin by imparting his own righteousness; his righteousness is a free gift; this righteousness is not an abstraction, but a life, even the life of God in Christ Jesus our Lord; God gave Christ to be our righteousness, and that we might become the righteousness of God in him; we receive the gift of righteousness, just as we receive the gift of Christ,—by believing,—and we do not properly receive Christ unless we receive him as "the Lord our righteousness."

Let us emphasize the great truth that righteousness is an absolute gift. For some it is hard to accept this doctrine even as a theory; for others it seems to be difficult to act upon it even after assenting to it as a part of their creed. It is so contrary to human thinking that we are not required to pay for it at least to some degree, either before or after receiving this most wonderful blessing. It would gratify our human pride if we could read the current price of righteousness in the market quotations, order what we need through some broker of good standing in the church, and pay for it with our own check. Then it would be ours without our being under obligations to any one. But no, among all the commodities and stocks and shares quoted on change, righteousness is not found. No broker deals in it, and indeed it is not likely that many of them possess it. Righteousness can not be

purchased. It is a gift, an absolutely free gift, without money and without price.

Furthermore, we can not prepare ourselves by good works to receive the gift of righteousness, and we can not receive it by doing good works, and we can not pay for it by any good works which we may do after receiving it. We are not even saved by the good works which are wrought by faith, for all is the gift of God. We are not saved by keeping the commandments of God, but the righteousness which is of faith is manifested through keeping the commandments, and thus witness is borne to the genuineness of the righteousness which is received as a gift.

These are simple truths, and in no way extreme statements. The more we meditate upon these simple truths, the more clear will they become to us. We need not fear to yield ourselves wholly to them. There are no other teachings of the Scriptures which will contradict or modify them. They stand absolutely true. When we read of "the gift of righteousness" (Rom. 5:17), we may know that it means a gift; and when we read that Israel failed of righteousness because they did not seek it by faith but by works (Rom. 9:31, 32), we may know that righteousness can not be obtained by works.

But are not good works required?—Certainly, but not as a means of securing righteousness, and not as a price for righteousness. Are we not required to keep the commandments of God?—Certainly, but not as a means of securing righteousness, and not as a price for righteousness. Righteousness and life are both gifts, both from the same source and through the same channel, and they are both *re*-tained by obedience, but they are not *ob*-tained by obedience. This is a distinction which makes all the difference between righteousness by faith and righteousness by works. We obtain righteousness as a free gift through faith. We manifest and retain righteousness by keeping the commandments,—an experience which is itself a gift of God through the ministry of Christ, and therefore first and last it is wholly the gift of God, and not by works at all. We are saved by grace through faith, and that not of ourselves, it is the gift of God. We do well to ponder these words.

The message of righteousness by faith is not to be discredited because some who

formerly taught it with clearness and power have departed from right paths. Neither is this fundamental truth to be modified nor nullified, with the idea that by so doing others will be prevented from departing from right paths. The only salvation for anybody is to be found in the gift of the righteousness of God which is received by faith and manifested in a life of obedience to the law of God, while the righteousness and the faith and the power to obey are all and equally gifts of God. "Where then is the glorying? It is excluded." "He that gloryeth, let him glory in the Lord."

These are the lessons which the teachers ought to make clear on Sabbath, April 4, and which the preachers of the gospel ought to make clear on every Sabbath. This is "the everlasting gospel" which has been proclaimed in all the ages of the past, and which is to be proclaimed anew in this generation "to every nation, and kindred, and tongue, and people."

Contrasts and Counterfeits —No. 3

WE have seen how man's belief of Satan's contradiction of God in Eden resulted in a system of deception and untruth that attempts to make gods of men and rob God of his glory as the uncreated founder and ruler of the universe. It was but the perpetuation in the earth of Satan's campaign of deception in heaven. He purposed to accomplish man's fall, and then to make man believe himself unfallen and incapable of falling, therefore in no need of a Saviour or Redeemer who should make it possible for him to be restored to his former estate. Thus he hoped to thwart the plan of God for bringing the earth back into the possession of man after he (Satan) had won it from him.

Satan's other statement, "Ye shall not surely die," made at the same time, had in it the same subtle purpose. Satan knew that God only was immortal; but he would make man believe that he, too, was immortal, and believing that, he would take from Christ the glory due him as the One who should bring "life and immortality to light through the gospel," to bring man under Satan's power and to thwart God's purpose for man and for the universe.

What was the result of Satan's effort? His statement is more generally believed to-day than is that which God made to Adam. God said: "In the day that thou eatest thereof thou shalt surely die." Satan said: "Ye shall not surely die." To die is to be mortal. To be beyond the possibility of death is to be immortal. God's statement to man in Eden, therefore, was a declaration of man's mortality. Satan's contradiction

of that statement was a declaration of man's immortality. In which of these declarations do the majority of mankind believe to-day? Assuredly it is not God's declaration in which they place belief; for almost the entire body of Christendom has accepted the belief of the inherent immortality of the soul.

In all the great denominations one tenet of faith is that death is the gateway to eternal glory; that at death come the eternal rewards and punishments. More than that, the belief in the immortality of the soul has made necessary the institution of a place of punishment wherein the immortal wicked shall writhe in torment as long as the righteous inhabit heaven—as long as God lives.

But all this is outside the purpose of God. Man is not immortal; death is not the gateway to glory; neither the righteous nor the wicked are rewarded at death; there is no everlasting place of torment.

To prove this, we have but to quote the words of Inspiration: "In the day that thou eatest thereof thou shalt surely die." There is no plainer declaration in human language than this, nor can there be. Satan contradicted it, and men have sought to make it mean something entirely different—everlasting life in eternal burnings. The one is as much a contradiction of God's statement as the other; for both are a denial of death and an assumption of immortality on the part of those whom God had declared mortal. There is involved in that contradiction the contradiction of another statement of Inspiration, which is this: "The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in light unapproachable." 1 Tim. 6:16. If men have inherent immortality, this statement of Inspiration can not be true. Man must decide for himself in whose word he shall put his trust; whether he will drink at the fountain of wisdom or at the pool of deceit; whether he will believe the Father of light and truth or the prince of darkness and the father of lies.

There is much, very much, involved in the attitude we take in this matter. If we believe Satan's statement that man is deathless and therefore immortal, we, in the first place, make God a liar; and in the second place, we confuse ourselves and all who follow us in reference to the whole plan and work of God for man. We make death the gate to glory, when the Bible calls it the "king of terrors" (Job 18:14; Ps. 55:4), and "the last enemy that shall be destroyed" (1 Cor. 15:26); we make unnecessary the death of Christ to give us life, for we do not die, and therefore have life already; we make unnecessary the resurrection from the dead, for no one is

dead, or in need of a resurrection; we make unnecessary the coming of Christ to reward the saints, for the saints who have "died" have gone to Christ and had their reward already; we give the reward of life to the righteous and the punishment of eternal misery to the wicked at death, whereas Christ says, "Behold, I come quickly; and my reward is with me, to render to each man according as his work is" (Rev. 22:12); we do away with "the day of judgment and perdition of ungodly men" (2 Peter 3:7; Acts 17:31), for the immortal righteous and the immortal wicked, in order to enter upon their reward and punishment at death, must have been judged at death; we make Christ's statement untrue—"I am the way, the truth, and the life"—for death is the way, the door, the gate, into the eternal reward, and Christ could not be "the truth," because we have life, immortal life, inherent in us without reference to Christ's work in our behalf.

It seems almost sacrilegious even to state the logical conclusions to which one is led who accepts the dogma of inherent immortality. How dishonoring to God and to Christ, therefore, to accept the dogma as truth and teach it to the world! The bare statement of what is wrapped up in it should be enough to cause the Christian man or woman to turn from it as we believe Eve ought to have turned from the temptation in Eden. It is a part of that very temptation, and we have the sad example of her unwise choice to help us in deciding wisely.

C. M. S.

The Sabbath and the Spanish Inquisition

THE message of Sabbath reform and of the soon coming of the Lord is winning its way to true hearts in Spain. The land of the Inquisition is to hear the last message. The Inquisition and Loyola's society of the Jesuits turned away the Reformation from Spain. It was as near to the stamping out of the truth from a land as ever history records. Yet there was a rich soil for Protestant truth in Spain in those days.

Spain had sent its teachers into England and the Low Countries to help combat the reformed teaching. But some of them returned, converted to reform, and began to preach in Spain. Their reception is described by Michael Geddes, an old English writer on Spanish and Portuguese themes, who had himself witnessed executions by the Inquisition in Portugal:—

And of the disposition Spain was in at this time, viz., betwixt the year 1550 and 1560, to have embraced the Protestant religion we have a further testimony from Paramus, who in his history of the Inquisition affirms, that, had not the In-

quisition taken care in time to put a stop to those Protestant preachers, the Protestant religion would have run through Spain like wild-fire, people of all degrees, and of both sexes having been wonderfully disposed to embrace it.—“*Miscellaneous Tracts*,” Vol. I, page 449.

Evidently the more thoroughly Protestant teaching that had prevailed among the Waldenses and others of southern Europe found its way into Spain. According to one writer, who has, unfortunately, not given her authority, Sabbath-keeping practises gave the Inquisition much trouble in the brief course of Protestantism in Spain:—

“Of the many who were burned, and otherwise destroyed for Judaism,” observes a Spanish author of the sixteenth century, “it is not probable that one tenth were of the race of Israel, but heretics, who, for persisting in saying that the law of Moses was still binding, were accused of Jewish practises, such as circumcision and Sabbatizing, to the latter of which they uniformly plead guilty.” A Dominican inquisitor, in giving an account of the proceedings of that infernal tribunal in the north of Spain, declares that since it was known that many of the heretics were accustomed to solemnize the old Sabbath by religious worship, . . . it became the policy of the Holy Office to take notice of such persons as were shut up on that day, and of such persons as were found to be absent from worldly engagements. “The result answered my expectations,” he continues, “for when these people were arrested, and being brought before me, were shown the rack, they generally confessed their Judaical practises, at least so far as it related to Sabbatizing, which the holy church had expressly forbidden.”—“*History of the Sabbatarian Churches*,” Mrs. Tamar Davis.

It is necessary to scrutinize the accounts of Sabbatarian practises in Spain very closely, for multitudes of Jews had been forcibly converted. “New Christians” they were called. Some were continually reverting to the religion of their race. Yet the papal writers quoted seem clearly to have in mind Sabbath observers who were genuine Protestants. Brethren and sisters of our own faith, they were, who followed the Lord, and loved not their lives unto the death in that early day.

Thank God, the same Protestant standard is lifted again in Spain. The papal church there has the old inquisitorial spirit, but it has not the old-time power. The twelve hundred sixty years of papal supremacy expired; and however difficult the way may be made by ecclesiastical opposition, the sure word shows that in the closing reformation no powers will be able to shut the message absolutely away from any country, as the Inquisition turned the Reformation away from Spain in the sixteenth century. The prophet saw the last message actually going to every nation. Now, while doors are open, is our time to carry it.

W. A. S.

An “Inconsistency” Explained

IN the *Washington Post* of March 13 immediately after the mass-meeting which was reported in our last issue, there appeared under the heading “Liberty of Conscience” the following editorial:—

A great mass-meeting was held in this city recently. It was a coalition of the prohibition and Seventh-day Adventist forces, and was held under the auspices of the Religious Liberty Bureau. The prohibitionists gathered to pass resolutions demanding the arbitrary application of prohibition laws to the District, regardless of the will of those of the District's citizens opposed to prohibition. The Seventh-day Adventists were gathered to denounce a law compelling Sunday observance on the part of citizens who are opposed to the observance. But the two parties joined forces and mutually agreed upon a platform which they would both support and which they embodied in a set of resolutions. The resolutions read in part:—

“That we hereby respectfully protest against the passage of the bills now before Congress which look to the enforcement of Sunday as a day of rest.

“That we continue to use our influence and our energies to prevent this proposed legislation, and to perpetuate among all men the blessings of civil and religious liberty.

“That we favor the prohibition of the liquor traffic, in both State and nation, and pledge ourselves to do all in our power for the suppression of this dangerous, expensive, and destructive traffic.”

The *Post* respectfully begs liberty to point out the inconsistency in this platform, and to suggest that the coalition of the prohibitionists and the Seventh-day Adventists appears singularly incongruous—when the difference of principles underlying the two movements is observed. The prohibitionists have demanded that temperance be forced upon its opponents whether they like it or not. They have denied liberty of action to those who disagree with their views of right. They excuse this on the ground that prohibition is for the common good, and therefore, while distinctly inimical to civil liberty, must be endured by those who suffer under it. On the other hand, the Seventh-day Adventists are fighting for the right to act as their own conscience directs them, and not according to the conscience of somebody else. They resent being coerced by the views of right and wrong of other people. They demand liberty—liberty of conscience and the privilege of free action in matters of conscience. If a Sunday observance law be argued as “for the common good,” they will rebel against sacrificing their own liberty of conscience for sake of “the common good.” In other words, the principle behind their movement is exactly opposed to that behind the prohibition movement. Prohibition opposes personal liberty, and so does the Sunday observance law.

Consequently, instead of aiding each other, as a matter of principle, these two forces should be against each other. To see them, therefore, as bedfellows is likely to lay them open to the charge of being actuated by selfish motives rather than by principles of justice.

In pointing out this inconsistency the *Post* wishes to make it plain that it is neither opposing the prohibition movement nor the Seventh-day Adventists. It has no quarrel with the cause of either. But it respectfully suggests that if liberty of conscience is a good thing for some of the people, why may it not be good for all of the people?

In reply to this editorial there was printed in the *Post* of March 17 the following letter:—

EDITOR *POST*: Referring to your editorial in last Friday's *Post* on “Liberty of Conscience,” in which you point out an apparent “inconsistency” in the alleged coalition of the “prohibition and Seventh-day Adventist forces,” please permit a few statements by way of correcting an evident misapprehension and a misapplication, as we conceive, of a vital principle involved.

In the first place, there was no pre-arranged or preconcerted coalition of the prohibition forces of the District and the Seventh-day Adventists in the mass-meeting held in National Rifles' Armory, on the 11th instant. The meeting was planned, arranged, and conducted solely by and under the auspices of the Religious Liberty Bureau. The only addresses in favor of prohibition were made by the chairman of the Bureau, who was also chairman of the meeting, and a national W. C. T. U. lecturer, chancing to be in Washington, who is in perfect accord with the principles and work of the Bureau. There was no compromising of principles or pairing of forces whatever on the part of any one who took part in the meeting. All are believers in religious liberty, and all stand for prohibition.

As to the consistency or inconsistency of the same individual, society, or mass-meeting standing for prohibition and opposing Sunday legislation, permit me to point out that the liquor traffic, as such, is purely a civil matter, and one, therefore, with which the state may properly deal, while the keeping of the Sabbath, or weekly day of rest, is primarily a religious question, and therefore a matter of conscience, and hence outside the province and sphere of civil government. No man runs a saloon because it is a duty he feels he owes to God. No one calls the saloon “holy,” nor the conducting of one a “holy calling,” but the Sabbath is “holy,” God himself having hallowed it in the beginning, and the divine command enjoining that the day be remembered “to keep it holy.”

Upon principle, therefore, Seventh-day Adventists, believing that civil government not only has a right, but that it has a duty to legislate for the preservation of society and for “the common good” within the civil realm, stand squarely for the prohibition of the liquor traffic. On the other hand, believing that religion is not within the purview of civil government, they are just as strongly opposed to religious legislation. Prohibition does not mean that the individual can not manufacture for himself and drink spirituous liquors; it means that he shall not make a business of manufacturing and selling to other men that which debases, enervates, and destroys. To prohibit this is no more an infringement of personal liberties or rights than is the prohibition to manufacture and sell impure foods, or the

law forbidding the ordinary civilian carrying firearms. Each is a menace to life or health or both. But to require all, irrespective of their beliefs or conscientious convictions, to observe Sunday or any other day of the week as a day of rest is an infringement of the dearest rights of man, the rights of conscience. The two questions stand upon entirely different ground. Our only fears are that Congress will fail to do the thing it ought to do, and, through adverse and unhallowed influences, be led to do the thing it ought not to do.

W. A. COLCORD,

Secretary Religious Liberty Bureau.

As this editorial and the reply to it deal with an important principle, we have deemed it advisable to reprint both of them for the benefit of any of our readers who may be compelled to face the same charge.

A Tragedy in the Philippines

WE clip from the *Christian Herald* of March 18 the following graphic account of the attack recently made upon a congregation of Christian Filipinos in the island of Cebu. The account was written by one who is on the ground, Mrs. E. W. Jansen, and speaks so plainly for itself that no comment is needed. She says:—

Last October a petition was brought to the Cebu missionaries from the village of Santander. It was signed by one hundred eighty-five persons, who begged to have an evangelist sent to them. The condition of affairs in this town was so awful that the petitioners seemed to fear that the document might be looked upon as a bait to entrap the evangelist, so they had added to it the sworn signatures of three of its principal men.

