



Vol. 85

Takoma Park Station, Washington, D. C., May 14, 1908

No. 20



### The Plodder's Petition

Lord, let me not be too content  
With life in trifling service spent —  
Make me aspire!

When days with petty cares are filled,  
Let me with fleeting thoughts be  
thrilled  
Of something higher.

Help me to long for mental grace,  
To struggle with the commonplace  
I daily find;  
May little deeds not bring to fruit  
A crop of little thoughts to suit  
A shriveled mind.

— Helen Gilbert



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SOME OF THE

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# Soul-Stirring and Soul-Winning Songs

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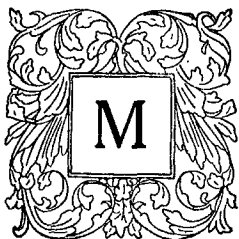
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TO BE FOUND IN THE

## New Edition of "Christ in Song"

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**M**OMENT by Moment; Under His Wings; Faith Is the Victory; Higher Ground; Victory Through Grace; While the Days Are Going By; Take Time to Be Holy; Loyalty to the Master; Scatter Seeds of Kindness; Bring Them In; Speak to My Soul, Dear Jesus; Will There be Any Stars in My Crown? Wait, and Murmur Not; Throw Out the Life-Line; What Are You Doing for Jesus? The Saviour with Me; Just a Ray of Sunshine; Winning Precious Souls to Thee; More about Jesus; Count Your Mercies; He's the One; Sing of His Mighty Love; O, How He Loves! When Love Shines in; Praise Him; None of Self and All of Thee; Wonderful Words of Life; Just a Word for Jesus; The Ninety and Nine; No, Not One; I Surrender All; The Best Friend Is Jesus; Tell Me the Story of Jesus; Ring the Bells of Heaven; There Is Power in the Blood; Ye Must Be Born Again; Sweet Peace, the Gift of God's Love; There Shall Be Showers of Blessing; What a Wonderful Saviour; He's Everything to Me; Nearer, Still Nearer; Pardon, Peace, and Power; The Gate Ajar for Me.

These are not all the new ones, for the selections are exceptionally good throughout. In going over less than half the pages of the new edition, we find—

### Over a Hundred New Songs

which were not in the old edition. You have paid twenty-five or thirty cents to get a book which contained two or three especially desirable pieces. From the list given above, you can see that this new edition of "**Christ in Song**" contains—

### The Very Cream of the Gospel Songs

now published. Many of our Sabbath-schools will want a supply of the new book. Every worker and all church-members ought to have a copy. Send your order to your tract society now, so you will get your books as soon as the stock arrives. **READY IN JUNE.**

**Remember** that the new edition contains 128 pages more than the old edition; that the number of the song in the old edition can be instantly given from the new book, so that both editions can be used together whenever they contain the same song; that notwithstanding we are practically giving **two books in one**, the price is only slightly advanced.

**PRICES:** Full cloth, very strongly bound, 60 cents; half morocco, sewed, instead of wire-stitched, so it will lie open nicely on the organ or piano, \$1. Flexible cloth, same style as old edition, 40 cents. (This style is furnished only to meet the demand for a very cheap book, and we do not recommend this binding.)

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WASHINGTON, D. C.

New York City

# 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, MAY 14, 1908

No. 20

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## Editorial

### A Missionary Motto

It is stated that the motto of Rev. John Wilkinson, for fifty years a missionary among the Jews, was, "Ask God, and tell his people." This motto is based upon two great principles: first, that God is the source of all blessing in missionary work, and second, that he uses his people as the agency through which to bestow his blessings. It is no denial of faith in God to keep before the people the fullest information concerning the mission work, as a means of enlisting their interest in it. Even the apostle Paul recounted among the churches at home the work which God had wrought through him in preaching the gospel among the gentiles. His example is a safe one to follow.

### The Messiah Manifested

In the Sabbath-school lesson for May 23, the general subject, "The Work of John the Baptist," is continued; and in connection with it we will consider the second phase of the Baptist's work; namely, his witness to the fact that Jesus of Nazareth was the promised Messiah, the Saviour of the world.

In the prophecy of Isaiah, the message of John the Baptist is summed up in the two contrasted statements, "All flesh is grass," and, "Behold your God." In interpreting this message, and in applying it to the circumstances of his time, John the Baptist did not quote the exact words of Isaiah, but he brought home to the hearts of the people those principles of truth in a way to impress upon

them their need of a Saviour, and to direct their faith to that Saviour manifested in their midst. Thus he prepared the way of the Lord.

The expectations of the people had been aroused to the highest pitch by the teaching of the priests, who had so perverted the prophecies concerning the advent of the Messiah as to make them teach the coming of a political deliverer, and the message of John the Baptist was therefore not in harmony with the spirit of the times. He rebuked the sin and formalism of both priests and people, and boldly said to those people whose greatest pride it was that they were descendants of Abraham, and therefore heirs of the covenant blessings, "Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now the ax lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire."

But the message of John did not consist simply in a rebuke; having declared unto them their need of help, he pointed out that help in the person of Jesus of Nazareth. Among those who had gathered to listen to the prophet of the wilderness came one from Nazareth, who was known simply as the son of Joseph and Mary. To him the Baptist directed the attention of the wondering people in these words: "Behold, the Lamb of God, that taketh away the sin of the world!" These words conveyed a wonderful meaning to those familiar with the services of the sanctuary. Repeatedly had they brought to the temple a lamb, upon whose head they had confessed their guilt, and now the true meaning of this ceremony was unfolded to them by the words of John. The type was now giving way to the antitype. The true sacrifice was about to be offered, and the new and living way through the veil was about to be consecrated.

From the time that the gospel was first proclaimed in Eden, in the promise that the seed of the woman should bruise the serpent's head, the revelation of divinity in humanity had been set forth in type and in prophecy as the basis of hope. Jacob had declared:—

"The scepter shall not depart from Judah,  
Nor the ruler's staff from between his feet,  
Until Shiloh come;

And unto him shall the obedience of the peoples be."

Through Isaiah the prophetic word had been uttered: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." Jeremiah had testified: "Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, and he shall reign as king, and deal wisely, and shall execute justice and righteousness in the land. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called: Jehovah our righteousness." The definite time of this manifestation had been made known through Daniel, the prophet, in these words: "Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the prince, shall be seven weeks, and threescore and two weeks." Now the fulness of time had come, the mystery of godliness was revealed, God was manifested in the flesh; and to this wonderful fulfilment of the divine purpose John the Baptist bore testimony by interpreting the message of Isaiah, "Behold, your God," into the declaration "Behold, the Lamb of God, that taketh away the sin of the world!" It was not to the revelation of the power of God in nature that John directed attention, but to the manifestation of God himself in the flesh in the person of Jesus of Nazareth, the efficacious sacrifice for sin, the Saviour of the world. His message was a specific one, which he did not dissipate into glittering generalities nor pervert into a pantheistic philosophy, but presented as a direct testimony to the manifestation of a personal God.

The work of John the Baptist in preparing the way for the first advent of our Lord, was typical of the work to be done in preparing the way for the second advent, and the same principles of truth, based upon the same prophecy of Isaiah, are to be proclaimed again to the people. John the Baptist so interpreted the words, "Behold, your God," that they revealed the Saviour of the world in the very place where he then was in the fulfilment of the prophecies concerning his work. In the same way, this same message is to be interpreted in our time so that it will reveal the Saviour of the world where he now is in fulfilment of

the prophecies concerning his present work. Then Jesus of Nazareth was pointed out, a man among men, as the Lamb of God, the divine Sacrifice. Now the same message, rightly interpreted, will point him out as our great High Priest in the most holy place of the heavenly sanctuary, engaged in the final work of atonement before laying aside his priestly robes to be revealed in the clouds of heaven as King of kings and Lord of lords.

As in John's day the true Saviour from sin had been hidden from the people's eyes, and a round of forms and ceremonies had taken the place of saving faith, so that confidence in the flesh and self-salvation were the main features of their religion, so it is to-day; and there is the same need as in John's time that a voice should be lifted up with strength, proclaiming, "All flesh is grass," "Consider the Apostle and High Priest of our confession." This is the very essence of the third angel's message,—a message of righteousness by faith which will reveal Jesus as our great High Priest in the closing work of his ministry. This is "the everlasting gospel" which is to be proclaimed in this generation "unto every nation and tribe and tongue and people."

### **The Council of the General Conference Committee Fourth and Last Report**

THE further proceedings of the General Conference Committee Council concerning matters of general interest may be briefly summed up as follows:—

The West Indian Union was advised to transfer the Caribbean Watchman office from Trinidad to Colon, Panama, consolidating with the new plant the Porto Rico Spanish publishing work. Four thousand dollars was appropriated for the establishment of the Panama office.

It was voted to issue a Thanksgiving number of the REVIEW, giving a survey of our missions in such a way as to make it a medium for informing the public, and interesting them to give for our missions.

The appropriations voted were by far the largest in our history, as the treasurer's report will show. The council felt that only by the blessing of the Lord and the loyal effort of every believer could the amount be secured, but that by the blessing of the Lord it must be secured.

Aside from regular appropriations, action was taken providing for securing financial help for the Madison school enterprise, near Nashville, Tenn.

The resolutions adopted pertaining to religious liberty are given elsewhere in the REVIEW.

A discussion of the question of health

foods resulted in the following recommendations by the council:—

That we hereby pledge ourselves to do everything we can to advance the medical phase of the third angel's message by encouraging our ministers to lecture on health principles; by teaching our people to prepare suitable foods in a way to preserve health; by encouraging the physicians in our sanitariums, and our other medical workers, to visit churches and camp-meetings to give lectures and to hold cooking-schools; that we encourage our people to circulate the magazine, *Life and Health*, and to distribute tracts on health topics; and, further, that we do all we can to extend the cause of temperance, and to stem the tide of intemperance prevailing everywhere in the land.

In the session devoted to a consideration of the medical missionary work, Dr. W. A. Ruble, Secretary of the Medical Missionary Department, outlined the following topics for the consideration of the council: Making the most of medical help at camp-meetings; sustaining free beds for sick poor in our institutions; working with "Ministry of Healing;" etc. It was felt that the help of our physicians should be had in the camp arrangements in our large meetings, in order to provide for healthful conditions and for prompt attention to any outbreak of contagious disease. It was voted—

That our conferences be encouraged to make arrangements for attendance and instruction from our medical workers at the camp-meetings, and to provide suitable tents and facilities for their work.

The following action regarding the soliciting of funds for special enterprises was taken:—

*Whereas*, There are many demands for financial aid in building up institutions in our weaker conferences and mission fields; and,—

*Whereas*, The request is often made that persons representing these enterprises be permitted to solicit donations in our stronger conferences, and, unless care is taken, confusion is likely to result from several persons soliciting donations through the different conferences for various enterprises at the same time; therefore,—

*Resolved*, That any special enterprises for which donations are solicited from the people should first receive the sanction of the General Conference and the union conference in which such enterprise is undertaken. And that any person sent out to solicit such donations first receive suitable credentials from the union conference from which he comes, and that satisfactory arrangements be made, certified in writing, with the union and local conferences in which he wishes to solicit before he enters upon his work.

Laborers were recommended to the different fields as follows:—

R. C. Porter and wife, of the Southwestern Union, to South Africa, Elder Porter to take the presidency of the South African Union Conference, releasing Elder Hyatt.

W. S. Hyatt and family, of South

Africa, to return to engage in the work in America.

E. E. Andross, of the British Union, to the Columbia Union; and W. J. Fitzgerald, of the Columbia Union, to the British Union.

W. A. Westworth, of the Southern New England Conference, to the presidency of the Southeastern Union, F. M. Burg, who had been elected, having found it impossible to arrange to take the work.

Carl Hansen and wife, of the Foreign Mission Seminary, to Norway.

Two young Scandinavians in America to be encouraged to prepare for the Abyssinian mission field.

Two young men to be selected to study Danish-Norwegian in Europe, for the purpose of entering the work there.

J. B. Huguley and wife, of the Foreign Mission Seminary, to Quebec.

A Dutch laborer for the East Indies, to be selected by the German Union Conference.

E. Schwantes, of Portugal, to Brazil.

Miss Jennie Nelson, of Minnesota, to the Danish West Indies.

E. Fawer, French laborer, to Quebec.

Dr. H. N. Greaves, qualifying in London, to British Guiana.

Canvasser for cities of the West Indies, to be selected by the publishing department.

Miss Winifred Trunk, of the Foreign Mission Seminary, to the Cooranbong school, Australia.

George Teasdale, of Java (who brought his wife to her home in America on account of ill health), was advised to labor in this country for a time.

E. C. Widgery and wife, of the Foreign Mission Seminary, to British Guiana.

J. A. Strickland, of Jamaica, to work in the District of Columbia.

Elihu Wood and wife, of Takoma Park (Brother Wood has worked as a builder on the school and sanitarium buildings since the work began at this place), to Jamaica, to connect with the West Indian Union school being established at Riversdale.

H. S. Prener, of Baltimore, to Brazil.

Miss Bertha Fuller, nurse of the Boulder Sanitarium, to India; the Caterham Sanitarium, England, to select a second nurse for India.

Miss Belle Shryock, of the Foreign Mission Seminary, to India.

L. G. Mookerjee and wife, of the Foreign Mission Seminary, to return to India.

Miss Edythe Ayers, of the Review and Herald proof-room, to India.

Other recommendations, relating to laborers for America and fields abroad, are being taken up by correspondence with the persons concerned, and it would not be proper to print such actions in

this report. All through the council the tremendous pressure of need in the great mission fields was always in evidence. While this expansion of the work on every side involves heavy additional expenditure, it was the solemn conviction throughout the session that Seventh-day Adventists, who are commissioned to go to all the world with the closing message, can do nothing less than to respond at this time with just a few workers added to the fields, representing but a fraction of the recruits actually demanded by the situation.

Throughout the council the spirit of fellowship and courage and co-operation made the meetings seasons of blessing to all.  
W. A. SPICER, *Secretary.*

### Church Officers and Camp-Meetings

ANOTHER year has quickly passed, and the camp-meeting season is upon us again. One year less of probationary time remains, the end is near, and these annual seasons of worship will soon be in the past.

The camp-meetings this year should be the best in the history of our work. Spiritual blessings and deliverance from sin should be brought to many souls. In view of the shortness of time we ought to expect great things from the Lord.

The attendance should be large. Every Sabbath-keeper who possibly can should be there. Begin *now* to plan to be present, and do not allow the cares of this world to keep you at home. It will require some sacrifice, but it will surely be worth the effort.

Do not fail to bring the youth and the children. This is a time of special danger for the young, and their attendance at this annual feast of the Lord may be the means of their being saved in the eternal home of the redeemed. Study Joel 2: 12-17.

Especially would I emphasize the need of church elders and other officers being present. Every church elder should attend one or more of our camp-meetings this year. Officers should come at the beginning of the meeting, and plan to remain till the close. You not only need the spiritual blessings of the meeting, but you should be present to study plans presented for advancing the work in home and foreign fields. The time has fully come when the officers of our local churches will need to get under the burden of this work in the home church in a new and special way. If all the church-members can not attend the meeting, they should plan to have the elder and other officers attend, that they may come back to the church prepared to impart the rich blessings received at the camp-meeting.  
G. B. THOMPSON.

### The Foreign Mission Budget for 1908

THE progress of the third angel's message should be the principal thing for which Seventh-day Adventists live, and the extension of the message in other lands the chiefest joy they find in this world. One can scarcely keep pace with the rapid growth and development of the work in these days. It is true that we have entered nearly every nation in the world, but in many of these countries we have made only a beginning in establishing the truth.

The call for means for the prosecution of the message is one of the truest tests concerning the development of the work. The budget for 1908 will undoubtedly surprise many of our people. At the late council of the General Conference Committee, the appropriations for the various mission fields in the world for the year 1908 were carefully considered. Each field with its needs was discussed at length. From these various mission fields the officers of the General Conference had already received estimates of their expenses for the year 1908. These estimates were laid before the council, and it was voted that appropriations should be made to the mission fields as follows:—

NAME	REQUIRED	APPROPRIATION
China mission .....	\$26,800.00	\$24,300.00
Australasian Union .....	27,001.71	8,500.00
Honolulu .....	1,200.00	1,200.00
India missions .....	19,883.00	15,590.00
Japan mission .....	9,745.10	8,790.00
Mexico mission .....	7,401.46	5,800.00
South African Union .....	22,916.00	20,000.00
West African mission .....	2,000.00	2,000.00
West Indian Union Conference .....	29,768.00	16,530.00
European field .....	37,700.00	10,000.00
British Educational Fund .....		2,000.00
Canadian Union Conference .....	8,748.00	5,040.00
West Canadian Union Conference .....	29,032.00	7,500.00
Riversdale Academy (W. Ind. Union Conf.) .....		4,000.00
South American Union Conference .....	25,000.00	15,900.00
West African School .....		1,500.00
Williamsdale Academy .....		1,800.00
Colon printing plant, building .....		2,500.00
Colon printing plant, equipment .....		1,500.00
Hayti church building .....		200.00
Scandinavian educational fund for Europe .....		2,000.00
Russian Union School .....		5,000.00
West Indian Union adjustment fund.....		674.00

Total for foreign fields, .....\$247,195.27

Total amount to be raised in the United States for foreign fields, .....

\$161,424.00

Appropriations were made for the needy fields and various calls in the United States as follows:—

Southern Union Conference .....	\$12,500.00	\$9,000.00
Southeastern Union Conference .....	7,000.00	5,200.00
International Publishing Association, College View (Nebraska) .....		350.00
Southwestern Union Conference .....	6,310.00	4,600.00
Greater New York Conference .....		2,500.00
Chesapeake Conference .....		750.00
Shenandoah Academy (Virginia) .....		1,000.00
Danish-Norwegian work in America .....		1,000.00
Huntsville Industrial School .....		11,370.00
Jewish work in North America .....		1,000.00
Tents for work in needy conferences .....		520.00

Total required .....\$25,810.00

Total for the United States .....

\$37,290.00

Total for foreign fields .....

\$161,424.00

Grand total of amount to be raised for all fields,

\$198,714.00

This makes the total appropriation required to be raised in the United States \$198,714. The appropriation for 1907 was \$135,868.03. It will thus be seen that we must raise for 1908 the sum of \$62,845.97 in excess of what we raised last year.

One item of great interest in this appropriation is the amount of money that is already raised in the foreign fields for the support of our mission work. It will be noted that there is to be raised for the work in foreign fields, including the work in the South, the sum of \$273,005.27, while the United States is asked to raise only \$198,714. This shows that these mission fields are to raise \$73,791.27 for their own work. This is more money than the General Conference ever raised for foreign fields until in the nineties. Thus we can plainly see that the mission fields themselves are raising more money to-day for the prosecution of our work in mission territory than was raised by the whole denomi-

nation throughout the world prior to 1890. Certainly this is most encouraging when viewed from the standpoint of raising funds.

Doubtless some sincere soul will ask, How can we raise \$198,714 for mission work in 1908, when the year is nearly half gone? We answer that already plans have been laid in every union conference in the United States to endeavor to raise the sum of ten cents a week per capita for all of its church-membership. By the time this article is read by our churches throughout the field, most of them will have already heard from the presidents of their conferences, and will be swinging into line in raising this donation. If every Seventh-day Adventist in the world will take hold of this matter of the ten-cent-a-week plan, we can not only raise the \$198,714, but we can push this sum far beyond that amount, and have more than \$300,000 for work in foreign fields. Of course to this \$198,714 for mission work there will have to be added the expense of maintaining the home office, supplying necessary postage, stationery, and incidental expenses, and paying salaries of all the General Conference officers and departmental secretaries, besides carrying several other workers who receive pay from the General Conference in the home land.

The real budget for 1908 to be raised in the States will aggregate about \$250,000; but ten cents a week for each member, if fully raised for the year 1908, will give us a large surplus, and we can pay every bill, and put a large number of recruits in the mission fields already opened. Every church should at once regularly and systematically take up the weekly offering for foreign missions. Envelopes can be secured from the State secretaries, so that each church can have an envelope for every member, and these envelopes should be distributed and collected every week by the church officers according to the arrangement. If we all work together, there is no question but that we can raise this large sum of money, and thus greatly strengthen the work in all parts of the world. These large calls are a source of encouragement to our people, because they give evidence of the rapidity with which the work is going, and assurance that the end is near.

Why should not every Seventh-day Adventist fall into line in bringing a weekly offering to the house of worship for the work in other lands?

I. H. EVANS.

ACCORDING to the *American Issue*, there are in the United States eighty cities with an average population of over 25,000, and an aggregate population of more than 2,200,000, in which the sale of liquor is prohibited.

## Note and Comment

### Priest-Ridden Portugal

THE real results of papal rule are exhibited in those countries where Roman Catholicism has had full sway. An example is found in the case of Portugal, of which country it is said:—

Portugal is still a century behind the times. With Roman Catholicism as the state religion, and the ecclesiastics in positions of power, it is almost impossible for the liberal party to abolish the existing evils.

The union of church and state is contrary to the divine plan for civil government, and the enforcement of church dogmas by the civil power will bring a blight upon the prosperity of any nation. This is the emphatic testimony of every Roman Catholic country.

### Student Lawlessness

As indicating the growth of the lawless spirit, we quote the following statement from the current issue of the *Missionary Review of the World*:—

We can not but think one significant sign of the times to be the growing insubordination of college students.

The seed which has been sown for a generation has sprung up, and is now bearing fruit. When the restraints of the divine law are removed, the respect for human law is soon lost. When it is declared from the pulpit that God's law has been abolished, and that men are no longer under law, license is given to the very worst elements of human nature, and a long step is taken toward anarchy.

### Copying the West

THE people of the far East do not require missionaries in order to teach them some of the ways of the Western world. This is emphasized by the present boycott in China against the Japanese, as an expression of public opinion concerning the government's action in paying an indemnity, and making an apology for the seizure of the Japanese steamer "Tatsu-Maru." One view of the present situation is given in these words:—

Thousands of Chinese signed an agreement not to buy Japanese goods. About a hundred and sixty dealers in Japanese goods in Canton alone voluntarily signed an agreement not to sell such goods, and the merchants in Canton, Hongkong, and elsewhere notified their correspondents not to ship in Japanese bottoms. In Wuchau a Japanese coal ship was unable to unload because the coolies refused to handle her cargo. Even the women have been taking a hand, several meetings have been held by them, with the resultant pledge not to purchase anything Japanese.

Human nature is much the same the world over, and retaliatory measures

are as gratifying to the nations who do not know the gospel as to those nations which claim to be Christian; but this method of dealing with an injury either real or supposed, contradicts the teaching of him who said, "Whatsoever ye would that men should do to you, do ye even so to them."

### The Decline of Religion

SOME significant statistics concerning church-membership and church attendance in Greater New York are given by a leading magazine in the following paragraph:—

The Protestant Episcopal church, which in point of property is the richest in the city, has a total of only 90,997 communicants. The Methodist Episcopal church has 43,728 members, the Presbyterian 45,873, the Baptist 38,590, and the Lutheran 37,934. Even when taken in the aggregate, these constitute but a small fraction of the population of the city. The number of Protestants who keep away from church in New York City more than equals the whole population of Washington, Idaho, Montana, and Wyoming.

There is no reason to believe that other large cities in America would make any better showing in proportion to their population; and all efforts to evangelize these great centers of population do not seem to be sufficient to counteract the steady downward tendency. If all the Sodoms and Gomorrah's of the present day should be destroyed by fire, there would be many more great conflagrations than are now recorded.

### Unbelief Acknowledged

NO effort is now made to conceal the fact that the old-time views of religion and the Bible have been superseded by the conclusions of a scientific philosophy. The revolution which has taken place in the theological world is thus stated in a brief paragraph in *Current Literature* for May:—

Only a few years ago the Bible was regarded by the Christian world as a divine revelation, true in every part and inspired by God working directly through human instruments such as Moses and Joshua, Matthew, Mark, Luke, and John; but nowadays not one educated man in a hundred accepts this view. The theory of inerrant divine inspiration has been practically abandoned by all the leaders of religious thought.