Two years before this petition was brought to the missionaries, three hundred of the villagers had separated themselves from the Church of Rome. This was probably in part due to the tyranny of the priests. The fear of the parishioners who remained under the priests' control appeared to be absolutely abject. The native pastor, Ricardo, was living some ten or twelve miles from Santander, so he arranged to help the people by visiting and holding services for them. From among the seekers forty were accepted as candidates for baptism. About two hundred fifty others were kept waiting that they might receive further instruction before confessing their faith in the Saviour by baptism. Among these was a man of remarkably simple and strong Christian faith. His gentle spirit won him the love of all who knew him.

The gospel was being accepted in Oslob and other neighboring towns. In Oslob alone, three hundred persons had declared their faith in Christ, and their lives were bearing witness to the pure and uplifting power of the gospel. The priests and those under their influence had done all in their power to hinder the advance of the Saviour's teachings. The converts suffered stonings and countless indignities, as well as loss of employment in many cases, and imprisonments and threatened death.

In Santander, it was decided to build

a church, and the converts erected a suitable building for their simple services. The Sunday was agreed upon for the dedication of the church, and the friends in Oslob with Pastor Ricardo were invited. According to the testimony of several of the priest's parishioners, the Sunday before dedication he ordered his people to come armed to mass the next sabbath. That week his people spent in sharpening their bolos, as was proved by what followed. Those who had not native weapons obtained or else made them. All went on Sunday morning to their church armed for the carrying out of the priest's orders.

That Sunday morning much prayer and praise went up to God from the simple, trusting souls gathered in the new church, and hearts beat stronger with faith and determination to live for the praise and glory of their Saviour, whose teachings and spirit had brought love and peace into their hearts and homes. Some of the people were much impressed by the words of their loved teacher, who told them that, though he felt there was trial of faith awaiting him, yet even if he should be called to lay down his life for the faith, he was unspeakably thankful to God that he had received the gospel.

With no thought of impending danger, the Christians returned to their homes with their children by their side. The native pastor and other guests were provided with refreshments, which were prepared for them in the three largest houses. While all the friends were at dinner, some persons rushed to the house where Ricardo and others were seated, and in terrified words, told them that a mob of three hundred armed men, led by the priest, was hurrying to kill them. The word was passed to all to flee, and men, women, and children sought to make their escape. Their thought was to find shelter in Oslob, but twelve miles distant.

Only a little distance was covered when Ricardo's strength began to fail him. He said to his friends that they must go on and not linger for him, as he could not proceed. At this moment a man on horseback drew near. He was friendly to the Protestants and knew Ricardo. At the request of the exhausted man's friends, he dismounted and gave Ricardo his horse. The hope of getting help for the endangered people seemed to give him strength, and he hastened to Oslob; but the mayor refused to send help to the people in danger, and Ricardo wired to the American missionaries in Cebu of the urgent need.

The other escaping people, mostly women and children, reached Oslob, bringing the news that one of their number had been hacked to pieces. Next morning the constabulary's launch arrived, and took the refugees from Santander back with them to their village. Some little children were missing, and the sorrow of many hearts was intense. Ricardo and the friends who had been with him were also taken back to the village. Dr. Graham, of the mission in Cebu, was on board, and his presence gave the people some comfort.

Many came back to ruined homes. The desolation which met their gaze in the morning sunlight was terrible. Five homes lay in ruins.

They went on toward their church,

the constabulary with their officer, and the medical missionary and the captain of the vessel leading the way. When about a hundred yards from the church, they saw the body of the murdered man lying in a pool of blood. The head had been nearly severed from the trunk, and gaping wounds in the body bore witness to the ferocious fury of the priest and his helpers. By the side of the mutilated corpse the poor wife was standing silent. She had watched there through the long afternoon and night, to keep the animals away from all that was left her of her beloved husband. The horror and sadness of the scene brought tears to the eyes of the officers and men.

The converts in Cebu City have collected some money, which they sent to the poor widow and her children. All are full of thankfulness that no more lives were lost. On one of the villagers informing the priest that the desired deed was done, saying to him, "Father, I have killed one of your men," the priest is reputed to have answered, "Good! And if you had killed ten, you need fear nothing, for no harm would come to you."

The offending priest had passed on him a sentence of seventeen years' imprisonment and a fine. But as he has appealed his case, and is let out on bail, we fear that the troubles are not over for the poor Cebuans.

The Pacific Union Conference

THE third biennial session of the Pacific Union Conference was held in the St. Helena Sanitarium chapel at Sanitarium, Cal., January 17-25. The delegates numbered about fifty, but the meetings were attended by many of our people who were living in the vicinity of the sanitarium.

As I was detained at the Southern Union Conference at Nashville until after the Pacific Union meeting opened, I was permitted to attend only the latter part of this meeting. I had not met with the Pacific Union brethren since 1904, and it was a real pleasure to meet these workers from all parts of this union on this occasion. In all the meetings that were held after my arrival, there was present the good spirit of brotherly love and union. This spirit I was told had characterized the conference from the opening service.

The meeting devoted to the discussion and adoption of resolutions in behalf of raising funds for foreign missions was one of the most encouraging and uplifting I have attended in my visits to the union conferences this year. The delegates gave the great needy mission fields earnest, sympathetic consideration, and adopted plans which, if carried out by all our union and local conferences, will increase the contributions to missions two hundred thousand dollars a year. The delegates at this conference said the plans were feasible, and gave hearty assurances that they would do their best to carry them out.

The report from the various conferences and institutions were, on the whole, very encouraging. Some of the conferences showed remarkable gains in tithes and offerings. The tithe of the Southern California Conference for the biennial period ending Dec. 30, 1907, was \$63,236.45, the second tithe was \$21,000, and the contributions for missions reached \$67,892.70. The tithe of the California Conference for the same period amounted to \$133,040.17. This is \$16.57 per capita for the conference membership. The donations to missions for the two years were \$40,826.08.

In view of these figures, it is needless to say that the receipts of the Pacific Union for the last two years have been very encouraging. The balance sheet showed that after settling all accounts for the biennial period, the tithe still on hand amounted to about twenty thousand dollars. A comparison of the reports for 1902 and 1907 shows that with every division of the territory and re-organization of the conferences on the Pacific Coast the receipts in tithes and offerings have mounted higher and higher each year.

As I placed the large sums paid by these conferences by the side of the few thousands received by many of our weak conferences in the South and in foreign fields, I was deeply impressed with the splendid help it is in the power of the Pacific Union Conferences to render to many of our weak conferences that are struggling in their deep poverty to make headway. Until our work is done, our brethren and our conferences that are blessed with large resources must constantly share their abundance with the destitute fields.

The details of the conference will no doubt be furnished the readers by the conference secretary. The regular officers were re-elected. As all who are connected with the large work of this important conference take up their duties for another period, they should have the earnest prayers and hearty co-operation of our brethren. How vain and useless are the activities of men without the presence of the Holy Spirit.

A. G. DANIELLS.

ERNEST NATHAN, the Hebrew mayor of the city of Rome, Italy, is seriously taken to task by the *Catholic Mirror* for having broken one of his election promises. That promise was that he would do nothing antagonistic to the interests of religion. He has now sanctioned a bill abolishing religious instruction from the public schools of Rome. As the Roman Church considers that there is but one religion, and as it was her priests who were teaching that in the public schools of that city, she brings the broken-promise charge against Mayor Nathan.

One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

Received up to March 17, 1908

<i>*Atlantic Union Conference</i>			
*Central New England	\$ 2,772.18	*North Carolina	954.70
Greater New York	1,501.31	*Cumberland	1,347.32
Maine	852.89	*Louisiana	572.54
*New York	2,326.50	Mississippi	413.08
*Southern New England	1,210.50	*Georgia	457.97
*Vermont	1,334.74	Total	7,052.15
*Western New York	2,071.09	<i>Pacific Union Conference</i>	
Total	12,069.21	Southern California	2,858.63
<i>Canadian Union Conference</i>		*Arizona	466.79
Maritime	317.43	*California-Nevada	10,249.03
Quebec	167.44	*Utah	434.58
Ontario	805.18	Total	14,009.03
Newfoundland	20.15	<i>Southwestern Union Conference</i>	
Total	1,310.20	Not specified	22.82
<i>Central Union Conference</i>		Arkansas	894.63
Colorado	4,518.19	Oklahoma	3,924.79
Kansas	3,698.05	Texas	2,285.24
Missouri	1,965.12	Total	7,127.48
*Nebraska	5,819.18	<i>Western Canadian Union Conference</i>	
*Wyoming	808.00	*Alberta	1,211.30
Total	16,808.54	Manitoba	336.55
<i>*Columbia Union Conference</i>		Saskatchewan Mission Field	59.60
Chesapeake	624.53	Total	1,607.45
*Eastern Pennsylvania	2,548.91	<i>Unknown</i>	
*New Jersey	1,201.45	Unknown	161.70
*Ohio	6,301.43	<i>Foreign</i>	
*Virginia	1,034.77	*Algeria	13.33
*West Pennsylvania	1,969.46	Australia	178.71
*West Virginia	558.86	Bermuda	36.00
Total	14,239.41	China	165.60
<i>*District of Columbia</i>		South Africa	439.02
*Washington churches	1,384.54	Jamaica	66.01
<i>Lake Union Conference</i>		Yukon Territory	20.00
East Michigan	3,155.46	England	278.61
*Indiana	5,243.02	*West Africa	50.00
North Michigan	1,705.22	Mexico	65.97
*Northern Illinois	2,913.36	Costa Rica	6.25
Southern Illinois	1,425.71	India	187.50
*West Michigan	8,730.70	South America	76.43
Wisconsin	5,044.25	Switzerland	9.69
Total	28,217.72	Panama	27.11
<i>North Pacific Union Conference</i>		Nicaragua	9.00
British Columbia	222.00	Central American Mission	26.00
Montana	630.54	Trinidad	28.69
*Upper Columbia	3,036.43	Norway	25.00
*Western Washington	3,254.83	Japan	12.50
Idaho	1,019.40	Hayti	5.00
Western Oregon	2,928.34	*Egypt	51.55
Hawaii	16.05	Palestine	2.00
Alaska	20.00	Tobago, W. I.	1.22
Total	11,127.59	Cuba	8.00
<i>Northern Union Conference</i>		Hungary	3.00
Iowa	7,444.63	Tahiti	14.88
*Minnesota	5,728.28	France	6.80
*South Dakota	2,664.47	Philippine Islands	1.00
*North Dakota	2,134.93	Samoa	8.00
Conference not specified	73.82	Barbados	5.00
Total	18,046.13	Portugal	1.00
<i>*Southern Union Conference</i>		Straits Settlements	10.08
Conference not specified	70.82	Pitcairn Island	20.00
*South Carolina	266.09	New Zealand	1.52
Alabama	613.14	Fiji	4.87
*Tennessee River	1,405.01	St. Kitts	7.51
*Florida	951.48	Ireland	1.21
		Russia	5.00
		Total	1,879.06
		Grand Total	\$135,040.21
		I. H. EVANS, Treasurer.	

* 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.

At Sinai

MRS. EDITH B. GOODRICH

"And he gave unto Moses . . . two tables of testimony, tables of stone, written with the finger of God." Ex. 31: 18.

ON Sinai's smoking mountain,
'Mid thunder and 'mid flame,
To speak his ten commandments
The Lord in glory came.
So terrible the splendor
That even Moses said,
"Exceedingly I tremble,
And quake with mighty dread."

"Set bounds about the mountain,"
Jehovah gave command,
"And fully warn the people
That all may understand;
Beyond this certain limit
Nor man nor beast may dare
To step upon the mountain
Lest death shall smite him there."

And when the trumpet sounded
Loud, loud, and louder still,
The people trembled greatly,
While awe each soul did fill;
And longer still it sounded,
And louder, yet more loud;
Then Moses spake; Jehovah
Then answered from the cloud.

He spoke his ten commandments,
Inscribed them with his hand
On stone; and these forever
Unchangeable shall stand,
His government's foundation,
His will for all the world,—
The transcript of his nature
To all the earth unfurled.

But—what! Has man dared alter
That written by his Lord?
Dared meddle with one precept,
Destroying the accord?
Think well! At Sinai's mountain
Jehovah did declare,
"The seventh day is Sabbath,"
And has he changed it?—Where?

O soul, pause long! Consider!
If light to thee is given,
Arise, obey thy Maker:
How else canst thou gain heaven?
Meadow Glade, Wash.

Teaching the Sabbath Truth

MRS. E. G. WHITE

THE days in which we live are times that call for constant vigilance, times in which God's people should be awake to do a great work in presenting the light on the Sabbath question. They should arouse, and warn the inhabitants of the world that Christ is soon coming the second time with power and great glory.

Satan is actively at work in every place, calling men and women to his service. He is working vigilantly to bring in his soul-destroying theories. Shall we be less earnest and active than he? God forbid; while the enemy of

truth is using his powers to deceive and discourage, and to destroy the power of the messages that God would have come to his people, let those who have received the light discern the signs of the times and the fulfilment of prophecy, and arouse to earnest effort. O that I could say something to arouse those who profess to be the people of God to believe that the word of God is to stand forever!

This is a time for the Lord's servants to work with undiminished zeal to carry the third angel's message to all parts of the world. The work of this message is spreading far and near; yet we should not feel satisfied, but hasten to carry to thousands more the truth regarding the perpetuity of the law of Jehovah. From all our institutions of learning, from our publishing houses, from our sanitariums, the message is to be proclaimed. The people of God everywhere are to be aroused to co-operate in the great, grand work represented by the first, second, and third angel's messages. This last warning to the inhabitants of the earth is to make men see the importance God attaches to his holy law. So plainly is the truth to be presented, that no transgressor, hearing it, shall fail to discern the importance of obedience to the Sabbath commandment.

"The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people."

"Six days may work be done; but the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

"And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." There are abundant evidences of the immutability of God's law. It was written with the finger of God, never to be obliterated, never to be destroyed. The tables of stone are hidden by God, to be produced in the great judgment-day, just as he wrote them.

I am instructed to say to our people, Gather together from the Scriptures the proofs that God has sanctified the Sabbath, and let the words of the Lord be read before the congregations, showing that all who turn aside from a plain "Thus saith the Lord" will be condemned. The Sabbath has been the test

of the loyalty of God's people in all ages. "It is a sign between me and the children of Israel forever," the Lord declares.

In giving the word of God to the people, there is nothing to be argued. The word of the Lord is given for the observance of the seventh day; let this word be given to the people, and not the words of men. In so doing you throw the burden of responsibility upon those who reject it; and the arguments of opposers are arguments against the specifications of the word. While you exalt a "Thus saith the Lord," the controversy is not with the worker, but with God.

There is work for all to do in order that the simple truths of the Word of God may be made known. The words of Scripture should be printed and published just as they read. It would be well if the nineteenth and the greater portion of the twentieth chapters of Exodus, with verses twelve to eighteen of the thirty-first chapter, were printed just as they stand. Crowd these truths into small books and pamphlets, and let the word of God speak to the people. When a discourse concerning the law is preached that is right to the point, if you have any means of doing so, get it into a printed leaflet. Then when those who plead for Sunday laws meet you, place these leaflets in their hands. Tell them that you have no discussion over the Sunday question; for you have a plain "Thus saith the Lord" for the keeping of the seventh day.

The apostle Jude writes: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. . . . Remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you that there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

The people who profess to believe in the soon coming of Christ to judge the earth, should be thoroughly aroused to the situation. They should examine their own hearts and lives, to see if they stand in the position to which Jude, the servant of Christ, calls them. Physicians and ministers should be assured that they are themselves keeping the commandments of God; for this they must do if they would be saved in his kingdom. If we lose heaven, we lose everything. Then let us, in this time of proving, weed out

from our characters everything that would exclude us from the city of God. Let us remember that our hearts and minds are to be purified by obedience to the truth.

I urge my brethren and sisters to read their Bibles as they have never yet read them. The evidences that we are in the last days are being given us right in our own ranks. Some who have become self-sufficient, and have rejected the counsel of the Lord, are being left to follow their own human judgment. Let those who have been influenced by the words and works of such, discern the signs of the times, and see in these men the very ones of whom the apostles have warned us. And as we see these predictions being fulfilled before our eyes, may we be led to a more earnest study of the Scriptures, and to a determination to believe and to teach the word of the living God.

Annual Offering for the Aged Poor and Orphans

W. H. THURSTON

THE time is at hand for another offering for the aged poor and orphans among us. "Ye have the poor with you always," said the Master, "and whatsoever ye will ye may do them good." The first Sabbath in April is the time appointed to do good to the worthy poor and orphans by contributing of our means which the Lord has entrusted to us.

Anciently the Lord instructed his people that the poor should never cease out of the land, and provisions were made to care for them. They were commanded to open the hand wide to their brethren, to the poor and to the needy in the land. This was a blessing to the giver, for it is a declaration of the Bible that "it is more blessed to give than to receive." Thus the poor and needy were supplied from the abundance of those who had possessions. There are still, and always will be, the poor and needy in the land, and they are to be looked after and provided for by those who are in a condition to share with them.

Doubtless all will remember that plans were formulated a year ago whereby each union conference would provide places and care for the aged poor and orphans in its territory. This we believe to be an equitable adjustment, and satisfactory to all. This being understood, we will now come forward with our offerings to supply the needs of those dependent upon us, the Lord's children. "For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto

thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." So let us all be representatives of those on his right hand, the blessed, and be a blessing to the poor and needy by a liberal offering. Let all give as the Lord has prospered them, and then we can only say, "Of thine own have we given thee." "He that hath pity upon the poor lendeth unto the Lord."

Let all remember the date, April 4, the first Sabbath in April. Let us come up to this day with thanksgiving, pay our vows unto the Most High, and contribute freely to the homeless and helpless and to the aged poor in our land. Any members of the "little flock" who do not have the privilege of assembling with the believers, may send their offerings to the treasurer of the church of which they are members, or direct to the treasurer of the conference in case they have not yet united with any church. These offerings should all be sent through the proper channel to the union conference treasurer.

Ottawa, Ontario.

What Is Modernism?

J. O. CORLISS

THE terms "Modernism," and "Modernist" are of themselves modern, as applied to religious dogmas. The phase of religious thought which has been christened by this name was set forth in a late issue of the *New York Independent* as "the most important and most ominous event in the history of the Christian church that has appeared since the declaration of the dogma of infallibility by the Vatican Council."

It can not be denied that the movement has stirred the religious world to its very foundation, and many theories as to its meaning and outcome have issued from the press of various countries. Many seem to regard the matter in an ominous light, though none of the general statements so far have given any very definite reasons for their views. To the earnest student of prophecy, however, the movement means more than it can to those who reason about it from a purely philosophical standpoint. These see in it a war of religious opinion, which will prove a test to all the inhabitants of the nations.

This controversy, into which the whole religious world seems disposed to enter, has been started within the fold of the Roman Catholic Church, the largest communion of professed believers in Christ, in all the earth. One thing which gives so much prominence to the affair has been the general belief that the will of the pope of Rome has, by force of the most complete religious organization known, extended to, and entirely swayed the impulses of, the most remote member of the Church of Rome. So far, however, from this being true, the Roman curia have discovered enough heresy in the church to oblige the pope to issue an encyclical

condemning every one who does not believe the medieval doctrines of the church, which were made the test of heresy during the Middle Ages.

This document brands Modernism as "the synthesis of all heresies," and, in order to stamp it out, the papacy recommends inquisitorial methods in all schools whatsoever. Subversive books are thus to be torn from the hands of the laity; suspected teachers are to be deprived of their holdings, and college professors are to be driven from their chairs. And further, error of all kinds is to be combatted "even to the shedding of blood." All this, that the least taint of this most hateful doctrine may be wiped out. Prof. Charles A. Briggs, in a late issue of the *New York Independent*, says very aptly that "this encyclical divides the Catholic Church throughout the world more distinctly than it ever has been divided before into irreconcilable camps, between which a war of extermination has been declared."

That which gives some force to Professor Briggs' statement is the contention of the Modernists that the encyclical has grossly misrepresented their positions. This is not the place to review the technical differences between the papacy and its antagonists. The gist of the matter is that the opponents of the papacy deny the infallibility of the pope, hence disclaim his right to bear absolute sway over the consciences of men. They therefore advocate the reconstruction of the church government, on a constitutional and democratic basis.

Modernism is not a system of well-defined doctrines to which all liberal Catholics subscribe. On the other hand, while each representative of the offending ones, like Josef Müllet of Bavaria, Abbé Müller of Munich, the archbishops of Algiers and Avignon, the bishop of Tarentaise, in France, Father Tyrrell of England, besides many Italian, French, German, and even American church notables, maintains his own personal views regarding particular tenets of faith, like average higher critics, all are agreed on the question of reform in the church government.

Now as to how this controversy is affecting those "higher up" among so-called Protestants. These see much to be commended in the positions of the Modernists, as stated by themselves. For instance, they claim that every man has the right "to work for the common good, in the way he thinks best, without troubling himself about the authority of the church." This sentiment seems to appeal to many Protestants as the only reasonable thing, and makes them feel like drawing nearer to the doctrines of Modernists. In other words, every man having an independent doctrine, feels that he can heartily unite with a movement which lets him believe what he chooses, and yet holds him in bonds of fellowship. This sentiment is now in the very air men breathe, and is permeating the real vitals of religious impulse everywhere.

This seems indeed to suggest the

ground upon which all Christendom will ere long make its final decisions for weal or woe. The contentions of Modernism are being accepted by prominent disseminators of religious thought, and are growing in popularity. The appeal made by Professor Briggs, in the *North American Review*, for February, 1908, in behalf of Modernism as against the medieval doctrines of the papacy, is this: "The ancient creeds were construed with reference to the principles of the Platonic philosophy. There is a basis of union between the two, but there are also irreconcilable differences. The teachings of Jesus and his apostles were on the basis of the Old Testament, and had no manner of relation to either Plato or Aristotle. Which is to be the master of theology, Aristotle or Plato or Christ? The encyclical virtually dethrones Christ, and enthrones St. Thomas as the vicar of Aristotle."

There is much truth in these words, if they could be allowed to carry proper weight in determining the tenets of men's religious faith. But they have been used in this setting for a single purpose, and that is to turn men against the papacy, and in favor of liberal Catholicism. Let this work proceed to legitimate results, and the papacy will be driven to modify its doctrines, to save its following, as was done in the Council of Trent, to prevent the Reformation from desolating its ranks. Indeed, it is stated on authority that the proposition is now under consideration to reassemble the Vatican Council, in order to enhance the authority of the pope, and to protect the papacy from fatal encroachments by the Modernist doctrines.

Should such a thing occur, the world will have opportunity to watch such a battle as religious controversy has never before inaugurated. The eyes of the nations even now are turned in expectation toward Rome, and many are predicting with more or less confidence the outcome of the issue. Among these the *New York Independent* is willing to risk its reputation in the following augury: "We prophesy further that within ten years the syllabus and the encyclical will be a forgotten dead letter, interesting to historians, and that the successor of Pius X will be a man of the liberal spirit of Leo XIII."

We can not tell what was in the mind of the author of these words when penning them. The prediction might be fulfilled in any one of several ways. It might come by a modification of papal dogmas, through a decision of a general council, or it might come by the sudden death of the present pope, or in other ways not necessary to mention. One thing, however, reveals itself in the words, and that is a preference for results as to the outcome of the controversy.

It is yet too early to say what will come. Yet we believe that somehow the fulfilment of divine forebodings concerning the union of religious sentiment in opposition to the remnant of the woman's seed will be accomplished. We

shall not have long to wait, either, for a solution of the problem, since events are now moving so rapidly toward a decisive culmination. "Blessed is he that watcheth, and keepeth his garments."

Mountain View, Cal.

Souls or Soil?

ALBERT CAREY

THIS heading has been suggested by the many inquiries which come to the writer from those seeking a location where they may do more active missionary work, and at the same time enjoy agreeable surroundings. It is also called to mind by not a few who come to this field, examine the soil, and test its virtues, and then decide to return to more productive regions.

The question arises in our minds, Is it souls or soil we are seeking? If the former, they are here in large, unentered territories. Seldom will one find more friendly neighbors than in this section, if he will first "show himself friendly."

When entering such a field, there should be no insidious comparisons between it and more favored sections from which one may have come. Souls more priceless than the treasures of earth's richest mines, or the products of the fairest soils, are waiting to be revived by the ministry of a Christ-loving hand which is extended from a heart that is warm and sympathetic.

As to the soil, a few points may be mentioned. This soil has supported a thriving population for over two centuries. They have been able to pass through, and survive, the most desolating influences of a terrible war. From it the country is emerging into a degree of prosperity that is most encouraging. Few are in abject poverty, while many are in comfortable circumstances, and evidences of wealth, even among farmers, are not rare.

Does it not seem then that failure, on the part of those desiring to do self-supporting missionary work among such a people, to support themselves, is an acknowledgment of skill and ability inferior to those for whom they desire to labor? To say the least, there is a lack of *adaptability*, which is one of the most essential characteristics for such a laborer for souls.

It was while considering such themes as these that the writer was led more than a year ago to compose the following lines in humble comparison with a blessed song too familiar to require naming:—

It may be up on the mountain's height,
Or over the stormy sea;
It may be out at the battle's front
My Lord shall have need of me;
But if, by a still and gentle voice,
He bids at my post here to stand,
I'll answer, Dear Lord, by thy grace
divine,
I'll stay where thou dost command.

There are loving words in the home to
speak,
Which Jesus would have me say:

And friends and neighbors, afar and
near,
Are needing my help to-day.
And oft, as we gather in Sabbath-school,
And service of song and prayer,
My Saviour would have me to sing or
pray
Or speak, my part to bear.

There's surely one place of need each
day,
One place by his grace to fill,
And that's right here, in this life of toil,
To answer his blessed will.
Though trials so bitter, and conflicts
sore,
Beset me along my way,
I'll answer, Dear Lord, by thy grace
divine,
I'll stay where you want me to stay.

CHORUS

If called, I will go at thy voice, dear
Lord,
To lands that are far away;
But let me say, too, by thy grace divine,
I'll stay where you want me to stay.

Let us not seek for that which is most conducive to our personal prosperity or pleasure, nor even for what may be called comfort; but rather for the men and women for whom Christ died, that if by any means we may, in humility of spirit, win them to him, trusting in his care and a faithful application of right principles, to bring us the required sustenance.

Hildebran, N. C.

Sitting at Jesus' Feet

T. E. BOWEN

THERE is one place where all rivalry, all seeking for the most honorable place, all that savors of caste, is laid aside, utterly forgotten, and that is at the feet of Jesus. The human heart is very deceitful. How often our own hearts deceive us! We sometimes may pride ourselves that we are humble, and yet it may be that very soon afterward we are brought around by the Lord to some experience which actually demonstrates to us the very painful fact that down somewhere in the heart is a cold, hard, selfish lump that must be replaced by the warm, tender love of Jesus. This revelation may cause us to feel almost disheartened. But while "with men" to effect a change in the heart is "impossible," we here meet one of those "all things" "possible with God." He who can raise the dead, make a way through a sea, stop the rushing waters of an overflowing river, throw down the mighty walls of a city, can take away that stony heart of self-love, and put in its place a heart of flesh that can be impressed by the tender Spirit of Christ. What can be compared to its worth? To sit as a humble learner at the feet of the Sovereign of the universe, there to forget all ranks and titles, all worldly attainments, is of such inestimable value as to pass the computation of figures!

"Jesus explained to the disciples that his kingdom is not characterized by earthly dignity and display. At the feet of Jesus all these distinctions are for-

gotten. The rich and the poor, the learned and the ignorant, meet together, with no thought of caste or worldly pre-eminence. All meet as blood-bought souls, alike dependent upon One who has redeemed them to God.

"The sincere, contrite soul is precious in the sight of God. He places his own signet upon men, not by their rank, not by their wealth, not by their intellectual greatness, but by their oneness with Christ. The Lord of glory is satisfied with those who are meek and lowly in heart."—*"Desire of Ages,"* page 437.

The one great need of the church today is not gold, nor laborers, nor education, nor talent, so much as that meek and lowly, tender and gentle spirit of Jesus that in Heaven's sight is estimated of such great value. With this Jesus is satisfied. But until he finds it in the hearts of his children, it matters not how talented or valuable we may account ourselves, he will not be satisfied, nor can he receive us unto himself. And nowhere can this true worth be found but where Mary Magdalene of old found it—"sitting at the feet of Jesus." *Takoma Park, D. C.*

Send Children to Our Own Schools

WILLIAM COVERT

SOME of our people think it safe to entrust the education of their children to any one who can impart information upon the branches taught in the public schools. To them an education consists in knowing how to read, write, solve mathematical problems, and delve into the various sciences as taught in the ordinary text-books. And the school which is most successful in the accomplishment of this result is by them regarded as the best school, and the teacher who can cause the students to pass through the grade work required in these schools in the shortest period of time, is their ideal instructor. But a person might be able to recite in a creditable way all that is required in all these text-books, and yet be sadly lacking in the true essentials of a proper education.

What the Lord desires us to do is to provide schools for all our own children and youth, where the education imparted will embrace all essential truth, and will reject that which is injurious and false. "We send our children to the Sabbath-school that they may be instructed in regard to the truth, and then as they go to the day-school, lessons containing falsehood are given them to learn. These things confuse the mind, and should not be; for if the young receive ideas that pervert the truth, how will the influence of this education be counteracted?"—*"Testimonies for the Church,"* Vol. VI, page 193.

"Establish church-schools. Give your children the Word of God as the foundation of all their education. This is full of beautiful lessons, and if pupils make it their study in the primary grade below, they will be prepared for the higher grade above."—*Id.*, page 195.

"The eyes of our brethren and sisters should be anointed with the heavenly eye-salve, that they may discern the necessities of the times. The lambs of the flock must be fed, and the Lord of heaven is looking on to see who is doing the work he desires to have done for the children and youth."—*Id.*, page 196.

"It is not best for Sabbath-keeping families to move long distances to connect with schools. If a proper effort were put forth, many more small schools could be established for the education of our own children." "Wherever there are a few Sabbath-keepers, the parents should unite in providing a place for a day-school where their children and youth can be instructed. They should employ a Christian teacher, who, as a consecrated missionary, shall educate the children in such a way as to lead them to become missionaries. Let teachers be employed who will give a thorough education in the common branches, the Bible being made the foundation and the life of all study."—*Id.*, page 198.

It is supposed that the schooling given a child will have its influence in directing his life's course, therefore Solomon has said, "Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6. The Lord by the pen of Paul says, "Bring them up in the nurture and admonition of the Lord." Eph. 6:4.

How is it possible for a Christian to get his mind to that point where he can complacently trust the education and training of his children to persons who do not know God nor believe his Word? Why not take the Lord at his word and arrange affairs in such a way that all our children may "be taught of the Lord."

"In selecting teachers we should use every precaution, knowing that this is as solemn a matter as the selection of persons for the ministry. Wise men who can discern character should make the selection; for the very best talent that can be secured is needed to educate and mold the minds of the young, and to carry on successfully the many lines of work that will need to be done by the teacher in our church-schools. No person of an inferior or narrow cast of mind should be placed in charge of one of these schools."—*Id.*, page 200.

"Parents and teachers should seek most earnestly for that wisdom which Jesus is ever ready to give; for they are dealing with human minds at the most interesting and impressive period of their development. They should aim so to cultivate the tendencies of the youth, that at each stage of their life they may represent the natural beauty appropriate at that period, unfolding gradually, as do the plants and flowers in the garden."—*Id.*, page 204.

The provision of schools and teachers for our children has received considerable attention by our people during the last decade, but there is much yet to be done before we have accomplished all that should be seen. Many churches are giving but little heed to this theme, and

because of this indifference in these churches, the subject should be agitated until the interest has become general and effective.

Chicago, Ill.

AN unbelieving scientist was one day visiting in the library of a Christian man, and there saw some very beautiful new globes, terrestrial and celestial, with which he was greatly pleased. He inquired where he had procured them, and was very much astonished upon hearing from the lips of his grave friend that they had simply come there by chance. But it was meant as a rebuke to his unbelief, and it was a rebuke that struck home. If it is utterly incredible that a globe should happen by chance, how foolish beneath contempt is the idea that this universe could come into existence without the wisdom and power of the infinite Creator! From every part of this universe come the voices that call us to praise and prayer.—*Selected.*

Aids for Bible Readers

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

Chronologic Prophecy

THE conviction that we are living in days which have about them a character of finality deepens in the minds of thoughtful men. From the most unlikely quarters there come, ever and anon, expressions of this feeling. The grounds assigned for the sentiment or opinion differ; in some cases it is apparently without foundation; but it prevails.

It is in reality a well-grounded conviction; the Word of God leaves no room for doubt that we are living in the last days of this dispensation, and have well-nigh reached the close of the existing state of things. It leaves no room to doubt that a change—a change greater than any the world has ever seen—is impending. Bible readers have a clearer and deeper impression on the subject than others, though in too many cases even they would find it difficult to give any solid reason for their opinion. But students of the prophetic Scriptures have no such difficulty; to them the fact that these are in the most literal sense the last days is one capable of the fullest demonstration, a fact as clearly ascertained and as easily proved as any other fact of science.

The assertion may sound strange to some, but there is a science of chronologic prophecy—a science of recent origin, and one as yet too little studied, but one of unspeakable interest and importance.

Our desire in the following pages is to lead lovers of truth to the study of this sacred science. It is not a fashionable one in any circle. It is condemned and decried as speculative folly in some, and totally neglected in others; in others again it is pursued, but only in a desul-

tory manner, by a few. As a rule, it is not publicly taught, even by those who understand it; and the result is that it is scarcely recognized as a science at all.

But if science be a knowledge of facts arranged in order and explained by law, then is there beyond all question a science of chronologic prophecy; and none of the sciences so ardently studied in this nineteenth century yield results of greater practical importance. In bygone ages there was a cause why this science made little progress, a reason that it *could not* be understood. But this cause and this reason exist no longer; on the contrary, the time has come when this subject must and will be successfully studied and understood by many; for so it is distinctly predicted in Scripture.