The time was, in the easy recollection of middle-aged men, when a paragraph like this would have shocked the whole religious world, and would have called out most vigorous and pointed protest from all quarters; but now it hardly commands a passing notice. Well might the Saviour inquire, "When the Son of man cometh, shall he find faith on the earth?" There is truly the most emphatic need for some one to "contend for the faith which was once delivered unto the saints."

### Korea's Call

A MISSIONARY in Korea writes thus of the situation in that country:—

Now is the time to evangelize Korea. The country has been shaken to the roots by the political changes. The people have been aroused out of the lethargy of ages, and now is the time to reach them with the gospel.

In response to the demands of this situation, various mission boards are largely increasing their appropriations and their corps of workers in Korea. There surely ought to be a representative of the third angel's message in every district of the Hermit Kingdom.

### Publishing the Truth

A CORRESPONDENT of the *Sunday School Times* wrote to the editor thus: "I supposed that your columns were always open to both sides." In his published reply, the editor said:—

No; the columns of the *Sunday School Times* are not always open to both sides of a question. . . . The *Times* has never stated, to the knowledge of the editor, that it is willing to give both sides of any question. It takes its own mission too seriously for any such light-hearted irresponsibility as that. It believes that it has a duty to publish truth, not error.

Any paper which has no higher ambition than to be the organ of a debating society, in which truth and error are given an equal opportunity, forfeits the privilege of educating the people in the knowledge of the truth, and can never lead in any movement for a religious reform. A paper, as well as the preacher, ought to be "set for the defense of the gospel."

### Organized Labor's Threat

A MANIFESTO has been issued by Samuel Gompers, president of the American Federation of Labor, instructing organized labor throughout the country to adopt resolutions demanding that their representatives in Congress vote for the labor bills before that body. One of the resolutions to be adopted reads thus:—

We pledge ourselves individually and collectively to the exercise of our fullest political and industrial activity now and in the future to the end that we may aid in the election of such candidates for president of the United States and representatives in Congress, and such other executive, legislative, and judicial candidates for office, as will safeguard and protect the common interests of the workers.

While a recent decision of the United States Supreme Court has made the boycotting methods of the Federation of Labor unlawful when applied to a business firm, there is nothing in it to prevent boycotting candidates for political office who are not subservient to the demands of the federation, and such a movement promises to be a factor which must be reckoned with in future political

contests. Inasmuch as certain professional reformers have recommended the use of this same agency in order to obtain religious legislation, it is difficult to see how they will be able to condemn the principle when adopted by the representatives of labor. Thus, step by step, progress is being made toward that general religious boycott to be instituted against those who refuse to accept human law in place of the divine law.

### The Heathen at Home

A STRIKING view of the present religious and social situation is given by one writer in these words:—

We are harboring a heathen population in our cities that are as absolutely foreign to Christianity as were the South Sea cannibals. Their language, habits, notions, all tend to isolate and segregate them. When they do come into contact with us, it is into collision; it is when a strike or some other crisis arises; and then, for want of other means of making themselves understood, and for lack of any ties of sympathy, antagonism grows bitter and deadly. Bombs take the place of bonds.

The professed church, with its "New Theology" and its human philosophy, seems powerless to convert this heathen population, and these disturbing elements are a growing menace to the welfare of society. The genuine gospel message is needed in America as well as in the islands of the sea.

### Rights and Wishes

THE Roman Catholics, of New Bedford, Mass., made an unsuccessful effort to have the public schools closed on Good Friday. The local priest then commanded the families of his congregation not to send their children to school on that day, and not to send an excuse for their non-attendance. In justification of this course he said:—

The Constitution of this country gives us the right to worship as we wish; and we should certainly not be bound to send an excuse for keeping our children away from school, to go to church, and recognize one of the most important days of the year in our church.

Referring to this denouncement by the priest, a local Methodist pastor wrote a letter for publication, in which he said:—

The real trouble with the reverend priest is not that any right of Catholics is interfered with, but rather that the wishes of the Roman Catholic authorities are not made the supreme factor in deciding what to do. The state has no right to make any law that shall recognize any church by giving to it any rights or privileges that do not belong to all, or that shall give state influence to aid any church or creed. . . . Let every citizen who believes in the separation of church and state, with equal rights and privileges to all, sustain them [the members of the school committee]

in their work as representatives of all the citizens of New Bedford.

If the sound principles stated by this Methodist pastor should be applied in all cases involving the relation between the church and the state, there would be no religious legislation enacted, and one class of professed Christians would not be found enforcing upon any other class of professed Christians, or upon non-believers, religious observances of any kind. Inasmuch as the same authority has set apart both Sunday and Good Friday as days to be religiously observed, there is no more reason for requiring non-Catholics to regard Sunday than Good Friday. The only right way, so far as the state is concerned, is to leave every person free to observe any day or no day as he may choose, so long as he does not interfere with the equal rights of others in so doing.

### Their Doctrines Compared

IN a letter published in the *Evening Telegram* (St. John's, Newfoundland), Elder C. H. Keslake, who is in charge of our work in that field, replies to the charge of heresy made against Seventh-day Adventists by a Methodist pastor, by comparing some of the doctrines of the Seventh-day Adventists with the views of Methodists. We quote from his letter:—

But what is our "heresy," Mr. Editor, that we must thus be vilified in the absence of straight argument? Simply this:—

(1) We believe the Bible to be the inspired Word of God—as do the Methodists.

(2) We believe the ten commandments, the law of God, to be the unchangeable and eternal rule of conduct for all mankind—as Methodists do.

(3) We believe that by that law is the knowledge of sin—as do Methodists.

(4) We believe that Christ died and rose again to save us from sin—as do Methodists.

(5) We believe that Christ is our Example—as do the Methodists; that as our example he observed the seventh day—as Methodists admit, and,—

(6) Because he kept the seventh day, and the eternal and unchangeable law of God says, "The seventh day is the Sabbath of the Lord thy God," we, consistently we think, observe that day, which Methodists inconsistently do not.

We are reminded of Paul's statement before Felix: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." Why should a denomination be charged with "heresy" when its doctrines are so clearly in harmony with the simple and plain teachings of the Scripture, and its practise so perfectly in harmony with the practise of the Great Teacher himself? We would that all the world might adopt and practise just such "heresy."

## 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.

### A Song of Trust

I WOULD not seek to know God's "when,"  
For he doth not reveal to men  
The hour of his own will.  
Content am I his time to bide;  
In his deep love I safe confide;  
And there I rest so still.

I would not seek to know God's "why,"  
Which hid from mortal mind must lie,  
Until to man made known;  
That God doth choose sufficeth me;  
I would not all his working see,  
Till step by step 'tis shown.

I would not seek to know God's "how,"  
His wisdom's way he shows not now;  
But love all things doth guide;  
When doubt, with subtle art, assails,  
All-conquering faith o'er all prevails;  
My plans I lay aside.

I would not seek to know God's "where,"  
Provided he doth lead me there:  
Since he will guard my way.  
God's paths all end in life and light;  
True faith, at last, will change to sight;  
The night, to cloudless day.

God's "when" and "why," God's  
"how" and "where,"  
I leave in his all-loving care:  
He knows: I ask no more.  
I ne'er could plan my way alone,  
My utter helplessness I own,  
And his sweet will adore.

— Ernest G. Wellesley Wesley.

### The Need of Watchfulness

MRS. E. G. WHITE

NEVER was there a time when Christian men and women, in all walks of life, were in so great need of clear spiritual eyesight as now. It is not safe to lose sight of Christ for one moment. His followers must pray, and believe, and love him fervently.

A very thorough work must be done in cleansing the soul-temple from its natural depravity. The Christian must be wide-awake to resist the in creeping of a spirit of licentiousness among those who claim to be sanctified. When our hearts are clean, washed, and made white by the blood of the Lamb, the work will go forward in our experience that was outlined in the wonderful prayer of Christ: "For their sakes I sanctify myself, that they also might be sanctified through the truth."

What shall be said regarding the man who has been greatly blessed as a teacher of righteousness, yet who in time of temptation is betrayed into a sinful course? Satan in the form of a heavenly angel has come to him as he approached Christ in the wilderness of temptation, and he has gained the victory.

Coming to the Son of God, the great deceiver claimed to be commissioned by

the Father with a message to the Saviour. He need no longer hunger. "If thou be the Son of God, command that these stones be made bread." But by such an act as this, Christ would have broken his promise that he would never exercise his divine power in order to escape any difficulty or suffering that man in his humanity must meet. "It is written," he replied to the tempter, "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Jesus met Satan with the words of Scripture. "It is written," he said. In every temptation the weapon of his warfare was the Word of God. Satan demanded of Christ a miracle as a sign of his divinity. But that which is greater than all miracles, a firm reliance upon a "thus saith the Lord," was a sign that could not be controverted. So long as Christ held to this position, the tempter could gain no advantage.

It was in the time of greatest weakness that Christ was assailed by the fiercest temptations. Thus Satan thought to prevail. By this policy he had gained the victory over man. When strength failed, and the will power weakened, and faith ceased to repose in God, then those who had stood long and valiantly for the right, were overcome. Moses was wearied with the forty years' wandering of Israel, when for the moment his faith let go its hold upon infinite power. He failed just upon the borders of the promised land. So with Elijah, who had stood undaunted before King Ahab; who had faced the whole nation of Israel, with the four hundred and fifty prophets of Baal at their head. After that terrible day upon Carmel, when the false prophets had been slain, and the people had declared their allegiance to God, Elijah fled for his life before the threats of idolatrous Jezebel. Thus Satan has taken advantage of the weakness of humanity. And he will still work in the same way. Whenever one is encompassed with clouds, perplexed by circumstances, or afflicted by poverty or distress, Satan is at hand to tempt and annoy. He attacks our weak points of character. He seeks to shake our confidence in God, who suffers such a condition of things to exist. We are tempted to distrust God, to question his love. Often the tempter comes to us as he came to Christ, arraying before us our weakness and infirmities. He hopes to discourage the soul, and to break our hold upon God. Then he is sure of his prey. If we would meet him as Jesus did, we would escape many a defeat. By parleying with the enemy we give him an advantage.

"Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

Again, the temptation is prefaced with

the insinuation of distrust, "If thou be the Son of God." Christ was tempted to answer the "if," but he refrained from the slightest acceptance of the doubt. He would not imperil his life, in order to give evidence to Satan. "It is written," he declared, "thou shalt not tempt the Lord thy God."

When Satan quoted the promise, "He shall give his angels charge over thee," he omitted the words, "to keep thee in all thy ways;" that is, in all the ways of God's choosing. Jesus refused to go outside the path of obedience. While manifesting perfect trust in his Father, he would not place himself, unbidden, in a position that would necessitate the interposition of his Father to save him from death. He would not force Providence to come to his rescue, and thus fail of giving man an example of trust and submission.

Jesus was victor in the second temptation, and now Satan manifests himself in his true character. But he does not appear as a hideous monster with cloven feet and bat's wings. He is a mighty angel, though fallen. He avows himself the leader of rebellion, and the god of this world.

Placing Jesus on a high mountain, Satan caused the kingdoms of the world, in all their glory, to pass in a panoramic view before him. The sunlight lay on templed cities, marble palaces, fertile fields, and fruit-laden vineyards. The traces of evil were hidden. The eye of Jesus, so lately greeted by gloom and desolation, now gazed upon a scene of unsurpassed loveliness and prosperity. Then the tempter's voice was heard: "All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine."

The strength of this temptation to the Saviour was greater than the human mind can understand. Christ's mission could be fulfilled only through suffering. Before him was a life of sorrow, hardship, and conflict, and an ignominious death. He must bear the sins of the world. He must endure separation from the Father's love. Now the tempter offered to yield up the power he had usurped. Christ might deliver himself from the dreadful future by acknowledging the supremacy of Satan. But to do this was to yield the victory in the great controversy. It was in seeking to exalt himself above the Son of God, that Satan had sinned in heaven. Should he prevail now, it would be the triumph of rebellion.