When, twenty-five centuries ago, God granted to Daniel the revelations which form a large part of the material of this science, the prophet, who failed to understand especially the chronological statements embodied in the predictions given to him, asked further explanation. His request was refused, and he was informed that these predictions were not for the benefit of the then existing generations, but for that of distant future ones. He was directed in the meantime to "shut up the words, and seal the book," and informed that the meaning of the visions was "closed up and sealed" to "the time of the end;" and in that time "the wise" would understand them, though "the wicked" would never do so. "None of the wicked shall understand," it was said to him; "but the wise shall understand."

Now it is clear that none can read a divinely sealed book until God himself breaks the seal and throws open the pages. None can penetrate his sacred mysteries till he is pleased to remove the veil that covers them. Chronologic prophecy must, in the very nature of the case, be designed for the benefit of later and not of earlier generations. The prophets themselves did not always understand their own chronological predictions. When the time was near, the period short, and the language in which it was expressed simple and literal, they of course did so; but when the events were distant, the period long, and the prophecy expressed in symbolic language, we are told by the apostle Peter that, so far from understanding, they "inquired and searched diligently . . . what, or what manner of time the Spirit of Christ which was in them did signify," and it was revealed to them "that not unto themselves, but unto us they did minister." Hence it is evident that the treasures of chronologic prophecy were committed to earlier ages for the benefit of later ones, and especially of the latest. As the end draws near, the mysterious predictions are gradually explained by their own progressive fulfilments, and the light grows stronger and clearer to the close.

The statement that not even "the wise shall understand" chronologic prophecy till "the time of the end," accounts for all the misunderstandings of earlier ages,

and all the partial comprehensions of later times, and is an encouragement to the study of it in *these* days; for that we live in "the time of the end" is plain with a moment's reflection. What does the expression in Daniel "the time of the end" mean?—Clearly the time of *the end of the events revealed to Daniel*. His prophecies foretold the events of twenty-five centuries, the existence of the Babylonian, Persian, Grecian, and Roman empires, and represent these as occupying the entire interval between the prophet's own days and the day of the resurrection of the dead, and the establishment of the glorious and everlasting kingdom of God on earth. They predict that the last or Roman dominion would exist in two distinct and successive stages, contrasted in many respects, but alike in some, and especially in that they are both phases of the rule of Rome. The first, a stage in which that great city is the fountain of authority and government to an *undivided* empire; and the second, in which it is so, in a different way, to a *tenfold commonwealth* of kingdoms.

We know that not only the first three of these great universal empires have risen, ruled, and passed away as predicted, but that the dominion of Rome pagan was in due time, as foretold, succeeded by that of Rome papal over the ten Gothic kingdoms of modern Europe; and that this last is now in a state of decadence, its temporal rule having already come to an end sixteen years ago [1870]. In other words we are not only living at a distance of twenty-five centuries from the days of Daniel, but we can trace, during the course of these centuries, the fulfilment of all his predictions except the very last. The Babylonian empire occupied the time of the beginning; the rule of Persia, Greece, Rome pagan, and Rome papal, occupied the long subsequent course of the period, and the fall of this last power must clearly mark the *close* of the predicted series of events. The promise that in the time of the end "the wise shall understand" *must therefore, if it is ever to be fulfilled at all, be fulfilled in our days*; and there is no room for an "if" as regards any of the promises of the Faithful and True Witness, the God who can not lie. The time has come at last for the comprehension of the chronological predictions of Scripture, and all who desire to understand them may plead the promise that there shall be light on them in these days. . . .

Our Lord and Saviour Jesus Christ began his ministry with a statement connected with chronologic prophecy; a statement which showed how carefully he had pondered, and how clearly he comprehended, Daniel's prediction of the "seventy weeks." Mark records, as the *first* utterance of the ministry of Christ, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." What time was fulfilled?—The mysterious "seventy weeks" to the Messiah the Prince.

Peter says of this study, that we do

well to take heed to it; and John says of it, "Blessed is he that readeth, and they that hear,"—the words of the most mysterious of prophetic books,—the latter clause showing that prophetic study has practical bearings.

Daniel, a scholar and a statesman, one of the wisest and holiest of men, gave himself earnestly, even in his old age, to the study of chronologic prophecy. He was himself a prince among prophets; and yet he disdained not, as he tells us, to devote himself to the study of "books," especially of the books of Jeremiah, that he might solve to his own satisfaction the chronological problem of the exact period of the termination of the Babylonish captivity. The effect of his studies was to prostrate him in prayer and supplication before God, and to secure for him an additional revelation, the most glorious that up to that time had ever been given—a revelation of the exact interval to the first advent and redeeming work of Christ.

Simeon and Anna were students of chronologic prophecy, and to their light on this subject it was owing that they were found in the temple, waiting for "the Consolation of Israel." The just and devout Simeon was rewarded with a special revelation, that "he should not see death, before he had seen the Lord's Christ." Do these things look as if prophetic students of the God-fearing, holy living, Bible-loving, sober-minded sort, are fools, or wise? Nay, is it not an insult to the All-wise to assume that it is folly for his people to study the predictions which he in his wisdom has given, and which he has sealed with his unconditional promise, that the wise *shall* in "the time of the end" understand them?

Twenty-five centuries of history are now casting back the light of their multiplied fulfilments on these sacred prophecies. Men require in these last days just such fresh demonstration of the inspiration of Scripture as only fulfilled prophecy can afford. Miracle is doubted or denied; the supernatural is spurned as incredible by this generation, which smiles at the idea of inspiration. But if it be so that the very things now going on in the world were distinctly predicted in Daniel's day, and *even the very dates of the occurrence of contemporary events* indicated, who can doubt that "holy men of God spake as they were moved by the Holy Ghost"? Such evidence should be, and frequently is, valuable for convincing the most skeptical unbelievers; but if it only serves to root and ground true Christians in their most holy faith, and to render them proof against the attacks of infidelity, it answers no mean end. If it serves, moreover, to quicken hope and practical zeal, and to produce and preserve in the church a body of disciples who shall be watching and waiting for Christ at his coming, it abundantly accomplishes its purpose.—"Light for the Last Days," by Mr. and Mrs. H. Grattan Guinness, London, Hodder and Stoughton, 1893, pages 3-10.

*My Pilot*

E. B. MELENDY

TAKE the helm and guide aright,
Safely, surely, through the night.
Anchor us at break of day
In the haven far away.

"That Tired Feeling"

NINA MAE BAIERLE, M. D.

THE world is full of tired men and women. "I feel tired all the time;" "I am as tired in the morning as when I retire at night;" and "I have no ambition," are common expressions heard every day. Thousands and thousands of bottles of "patent" medicine are sold because they claim to cure this almost universal feeling of weariness. Many apparently receive benefit while taking the medicine, but as soon as its use is discontinued, the false strength disappears, and greater lassitude and weakness are the final result. In most of these "cure-alls" the principal effects are produced by the alcohol and vicious drugs they contain. More havoc is wrought among the living body cells by this daily administration of stimulation and poison than can be estimated. Constantly forced to work beyond their power, while no real help is given them, the cells use up their stored energy, and sooner or later signs of degeneration appear from which they may never recover.

"That tired feeling" is not a disease; it is only a symptom of some greater disturbance, which, if ignored, may result in the total wreck of health. As soon as it manifests itself, an earnest, thorough investigation should be made to find out and remove the cause.

The causes of "that tired feeling" are numerous. They might be classified under two heads: First, mental causes; second, physical causes. The majority of tired people will find the cause to be one of the following mental disturbances: a guilty conscience, discontent, worry and sorrow, self-pity, or licentiousness.

The physical causes are certain organic diseases, such as diseases of the heart, lungs, liver, kidneys, stomach, and blood, or much more frequently lack of exercise, errors in diet, overwork, and enslaving habits.

When we say physical weariness may be due to a guilty conscience, many are surprised and incredulous. It is, however, a true and most important cause. "Six bottles" of peruna, "Payne's celery compound," or "Hood's sarsaparilla" will never cure "that tired feeling" when due to this cause. Sin-sickness may never be diagnosed by either physi-

cian or patient as the real cause of many physical ailments; but many can count the complete restoration of physical health and the birth of new energy and ambition from the time when victory over sin, through Christ, was obtained. The average Christian's experience of being overcome by sin instead of overcoming sin is enough to make one soul-and-body weary. Those who indulge in faultfinding, gossip, displays of temper, or who excuse themselves from walking in revealed light, will find their physical health depressed accordingly.

A person whose mind is quiet and satisfied in God is in the pathway to health. The message of health reform was given to prepare a people to stand through the last great time of trouble. To do this we must be strong spiritually and physically, able to endure privations, exposure, hardships, and persecutions. Health reform means more than "peanut butter" and a "fomentation cloth." Many of us must get a new idea of this matter. God is not going to work a miracle to save us when he has given light which, if followed, would give us health and strength sufficient. When we have done all we can, then God will finish to a glorious completion the work begun.

The greatest aid to health is an earnest seeking after God. "Come unto me, all ye that labor and are heavy laden, and I will give you rest," said Jesus.

Discontent is cousin to a guilty conscience, and similar in its effects upon the body. It will cause sleeplessness, headache, indigestion, and loss of appetite, and will terminate in a run-down condition of the body, which will take months to repair. The whole disposition is changed. I am acquainted with a young man who illustrates this perfectly. A few months ago he was filled with enthusiasm for his work, knowing it was the Lord's work; he worked long hours in the open air, drinking in the beauties of nature, eating good, wholesome food, and was full of joy and gladness. He was transformed in a few months from an invalid to a strong, muscular, sun-browned man, radiating health and energy. A few weeks ago he became discouraged, opened the door to discontent, and the result is astonishing. He moves around slowly, complains of sleeplessness, and nothing suits him. He spends hours in bed that were formerly filled with cheerful whistling in the glad, fresh outdoors. His looks and actions in every particular bear out his statement, "I feel tired all the time." A rigid physical examination reveals nothing but discontent as the cause.

Sorrow and worry cause more physical breakdowns than real disease. In a few days they will make such sad changes in an individual as to cause great anxiety among friends and loved ones. The whole organism is depressed. Food lies for hours in the stomach undigested. The hands and feet are cold from depressed circulation, the processes of waste and repair are hindered, and shortness of breath and utter weariness will take possession.

On the other hand, joy and gladness of heart will stimulate the functions of the body to increased activity. Even real fatigue is forgotten in some great joy. It will banish tired feelings, hasten digestion, increase the circulation, and stimulate metabolism. A whole-hearted trust in God and in the great life plans he has for us, and a patient acceptance of his ways, will make us glad and happy under the most trying circumstances. Believe that "all things work together for good to them that love God." A fearful looking forward to the future will drive rest from the heart, and grim disease will linger near to stalk in when the resistance is depressed to the right level.

Self-pity, sensitiveness, and selfishness are synonyms. Those who are listening eagerly to every word to detect some hidden meaning, who "carry chips on their shoulders," and keep their feelings where they are sure to get hurt are kith and kin to the unhappy, the fretful, the discontented, and the guilty. The physical effects are the same.

Licentious thoughts, vicious day-dreams, and novel reading are productive of much physical harm and disease. The delicate nerve-cells are exhausted and devitalized. The highest ambitions and enthusiasm are blunted and weakened. The bodily weariness and lassitude are so marked as to need no further comment.

"That tired feeling" may be due to some underlying organic disease. The lungs, heart, liver, kidneys, stomach, blood, and general body state should be carefully examined and considered. Many of these diseases are under the patient's control. By careful, temperate living in obedience to all natural laws, the body will often repair itself, and health be regained.

It sounds strange to say that lack of exercise will make a person tired. Some of the most tired people I have ever met, were tired because they did so little. They stayed in bed until the refreshing, invigorating, inspiring hours of the morning were gone. They had no appetite for breakfast. Before dinner they had a headache, and were faint and weary. After a hearty dinner, a little work completely exhausted them. When extra work had to be done, the unused muscles were sore and lame, and real illness was the result. This may seem a little extreme, but I could cite you many such cases. If such a one had risen at five or six in the morning, taken a dash of cold water, or a brisk walk around the square, and assisted in preparing break-

fast, or chopped wood, the food would have tasted *good*. A day of busy employment brings sweetest rest and enjoyment at its close. Steal a few minutes from your busy day for a brisk walk in the open air. Be sure you walk as if you were going somewhere. Do not wear high heels; that in itself will bring great weariness. Do not neglect a morning sponge-bath in cold or cool water. It will waken and tone up the entire body. Get out in the sunshine, out in the snow; run, jump, laugh, take in deep full breaths of pure fresh air, and that tired feeling will leave you. It is often due to sluggish elimination. Work, air, sunshine, and a happy heart will start the body "house cleaning." In a few hours all the accumulated rubbish disappears, and rest and quiet prevail.

Errors in diet are responsible for most of the stomach troubles, which in turn cause, among many distressing symptoms, "that tired feeling." It would be impossible to consider this question fully in this article, but a word to the wise is sufficient. Overeating, eating too little (rarely), hasty eating, eating between meals, drinking at meals, bad combinations, too much pastry and sweets, and large amounts of indigestible foods are productive of much evil.

All agree that the use of alcohol and tobacco are health-destroying habits, but many still cling to tea, coffee, and meat, and they wonder why they realize so little of the blessing of God, and why life seems so little worth while. What has been said in the beginning of the use of moderate doses of alcohol and poisonous drugs as contained in patent medicine, might well be repeated here. The same stimulating and destructive processes go on in a degree proportional to the dose of poison contained in each. No fixed rules can be laid down for each one to follow in matters of diet, but seekers after light and truth will find the way to obey and follow where light leads. Get the right motive in the heart, then as the little birds chirp and flutter around the "morning bath," singing sweetest songs of praise over simple, plain, wholesome food, so our life, eating, drinking, sleeping, and all our habits, will be a spontaneous outflow from a happy heart to the glory of God.

You who are tired from whatever cause, bring yourselves in harmony with physical laws, secure nature as your ally, then take a daily dose of Isa. 58: 7, 8: "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and *thine health* shall spring forth speedily." There is eternal health in a cup of cold water given in the name of Christ.

Melrose, Mass.

"HALF an evil eye can see more iniquity than the whole of an innocent one"

THE WORLD-WIDE FIELD

Santalia and the Santals—

No. 9

Preaching the Gospel

W. A. BARLOW

PREACHING the gospel, teaching the young, healing the sick,—these form the back-bone, or rather, if we use the terms in a broad sense, the whole body of mission work, all the world over. Preaching the gospel is not so much the first as the whole duty of the missionary; but it is a gospel to be preached in *deed* as well as in *word*, a gospel which aims at the material as well as the spiritual good of man, and seeks not only to enlighten his mental darkness, but also to relieve his physical pain. Educational and medical work are not adjuncts to, but parts of, a true evangelistic mission. The missionary of Christ, if animated by the spirit of his Master, will seek, in the words of John Wesley, "to do all the good he can, in all the ways he can, to all the people he can."

Confronted by the dead wall of indifference, ignorance, and superstition, the missionary may be tempted at times to believe that little can be effected by preaching alone, that the soil must first

we get cows, we are not content till we have buffaloes." Even this degree of self-consciousness is altogether exceptional; the Santal, as a rule, is so utterly worldly as to be unaware of his worldliness. Still, the God who could raise from the stones children to Abraham, is pleased to save men by the foolishness of preaching; and if the evangelist among the Santals may seldom find an intelligent audience, it is still more rare to meet a hostile one. "The barbarous people" show us "no little kindness," almost invariably producing from the



BURMESE PRIESTS

nearest hut a string-bed for the preacher to sit on, and sometimes even offering him food from their scanty store. Nor has the simple preaching of the gospel, without other preparation or attraction, been without fruit. One of our oldest and most faithful Christians owes his conversion, under God, to the preaching of an unknown stranger who once passed through his village. "Duties are ours, events are God's," says Samuel Rutherford; and our duty is as clear as anything in the Word of God, to tell the people the old, old story of the redeeming love of Christ. Here we must tell it simply, tell it slowly, and tell it often.

Educational Work

Schools must form an integral part of our missionary propaganda, not only because education is a good thing in itself, and apart from mission work it is almost unknown among the Santals, but also because schools are absolutely necessary for the training of mission workers. Santals must be reached by Santals. The training of these workers for mission work must begin with the A B C. What Dr. Johnson said of the Scotchman is true of the Santal, that a great deal may be made of him if he is caught young. Thus at each mission station there should be a training-school for boys (and if possible, for girls, but they should be quite separate from each other—a boy's school at one station, and a girls' school at another). The schools should be open for boarders and day scholars, with the object of winning souls to God and training them for his service and glory. The result has amply justified the wisdom of this policy



A BURMESE WOMAN SPINNING

be turned up by the educational plow before it will receive the seed of the Word. A man will listen intently to the most earnest preaching and individual pleading, and when you wait for his response, it is to beg a little tobacco, or to ask how much you paid for your boots. We were once preaching to a crowd in a Santal village, when one of them, more intelligent than the others, interrupted us with the remark that it was of no use to preach about religion to them; they were so poor that they could think of nothing except how to get food. We turned to our Santali New Testament and read to him the words of Christ: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." "Well, that way may be your way," was the reply, "but it is different with us. First we want a few fowls: then having got fowls, we would like pigs as well; and when we get pigs, we want goats and sheep; and when we get them, we want cows; and even when

throughout the Santal missions in general.