Christ declared to the tempter, "Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Satan had questioned whether Jesus were the Son of God. In his summary dismissal he had proof that he could not gainsay. Divinity flashed through suffering humanity. Satan had no power to resist the command. Writhing with humiliation and rage, he was forced to withdraw from the presence of the world's



semer. Christ's victory was as complete as had been Adam's failure. We may resist temptation, and Satan to depart from us. Jesus led the victory through submission to faith in God, and by the apostle he said to us, "Submit yourselves therefore to God. Resist the devil, and he will flee from you." We can not save ourselves from the tempter's power; he has conquered humanity, and when we try to stand in our own strength, we shall become a prey to his devices; but "the name of the Lord is a strong tower: the righteous runneth into it, and is safe." Satan trembles and flees before the weakest soul who finds refuge in that mighty name.

It is those who have had the most light that Satan most assiduously seeks to ensnare. He knows that if he can deceive them, they will, under his control, clothe sin with garments of righteousness, and lead many astray. I say to all, Be on your guard; for as an angel of light, Satan is walking in every assembly of Christian workers, and in every church, trying to win the members to his side. I am bidden to give to the people of God the warning, "Be not deceived; God is not mocked."

### The Political Church

B. M. HEALD

THE organized methods for the purpose of uniting church and state are very apparent, and the rapid growth in this direction is alarming; yet how few realize and appreciate the real situation, how few are acquainted with the direful results of the union of church and state; in fact, how few clergymen and men of responsibility in the church care to know and understand the present-day conditions.

The churches seem to be seized by a spirit of Law instead of Love. This is very evident in the aim and object of the many church leagues and societies; there exist at the present time over forty "Sunday observance" societies, all being organs of the nominal church, appealing for the enforcement of the laws.

The following is a plank in the platform of one of these church leagues: "That through the various political parties we nominate and pledge for the executive, ministerial, and judicial offices, men who by their character and personal influence will insure the enforcement of the law, and that we vote only for such persons."

Notice the trend of argument, as presented by a prominent speaker of one of these church leagues: That at present the liquor men are to a very great extent controlling politics; now if the church can form a federation systematized in the form of leagues, societies, or associations, and put politicians in office as the result of the vote of the church, then, instead of law being made as result of the liquor vote, it will be made as result of the church vote. Then the inevitable step will be that what laws

are desired by the church will be passed and enforced, as the executive, ministerial, and judicial officers will be under obligation to the church.

The platform of the church confederacy,—that "the kingdom of Christ must enter the realm of law through the gateway of politics, and that we should swear an oath of allegiance to Christ in politics, and march in one grand army to the polls to worship God,"—is of a suspicious nature, and contrary to the teachings of Christ.

Christ taught that his kingdom is not of this world; if it were, then his servants would fight.

Again: he came not to judge the world, but to save the world. By force?—No; but by love. The Spirit says, "Whosoever will, let him take the water of life freely." Rev. 22:17. Furthermore, if the nominal churches were filled with the Holy Spirit, there would be no need of resorting to law; for the gospel is the power of God unto salvation.

Of all institutions the church can not afford to sacrifice, for political consideration, her position as the light of the world. As has well been said, "Christ wants no help from Cæsar." The watchword of the remnant church is, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Church federation would have us adopt the following: "Not by thy Spirit, but by our might and our power."

Mansfield, Pa.

### Lessons from Past Experiences —No. 26

GEO. O. STATES

EVER since I can remember, my mother took the REVIEW. As soon as I could read, I remember reading articles from a man from New England. He wrote so much that just his initials were placed after his name. In 1859-60, when Brethren James White and J. N. Loughborough began to agitate the matter of organization, this brother thought he saw a departure from the simplicity of the truth, and that our people were going into the world. He wrote a number of articles in which he presented quite reasonable arguments in opposition to organization. The arguments for and against this question were confusing our people. Many of them honestly believed that if we should organize, we would depart from the truth. At that time Testimony No. Six was published, and we were told that "the people of God should move understandingly, and should be united in their efforts. They should be of the same mind, of the same judgment; then their efforts will not be scattered, but will tell forcibly in the upbuilding of the cause of present truth. Order must be observed, and there must be union in maintaining order, or Satan will take advantage. A stormy future is before us; and the church should be awake to make an advance move that they may stand securely against his plans. It is time that something was done. God is not pleased to have his

people leave the matters of the church at loose ends, and suffer the enemy to have the whole advantage and control affairs as best pleases him. Unless the churches are so organized that they can carry out and enforce order, they have nothing to hope for in the future; they must scatter into fragments. If ministers of God would unitedly take their position, and maintain it with decision, there would be a uniting influence among the flock of God. Separating bars would be broken to fragments. Hearts would flow together, and unite like drops of water. Then there would be a power and strength in the ranks of Sabbath-keepers far exceeding anything we have yet witnessed."

As soon as this Testimony from the Lord was received, our brother who had so bitterly opposed organization, gave up his opposition, and fell in line with the body, although it was hard to do it. In thinking over the confusion that existed among us before we were organized, and what it was that brought us to the unity of the faith, I have thought of late, "What would we do were it not for the gift of the spirit of prophecy among us?"

During the summer and fall of 1861 a number of general meetings were held in Battle Creek to study this question and perfect more fully the organization. It was not long after the Lord gave the light on this important question before we had State conferences, which were organized into a General Conference. As time passed on, and we were in danger of going to extremes, we were told, "While God's people are justified in securing church property in a lawful manner, they should be careful to maintain their peculiar and holy character. I saw that unconsecrated persons would take advantage of the position which the church has recently taken, and would overstep the bounds, carry matters to extremes, and wound the cause of God."

Thus you see as this people were in danger of going to extremes in the matter of organization, the Lord sent us just the counsel we needed. "I was pointed back, and saw that in every important move, every decision made, or point gained, by God's people, some have arisen to carry matters to extremes, and to move in an extravagant manner, which has disgusted unbelievers, distressed God's people, and brought the cause of God into disrepute. The people whom God is leading out in these last days, will be troubled with just such things. But much evil will be avoided if the ministers of Christ will be of one mind, united in their plans of action, and united in effort. If they will stand together, sustain one another, and faithfully reprove and rebuke wrong, they will soon cause it to wither."

As the ministers heeded this counsel, the Lord blessed in the work, and the ministers who were so strongly opposed to organization ceased to oppose, and all united in establishing the churches. There was some difference in the matter of choosing a name, but when we

were told, "The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind; like an arrow from the Lord's quiver, it will wound the transgressors of God's law, and will lead to repentance toward God and faith in our Lord Jesus Christ," then the ministers united on that, and the people fell into line. As we were counseled in the matter of systematic benevolence, and followed the light on that question, the means came in to spread the work. So it has been in every important move in which the Lord has led us through the gift of prophecy. As we followed the counsel, we knew we were moving in harmony with the mind of the Spirit of God.

*Cedaredge, Colo.*

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### Contact-Culture

G. B. STARR

"IRON sharpeneth iron; so a man sharpeneth the countenance of his friend." Prov. 27:17.

It is by contact with others that our rough corners are smoothed, and our bumps of conceit hammered down; we are really and truly educated in a living school. In fact, this is the highest quality of education. It can not be purchased or obtained from books, or from high school or university.

The greatest Teacher the world ever knew took his disciples with him from place to place, that under varied circumstances, by being brought in touch with ignorance and with culture, with the rough and the refined, and with truth as it fell from his lips, as occasion called it forth, they might be trained to meet and deal with all classes of minds.

Men and women who shut themselves up with books and papers, and the few individuals who surround them in the business or the home circle, are narrowing their experience and culture. Next to the actual education of travel from country to country, is the education gained by association with those who have traveled.

In the hard, stern school of life, character is hammered out, as were the golden vessels of the sacred sanctuary. "Beaten work," it was called, as they were shaped by being beaten out of pure gold, by the hard, continuous hammering of the skilled workman, especially appointed of God for the production of the finished article. So are our lives molded and shaped by contact with hard problems and hard people; gentle folk also, to put on the soft tints. "Man's goings are of the Lord." He directs man's steps, chooses his surroundings, and the persons who are to take part in his schooling. Man's part is to learn to shape himself to circumstances; to learn each day's lesson; to meet the people where they are, to help and be helped. This is true education.

But high-class schooling is combined with high tuition. The most valuable costs the most to obtain. So contact-culture requires the relinquishing of the

easy-chair in the cosy corner at home; the denying of self in many a cherished plan; taking ourselves in hand, forcing ourselves to do unpleasant things; going to places we would not naturally choose, and at times when we might greatly prefer to be somewhere else, but permitting duty's call to govern us and balance our decision. Often when we go, we are rewarded by precious experiences and lessons unobtainable elsewhere. From such experiences we return with the Spirit's witness of approval, with the brain active with new lines of thought startled into healthy action by the facts met with, and with the heart at leisure from itself, lovingly and healthfully occupied with the problems of our brothers, and planning to help, meet them.

Scholarships in this school are open to all who are determined to become competent to fill hard places in the work of God.

*Wahroonga, N. S. W.*

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### The Book of Daniel

Introductory

THE EDITOR

To the student of prophecy in these last days the book of Daniel is full of interest and instruction. The varied experiences of the captives in Babylon, the interpretations of Nebuchadnezzar's dreams, the prophetic panorama of the succeeding world-kingsdoms culminating in the establishment of the everlasting kingdom of the God of heaven, and the clear delineation of the career and final overthrow of that remarkable power which was to array itself against God and his people,—throughout the whole sweep of history and prophecy thus presented the attention of the thoughtful investigator is held without a break; and he is led along step by step until he is brought face to face with the fulfillment, in this generation, of those predictions which mark the near approach of the end of this age and the reign of the King of righteousness. No other book of the Bible contains in so small a compass so complete an interpretation of the world's history, and such definite waymarks to the kingdom of glory. Those who love the appearing of our Lord Jesus Christ will have their faith strengthened, and their hope revived, by meditating frequently upon the instruction found therein.

For nearly a century the minds of earnest and devout men have turned to the book of Daniel as the source of needed light for the church, and things new and old have been brought from it for the edification of believers. As the years have gone by, and the time for understanding "all that the prophets have spoken" has arrived, the interpretation of the book of Daniel has grown more and more clear and convincing, until now it is an open book, and he who runs may read it. In this latest effort to present its teachings, the purpose will be to deal with this remarkable book in a conservative spirit, but to make it

perfectly clear that "the time is fulfilled, and the kingdom of God is at hand," and that the movement now in progress to give the advent message to all the world in this generation fulfils the words of the prophets. "We have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place."

#### God's Dealings with Israel

As preliminary to a study of the writings of the prophet Daniel, it may be well to review briefly the circumstances which led up to the Babylonish captivity, and thus to become familiar with the setting in which these writings are found. This involves some consideration of God's dealings with his people from the time that he promised to make of Abraham a great nation, and of the design of God in establishing David's throne and the temple worship at Jerusalem. It will plainly show that the gospel of the kingdom of heaven was to be proclaimed in all the world, and that the true service of God was to be maintained, even if it became necessary to overthrow both the throne and the temple in order to accomplish this. God's people must represent the truth to the nations.

The history of Jerusalem is the history of the Lord's purpose to preach the gospel of salvation to the world through chosen human instrumentalities, and of that self-destruction which results from counter-working the divine purpose. This purpose is intimated in the call of Abraham, "I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing; and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed."

Even the location of Jerusalem was associated from the earliest times with experiences which were in themselves a proclamation of the saving power of God to be revealed in behalf of those who trust in him. It was "into the land of Moriah," where Jerusalem was afterward built, that Abraham was directed to go for the test of his faith, and it was there that the offering was provided which was typical of the true offering provided centuries later in the same place. When the plague came upon Israel as a punishment for David's sin in numbering the people, and "the angel stretched out his hand toward Jerusalem to destroy it," the Lord said to the destroying angel, "It is enough; now stay thy hand." When this command was given, "the angel of Jehovah was by the threshing-floor of Araunah the Jebusite." It was upon this very spot where the sparing mercy of the Lord was thus displayed that Solomon afterward built the temple: "Then Solomon began to build the house of Jehovah at Jerusalem on Mount Moriah, where Jehovah appeared unto David his father, which he made ready in the place that David had appointed, in the threshing-floor of Ornan [Araunah] the Jebusite."

It was with evident reference to the divine purpose concerning Jerusalem that Jesus said, "Ye are the light of the world. A city set on a hill can not be hid. . . . So let your light shine before men; that they may see your good works, and glorify your Father which is in heaven."

#### God's Chosen City

In his plan for the proclamation of the gospel to the nations of the world, God chose Jerusalem as the place where his name was to dwell, and there he established his house, the sanctuary, where his glory was revealed. Thither he led his people after he had delivered them from the Egyptian bondage, and planted them as "a vine out of Egypt." Reference is made to this in the song of Moses:—

"Thou wilt bring them in, and plant them in the mountain of thine inheritance,

The place, O Jehovah, which thou hast made for thee to dwell in,  
The sanctuary, O Lord, which thy hands have established."

Thus in a special sense did Jerusalem become the dwelling-place of the Lord, the capital city of his spiritual kingdom, the center from which his light and his salvation were to go forth to the whole world; and so this inspired song was sung:—

"Great is Jehovah, and greatly to be praised,  
In the city of our God, in his holy mountain,  
Beautiful in elevation, the joy of the whole earth,  
Is Mount Zion, on the sides of the north,  
The city of the great King.  
God hath made himself known in her palaces for a refuge. . . .  
As we have heard, so have we seen  
In the city of Jehovah of hosts, in the city of our God:  
God will establish it forever.  
We have thought on thy loving-kindness, O God,  
In the midst of thy temple.  
As is thy name, O God,  
So is thy praise unto the ends of the earth:  
Thy right hand is full of righteousness."

By this special revelation of his presence, God separated his people from all the nations of the earth, according to the prophecy of Baalam:—

"For from the top of the rocks I see him,  
And from the hills I behold him:  
Lo, it is a people that dwelleth alone,  
And shall not be reckoned among the nations."

Although the Lord established his people in a land greatly to be desired, in the midst of the nations, yet so long as they remained loyal to him as their King, and maintained their spiritual union with him through the channel provided in the sanctuary and its services, he was their all-sufficient protection against any enemy who might rise up

against them. His promise was, "I will cast out nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou goest up to appear before Jehovah thy God three times in the year." Thus was the Lord to Jerusalem "a wall of fire round about," and "the glory in the midst of her."

#### "Let Them Make Me a Sanctuary"

It was in the sanctuary and its services that God's people were brought into the closest fellowship with him through their representatives, the priests. Immediately after the deliverance from Egypt, God gave to Moses this commandment, "Let them make me a sanctuary, that I may dwell among them;" and the divine instruction concerning the lamb to be offered morning and evening was, "It shall be a continual burnt-offering throughout your generations at the door of the tent of meeting before Jehovah, where I will meet with you, to speak there unto thee. And there I will meet with the children of Israel." And the further promise was, "There I will meet with thee [Moses], and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel."

The visible glory of God, the manifestation of the divine presence, was revealed in the sanctuary; and the ark of the covenant, above which was the Shekinah, became the symbol of the presence of God with his people. When therefore the people journeyed, "the ark of the covenant of Jehovah went before them." And thus "it came to pass, when the ark set forward, that Moses said, Rise up, O Jehovah, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O Jehovah, unto the ten thousands of the thousands of Israel." And so when Joshua was about to lead the people over Jordan, he said, "When ye see the ark of the covenant of Jehovah your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it." And again when Jericho was to be taken, Joshua "caused the ark of Jehovah to compass the city," day by day, during the seven days. When the people by disobedience forfeited the divine presence, they still regarded the ark of the covenant as their protection; and when they feared before the Philistines, they said, "Let us fetch the ark of the covenant of Jehovah out of Shiloh unto us, that it may come among us, and save us out of the hand of our enemies." But there was no salvation in the symbol, apart from the thing signified; and "Israel was smitten," and "the ark of God was taken." When this news was conveyed to the wife of Phinehas, she said, "The glory is departed from Israel; for the ark of God is taken."

#### A Witness to God's Purpose

This ark of the covenant was in the holy of holies, "where centered the symbolic service of atonement and in-

tercession, which formed the connecting link between heaven and earth." In this ark were deposited the tables of testimony, the law of God; and the tabernacle, afterward the temple, thus constructed, and with this revelation of the glory of the divine presence, was a constant witness to the purpose of God to make humanity his dwelling-place through the gift of his Son to take the flesh. This gospel truth was made known not only in the symbolic service of the sanctuary, but in the interpretation given to it in various scriptures; thus we read:—

"When Israel went forth out of Egypt,  
The house of Jacob from a people of strange language;  
Judah became his sanctuary,  
Israel his dominion."

And again: "I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people." When the professed people of God lost this truth out of their experience, and when the sanctuary and its services became to them mere outward forms, then the light which was in them became darkness; and being no longer protected by the invisible wall of the divine presence, they were overcome by the nations about them.

#### Rejecting God as King

As it was the Lord's purpose that his people should not be numbered among the nations, so it was his purpose that they should not be governed like the nations, but that he himself should be their King, revealing his purposes through his prophets. When, in the time of Samuel, the people said to him, "Make us a king to judge us like all the nations," the Lord said to him, "They have not rejected thee, but they have rejected me, that I should not be king over them;" and although in that demand, "Give us a king," the Lord heard that declaration made centuries afterward, which marked the rejection of his own Son, "We have no king but Cæsar," yet he commanded Samuel, "Harken unto their voice, and make them a king." Thus the desire for a visible leader, a visible representative of him whom they still acknowledged as their invisible King, was granted, but it marked the beginning of the end. The history of the undivided and the divided kingdom is the story of apostasy, varied occasionally by efforts to revive the true worship, and to restore to the people the reality of the sanctuary and its services. For centuries warnings were uttered through the prophets, — warnings against formalism, warnings against trusting in human power, warnings against the rejection of the covenant blessings which were conditioned upon obedience. But in spite of all this, the downward course continued. The result was inevitable. Israel was first carried captive by the king of Assyria; but even this was not sufficient to prevent Judah from continuing in the path of apostasy, and the climax came in her captivity and the destruction of Jerusalem.

# THE WORLD-WIDE FIELD

## Establishing the Publishing Work in Fiji

C. H. PARKER

THE work in this part of the Master's great vineyard continues to advance, and we see persons coming into the light of the glorious message for this time. Lately five half-castes have taken their stand for the truth at Suva. If they stand firm, our work will have a footing in the capital of Fiji. We have never been able to do any work at Suva; as our work for the native class has demanded all our attention. At the last session of the Australasian Union Conference, it was recommended that a European laborer be sent with a tent to hold meetings in all the European centers here in Fiji. This has never been carried into effect, because of the great drain upon the small staff of workers in the Australian field. Possibly the time is not yet ripe for this effort. We are often accosted by some of the Europeans with the words, "When are you going to have some meetings for the Europeans?" When we reply that our present number of laborers will not allow us to leave the native work, they ask, "Are the natives better than the Europeans?" We long for the time when work can be done for these. A good company of Europeans would help us solve to some extent the financial question with which all of our island missions have to grapple. Then, too, their influence would be like a backbone to the native work.

The publishing work is the greatest factor in our work here. Our papers, tracts, and books reach thousands, while the small number of workers meet only a few of the eighty-seven thousand persons who inhabit this group of islands. Our papers are eagerly read by the people. We shall have a greater reaping day, by and by, than we have ever yet experienced in Fiji. The seeds of truth are being sown from one end of this field to the other in our publications.

Lately the Australasian Union Conference voted that we have a wooden building in which to do our printing. This has been erected, and we now have a neat building 16 x 24 feet, in which to do our work. Besides this, they voted us a new cylinder press. The Australasian Union had been able to get a good double-demy cylinder press for about half what a small new cylinder press would cost, so they thought it would be of greater service to the work here, and purchased it. It is now set up, ready for work. The Lord must have a great deal of work for this press

to do, or he never would have sent us such a large machine. We thank him for this great convenience to our work here, and it is our desire that from this press the printed page may go to the people of these islands, and to many others.

In a few days we expect to dedicate this building and its furnishings to the service of the Master. We are also planning soon to change the form of our paper to the size of *Life and Health*, and make it an eight-page instead of a



FIJIAN PRINTING HOUSE

four-page paper, its present size. We ask your prayers upon our publishing work here, that God's continued blessing may rest upon it.

*Buresala, Fiji.*

## The Central American Conference

E. L. CARDEY

ACCORDING to appointment this meeting convened at Coxen Hole, Ruatan, Bay Islands, March 5-15. A lovely cocoanut grove was secured for the camp-ground. A beautiful stream of water ran through the grounds, emptying into the sea not far away. This was the first representative gathering of our people ever held in this field. Some fears were entertained regarding the attendance; but in this we were happily surprised, for on the opening day nearly all who were coming were on hand. The attendance of our own people was about one hundred fifty, while many not of our faith were present throughout the meeting.

We were glad to see Elder W. A. Spicer present the first day. Elder U. Bender, president of the West Indian Union, was unable to reach us. He had come as far as New Orleans, but was unable to get a boat from there. In a land of railroads, such as the United States, there is no fear of being late at a camp-meeting; but here it is different. Those who come to the islands must come by sail-boat; and of course if the wind fails

when one is on his way to a meeting, he is likely to be belated; however, we were very fortunate this year.

The spiritual atmosphere of the meeting was excellent, and many hearts were subdued by the Spirit of God. A regular camp-meeting program was carried out, although it threw considerable work on our small force of laborers, Elder Spicer and the writer being the only ministers in attendance. A book tent, grocery tent, and dining tent were operated with good success.

After due consideration and discussion, this mission field was organized into a conference, its territory to consist of Spanish Honduras, Bay Islands, British Honduras, Guatemala, and Salvador, with a population of three million five hundred thousand. Of this number perhaps fifty thousand speak English; most of the rest speak Spanish. It can be easily seen that we have a great work before us.

It has been eighteen years since the truth first came to this country. There has been a steady advance all this time; but when the field was organized into a conference, the brethren and sisters took new courage. When the motion to organize a conference was acted upon, the congregation arose, and sang, with renewed zeal, "Praise God from Whom All Blessings Flow." While the enemy is causing some to believe and teach that organization is a step toward the papacy, God's people are made to rejoice that the Lord continues to organize his work and workers throughout the whole world, that they may go up as one man against the strongholds of the enemy.

As we met each morning at nine o'clock in conference session, and discussed the work we have before us, our brethren obtained a new view of what it means to be a Seventh-day Adventist. An unwarmed world, with the troubles of the last days upon us, is something for us to think about. In this field as in all mission fields we feel that our great need at present is more workers. But we have the assurance that the Lord of the harvest is watching, and will supply the workers in time.

We have a strong force of young people who will be able to bear burdens after receiving some training. But we have as yet no regular training-school. Sister Ida Shirley has a normal class in Bonacca, and we trust that this will be a help to us in this direction for a time at least.

The officers elected for the coming year were as follows: President, E. L. Cardey; Secretary and Treasurer, Mrs. Ethel T. Nowlen; Sabbath-school Secretary and Secretary of the Young People's work, Ida I. Shirley; assistant, Miss Alma Osgood; Educational Secretary, J. G. Smalley. Conference Committee: E. L. Cardey, C. A. Nowlen, C. E. Morgan, David Haylock, C. Jones. The committee on licenses and creden-

tials submitted the following report: Ministerial credentials, E. L. Cardey; missionary credentials, J. G. Smalley, C. E. Morgan, F. E. Carey, C. A. Nowlen, Ida I. Shirley, Ethel T. Nowlen, John J. Woods. The following are some of the resolutions passed:—

*“Resolved,* That the new Central American Conference send greetings to our brethren of the West Indian Union Conference and to our brethren in all the world, assuring them that we will join heartily with them in hastening the message to the world, that the work may be quickly finished.

*“Whereas,* The General Conference Committee has kindly responded to our call for a representative of that body to join with us in this meeting; therefore,—

*“Resolved,* That we heartily thank them for the timely help thus rendered.”