Medical Missionary Work

Then a missionary at work in a remote district and among poor people must be a medical missionary to the best of his ability. If he refuses to give help to the sick and the dying, they will attribute it not to his inability, but to his unwillingness to help them; and wherever he goes, he will meet with demands for medical relief, which, in common humanity, to say nothing of Christian charity, he must do something to supply. The people themselves settle the question as to medical work being made a part of our missionary efforts; what *we* have to settle is whether the help we give them is to be efficient or inefficient.

The Lord's command is to heal the sick, not merely to drug them; and until we have done for them the utmost that modern methods of hygienic treatments will enable us to do, we have not fulfilled this duty. Among many, however, the idea still prevails that in a land like India, which is under British rule, the medical relief afforded by the government must be sufficient for the needs of the people. No one who is familiar with village life in any part of India is under this delusion. The government institutions are chiefly confined to cities and towns, and even there they by no means meet the need; for in Calcutta itself it has been shown that more than half of those who die receive absolutely no medical care of any kind during their illness. Ninety per cent of the population live in the villages. The inspector-general of hospitals for Bengal has recently stated that in order to supply every town or rural area having a population of three thousand with a dispensary, there would need to be over forty times as many of these institutions as there are at present. In districts like the Santal District, the condition of destitution as regards medical relief is one that those who live in more highly favored conditions can hardly imagine. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." "It is high time to awake out of sleep." Matt. 9:3, 8; Rom. 13:11.

Simultala, E. I. R., India.

Our Work in Sumatra

E. H. GATES

AFTER Elder R. W. Munson left Sumatra for Australia nearly three years ago, no aggressive work was done there till about a year ago, when Brother G. A. Wantzlick, of Queensland, entered the field. Several months ago it was learned that Brother Immanuel, a young Battak of northern Sumatra whom Brother Munson had instructed in the present truth, had begun to keep the Sabbath. We wrote to this young man, asking him to come to Padang and stay awhile with our missionary there. Later we learned that there were six young men of that nationality keeping

the Sabbath. A few weeks ago I received a translation of a letter from Immanuel in which he said there were twenty-three of the Battaks who had accepted the truth, and a few days later a cablegram from Brother Wantzlick saying that six young Battaks were at his home, and asking me to go to his place in order to counsel with him.

After one day's stay in Batavia, Java, I passed on to Sumatra, reaching Padang January 3. Here I met the six Battak men. They were all youth, ranging in age from seventeen to twenty-four years. It was a great pleasure to meet with these brethren, the first-fruits of a people who, till within the last half century, have for ages been degraded heathen. The oldest of these was Immanuel. He is a young man of some



GROUP OF BATAKKS, WITH TWO MISSIONARIES
The young man in the front row on the right, dressed in white, is Immanuel.

ability and fair education, and is the son of the leading native missionary of Battakland, who was also the first native of that country to become a Christian under the labors of the Rhenish missionaries.

Since Immanuel has begun to keep the Sabbath, he has been active in teaching the truth to his acquaintances, going as far as Medan on the northeast coast, where there is a small number of Battaks in business.

Of the twenty-three whom he reports as keeping the Sabbath, a few are married, but the majority are single people.

The young men whom I have thus far met are quiet and respectful, and seem like honest persons, who, after a training in our school and association with our laborers, may become good workers. In intelligence and in general good sense, they seem far in advance of many whom I have met among those converted from heathenism. It should be remembered that fifty years ago the Battaks were all heathen, many being cannibals, and that these young men have had no instruction in the spiritual part of the message except what they have obtained by reading our Dutch "Bible Readings" during the past year.

We decided to take the three oldest of

these youth to our training-school at Singapore, and at this writing I am on shipboard in the Indian Ocean, accompanied by them, on my way to that place.

According to the Dutch laws we are not at present permitted to send our missionaries to Battakland, so we shall, as soon as possible, have Immanuel translate our literature into the Battak language, and send it into that country.

Little being known about the Battak people and country, I will give a few facts concerning them. The district occupied by this people is just south of Acheen, the most northern district of Sumatra. From Acheen its western border is the same as the western border of Sumatra to a point between Siboga and Padang. Its southern and eastern


border is very irregular, extending at one point almost to the east coast. The principal products of the country are gold, benzoin, camphor, and cassia. Until the introduction of Christianity, the people were noted for their wild savage practises. It is said by those who have studied the matter, that in early days aged parents were killed and eaten by their children after they had outlived their usefulness. This seems almost too horrible to believe; but the Word informs us that "the dark places of the earth are full of the habitations of cruelty." Cannibalism was practised as much to gratify revenge as to satisfy hunger; and so enemies taken

in war were eaten by those who gained the victory over them, also great criminals met the same fate. Tribal wars were the almost constant occupation of the men. Polygamy was common, the men being allowed to take as many wives as they could maintain. The women, as is always the case under such circumstances, were greatly degraded, and were obliged to do most of the hard work, the men living in idleness except when engaged in war. The men could sell their wives and children.


The stature of these natives, as far as I have seen, is somewhat less than that of the Malays and Polynesians, and their complexion is slightly fairer. The Battak language is said to be the most ancient in Sumatra, and is the root of the various dialects that overspread the island; but it has very little resemblance to the Malay, which is used so extensively in the East Indies.

Since the preaching of the gospel by the Rhenish missionaries in this dark land, many thousands have become Christians, at least nominally. It is a cause of sincere thankfulness that the truths of the last message have found a lodgment in the hearts of a few of these former heathen people.

Singapore, Straits Settlements.



THE FIELD WORK



South Africa

The Maranatha Mission

OUR first native mission in this country was established 1,350 miles north of Cape Town. Since that time our missionaries have had their eyes turned toward the interior of Africa rather than to the many tribes and millions of natives farther south. It was not till eighteen months ago that we opened work in the Cape Colony. There are 1,250,000 natives in this colony, which is larger than the great State of Texas. To-day we have one little mission in this vast territory, and we are just beginning work for the people.

The Maranatha Mission is in the south-eastern part of the Colony, twenty-five miles from Grahamstown. From the hilltop above the mission are to be seen the blue waters of the Indian Ocean stretching out to the north and south for many miles. It is a healthful location, as there are none of those deadly fevers that are so common farther up-country. Pineapples, bananas, peaches, oranges, and other fruits are plentiful. The country is better adapted to stock growing than to the raising of grain; but maize, oats, and vegetables grow very well. Ostrich farming is quite common in this section.

There are two tribes, the Kaffir or Amaxosa, and Fingoes, in this part of the Colony. Only a few miles from the mission, and in sight of it is a native location. Their beehive-shaped huts, or houses, if you can call them such, are dotted along the banks of the Fish River; also many families are located on adjoining farms. There are no missions near, and but little is being done for the people except by native evangelists and teachers. We hope to be able to accomplish a good work as the natives seem glad that we have come among them to teach them the Bible.

Elder F. B. Armitage is the superintendent of this mission. He was compelled to leave Matabeleland on account of the health of his little daughter. To his many friends I would say that his address is now Trumpeter's Drift, via Grahamstown, South Africa. The family are now enjoying good health, and are hard at work getting their new mission into running order. As helpers he has a young lady teacher, a native brother, and some of the native children whom they adopted several years ago. This little band is attracting the attention of the natives about them, and the outlook seems to be good for accomplishing something.

The mission has a magic lantern and a few slides on both Old and New Testament subjects. They are greatly in need of slides on the signs of the times and the prophecies. The lantern will draw large numbers of natives, and is a great aid in telling them the "old, old story." The views help them to form correct ideas of things mentioned in the Scriptures. We believe that we should use every legitimate means possible to open the way to reach these poor, be-

nighted people; and none are more effective than music and lantern views.

Richard Moko, a native brother, has been traveling about this colony doing the work of a colporteur and holding Bible readings with the people. Many of them are deeply stirred by the truths for this time. Truly the harvest is great, but the laborers are few in this great field. Never was there a time in the history of our work when we were in such great need of consecrated men and women. Our constant prayer is that the Lord of the harvest will place the burden of this work upon his children, and send such into this work as he can use to his glory and for the salvation of souls.

W. S. HYATT.

A Visit to Mexico

At the close of our meetings in Guadalajara we went to Mexico City to attend the general council meeting for the republic. Here we had the pleasure of meeting Prof. G. W. and Sister Caviness, and a number of others whom we had met in that city five years ago. We were glad to find these dear friends enjoying good health, and of good courage in the cause.

Elder G. M. Brown, Dr. W. S. Swayze, and Dr. J. W. Erkenbeck came from Guadalajara, and Dr. U. C. Fatterbert from San Luis Potosi, to attend this council; while together, we spent the days in hearing reports from different parts of the republic, studying the needs of the field, and planning for the advancement of the different interests of the work. The evenings were devoted to public meetings in the city.

We were much encouraged by the change that had taken place in our work in Mexico City. When we were there five years ago, there was not one Mexican in that city keeping the Sabbath. We had no place for public meetings, all the services being held in private houses. Now, our brethren have a neat hall for public meetings in the center of the city. They have the exclusive use of this place. They have a congregation of twenty-five or thirty, and the majority, I think, are Mexicans who have accepted the truths we hold, and have been baptized. It was a pleasure to meet these dear friends, and speak to them of our message and its progress. Here, as at Guadalajara, all the services were held in Spanish. Only those who know how great are the difficulties attending Protestant missionary efforts in Mexico can fully appreciate the meaning of what appears to be small and slow progress. From what we have already accomplished in that field we can see clear indications that the Lord will gather from among those people many sheaves for his garner.

Another advance step that has been taken in Mexico City in the last five years has been the establishment of a printing-office. The ground, the building, and the equipment are valued at two thousand dollars, and are mostly the

gifts of our brethren in Mexico. This plant is located in Tacubaya, the suburb in which Professor Caviness, Elder Brown, and other American brethren have settled. The city is rapidly extending its best improvements toward Tacubaya. The lot on which the printing house stands is large enough to permit adding to the building as the work grows. This plant is small, but it is a beginning, and as such, it is equal to the beginning of a number of our printing plants that have grown large, and are now doing a great work. From the resolutions adopted at this council it will be seen that immediate steps are to be taken for the development and enlargement of our printing and publishing work in Mexico. After giving the various interests of the work careful study, we adopted the following resolutions and recommendations:—

"1. *Resolved*, That we hereby express to our Father in heaven our deep gratitude for the blessings he has bestowed upon us during the past year, and for the encouraging outlook before us in this field of many difficulties.

"2. *Resolved*, That we hereby express to the Drs. Swayze our sincere appreciation of their generous gift of the Medical Mission property on Tequiquite St., Guadalajara; and that we also express our gratitude to the church in Guadalajara for their earnest efforts to prepare and equip the chapel connected with the medical mission.

"3. *Resolved*, That we accept the institution which these dear friends have provided, without any debt, and well arranged for efficient service, and recommend that a suitable corporation be formed for holding the title of this and other properties that may come to us.

"4. *Resolved*, That Geo. M. Brown, Dr. W. S. Swayze, and Prof. G. W. Caviness be elected a committee with power to act to form a corporation for holding various properties that may be secured for our work in Mexico.

"5. *Resolved*, That we renew our request to the Mission Board to send us a good general canvassing agent, and that we urge that he be sent at the earliest date possible."

It was also recommended,—

"1. That the General Conference be asked to send to Mexico a printer who has had experience in binding, and who can oversee the binding of board books that may be produced in the field.

"2. That the Pacific Press Publishing Association be asked to hasten forward the cylinder press that they donated to this field.

"3. That the Mexican Mission Committee be authorized to spend one thousand dollars in the purchase of type, a standing press, and other equipment necessary to do board binding, and if the cylinder press from the Pacific Press Publishing Association is not available, that one be secured if possible.

"4. That the General Conference be asked to arrange with the Pacific Press to furnish the Mexican Mission with signatures of such books as can be used to the best advantage in this field.

"5. That the General Conference be asked to send Professor Caviness to California to spend from six to nine months, as may seem best, in working with Brother Forga in the preparation of evangelical and health and temperance literature in Spanish.

"6. That the General Conference be asked to place two evangelical workers of experience and five colporteurs in this mission field as soon as possible.

"7. That the republic be divided into five districts, as follows: *Southern*, composed of the States of Oaxaca, Chiapas, Tabasco, Yucatan, and the southern part of Vera Cruz; *Central*, embracing the Federal District, States of Mexico, Morelos, Puebla, Tlaxcala, Hidalgo, Querétaro, Guerrero, and northern Vera Cruz; *Western*, made up of the States of Jalisco, Colima, Michoacan, Guanaajuato, and the Territory of Tepic; *Eastern*, including the States of San Luis Potosi, Tamaulipas, Aguascalientes, and Zacatecas; *Northern*, composed of the States of Nuevo Leon, Coahuila, Durango, and Chihuahua; *Northwestern*, made up of the States of Sonora and Sinaloa and the Territory of Lower California.

"8. That Geo. M. Brown, G. W. Cavinness, W. S. Swayze, U. C. Fattebert, and A. Cooper be a committee on plans for a training-school for workers, and that they make thorough investigation as to what can be done toward securing a farm in the vicinity of Mexico City, and also develop plans and estimates as to what can be done to establish a school in Tacubaya.

"9. That the General Conference be requested to solicit such books and periodicals from other publishing houses as may be useful in building up an editorial library at the Mexican Publishing House."

At the close of this council we went to San Luis Potosi, to spend Sabbath and Sunday. Brother Julius Paulson and wife have been living in this city seven or eight years. When I visited them five years ago, they were the only Sabbath-keepers there. Now there are twenty or thirty Mexicans in the city and surrounding country keeping the Sabbath. Brother Godínez, a native laborer, has been working here for a year or so.

Dr. Fattebert has opened an office for medical practise in this city. He and Sister Fattebert take a deep interest in missionary affairs in Mexico. Although the doctor is engaged in self-supporting work, he takes an active part in evangelistic missionary work, doing all he can to advance the general interest of the cause. The same is true of other brethren and sisters who have gone from the States to Mexico. Many of our brethren could do splendid work for the Master and for the people in these mission fields by settling among them and working for them while engaged in their regular vocations.

We were very sorry to find Brother and Sister Brown in poor health. We left him confined to his bed in San Luis Potosi, and we regret to report that he has not recovered as he should. Owing to their worn and feeble condition, the General Conference Committee has advised them to leave the field for a time. They will go to North Carolina, with the hope of making a full recovery.

I most sincerely hope the advance steps recommended in the foregoing resolutions can be taken at once, and thus hasten the work in that needy field. To this end, and for the prosperity of the cause in Mexico, let all earnestly pray.

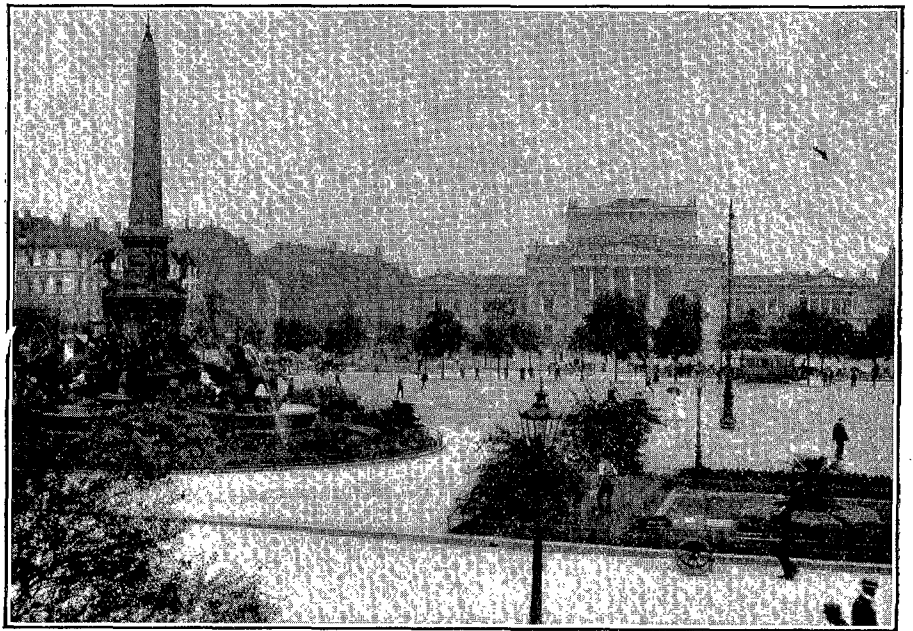
A. G. DANIELLS.

Fifth Annual Session of the Prussian Conference

THE fifty-seven delegates that represented the seven hundred thirty-nine members of this field have just finished the best meeting our people have held, having been in session from January 29 to February 2, at Dantsic. One of the remarkable things about this conference is that it has harmoniously and expeditiously conducted its business in the old Lutheran church building of the City Orphanage, which was first opened to public worship in 1704, and, having been rented and renovated by the Dantsic church of Seventh-day Adventists last November, largely through the kind offices of a friend of our people, it was rededicated after Elder Conradi's return from Russia. As might be supposed, the clergy began to speak and to write about the desecration of this orthodox property at the hands of this "sect." But the more

J. H. Schilling, and A. W. Petersohn, were blessed in their efforts to help the people. About one hundred fifty of our own brethren were in attendance, and as many strangers were out to the lectures.