Many important decisions were reached relative to pushing the work into the unentered parts of our territory. It was decided that immediate steps be taken to open work in the unentered republic of Guatemala. As we talked of advancing into these dark, unentered countries, courage and good cheer filled every heart, and a reconsecration to service was made. If our present plans carry, we shall have entered Guatemala by the time this report reaches the readers of the REVIEW.

Elder Spicer's words of counsel and instruction will long be remembered by the believers who attended the meeting, and will have a lasting effect upon our work.

Now and then, I have noticed, the cry is raised by some one, “Why do the leading brethren make such long journeys to attend a meeting?” To such we would say, Could you be in a foreign field, separated from the counsel and advice of experienced workers, and see the good effect a visit of a General Conference worker has upon our brethren in foreign lands, the question would be forever settled why such long trips, involving expense, seasickness, and other hardships and discomforts, are undertaken.

A good interest was awakened in the town, and each night from six hundred to seven hundred persons were in attendance. The meetings were continued one week after the camp-meeting closed. Some have already accepted the truth, while many others are convinced of what they should do. We trust many will decide aright. A lot of material have been donated for a church building, and already work has been begun on it. Brother J. G. Smalley will look after the interests there. Before the camp broke up, it was decided that our next meeting should be held in Belize, British Honduras, in the spring of 1909, the Lord willing.

The last Sabbath of the meeting was a day of consecration, when nearly all renewed their covenant with God, while some made a start for the first time. On Sunday a large concourse of people gathered on the sea-shore to witness the

burial of eight new converts in baptism.

The brethren returned to their home churches full of courage and faith in the final success and triumph of the third angel's message, and determined to work as never before to make it a success. Brethren in the home land, pray for the success of the cause in this new conference, remembering that finishing the work here as elsewhere means the hastening of our Lord's coming to take home his faithful and tried servants.

*Belize, British Honduras, C. A.*

### **The First Tent-Meeting in Brazil**

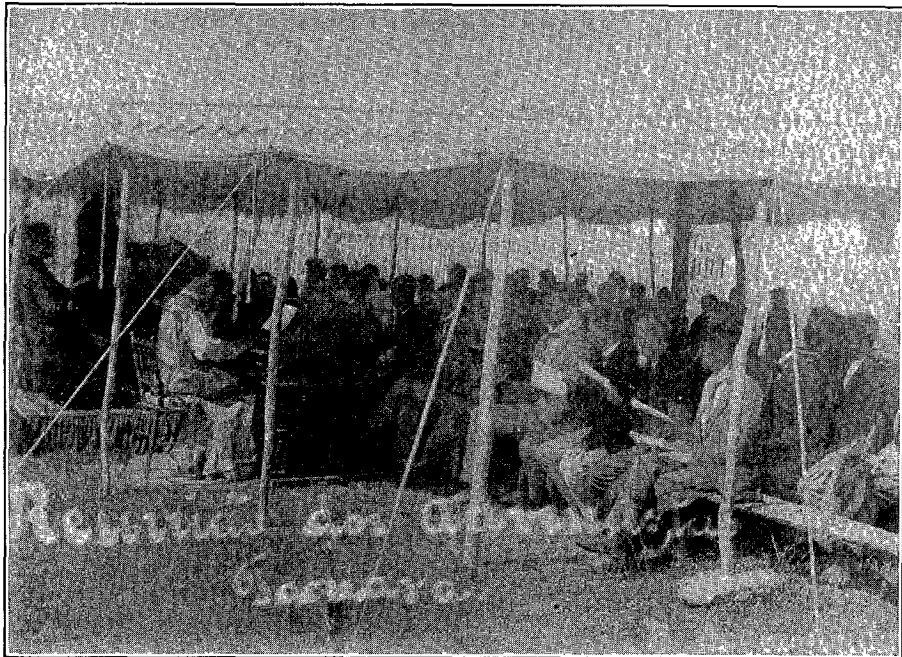
JOHN LIPKE

WE have experienced the truth of 2 Chron. 20:20. The desire to see the work of God in Rio Grande do Sul prosper as never before led us to study the Testimonies in regard to methods of work. We found that the holding of camp- or tent-meetings would bring the

when we could dedicate the tent to the Lord's service! Soon after completing it, we shipped it, with six small tents, to Taquara, where we wanted to hold a local meeting. We pitched them, and fitted them up inside as well as possible. With two hundred milreis which one brother let us have, we bought an organ.

February 12 we began our meeting. Our brethren—half of them Germans, half Brazilians—had come in good numbers. The men lived in tents, and the women in a neighboring house. Meals were served according to the European plan, in this house.

We had visited the mayor and other officials, and the editor of the county paper, and our brethren had distributed invitation cards. The first night our tent was filled to overflowing. People stood around outside. And as the tent was near the street, many stood there, and listened attentively. Good singing made the services interesting, drew the



BRAZIL'S NEW TENT, WITH MEETING IN PROGRESS

desired results. Convinced, we began to work to get a large meeting tent. Circular letters were sent out to our churches, laying the matter before them. Our people saw light in the plan, and began to send in contributions and pledges, and by the end of the year we had more than one thousand milreis on hand.

The question came up, “Shall we order the tent from the States, or shall we make it ourselves?” For two reasons we decided to make it ourselves: first, because it would take a long time to get one from the States, and thus we would lose much precious time; second, it would cost us more money by so doing. During a Bible institute which was held in the month of January, we started on this work, and in less than a month it was finished. This was no small task to undertake, because none of us had ever done such work. Trusting in divine help, we went forward, and were not disappointed. The Lord gave the needed wisdom. How happy we were

people, and made hearts soft, ready to receive the divine seed. We thanked God when we saw with what power his servants proclaimed the message. We know God was in the camp. He touched hearts by his Spirit. A large audience was present when a lecture on the temperance question was given. The best people of the town attended our services. A great stir was made in the whole county. Before the meeting, we had visited the editor of one of the journals at the capital. He received a report which we furnished, and thus our name and work will be published by this paper all through Rio Grande do Sul.

The conference has closed. All the laborers and the people say: “This was the best conference we ever attended.” Why?—Because the Lord fulfilled his promise, “Believe his prophets, so shall ye prosper.” Before we began, some doubted; they had never seen a meeting carried on in that manner. But at the close everybody saw that it is good to follow the directions given by the spirit

of prophecy, because then success is sure.

Three laborers remained to follow up the interest. We hope that the Lord will give them many souls. More than ever before, we desire to follow the directions of his Spirit.

*Rio Grande do Sul, Brazil.*

### St. Thomas, Danish West Indies

H. C. J. WALLEKER

WE have now been located here about eight months, and are thankful to our Heavenly Father for the many blessings bestowed upon us since coming to this place. Some have accepted the message, and are rejoicing in the new-found light. Others are now preparing for baptism. We have much opposition to meet from the ministers of other denominations, but we find that as they work hard against us, it only helps to make the truth shine brighter.

English is the prevailing language, but so poorly spoken that when we first arrived, we could hardly understand the common people. We are, however, now becoming accustomed to their manner of speaking. The official language is Danish, but only a few of the natives can understand it. In St. Croix, Danish is more generally used. Some books have been sold there, but the truth has never been proclaimed in a public effort. We hope soon to go there, and hold tent-meetings. The General Conference has given us fifty dollars for a tent, to add to the money raised for this purpose at the Western Washington camp-meeting at Kent last year, although we have not yet received this. We see the great need of such a tent, as many of these islands are still waiting for God's law. We are anxious to begin the proclamation of the truth in some of these places where it has never been heard, but must first have a tent.

We are working on the new addition to our church, which, when finished, will be a great help to our work here. Money comes in very slowly. If only the believers in the United States could know by personal experience the condition that the workers in foreign fields have to meet, how gladly would they give of their means to finish the work. The Spirit of God will direct hearts where to send their money. It is well to have it pass through the regular channels, however, so that the local conference can get the credit for it. I know if money is sent to the General Conference, and it is plainly stated where it is to go, that it will reach the field for which it is intended. Brethren, let us not be afraid to put our money into the cause; for the time is fast coming when it will be useless to us, and also too late to be of any use in saving souls.

The people all through the West Indies are poor, and can do very little themselves toward building churches and schools; but we must have buildings of our own for the work here. No suitable buildings or halls for church or school work can be rented, so we

must build. Material is very high in these islands, as it must all come from America or England. The cheapest rough lumber is forty-five dollars a thousand feet, and it is very poor at that. The average wage is thirty-three cents a day, while in most cases one must pay as much or more than in the States for food and clothing, so the people have very little to give.

When we arrived here, we found the brethren had a church building, but far too small for our Sunday-night meetings. Then the school question came up, and we found the law required children to attend the public school on the Sabbath, so we at once decided that we must have a school of our own, but we must first have a building. We knew that it would cost no less than four hundred dollars to get what we needed. I have raised one hundred dollars here, and a little less than twenty-five dollars has been sent from the States.

We have prospects of soon having a teacher to open our school, and we know it will be a great help in carrying the truth to the people. We expect a good class of students, and look for large results from this work. The Lord has impressed an experienced teacher to come to us, and we praise him for this. Our church-schools are an important factor in our work, both in the home land and in foreign fields. The Catholics have been awake to the importance of this work for a long time, and in most places we find them ahead of us. The best school here is conducted by them, and many Protestants must send to them for want of something better. I am glad that our people have begun to wake up to the importance of this work.

### India

H. J. JEWELL

AT present I am as busy as I have been since I left America two years ago. They have been short years, but O, so full of experience and blessings. My burden at times has seemed more than I could bear; but God has sustained me. Never for a moment have I regretted giving up all to come to India, and I rejoice to-day for the privilege of working in this needy field. There is an attraction in martial music and war songs that draws a man into war; and even though he is timid, he soon learns to fight. It is just so with God's soldiers. When Jehovah's music fills your soul, and the call comes, and you get into the fight against evil, you wonder why you never got to the battle-field on the frontier before.

Just to let you know how I spend my time, I will say that I help in the treatment rooms; have the outside canvassing for patients, also some correspondence in connection with this; attend several cottage meetings a week; have Sabbath-school work; also, I am managing the business of the Health Food Company; and as the work is all done by coolies, except for one European woman, who oversees things, it means

considerable. I must go about to purchase the raw materials from native merchants, who beat me in the price if they can. All this, with posting up many bills, keeps me busy.

In no place have I found such great need for help, such utter helplessness, as in India. There are many missionaries, and dozens teaching different beliefs, and we find thousands of native Christians; but how much of the truth of God have they? It is a common saying among English people here that the native Christians are not very much to be relied upon; and they will employ a Hindu in preference to a Christian. But when they get hold of the third angel's message, they are loyal even unto death.

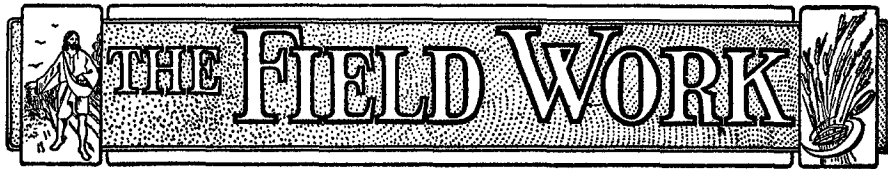
The clothes worn here are just the same as in America, except in summer, when we wear light clothes and *topies*, a light helmet made of the pith of the sola plant. The natives wear a *dhotee*, a piece of cloth about fifteen feet long and one yard wide, which is wrapped in folds something like trousers. They have also a large shawl, or robe, which is drawn about the body; this costume is finished with a turban, a piece of cloth about one yard wide and from ten to fifteen feet in length, which is wound about the head. You see all these in the old family Bible pictures. Of course the coolies and poorer men wear only a small cloth about the loins. Out in the jungle, some do not have even that.

The staple articles of food with all Indians are rice and *dahl*, the latter a small lentil, combined with fruit and vegetables. The natives are all fond of peppers and "hot" foods. Almost all food is "hot" when it is cold. The chief fruits are plantains, guavas, mangoes, custard-apples, pineapples, apples, peaches, grapes, and pears. Plantains, which are small bananas, can be bought any day of the year for a few pice (about two cents) a dozen. Lemons and oranges are cheap, the former costing about one cent and a half a dozen when at their best. We have plenty of rice, corn, beans, peas, all kinds of garden truck, and all kinds of nuts. There is food in abundance. House rent is high in the large cities, but in small towns a good bungalow costs from two to twenty rupees a month.

By careful study and close application, one can get a fairly good working knowledge of the language in about two years. I can understand Hindustani fairly well.

Those coming to India will find true friends here, who will give them a hearty welcome. India is not a jungle filled with wild men and reptiles. Though I have traveled about ten thousand miles of roads and trails, I have seen only one snake since I came, and it was dead. Our lady canvassers—and there are about twelve of them—travel thousands of miles, and have remarkable success. But a soldier on the battle-field can not describe his experiences as they really are. You must be there to know them yourself. May some one come over and join our band, and help us in this work.

*Calcutta.*



# THE FIELD WORK

## The Saskatchewan Mission Field

LAST summer we centered our entire force of laborers in the tent work in Regina, and it seemed at first that all we could do was fruitless. Finally, after a long, hard struggle with wind and weather, along with other more serious difficulties, we took down the tents, and changed our plans of labor. Elder A. C. Gilbert went to Moose Jaw, and began labor with literature, from which effort we now have hope of seeing fruit. Elder Paul Curtis had to look after the book work, so he could not enter into another public effort. Elder Christian Sulzle was asked to continue with literature in Regina, from house to house among the German people. Elder F. H. Conway was also asked to work with literature among the English in Regina, and Brother B. C. Haak was called to teach in the Manitoba school.

A few days before the German tent was taken down, three men came to Elder Sulzle's tent one night, after the evening service had closed, and asked that they might have a visit together about some points of our faith. They came thus "by night" because the rulers of their church strictly forbid any of its members attending the meetings of any other denomination. They asked many questions, and the meeting continued till nearly two o'clock in the morning, when they departed making no comments, only saying they had enjoyed the study very much. Meanwhile another of their members—not daring to go in, for fear the church would find it out—listened outside in the shadow of the tent. This happened just before the series of German tent-meetings closed, and as far as we could see, there was nothing further in the matter which seemed to us of any particular consequence; so, on account of bad weather and lack of interest, the tent was taken down.

Things looked gloomy and uncertain at this point, but we felt that if possible some work should be started in Regina, and that somehow, at some time, something would come about to shed light on the situation. A few weeks later these men came to Elder Sulzle's home, and invited him to visit them. He did so, and began regular studies with them on some of the points of the third angel's message. Others of their church began to study with them, and after investigating for a few months, four or five men and their wives began keeping the Sabbath; among these were the three men who came to the tent at night. When they had become so interested in the Sabbath study, they each wrote a letter to the leaders of their church in Austria, asking their opinion about the matter, and their fatherly advice as to what they should do, now that they had learned of the true Sabbath, and could no longer look upon Sunday as a sacred day. These brethren had come from Austria with others, some of them being Servians, others Rumanians, and still others Slavonians, and were leaders of their church in this city.

When their letters were received in Austria, a conference was immediately called, and two days were spent in discussing the matter. A decision was finally reached. It was that these Regina brethren must drop these old Jewish ideas, or they must discontinue their leadership of the church, and be disfellowshipped from its communion. As no Scriptural authority was given for the statements made, these brethren only felt more settled that they were right. They felt that they had reached a crisis in their lives, and were determined to be loyal to God.

They then addressed carefully written letters to the leaders of their denomination in North America, explaining the condition of things to them. But these had already received letters from the council in Austria, instructing them to deal with those brethren in Regina who had departed from the faith of the church into Judaism. These leaders then called a conference of the three churches in Saskatchewan, and at this conference the Sabbath-keepers were excluded from the church.

This has caused a stir among that people. Some are investigating, to learn for themselves why it is that these hitherto faithful men and women have taken such a firm stand for the seventh-day Sabbath. Already in a church some miles distant, a number of persons have begun to keep the Sabbath, so that in both places there are now more than twenty faithful Sabbath-keepers, and others are on the point of deciding to obey. These Sabbath-keepers are all grown people, and in this number their children are not counted. There are still others who have begun to keep the Sabbath this year in other parts of the province.

We feel that we have great reason to thank the Lord for his guiding providence, and by his grace we are trying to follow the opening interests springing up in different parts of this field. Our courage was never better than now, and we are happy with the thought of being connected with the people whose God is the Lord.

H. S. SHAW.

## Arkansas

LITTLE ROCK.—The church in this place for which we asked help through the REVIEW some weeks ago is now completed. All are highly pleased with it, and are thankful to God that he provided a way by which we have been enabled to have a settled place of worship. We would also express our thanks to those who have contributed means to help us in building. We have occupied the new church two Sabbaths. As we could not formally dedicate it on account of indebtedness, we sought to dedicate anew our lives to God's service, which means even more to us, and we trust is acceptable to God. We hope that brighter days are before the Little Rock church and the Arkansas Conference. Two united with the church last Sabbath, subject to baptism. Others who expect to unite soon, are keeping the Sabbath.

We are now greatly in need of another smaller building on the same ground, to be used for church-school purposes. If there are families who have children to educate, and who desire to come to this field to live, the writer will gladly correspond with them. Our school would be outside the city limits, so such families could live in the country if they desired.

We also hope to have a school permanently established in the country near Hot Springs next fall. Loyal living in harmony with the principles of the third angel's message is the best of missionary work in the South.

A. P. HEACOCK.

## South Africa

CAPE TOWN.—We are in the midst of our week of prayer here in South Africa, and already the Lord's Spirit has been at work in a most convincing way. Here in the college our fondest hopes are being realized. Some of the boys and girls who have given us the most trouble and anxiety are now just as earnest to do right. From time to time in our early morning meeting, the Lord's presence has been felt; this was especially true this morning. After reading part of the chapter on "Faith and Prayer," from the book "Education," we pleaded earnestly that all who had been discouraged, and especially those who had never made a full surrender to the Lord, give themselves to him. While we sang the first stanza of "Lift Him Up," one student arose and stood weeping; then another, and another, until every one stood weeping, feeling the sense of condemnation and guilt; then all joined in singing, "Nearer, My God, to Thee." It was indeed a most solemn hour, and one that I shall not soon forget. As I saw their repentance and sorrow, I was compelled to weep with them; for my interest is centered in my students, and their eternal gain is ever before me.

Some of these, who have renewed their allegiance to God, have come to us from other churches; some have been reclaimed from the enemy, who had discouraged them in God's service, and caused them to fall by the way; but now we praise the Lord for his goodness, and for his wonderful works to the children of men. Truly the Lord is so good, and treats us so much better than we deserve, that words fail to express our appreciation of all the blessings that are ours to enjoy.

J. F. OLMSTEAD, *Principal*.

## West Indies

ANTIGUA.—One year ago we had no thought that we would soon be in the West Indies. But we are here, and we believe the Lord guided us this way. We have had many precious experiences, which have been a great help to us. We count the sacrifice but little compared with the many blessings received, knowing that the Lord made an infinitely greater sacrifice for us.

Since coming here, we have seen twenty-four persons baptized, taking a firm stand for the commandments of God and the faith of Jesus. Two others have been taken into the church subject to baptism, and we expect to baptize six or seven more during the coming

quarter. These take their stand in the face of bitter opposition, such as has never been experienced in the States, at least not in Michigan. Some lose their work, which is a far more serious matter here than in the States; others are driven from home; and others are unmercifully beaten by members of their own families.

All through our work we have met with very bitter opposition by the ministers, who publicly denounce the Adventists as a set of heretics, a curse to the island, that ought not to be tolerated. Nevertheless we have been received kindly by the people, and the Lord has opened their hearts to receive the truth. Scores are now holding back from taking a full stand only through lack of faith, and courage to meet the persecution that would be sure to follow.

We expect soon to open the work in a small island about forty miles distant, where the message has never yet been taken.

We solicit your most earnest prayers in behalf of the work and workers in this part of the field.

MR. AND MRS. F. G. LANE.

**Received on the \$150,000 Fund up to May 5, 1908**

<i>*Atlantic Union Conference</i>	
*Central New England .....	\$ 2,775.18
Greater New York .....	1,505.46
Maine .....	852.89
*New York .....	2,326.50
*Southern New England .....	1,210.50
*Vermont .....	1,344.74
*Western New York .....	2,073.09
<b>Total .....</b>	<b>12,088.36</b>
<i>Canadian Union Conference</i>	
Maritime .....	566.49
Quebec .....	169.94
Ontario .....	807.78
Newfoundland .....	20.80
<b>Total .....</b>	<b>1,565.01</b>
<i>Central Union Conference</i>	
Colorado .....	4,596.44
Kansas .....	3,735.78
Missouri .....	1,981.40
*Nebraska .....	5,819.18
*Wyoming .....	872.81
<b>Total .....</b>	<b>17,005.61</b>
<i>*Columbia Union Conference</i>	
Chesapeake .....	688.58
*Eastern Pennsylvania .....	2,549.51
*New Jersey .....	1,202.45
*Ohio .....	6,302.43
*Virginia .....	1,034.77
*West Pennsylvania .....	1,976.56
*West Virginia .....	558.86
<b>Total .....</b>	<b>14,313.16</b>
<i>*District of Columbia</i>	
*Washington churches .....	1,384.54
<i>Lake Union Conference</i>	
East Michigan .....	3,158.46
*Indiana .....	5,248.02
North Michigan .....	1,705.22
*Northern Illinois .....	2,913.36
Southern Illinois .....	1,457.71
*West Michigan .....	8,733.70
Wisconsin .....	5,044.25
<b>Total .....</b>	<b>28,260.72</b>

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

<i>North Pacific Union Conference</i>	
Montana .....	745.44
*Upper Columbia .....	3,036.43
*Western Washington .....	3,349.38
Idaho .....	1,033.65
Western Oregon .....	2,988.65
Hawaii .....	21.05
Alaska .....	20.00
<b>Total .....</b>	<b>11,194.60</b>

<i>*Southern Union Conference</i>	
Conference not specified .....	97.41
*South Carolina .....	268.09
Alabama .....	623.14
*Tennessee River .....	1,405.31
*Florida .....	951.48
*North Carolina .....	954.75
*Cumberland .....	1,360.99
*Louisiana .....	572.54
Mississippi .....	413.08
*Georgia .....	457.97
<b>Total .....</b>	<b>7,104.76</b>

<i>Northern Union Conference</i>	
Iowa .....	7,777.58
*Minnesota .....	5,752.78
*South Dakota .....	2,666.47
*North Dakota .....	2,134.93
Conference not specified .....	73.82
<b>Total .....</b>	<b>18,405.58</b>

<i>*Pacific Union Conference</i>	
*Southern California .....	4,584.90
*Arizona .....	466.79
*California-Nevada .....	10,249.03
*Utah .....	440.58
<b>Total .....</b>	<b>15,741.30</b>

<i>Southwestern Union Conference</i>	
Not specified .....	22.82
*Arkansas .....	938.93
Oklahoma .....	4,029.74
Texas .....	2,543.90
<b>Total .....</b>	<b>7,535.39</b>

<i>Western Canadian Union Conference</i>	
*Alberta .....	1,211.35
British Columbia .....	224.50
Manitoba .....	349.76
Saskatchewan Mission Field..	59.60
<b>Total .....</b>	<b>1,845.21</b>

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

<i>Foreign</i>	
*Algeria .....	13.33
Australia .....	178.71
Bermuda .....	36.00
China .....	165.60
South Africa .....	439.02
Jamaica .....	66.01
Yukon Territory .....	20.00
England .....	281.55
*West Africa .....	50.00
Mexico .....	65.97
Costa Rica .....	6.25
India .....	418.25
South America .....	76.43
Switzerland .....	9.69
Panama .....	27.11
Nicaragua .....	9.00
Central American Mission ..	26.00
Trinidad .....	28.69
Norway .....	25.00
Japan .....	12.50
Hayti .....	5.00
*Egypt .....	51.55
Palestine .....	2.00
Tobago, W. I. .....	1.22
Cuba .....	8.00
Hungary .....	3.00
Tahiti .....	14.88
France .....	6.80
Philippine Islands .....	1.00
Samoa .....	8.00

Barbados .....	5.00
Portugal .....	6.00
Straits Settlements .....	10.08
Pitcairn Island .....	20.00
New Zealand .....	1.52
Fiji .....	4.87
St. Kitts .....	7.51
Ireland .....	1.21
Russia .....	5.00
Denmark .....	14.59
Santa Domingo .....	2.50

**Total .....** 2,134.84  
**Grand Total .....** \$138,740.78  
 I. H. EVANS, *Treasurer.*

**Norfolk Island**

WE send along our word of cheer to the readers of the REVIEW. We are all well, and of good courage in the Lord. While we can not report a very great interest among those not of our faith, we are glad that our own people are being helped. It seems hard for the people of these islands to break away from old habits and customs, and we need much patience in dealing with them. We find that we must first train the minds of the people before we can expect them to grasp the truth for these last days. This is our work at present. We have a class of adults taking lessons, and I am pleased to say that they are making rapid progress. We hope soon to be able to send out some workers from here to other islands.