One of the most encouraging features of the work in this conference is the growth of the canvassing department. The sales for 1907 amounted to 22,828 marks, against 13,797 marks in 1906, and 17,151 marks in 1905. There has been very little increase in the number of colporteurs since 1906; but they have put forth more earnest efforts, which have been blessed of God. Last year seventy-five persons were baptized, and thirteen were received by vote; but the net increase has not been large for 1907, and there has been a falling off in their tithe and weekly offerings, but an increase in the Sabbath-school and annual gifts. The tithe for 1907 was 18,734 marks, or 25.35 marks per capita, against 30.26



A VIEW IN LEIPSIC

stir they made, the more publicity they gave to the work of God for these days. We see in all these little things evidences of what can happen as soon as the church is ready to be brought to the attention of the world.

Dantsic itself is an old city, being first mentioned in the latter part of the tenth century. It contains 165,000 inhabitants, and is the capital of West Prussia, one of the two provinces in the territory of the Prussian Conference. (East Prussia is the other province, and the field has a population of over 3,670,000.) Belonging to the Hanseatic League, Dantsic was one of the most important commercial cities of the Middle Ages; and to-day it, alone, of all the larger North German towns, is a rival of Lübeck in the preservation of its medieval characteristics. Many of its streets have a very antiquated appearance, with their "narrow, lofty, and richly decorated gable facades; . . . although a peculiarity of Dantsic, the *Beischläge*, or raised landings with open-air seats, are gradually being removed, as interfering with modern traffic."

Throughout the meeting, God's Spirit was felt, and the word was presented with power by his servants. The visiting brethren, L. R. Conradi, J. Erzberger,

marks a member in 1906. In 1906 many tithed their capital, and that helped to swell the income of the German fields very materially. Five were baptized, and a splendid revival service was held. Sabbath was a good day. Brother J. Christoffers was ordained to the ministry, and there are now three ministers, four licentiates, and three Bible workers engaged in proclaiming the glad tidings for our day in the Prussian Conference. They are assisted by about twenty-five canvassers.

We would not take space to refer to all the resolutions considered at this meeting. In view of the increase in opposition we have to overcome, it was recommended here, as in the other German Conferences this winter, that our people take special pains to provide themselves with our standard denominational works, as the "History of the Sabbath," "Rise and Progress," "Patriarchs and Prophets," "Great Controversy," "Testimonies," etc., and that these books should be lacking in none of the church libraries. Not only ought they to be accessible, but they should be carefully studied by all our people; and much stress was laid on the importance of this study. We know that many give up the truth because they are not firmly

established in it, and so when some new doctrine comes along, they are carried away by it.

Elder E. Enseleit was unanimously chosen president for the coming year. The brethren and the workers leave here with much more courage to press the battle to the front, than they have ever had before. They realize that time is short, and that we must work while it is day. To this end, they wish God's people to pray for their success the coming year.

GUY DAIL.

Openings in the Southland

THE Testimonies of the Spirit of God have told us that *now* is the time to work the Southern field, and that families should move to the South, to teach the truth among the people, and win them for Christ. An unusually good opportunity now presents itself to do this in the Indian Territory part of the new State of Oklahoma. Land is cheap—from five to ten dollars an acre. The soil is very rich. The climate is unsurpassed. Soft water can be had at a depth of twenty-five to thirty-five feet. Many beautiful flowing springs of soft water gush from the hillsides.

This vast field is to be worked for the Master. There is but little if any prejudice, and I believe the people are willing to listen to the last message. Who will come and help us? For particulars, address the writer at R. F. D. 1, Siloam Springs, Ark.

J. A. ORRY.

France

IN south central France, in the departments of Ardèche and Haute-Loire is a vast elevated plateau four thousand feet above sea-level. It was to these mountains and table-lands that thousands of the Huguenots fled for refuge at the time of the revocation of the edict of Nantes. This edict was proclaimed by Henri IV, king of France, assuring liberty of conscience to the persecuted Huguenots. This freedom was enjoyed more or less till the time of Louis XIV, in 1685, when the king yielded to the clamoring of the Catholic clergy to rid the nation of the despised heretics. Thousands of the best families of France sought shelter in Holland and Switzerland, and those who had the means went to England, and even to America. The poorer families were obliged to flee for safety to the mountains. Since the French Revolution, in 1799, this poor, wasted people has enjoyed their rights to worship God according to the dictates of their consciences.

Last fall two of our colporteurs sold quantities of our small tracts in the Protestant towns and villages of this mountainous region, thus preparing the way for the living messenger.

January 12 I left Nîmes, accompanied by a young brother, a Bible worker, to visit this Protestant section, with the view to introducing our message. Owing to the altitude, the winters here are long and cold, and often the trains are blocked by snow for two or three weeks at a time; however, knowing that the people have more time at this season to devote to attending meetings and reading than in summer, we were willing to endure a little discomfort.

For two weeks after our arrival the

Lord favored us with excellent weather, with no snow. From the railroad station we walked six kilometers to Mazet St. Voy, a popular summer resort for Protestants. As this place is a center to which hundreds of the inhabitants of the neighboring villages come for supplies, as well as to attend the Sunday services at one of the largest Protestant temples in France, we thought it would be well for us to rent a hall here for public meetings; but finding rents rather high, we decided simply to rent a room for lodging, and then devote our energies to visiting Protestant villages and holding cottage meetings wherever the Lord opened the way.

At the first village we introduced ourselves as missionaries, to one of the best families, who received us very kindly. When we proposed to read a few verses from the Scriptures, the housewife asked us to wait until she had sent her son to invite some of the neighbors. In a few minutes we had an audience of twenty adults. After the Bible study we left an appointment for an evening meeting, which was attended by about seventy persons, who listened with rapt interest to the explanation of the signs of the coming of our Lord. An elderly man, who assured us that the study had done him much good, told us of another village where the people are very pious and would be glad to hear us explain the Scriptures. The next day we went to this village, arriving late in the afternoon. We soon found a family who was willing to give us the use of their spacious kitchen for a meeting. We asked the village school-teacher to announce our meeting to his scholars. At seven o'clock about one hundred persons crowded into this kind woman's kitchen, and found seats upon rough boards placed on cases or chairs. After the meeting we sold a large number of small tracts on the coming of the Lord. One woman with her face all aglow after hearing a simple exposition of Daniel 2, asked us if we couldn't come to her village to hold a few meetings at her house. In two weeks we visited, gave readings, and held meetings in five villages.

The ministers soon heard of our work, and fearing we would spoil their pastures, began to warn the flock, saying that we were setters forth of strange and dangerous doctrines; but the people knew better, for they had heard us pray and explain the Scriptures, and they had read our tracts. One old gentleman told us that when his minister sought to influence him against us, he told him that he was like the blind man whose eyes Jesus opened,—he didn't know whether those men were false and dangerous teachers or not, but one thing he did know, they taught the way of God according to the Holy Scriptures.

I was very glad to form the acquaintance of an Australian woman, the wife of a Frenchman who spent forty years in Australia, but who recently returned to France with his English-speaking wife, a son, and a daughter. The wife is somewhat homesick and lonely, not being able to speak the French. She was delighted to meet some one who spoke her native tongue. Although I knew that she and her family were of the Catholic persuasion, I asked whether she had an English Bible, and to my glad surprise she handed me a Protestant English Bible, from which I read

and explained many scriptures relating to the blessed hope and the soon coming of Christ. This is the first Bible study I have given in English since coming to France. We were as messengers of light to this house, and the lady expressed her gratitude for our visit and study, and heartily invited us to call again.

Surely in these mountain villages the Lord has many sterling hearts that are prepared to embrace his message for these last days.

H. H. DEXTER.

Nîmes.

North Carolina Invites You

THE invitation to come and help us keeps on sounding, and just now is the time help is needed. We believe that the time for our Lord's return is *very* near. But before that event occurs, there are thousands of people in North Carolina who must be given the warning message.

Do we know, or, knowing do we realize the value of the time in which we live? Are we awake to the signs that are thickening around us, definitely locating the season? To-day God is speaking to us through the disturbance of the atmospheric heavens, through the perplexities of the financial world, and through his Spirit, for our *undivided* service. What shall we say? What are we going to do? Brethren, do we know that spring-time is upon us, and that we have, as it were, only a few months to sow seed? Should we not consider the opportunity of planting seeds of truth in the hearts of men a privilege worth grasping?

We have a field in North Carolina that is fertile. The truth-filled literature which God has caused his servants to write is abundant. The great majority of the inhabitants of this State have never seen a page of this literature. Brethren, what does the Lord say to you regarding the needs of this field? Have you not felt impressed to join us in carrying truth-filled books to the people? Would you not like to know something about the possibilities of this field? If so, write me at 276 Boulevard St., Winston-Salem, N. C.

H. B. TILDEN, State Agent.

Japan

TOKYO.—Another year has closed on the work in this field; and a backward glance shows advance steps taken, and some encouraging results of the efforts put forth. The baptisms for the year number thirty-two. About half of these are in a new locality, where the truth seems to be making good progress. Among those who have accepted the truth during the year, three give good promise of developing into useful laborers. These with several others are now in Tokyo, receiving such instruction in the truth and training for the work as we are able to give them. Brother Okohira conducts daily classes each forenoon. The afternoons are devoted to work, for all are dependent upon their own efforts in meeting their expenses.

Here in Tokyo we had our week-of-prayer services from December 21 to 28, one week late, on account of the readings not reaching us earlier. There was a good and regular attendance on the part of the believers, averaging a little less

than twenty. In the prayer service on the first day of the meeting, prayers were offered in Japanese, Korean, Chinese, and English. The spirit of love and unity was present, and united our hearts as one. On the last day of the season the usual offering was made for mission work; and while the amount was not large,—less than twenty-five dollars,—they gave what they could. Times are hard in Japan now, the cost of living having increased faster than the price of labor, so that there is much distress among people of small means.

The present year promises to be a close one financially; but in spite of this, we are planning to make it an aggressive one in our work. And we expect to see some decided advance moves in our medical work, and in providing a training-school for workers. We have nothing definite to report as yet; but we ask for the continued prayers and sympathetic interest of our people in the home land, that we may have wisdom to plan, and means with which to execute.

F. W. FIELD.

Meeting at Richmond

MARCH 5-8 I attended a meeting of church officers at Richmond, Va. Although the attendance was not large, the meeting, we believe, was one of much profit. As we studied concerning the responsible position which each officer occupies in the church, all were led to see more clearly than before the high trust given them of the Lord.

I believe that no more helpful thing could be done for the advancement of our work and the special uplifting of our churches than to gather the officers and instruct them more fully concerning the work which they can do in building up the cause in general. If officers in our churches would give the personal attention to the gathering in of the tithe which they should, laboring with delinquent members who are robbing the Lord, the tithe in our churches would be doubled. The same is true of our missionary offerings. If the officers in every church will faithfully call attention to the matter each Sabbath, and pass the envelopes provided for the purpose, there will be no difficulty in gathering in a sum equal to ten cents a week a member for the support of our work in the "regions beyond."

I was glad to visit the historic city of Richmond. It is a fine city of over one hundred thousand inhabitants, and contains a large percentage of colored people. The truth has a substantial foothold in the city. A nice church for the congregation of white people has been recently built at a cost of about four thousand dollars, and is nearly free from debt. We were glad to meet a good congregation here on the Sabbath. The Lord blessed in the services, and some who had given up the truth took hold again. Two were baptized.

In the afternoon I spoke to the colored brethren on the opposite side of the city. The Lord blessed in this service also. Some excellent colored people have embraced the truth here.

I greatly enjoyed the warm-hearted hospitality extended during this meeting. Among the visiting brethren who assisted in the meeting were Elder H. W. Herrell, the president of the conference, Brother George Stevens and Brother

B. L. House, of Washington, who expects soon to take up work in this conference. Virginia has an excellent class of people, and with the addition of some new workers, and with aggressive work put forth in new fields, I see no reason why this conference may not soon develop great strength. With a little help in different ways I believe this will be done.

G. B. THOMPSON.

India

LUCKNOW.—Three weeks ago I removed to Lucknow, having been released from my former burdens in the work, and left free to do real missionary work. This is headquarters for the Methodists. They have one hundred twenty-five native young men in their school. I met one of them yesterday, a very intelligent man, who said he was preparing for the ministry.

I have made the slight acquaintance of about eighty families. All seem quite friendly, and anxious to get the Family Bible Teacher and Signs of the Times leaflets. I have found some who have our books, and are interested in what they teach. One man had loaned "Daniel and Revelation" to several of his friends. A man seventy-four years old told me that the time of Christ's coming was drawing near. I asked him what made him think so, and he then related many of the signs which have taken place. My servant, a native who has been with me three years, has begun to keep the Sabbath since coming here, and is selling and giving away Hindi tracts. He seems very much in earnest. He also interprets for me as best he can.

The other day I was surprised to meet a man who said that he was very much interested in the twenty-three-hundred-day prophecy, and had been studying it for some time. He was a native preacher, speaks English well, and has read "Here and Hereafter."

This message has sounded much farther than we have any idea. Yesterday I was visiting a native man who is sick. Two other natives were present. One of them did not seem to be much interested in what I was talking about, but when I started away, he followed me out, and invited me to his house. I went, and found his wife well educated in English. He said that if I would come and talk to a company of people in his house, his wife would interpret for me.

I went to a house yesterday, but did not see any way whereby I could approach the people; yet I felt that I must, and so stood still for a while. Finally a little boy came out, and through him I reached two families. It pays to stand still sometimes, and see the Lord open the way.

Many more experiences I might relate, but these will suffice to show that the work is opening in Lucknow. But what is one missionary in the fourth city in India? This city just swarms with natives. I never felt so deeply in all my life that the people are responsible if they will not hear, and that I am responsible if I do not give them an opportunity. This thought strengthens me to go forward, no matter what the opposition may be.

Mrs. Miller is getting the language so she can do medical work among the

natives. I have been in India over three years now, and I like it better all the time. The Lord has kept us in health and good courage, and we feel very thankful to him. W. W. MILLER.

Field Notes and Gleanings

A CHURCH building costing nearly \$1,000 was dedicated at Cottage Grove, Ore., February 16. Brother B. C. Tabor has been laboring there since July 1, 1907.

FROM Cleveland, Ohio, Brother G. P. Gaede writes: "We are enjoying the work in Cleveland. Our parents are here helping us pull in the gospel net. Six more souls in the German department have lately taken their stand for the truth. One family, for whom we have labored just one year, have finally decided to obey. Praise the Lord. He has work for every Seventh-day Adventist. The Lord is good. Others are deeply interested."

"BRETHREN Meade Mac Guire and H. B. Steele have been holding meetings in Kansas City, Mo., for ten days, with good results. At the close of the last Sabbath discourse by Elder Mac Guire, twenty-four gave their hearts to the Lord. Twenty-one of these who are just starting in Christian service, will be baptized and join the church. The greater part of this number are young people who have grown up in the church and Sabbath-school. At the close of the Sunday evening service two others took their stand for God. The meetings will continue indefinitely."

FROM Michigan, Brother John E. Hanson writes: "In Grand Rapids I found a wide-awake, Christian company of men and women. Elder J. M. Wilbur and myself have greatly appreciated the hearty co-operation of this church. Eleven active, tithe-paying members have been added; five of them by baptism. We feel confident that there are still others who will be identified with us soon. There is a good, live Sabbath-school, and considerable interest has been awakened in the study of the Testimonies. The Young People's Society is also at work, there being a good attendance at the meetings."

BROTHER G. F. WATSON writes: "Sabbath, February 15, was a good day for the church at Longmont, Colo. Elder M. D. Warfle was sent there some time ago, and before his meetings should have been closed, he broke down, and has been confined to his bed ever since, with the exception of a few hours at a time. But as a result, eleven dear souls were baptized—six adults and five children. We were much pleased when we found such a goodly company ready to follow their Lord into the watery grave. Twelve will unite with the church there. The Longmont church is in a prosperous condition in every way, and we are sure that the blessing of the Lord has been attending the efforts put forth. We were made sad to think that Elder Warfle could not carry on the good work begun, but the Lord knows best. We are glad to say that Elder Warfle is improving."

Christian Liberty

Reports, Notes, and Comments Pertaining
to the Current History of the
Rights of Conscience

Conducted by the Religious Liberty Bureau

K. C. RUSSELL, - - - - - Chairman
W. A. COLCORD, - - - - - Secretary

The Hearing on the Sunday Bills Before the District Commissioners

It will be difficult to describe the hearing so that those who were not present can understand the spirit that seemed to characterize those who were championing the Sunday bills for the District of Columbia now pending in Congress; but we can relate some of the incidents in connection with the hearing that will enable one to get some idea of this interesting occasion.

The Commissioners before whom the hearing was held, three in number, are as follows: Chairman H. B. F. Macfarland, H. L. West, and J. J. Morrow. These men are appointed to serve in this capacity by the President of the United States; for the District of Columbia does not have self-government. The citizens here do not have the right of franchise.

These Commissioners have practically the same function to perform that the mayor and alderman do in other cities. When bills are introduced into Congress for the District of Columbia, they are often submitted to the District Commissioners for their approval or disapproval. It will be readily seen that their opinion in regard to legislation for the District has much influence with Congressmen, as they are supposed to understand the needs of the District better than any one else, for they are giving their undivided attention to its interests.

In view of the important and influential position the Commissioners occupy, we have keenly realized the necessity of placing before them in a clear and strong way the dangers of the proposed Sunday bills for the District of Columbia, for if they should recommend them favorably, Congress would be much more likely to pass them than otherwise.

Prior to the hearing, we had assigned to seven of our brethren topics which they were to discuss before the Commissioners, if opportunity was given. The custom followed in the hearing was to allow the affirmative and negative to alternate with two ten-minute speeches for the first forty minutes, thus giving an aggregate of twenty minutes each to those who were in favor and those who were opposed to the bills. After these four speeches of ten minutes each, the remainder of the time was devoted to alternate five-minute speeches for and against the bills.

Those who spoke in behalf of the bills certainly gave an illustration of a real medley. They all tried, however, to show in one way and another that they were not pleading for the Sunday bills on religious grounds, but for economic reasons. Rev. Wallace Radcliffe, the chairman of the Ministerial Association for Sunday rest in Washington, was present and spoke. When the friends of the bills observed that we were there lined up in systematic order with strong addresses against the bills, they began

to realize their weakness without a sufficient number of speakers, and they went back in the audience, and asked if there were not those present who would speak in behalf of the bills. They also telephoned to labor men to hasten to their relief.

Elder W. A. Colcord read a masterly paper against the Sunday bills for the District, covering the time of the first two ten-minute speeches for the opposition. Elder G. B. Thompson, Brother J. N. Quinn, and the writer spoke as they had opportunity. We regretted that the three other brethren who were prepared to speak did not have an opportunity before it was time to close the hearing. The others who spoke against the bills, besides Seventh-day Adventists, were Dr. Shirley, president of the Secular League of Washington, and Rabbis Simon and Stern.

An interesting episode occurred in the midst of the hearing, when Mrs. W. F. Crafts arose and said: "I will ask liberty to file with the Commissioners a certain document which is a reproduction of a certain picture that is formed by the Seventh-day Adventists, which represents the United States government as that of a horned hog, and this I ask liberty to file with the Commissioners to show that the Seventh-day Adventists, although they say much about constitutionality of law, etc., are not law-abiding citizens."

To this Chairman Macfarland gave the following rebuke: "The status of the Seventh-day Adventists is not at issue here. If you have any statement pertinent to the bills for us, we will receive it."

Mrs. Crafts: "This is pertinent, sir."

The Commissioner continued: "But we will not enter into any discussion of the Seventh-day Adventists at this time."

The evident intent of Mrs. Crafts was to make it appear that we were not true and loyal citizens of this government. In this connection the following statements will be interesting:—

"As for Adventists, no other sect can show a better citizenship. They are industrious, frugal, and peaceable. If all other men were no more prone to evil than they, the grand jury would have little to do, and courts, civil as well as criminal, could take a vacation of at least six days in the week, and have little to do the seventh."—*Washington Post, Feb. 11, 1908.*

"I know your church and your people, and they are Protestants. Furthermore, it has been my privilege to live among your people for several years. In fact, I have been a neighbor to College View, which is one of the largest settlements of Seventh-day Adventists in the United States, and I can truthfully say that they are a very honorable, intelligent, upright class of people. They are patriotic and loyal citizens of the government."—*Senator Burkett.*

I decided that I would make no reference in my speech to what Mrs. Crafts had said, for the unceremonious way in which the chairman addressed her, showed that he was not in sympathy with the reflection upon our people. The Commissioners were very impartial throughout the entire hearing.

There were present at the hearing quite a number of the students from the Foreign Mission Seminary. It was

a rare treat to them, and they considered the experience an invaluable one, as they will doubtless be brought into similar experiences in their work. There could be no better schooling for many of our religious liberty secretaries in the States than to arrange to spend some time here at the capital of the nation in connection with the religious liberty work during each session of Congress.

We shall not know the result of the hearing, as far as the decision of the District Commissioners is concerned, until they report on the bills.

It should be remembered that there is much more embraced in these hearings and other opportunities of this nature than the temporary defeat of Sunday bills which may be before Congress. The great question is the proclamation of the everlasting gospel, the warning against the beast, his image, and the reception of his mark. The salvation of precious souls should be the question of paramount interest in this or any other department of this closing work.

K. C. RUSSELL.

What Our Australian Brethren Are Doing

THE following extract is taken from a letter received from Elder O. A. Olsen, dated Jan. 10, 1908:—

"At our camp-meeting for New South Wales last October, we decided to send reading-matter bearing on the question of religious liberty, to all editors, to members of the state parliament, to all barristers, to all leading clergymen, and to teachers in public schools, as an educative measure. This work is now in progress, and already many interesting responses have been received."

Religious Liberty Notes

News has just been received, announcing the arrest of Brother H. E. Miles, of South Stukeley, Quebec, for permitting Sunday labor. It is alleged that he had men under his employ who were operating a sawmill and piling lumber on Sunday. It is regarded as a test case. The case has not yet come up for trial.

A sister from Farmington, Wash., sending in petitions to Congress against Sunday legislation, containing ninety-eight signatures, writes as follows, in regard to her work of securing signatures to the petitions: "Some signed. A great many refused. One man signed, and next day wanted to scratch his name off. Another refused, and then came over to-day to sign it. He said he had been thinking it over."

A lively battle is being fought at present here in the District of Columbia between the prohibitionists and the liquor element. This conflict has been brought about by the introduction into Congress of two bills against the sale of intoxicating liquors in the District of Columbia. Two hearings have already been held before the District Committee of the House of Representatives; one by the temperance forces, and the other by the champions of the liquor business. At the next hearing of the temperance forces, the chairman and the secretary of the Religious Liberty Bureau are scheduled to speak.

Current Mention

— Train wreckers derailed a fast train on the Illinois Central near Springfield, Ill., March 21, but fortunately no one was injured.

— Acting upon the request presented to President Roosevelt more than a year ago by an Episcopal bishop in the Philippines, that something be done to prevent the increase of the opium habit in the islands, the State Department sent a circular letter to all the powers, asking an international conference. All the European nations, as well as China and Japan, have accepted the American invitation.

— About 2,000 students of the Michigan University were in a riot at Ann Arbor, March 16. The efforts of the dean of the university, the mayor of the city, the police, and the fire departments were equally unavailing in dispersing the mob. The trouble started in a theater, which a student had previously been forced to leave. Eighteen of the leaders were arrested, and the damage to the theater was about \$2,500.

— Four of the fourteen men charged with conspiracy to defraud the State of Pennsylvania, by exacting overpayment in connection with furnishing the new Capitol building, have recently been found guilty. The men convicted are the contractor, and the former officers, auditor general, State treasurer, and superintendent of buildings and grounds. Each case has been appealed, and the men are at liberty on bail.

— On account of the threatening letters received by many men who had intended to raise a tobacco crop, and the continued demonstrations by the night riders, these farmers now announce that they will not risk growing a crop. At Maysville, Ky., representatives of the American Tobacco Company on March 16 placed a Gatling gun on the roof of the warehouse, which they threaten to use if the night riders appear. Near Carlyle, Ky., in the early hours of the morning of March 21 the night riders shot and killed an independent planter.

— Following the ill-timed attempt to overthrow the Haytian government a few weeks since, there has been some ill feeling on the part of the government toward the nations of Europe because they refused to deliver to the Haytian authorities such persons as had taken refuge in the consulates. The matter seemed about settled that they should be allowed to leave the country, when, in the early hours of the morning of March 15, eleven men were summarily taken from their beds to the cemetery, and there shot by the orders of the government, for being implicated in a revolutionary plot. The discovery was made by intercepting a letter from the leader of the former outbreak, General Firmin, who had taken refuge in the French consulate at Gonaives. Port au Prince suffered a reign of terror for two or three days, and many foreigners took refuge in the consulates. English, German, French, and American war-vessels were hurried to the scene from near-by waters, and quiet is again restored, although the affair is not entirely settled. General Firmin and other refugees left Gonaives on a French cruiser March 21.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

Medical Work in the North Pacific Union Conference*

SINCE being appointed medical secretary for this union conference, I have done very little traveling. The following facts were obtained largely through correspondence and by previous visiting while in the employ of the General Conference Medical Department.

It has thus far been impossible to get a complete register of Seventh-day Adventist medical missionary workers in this union conference, but there are known to be three vegetarian cafés in our three largest cities. One food factory at Walla Walla is doing a limited business in putting out good foods. The health-food business started some years ago in Portland by the Portland Sanitarium became the property of Brethren Knapp and Rose. Fire destroyed their factory last summer, and the St. Helena Food Company arranged with them and with the union conference committee to locate a branch of the St. Helena Food Company in Portland. This was done last summer.

Training-Schools

Besides the conference training-school for nurses at Portland, there are in this union conference two institutions where nurses are trained and graduated; namely, the sanitarium at Port Townsend, in charge of Dr. W. R. Simmons, and the one at Salem, Ore., conducted by W. B. Scott. Both these enterprises are qualified to give a good professional training, but neither of them is provided with a regular, conference-employed Bible teacher to give a well-planned preparation for evangelical work. The beginning of a sanitarium enterprise has been launched in connection with Walla Walla College. This enterprise announces to give the first year of a nurses' training course. No one can question the advisability of conducting sanitarium work and nurses' training in connection with such an important school as the union conference college. Surely it presents a most inviting opportunity to give our young people a practical training with natural methods of treating the sick, and in relating such work to the third angel's message.

North Yakima has a sanitarium conducted by Dr. F. M. Rossiter. It is new, and is doing a very creditable professional work. The North Yakima Sanitarium is not training nurses.

Treatment Rooms under Medical Supervision

Successful and creditable treatment rooms under medical supervision are conducted in Seattle, Wash., Spokane, Wash., and in Boise, Idaho. Some, and perhaps all of these enterprises are in close sympathy with the conference work, and may be reckoned as definite factors in the work of the third angel's message in their respective communities.

* Report of the secretary, J. E. Froom, M. D., at Walla Walla, Wash., Jan. 31, 1908.

A new sanitarium enterprise has just been launched in Cottage Grove, Ore., but I have no further knowledge of it.

Treatment Rooms by Nurses

There are successful treatment rooms being conducted by Seventh-day Adventist nurses in Vancouver, Wash., and I think in Aberdeen, Wash. Possibly there are others in this union conference which may be regarded as memorials for God.

Seventh-day Adventist Physicians

Dr. G. W. Pendleton is located at Idaho Falls, Idaho. Dr. Schlaef is located in southern Oregon; Dr. States is in Franklin, Idaho; and Dr. W. D. Emery is also located in southeastern Idaho. Dr. H. B. Farnsworth is doing a prosperous business at Missoula, Mont., and I am told that several others recently graduated from the American Medical Missionary College have located in Montana. Most of these physicians in private practice write me that they are not provided with nurses, nor with facilities for using the special remedial agents which the spirit of prophecy has told us that we should use in the place of drugs.

The Portland Sanitarium is the oldest and largest sanitarium in this union conference. It conducts the only complete training-school for missionary nurses in the Northwest. Two years ago it was decided that this sanitarium should become a union conference enterprise.

During the past two years the Portland Sanitarium has improved its training course for nurses, and also the conditions under which nurses pursue their training have been very definitely improved. It is now the general impression that our young people are fortunate in gaining admission to the Portland training-school, and last spring we had more applicants for the nurses' training than the sanitarium board were willing to admit.

The Portland Sanitarium has from its earnings met current expenses, raised the salary of some of its employees, made needed improvements amounting to three thousand dollars, and besides this the business manager's report at their annual meeting last July showed a gain of about two thousand dollars.

There has been some talk of increasing the size of the nurses' class, and then arranging their curriculum so as to have each nurse devote some time to field missionary work. I do not know to what extent that excellent plan has been executed.

In the city of Portland, Dr. W. B. Holden is conducting a successful medical and surgical practice. Dr. Holden does a very extensive charitable work for the poor, and does a large share of the surgery for the Portland Sanitarium.

In Portland there is quite a group of Seventh-day Adventist nurses who are working on their own responsibility and under outside physicians. Their methods and their identity could be made a strong influence for God. This introduces the subject of nurses' work outside of our institutions, or perhaps better spoken of as the work of graduate nurses. The majority of our trained nurses soon drop out of the ranks of available missionary workers, yet most of them intended to devote their lives to some phase of medical missionary work. They have a training which will support them. Outside doctors are often

ready to employ them if they will work under their directions and influence. A nurse must be possessed of a superior grade of Christian zeal and faith to refuse such substantial employment, enter a strange community, provide the simplest equipment for treating without drugs, and demonstrate that God will prosper her in making these principles prominent. The cities and larger towns are to be entered by these medical missionary enterprises. It will be a great inducement for an individual or a church to say to a devoted nurse, Come to our town, we will assure you board and room for two months while you sell health literature, do Christian Help work, and get started in giving pay treatments.

NOTICES AND APPOINTMENTS

St. Helena Sanitarium Training-School

THE next training class for missionary nurses begins April 6, 1908. We desire to correspond with consecrated young people who desire a training as missionary workers. Exceptional opportunities for experience offered to persons of promise. Address Dr. H. F. Rand, or Mrs. S. J. Whitney, Sanitarium, Napa Co., Cal.

Kentucky

I AM now in this State, ready for business, and shall be glad to correspond with any who are thinking of coming here to canvass. The money panic has not affected a large portion of the State. The Lord has graciously preserved this field so it can be worked at this time, and this part of the State has had but little if any canvassing done in it. Let me hear from you right away. There is only one canvasser to my knowledge in this large State. Address me at McKinney, Ky.
C. F. DART.

Church-School Manual

For Parents and Teachers

THIS book is now ready. It furnishes ample instruction from the spirit of prophecy and from leading educators concerning the principles of Christian education. The proceedings of the General Conference Educational Convention, held at College View, Neb., June 29 to July 10, 1906,—probably the most important educational meeting in the history of our denomination,—are outlined quite fully. The "Manual" gives exhaustive outlines of courses of study, including not only the common branches, but manual training as well, with suggestions on materials and where to procure them; also chapters on Drills, Daily Program, Text-books, School Organization and Management. The paragraphs on Discipline and the chapter on the Home School alone are well worth the price of the book to parents of children under school age.

This book contains nearly 400 pages, well bound in cloth. Price, 50 cents, post-paid. Address your tract society.

Addresses

ELDER O. O. FARNSWORTH'S post-office address is Jamaica, Vt.

Brother R. J. Bryant's address is R. F. D. 2, Saratoga Springs, N. Y.

Elder Albert Carey's address is Baker's Mountain, R. F. D. 5, Hickory, N. C.

Any one knowing the address of Mr. George Larkee, please communicate with Mrs. A. A. Barrens, R. F. D. 1, Blencoe, Iowa.

Mrs. W. A. Theo. Miller, clerk of the Seventh-day Adventist church of Farmington, N. Mex., wishes to hear from the following-named persons by April 1, 1908: Mrs. Alpha Rutledge, Mrs. Almedia Dean, Mrs. Agnes Pinyan, Jessie Stonebarger, Mrs. Ida Maxie.

The United States Navy

SIXTEEN mammoth battle-ships, the flower of the United States Navy, have sailed from the Atlantic to the Pacific Ocean, and it is expected that they will enter San Francisco harbor about May 6, 1908. Then will occur one of the grandest naval demonstrations in the history of the world. In addition to this battle-ship fleet, the entire Pacific Coast squadron will be in the harbor.

The mayor of San Francisco has appointed a large representative committee to make preparations to receive this fleet, and a very elaborate program has been arranged. From fifteen to twenty thousand men are on these battle-ships, and their arrival will bring together a vast concourse of people. The attention of the whole country—yes, of the whole world—is now turned toward this event, and their arrival here is being awaited with great interest. It is a subject of general conversation.

This presents another splendid opportunity



REDUCED FACSIMILE OF MR. MAYBELL'S CARTOON, "CONSECRATED SERVICE"

for us to get the truth before the people. We have therefore decided to make the *Signs of the Times* dated May 13 a number devoted especially to this subject. This number will be beautifully illustrated with splendid half-tone engravings. On the first page there will be a large portrait of Vice-Admiral Evans, commander of the fleet, surrounded with an illustrated naval border printed in colored ink. The fourth-cover page will contain a view of the United States battle-ship fleet. On the first page of the paper, inside the cover, there will be a cartoon by Mr. Maybell, our New York artist, entitled "Consecrated Service." Here is presented a large figure of a soldier leaving behind the attractions of the world and pressing on to victory.

The whole paper—sixteen pages and cover—will be filled with live articles on the great themes of the gospel, written with a view not only to interest the reader, but to save souls. Here are some of the subjects:—"God's Call to Service"—The Conflict, The Captain, The Reward; "Signs of the Times"—Riches, Intemperance, War Preparations, etc.; "The Law of God"; "Bible Readings on Important Topics"; "The Outlook Department," specially illustrated. Here we will give the statistics of the navies of the world, their wonderful growth within the last few years, what all this means, etc. Altogether, it will be one of the most interesting, attractive, and important numbers we have ever issued.

The California Conference expects to circulate 25,000 copies, at least, among the soldiers, sailors, and marines, and in the cities around San Francisco Bay. It will, no doubt, sell equally as well all over the United States, and it is hoped that a special effort will be made to give it a wide circulation. This

event presents another opportunity to give the truth to people in an attractive form.

Price of this Naval Number

Single copies 10 cents
25 to 100 copies 3 "
100 copies and over 2½ "
5 or more copies mailed direct from the office of publication to individual names and addresses furnished, 4 cents a copy.

Regular subscription price, one year, 52 numbers, \$1.50.

Address your State tract society, or Signs of the Times, Mountain View, Cal.

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.

Any person unknown to the managers of this paper must send with his 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.

WANTED.—Position as baker, by young man, Seventh-day Adventist; if small bakery, to take charge; if large one, as second. References furnished if required. Address F. Grimm, Care of Academy, Holly, Mich.

STRAWBERRY PLANTS.—If you are raising berries for a near market or raising plants to sell, you should try the Highland. Be a leader in your section, and get the Highland. Address Geo. Jorgensen & Son, Box 10, Poy Sippi, Wis.

THE undersigned can give a good home on a ranch to a boy 12 or 14 years old who can do chores and is willing. Adventist preferred. Correspondence solicited. Please give references. Address W. G. Graham, Nevada City, Nevada Co., 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.

WANTED.—Medical missionary workers to know that there is a good opening for treatment room and café work in Orlando, Fla. Some capital will be needed to start. Let me hear from you. References given. Address C. V. Achenbach, Orlando, Fla.

WANTED.—Woman 35 to 60 years of age able to do general housework, cooking, plain sewing, fruit canning in season. Good home for the right person. Also man or boy to work on farm. Hygienic living. Address J. S. Comins, R. F. D. 6, Battle Creek, Mich.

WANTED.—Those persons who contemplate coming to California for their health, to write to the Santa Barbara Sanitarium for literature explaining the advantages of this locality for those who are ill. Address Dr. M. E. Eastman, 118 W. Figueroa St., Santa Barbara, Cal.

FOR SALE.—Peanut Butter, 10 cents a pound; Olive-oil, \$2.50 a gallon; 50 pounds Coconut Oil, \$7.50; Vegetable Cooking Oil, 10 pounds, \$1.10; 60 pounds, \$6. Cash with order. All absolutely pure. If west of Rockies, write us. Address Vegetarian Meat Company, Washington, D. C.

NOTICE.—Small company of Seventh-day Adventists going to New Mexico to engage per-acre—terms. Send for literature. Address in farming, can accommodate few more. \$10 W. A. Ross, 1537 Wrightwood Ave., Chicago, Ill.

FOR SALE.—In order to answer a call to labor in another field, I wish to sell my home, near Rockville, Mo.; 30 acres, 7-room house, new barn, hen-house, corn-house. All in good condition. Plenty of small fruit. Address L. W. Terry, Appleton City, Mo.

ROYAL PEANUT BUTTER is all we claim for it. Made only from No. 1 Spanish peanuts, carefully selected, and everything objectionable removed. Southern California Extracted Honey in convenient packages. Write for prices. Address Cleveland Health Food Co., Cleveland, Ohio.

FOR SALE.—Near a good manufacturing and railroad town in Alabama, 21-acre truck and fruit farm. First-class market, fine place to raise poultry. Healthful location. About two acres in strawberries; also grapes and some other fruits. Good soil. Address E. C. Rogers, R. F. D. 3, New Decatur, Ala.

FOR SALE.—Beautiful Imported Bible Card-board Mottoes; all have flowers with silver letters. Cord furnished to hang mottoes with. Special for 60 days: 5 for 50 cents; 12, \$1; 25, \$1.75; 50, \$3; 100, \$5. More you buy, the cheaper they are. All sent by mail. Address Hampton Art Company, Hampton, Iowa.

FOR SALE.—A well-improved property with ten acres of land; near Adventist church and school, eight miles from Nashville, Tenn., close to Edgefield. If sold at once, will sell for two thirds the original value. Several Adventist families compose the neighborhood. Address, with stamp, R. I. Francis, 25 Church St., Newark, Ohio.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor; keeps indefinitely: 5-gal. can, \$3.50; 10-gal. can, \$7; crate of 8 1-gal. cans, 80 cents a gal.; 64 cents a gal. in ½ bbl. and bbl. lots; 30 gal. and 50 gal. shipped direct from factory at Louisville, Ky. Address Sanitarium Cooking Oil Co., Box 442, Louisville, Ky.

FOR SALE.—Buff and White Orpington eggs, \$2 per 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.

STEREOPTICON AND LANTERN MEN, ATTENTION!—Until June 1, I will make first-class slides for 30 cents each, colored (hand painted); 20 cents, plain. List covers message from Adam to restoration, over 200 on life of Christ. Slides, clear and sharp. Try some. Address H. N. Tolton, 1314 East Seventeenth Ave., Spokane, Wash.

FOR SALE.—Purest, most healthful Vegetable Oil for cooking and salads; no odor, keeps indefinitely: gal. can, \$1; 5-gal. can, \$4. Also pure virgin Olive-oil: gal. \$2.75; half gal., \$1.40; quart, 85 cents. Lunch Nutrena, a hygienic fat and blood producer: 1-lb. box, 35 cents; send for samples. Address E. W. Coates, 535 W. 110th St., New York City, N. Y.

Obituaries

WILKINSON.—Died in Nashville, Tenn., Feb. 7, 1908, of a complication of diseases, James M. Wilkinson, aged 70 years, 6 months, and 14 days. Brother Wilkinson had been an Adventist for forty-five years, and occupied the office of elder much of the time. He falls as a sheaf of wheat fully ripe. He was buried at Chesaning, Mich., his old home. Words of comfort were spoken by the writer. O. SOULE.

SPENCER.—Fell asleep at Cadillac, Mich., Jan. 13, 1908, Mildred Spencer, aged 5 years, 9 months, and 17 days. Words of comfort were spoken by the writer from Isa. 57:1 and Rev. 14:13. She was laid to rest in Meauwataka Cemetery.

C. A. HANSEN.

COOPER.—Died at the home of her daughter at Mankato, Minn., Caroline D. Cooper, aged 68 years, 9 months, and 27 days. She accepted present truth twenty years ago, and died with a bright hope of a part in the first resurrection. Two daughters and one son are left to mourn their loss. Words of comfort were spoken by the writer. Interment took place in the cemetery at Pleasant View, near Amboy, Minn., beside her husband. A. W. KUEHL.

GUIZE.—Died at the home of her daughter, Sister V. M. Womach, near McMillan, Wash., Feb. 24, 1908, Sister E. M. Guize, aged 75 years, 7 months, and 23 days. Sister Guize accepted the third angel's message at Rock Creek, Kan., in 1876. She was an earnest and faithful servant of the Lord. She leaves one daughter and other relatives, who sorrow, but not without hope. Words of comfort were spoken by the writer from Rev. 2:10 to a sympathizing audience. ADOLPH JOHNSON.

DENNIS.—Died at her home in Melita, Mich., Feb. 15, 1908, Ida M. Dennis, *née* Brewer, aged 56 years and 6 days. Sister Dennis embraced the Adventist faith several years ago. Her exemplary Christian life endeared her to all who knew her. Two sons and a daughter survive her, also an adopted son. She leaves brothers and sisters in New York, and a brother in Hillsdale, Mich. The funeral service was held in the Wesleyan Methodist church at Melita by the writer. E. A. BRISTOL.

BECK.—Died at the home of her daughter in Elk City, Idaho, Feb. 3, 1908, Mrs. Susan Elizabeth Beck, aged 67 years and 10 days. Sister Beck accepted present truth about thirty-nine years ago, and has been a firm believer in the third angel's message ever since. She leaves one sister, four daughters, one son, and twenty-six grandchildren to mourn her death. A few words were spoken at the grave by Rev. Mr. Adams, of the Congregational Church, at Springdale, Wash. JESSE MILLER.

ALLEN.—Died at her home in Highgrove, Cal., Feb. 8, 1908, Sister Andra A. Allen, *née* Cooper, aged 72 years, 4 months, and 7 days. She early chose the Saviour as her pilot through life, first uniting with the Methodist Church, and afterward with the Baptists. About twenty years ago she received the truths of the third angel's message under the labors of the writer, and afterward joined the Seventh-day Adventist Church, of which she remained a faithful member till her death. She leaves a husband and six children, who were all with her in her last moments. The funeral took place in the Methodist church, words of comfort from Deut. 33:27 being spoken by the writer. J. A. BURDEN.

MOSHER.—Died at their home at Cattaraugus, N. Y., Mrs. Polly Ann Prince Mosher, June 26, 1906, in her seventy-first year; and Jan. 29, 1908, Charles Wesley Mosher, Sr., in his seventy-seventh year. Mother having given her heart to Christ when but a child, readily accepted the third angel's message when it came to her about thirty-three years ago, and died, after seven weeks of suffering with valvular heart-disease, with her hand in His. Her confidence was beautiful. Her funeral sermon was delivered by Elder Lane, from Rev. 14:13, last clause. Father believed as truly as she, and always taught us "to obey in all things," but he never openly confessed Christ, although his strict adherence to the true principles of right, honesty, fair dealing, and temperance won for him the respect of all, and many a soul will have no excuse in the last day for want of his warning. Although he had been sick for about

ten days, his death came very suddenly and peacefully. His funeral sermon was preached by Elder Carr, from John 14:14, first clause. They leave five sons and three daughters, all married, to mourn the loss of kind and indulgent parents.

MERTIE M. JACK.

LE DUC.—Died at Mankato (Minn.) Hospital, Feb. 4, 1908, Joseph Le Duc, aged 83 years, 3 months, and 6 days. Brother Le Duc loved the third angel's message, in which he was a believer for thirty years. He died in the hope of having a part in the first resurrection. Four sons and two daughters are left to mourn their loss. The funeral service was held in the Congregational church in Belgrade Township. Words of comfort and instruction were spoken by the writer from Rev. 14:13. A. W. KUEHL.

DRAKE.—Died at his home in Los Angeles, Cal., Brother Daniel W. Drake, aged 63 years, 11 months, and 8 days. At the age of eighteen he enlisted in the United States army, and served three years during the Civil War. In 1880 he joined the Seventh-day Adventist Church. Before his death he expressed strong faith in the third angel's message. He leaves a devoted companion, two sons, two sisters, and four brothers to mourn their loss. Words of comfort were spoken by the writer from John 14:1-6; 1 Cor. 15:51-54; 1 Thess. 4:13-17. C. E. FORD.

OSBORNE.—Died in San Pasqual Valley, Cal., Feb. 24, 1908, Prof. H. E. Osborne, former secretary of the General Conference. After serving the General Conference as secretary for two years, he was connected for a short time with the Battle Creek Sanitarium. While there, he became ill, and came to California to regain his health. In this he was fairly successful, so much so, that he was able to connect with the Healdsburg College during the school year of 1905-06 as a teacher of English. While there, his work was much appreciated. He had an uplifting spiritual influence among the students. At the close of the school year he was released to the Southern California Conference, and was offered ministerial work or school work. His heart was in the ministry, but he chose the school work. He connected with Fernando Academy at the beginning of the school year of 1906-07, taking charge of the English department. His work was very acceptable to the students and to the management of the school. His spiritual influence in the school was remarkable. He had the good will of all the students, and the love between him and them was mutual. When the faculty was made up for the present year, he was invited to remain. He began his work with excellent prospects, and we were all encouraged to know that his health had improved, and that he seemed able to continue with us. He was taken ill in November, and went to Glendale Sanitarium for treatment. While there, he prayed much, and had faith that the Lord would raise him up. Elder C. E. Ford and I were called to anoint him and to pray for him. Within a few days he was back at school, and felt much improved. He was especially pleased to take part in the week-of-prayer exercises, and some of his remarks will never be forgotten. He resigned his work on the last day of January, intending to go to San Pasqual Valley to regain his health. This was the place to which he had gone before, and where he had regained it once. We were glad to let him go, because we also had hopes that he would speedily recover. He reached there February 14, and on the sixteenth he became bedfast and began to decline rapidly. He suffered great pain. His gentleness and kindness were never greater than during the last few weeks of his life. He prayed much. We are sure that he died in faith, and that he will come up in the first resurrection to meet the Saviour. Elder W. M. Healey preached the funeral sermon, and the burial took place February 26, in the cemetery in San Pasqual Valley, near Escondido. "Precious in the sight of the Lord is the death of his saints." H. G. LUCAS.



WASHINGTON, D. C., MARCH 26, 1908

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

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DURING the present year the St. Louis (Mo.) branch of the Laymen's Missionary Movement propose to raise the sum of \$250,000 in St. Louis alone for foreign missions.

ANY of our people who are thinking of going to Georgia as canvassers or as self-supporting missionaries would do well to communicate with A. L. Manous, 602 Capital Ave., Atlanta, Ga., requesting a copy of the leaflet entitled "Georgia's Resources and Advantages."

EACH issue of the REVIEW during the next three months will contain an article on the Sabbath-school lesson for the Sabbath following the week in which the paper is issued. The first of this series of articles appears this week, in the Editorial Department, and is devoted to a consideration of the first lesson of the next quarter. It is hoped that these

articles may prove helpful to our readers in their preparation of the lessons for recitation as well as for teaching.

PROF. FREDERICK GRIGGS is again at headquarters after a ten weeks' tour of the schools in the South, West, and North.

IN the advertisement published for Elder H. F. Phelps, Minneapolis, in the REVIEW of February 27, the post-office address was given as Station K. It should have been Station F. Those answering the advertisement will please note the correction.

COINCIDENT with the arrival of the American battle-ship fleet in San Francisco harbor, the publishers of the *Signs of the Times* will issue a special number which will be known as the Naval Number, and will bear date of May 13. For a complete description of this special, read the article on page 22, entitled "The United States Navy."

THE *Temperance Standard* is the title of a new semimonthly temperance journal published at Belle, Mo.; subscription price, one dollar a year; sample copies free. This journal is devoted to purity and temperance in the home, State, and nation. We welcome its appearance, and hope it may prove an able exponent of the great cause which it has espoused.

IN an editorial commenting upon the passage of the bill in the House of Representatives to restore the motto, "In God We Trust," to the coins, the *Washington Post* says:—

The fact is that as individuals the people of the United States do trust in God. As a government they don't do anything of the sort. They trust in their might, in their men, in their ships and guns and money. Our whole policy as a nation has proved this. It is a mockery to put upon the symbols of governmental functions a piece of sentimentality which our whole national conduct proves a bit of pretense and in reality denies. If, as a nation, we actually did put our trust in the Supreme Being, we would abandon our ships of war, we would destroy our bullet molds, we would turn our "swords into plowshares," and our "spears into pruning-hooks." And our money would not need to be labeled with the verbal assurances of our piety. Unless those words, "In God We Trust," constitute a meaningless phrase, we are guilty of a sacrilege in stamping them on the servant of mammon. If the phrase is meaningless, its usage is superfluous. There are, no doubt, a great many people in the country who devoutly own their trust in God who will regret the restoration of the motto to our coins. They believe that it is not religious truth, but religious sentimentality, which will put it back.

This recognition of the difference between the religion of individuals and the religion of the government is worthy of note. The simple truth is that the government has no religion, and ought to have nothing to do with religion. It is ordained to look after things civil.

Sunday Laws and Law-Abiding Citizens

A RELIGIOUS body is not permitted to hold real estate in the State of Maryland without a special act of the legislature, granting this permission, and a bill has accordingly been introduced into the present session of the Maryland Legislature conferring upon the General Conference Corporation of Seventh-day Adventists the privilege of holding title to property in the State. The Senate Committee, to which this bill was referred, reported adversely, stating as the reason for their opposition to it that the Seventh-day Adventists were not loyal citizens of the State.

Senator Lee, who had the bill in charge, asked Mayor W. G. Platt, of Takoma Park, what he had to say in regard to this charge. In reply the mayor stated: "As a class, the Seventh-day Adventists of Takoma Park are a law-abiding people, uniformly taking such a course as to commend them to the esteem and confidence of the people generally. Their presence here is highly regarded by the people of the place, and their influence in the community tends to the betterment of society."

When the bill came before the Senate, Senator Lee presented this testimony from Mayor Platt.

Senator Slay, of Kent County, then stated that he desired to give his testimony concerning the Seventh-day Adventists. He was at one time the prosecuting attorney in his county, and in the pursuance of the duties of his office had had some cases against that people for infraction of the Sunday law, and had taken occasion to look up their record carefully. He found them to be among the most law-abiding citizens of the State, and was glad when he was through with the cases against them.

In view of these statements concerning the Seventh-day Adventist people, the bill was passed in the face of the adverse report, with only four senators voting against it.

It is certainly a unique comment upon Sunday laws that a prosecuting attorney, who had charge of cases against Seventh-day Adventists for disregard of Sunday laws, should voluntarily bear testimony to the fact that on investigation, he found them to be among the most law-abiding citizens in the State. There is evidently something wrong about that kind of legislation which will enable religious bigots to put such people as these behind the bars as law-breakers.