We shall be glad to receive any back numbers of the *Signs of the Times*, the *Youth's Instructor*, *Bible Training School*, etc., as we can use them to good advantage. The people are very poor, and really unable to purchase reading-matter, so everything we do for them must be free. No doubt many at home will be glad to help us. Remember this island and people in your prayers. This island has had a remarkable and terrible history, yet now nearly all its people go to church, and we hope to see many of them saved. To this end we labor, remembering the promise, "Ye shall reap if ye faint not."

Address all papers, post-paid, to Norfolk Island, South Pacific Ocean.

HARRY MITCHELL.

**Somabula Mission**

WE are well, and enjoying many blessings for which we feel very thankful. No sickness or plague has come near our doors. Our school is full at present, and all the students seem to be making good progress in their studies.

We have started an out-school about twelve miles from the mission, and two of our native teachers are conducting the school, and have a fair attendance. Our teachers and older boys at the mission go out every Sabbath afternoon, and hold services at several kraals near here; and on these occasions we have, at times, over three hundred natives who listen to the message. Several of our large family are awaiting baptism.

Our mealie fields, we are told by the patrol police, who visit us every few weeks, are the best in this part of the country. They will soon be ready to harvest, and we expect a good crop. We have not been able to get into town with our oxen for about two years, because of the cattle disease, so could not haul our grain to market. But two



weeks ago I went to Gwelo, and as there is but little disease now among the cattle, I was able to obtain a permit to drive our oxen in, also sold our grain, and we are now moving it as rapidly as possible.

We feel that the Lord remembers his work here, and we praise him for his goodness in so many ways. We often wonder how the message is to go to all these people in this dark part of the world. Truly the harvest is great, and the laborers are few. We shall be glad to welcome any who have a burden for this work, to help us carry the truth to the people who are waiting for it.

W. C. WALSTON.

### Ecuador

AMBATO.—While busily engaged in teaching, I have found some time to do a little missionary work in the way of distributing our literature. This has stirred up the priests. One has said from the pulpit that we are trying to corrupt the young people. His sermon seemed only to cause more inquiries on the part of those interested, and they are asking for more reading-matter. A young man from the coast, who is here for his health, has begun distributing some of our reading-matter; and though his relatives, where he is staying, try to make it disagreeable for him, he keeps on asking for more literature for his friends. I pray the Lord to open his eyes fully to the truth. While out distributing literature, I met a prominent young man from Cuenca, the third city of Ecuador, which has the name of being the most fanatical in the country. This young man desires to take subscriptions for our Spanish paper, *Las Señales de los Tiempos*, and I have encouraged him to do this.

Several have written asking about the openings for English teachers, and I would say that nearly all the colleges I have inquired about are anxious for American teachers. As they can not get any, they take any native who understands a few words of English. So there is an urgent need of some good teachers to act as self-supporting missionaries.

The bubonic plague has at last got into Guayaquil, and there are ten new cases a day. The authorities of the interior are having the towns cleaned up, and are paying two cents each for rats. While the plague is taking its victims, on the one hand, on the other the people are learning to be cleanly. The Guayaquil and Quito Railroad Company have distributed a very timely circular, which states that the plague propagates rapidly among people who are uncleanly, and also advises the extermination of rats, flies, hogs, and guinea-pigs.

Since the plague has arrived in Guayaquil, I often think of an expression in the Testimonies, which says what we could do, and do not, in time of peace, we shall have to do in time of trouble. We must wake up and do more before more troubles come.

THOS. H. DAVIS.

### Korea

SOONAN.—Our school opened December 9. Our girls' school is small, but we enjoy much of God's blessing while studying together. I have six students at present. For a while there were eight; but the husband of one, and the mother-in-law of another, would not permit them to continue to attend.

Children are married between the ages of twelve and fifteen. It is said that one can not find a girl fifteen years old who is not married. After she is married, she has to live in the house of her mother-in-law, and is nothing more than a slave.

One meets with many interesting experiences each day. From the first I tried to impress upon the students that all should be modestly dressed, washed, with hair combed, before entering the schoolroom. One morning, however, when I was speaking to the smaller girls, one of my oldest students (aged twenty-nine) said that I should not require the younger girls to be washed, and have the hair combed every day; for



NATIVE LAUNDRY, KOREA

that was difficult to do. She also said: "Since I attend school, I comb my hair every day; but I do it in the evening, and wash my face in the morning." A few days later she came, and said: "Teacher, please excuse me, I had no time to wash my face this morning."

I teach Bible, arithmetic, physiology, and geography. My language teacher also gives the girls lessons in reading and writing. We find few women who can read, and many are not allowed to learn, even if they wish to do so. It depends often upon the mothers-in-law, whether or not they will be allowed to learn. Their husbands, also, will tell them that their work is to cook and sew, etc. According to the custom here, it is a shame for a man to work. The women have to labor in the fields, usually with their babies tied on their backs. They must also do all their own spinning and weaving for the clothing they need.

But these dear sisters feel very thankful when they hear how our Saviour came to die for them. Even in homes where the men are professedly Christians, the women seem to be kept under the impression that they can not be saved, if they have families to take care of. I have come in contact with quite a number who told me that they had always been taught that they could not be saved. With tears in their eyes, they began to thank me for telling them that Jesus came to die for them, and that they can receive help in all their trials each day, by going to him in their need.

It is surprising how quickly they learn. If we give them an opportunity, I believe they will put to shame many of us who have been in favorable surroundings all our lives.

I hope that very soon an experienced teacher for the girls will be able to come. I had had no experience in school work before coming here, and I have to learn each day along with the students. The three oldest have come with the intention of preparing for service. They are very promising young women. I love these people, and only hope that soon more workers will come to this field, to help give the last warning message to them. I am well, and of good courage, and trusting for help in Him who has promised to be with us always.

MIMI SCHARFFENBERG.

### Colorado

DENVER.—Since last September seventy-eight persons have been added to the church. The Lord has wonderfully blessed our church in its efforts. We have placed many tracts in the homes of the people, and we are now planning to put out another tract on the temperance question, as this subject is agitating the minds of the people as never before in this city. We are planning to hold about fifty cottage meetings in the city. The way is opening up in a remarkable manner for the message, and we see many indications that the Lord is leading, and impressing souls with the importance of this truth.

G. W. ANGLEBARGER.

### Field Notes and Gleanings

At the time of a recent visit of Brother Eugene Leland to the church on the Indian Reserve near Brantford, Ontario, two new members were received into the church, the ordinances were celebrated, and the elder of the church was ordained.

FROM Prescott, Ariz., Brother I. P. Dillon writes that nine adults have taken their stand for the truth, and there are still others greatly interested. This result is due largely to the meetings held by Brother F. W. Wheeler and himself in a school-house in the suburbs of the city.

BROTHER B. L. DIFFENBACHER writes: "Since coming to Colorado a few weeks ago, God has greatly blessed me in my labors for him. Sabbath, April 11, I buried eight dear souls with their Lord in baptism. Six of these were from Eaton, where I held meetings for four weeks. These were all taken into the church, and one sister was received subject to baptism."

Of the work at Union City, Mich., Brother John E. Hanson writes: "Four have been added to the roll of membership since our arrival, making twenty in all, and there are more who will join soon. Twenty-nine were present at our last Sabbath service. We are holding services and Bible readings nearly every day, and more often twice a day, with good results. The Lord has greatly blessed the labors of Sister Cleora Green, and I believe that we shall see many more precious souls gathered in as the result of the faithful work done here."

# The Publishing Work

Conducted under the auspices of the General Conference Publishing Department.

C. H. JONES - - - - - Chairman  
 E. R. PALMER - - - - - Secretary  
 H. H. HALL - - - - - Assistant Secretary

## Early Experiences in the Publishing Work—No. 2

IN a former article we left Mrs. Bates in a sad state of mind, because she had just learned that their last money had been expended; and Brother Bates was at his desk full of faith and courage, preparing the manuscript for the first Sabbath tract published by a Seventh-day Adventist. As he sat writing, and Mrs. Bates was in her room mourning, the impression came to him, as strongly as if spoken in an audible voice, "Go to the post-office; there is a letter there for you." He said to himself, "I do not know who would write me," and attempted to go on with his writing; but the impression came again, stronger still, "Go to the post-office; there is a letter for you." So he obeyed the impression, laid aside his pen, and went to the post-office. Sure enough, there was a letter addressed to him; but the postage on it was not paid. In those days prepayment of postage was optional with the sender of a letter; but the receiver in that case must pay the postage before receiving the letter from the postmaster. So here Brother Bates was humbled again; for he must tell the postmaster, with whom he was well acquainted, that he had no money with which to pay the postage. The postmaster, however, urged him to take the letter and pay when he got the money. "No," said Brother Bates, "I am not going to cause you to disobey orders, for you have no right to let the letter go until the postage has been paid; but it is my impression that there is money in that letter. You break the seal, and open the letter. If there is money in it, take the postage out of the money. If there is no money, I will not receive nor read the letter until the postage is paid."

Accordingly, the postmaster broke the seal and opened the letter, when out came a bright ten-dollar bill. While the change was being counted out for Brother Bates, he read the letter. It was from a stranger, who had heard of his work, and who was so strongly impressed that he was in need of money that in hurrying off the same, he probably forgot to pay the postage on the letter.

Our tender-hearted Brother Bates had by no means forgotten the weeping wife at home, and his first move was to send some consolation there. He went at once to a provision store to secure commodities for the table. Let it be remembered that in 1845-46 ten dollars would buy more than twice as much for family use as a like amount will now purchase. He got a whole barrel of flour for four dollars. He ordered potatoes, sugar, and other supplies, and said to a drayman, "Load this on your truck, and deliver the goods on the front porch at such a street and number. Probably the woman will tell you that the goods do not belong there; but pay no attention to that. You un-

## Canvassers' Summary for March, 1908

	AGENTS	HOURS	ORDERS	VALUE
<b>Atlantic Union Conference</b>				
Central New England .....	17	1103	268	\$ 1,048.20
Southern New England .....	1	81	9	23.00
Maine .....	3	32	9	25.15
Vermont .....	6	144	61	130.00
Western New York .....	18	780	407	624.25
Greater New York .....	13	592	269	759.75
New York .....	8	308	107	327.55
Totals .....	66	3040	1130	2,937.90
<b>Columbia Union Conference</b>				
Ohio .....	13	958	448	797.40
West Virginia .....	9	840	245	502.35
Chesapeake .....	5	336	342	447.10
East Pennsylvania .....	8	440	157	336.65
West Pennsylvania .....	4	22	32	139.90
Virginia .....	10	300	190	260.65
New Jersey .....	3	....	32	80.10
Totals .....	52	2896	1446	2,564.15
<b>Lake Union Conference</b>				
Southern Illinois .....	5	74	22	59.55
Northern Illinois .....	3	178	77	181.50
North Michigan .....	9	740	162	441.70
West Michigan .....	1	9	1	2.50
Indiana .....	4	376	77	243.15
Wisconsin .....	11	349	33	110.70
Totals .....	33	1726	372	1,039.10
<b>Southern Union Conference</b>				
Alabama .....	5	103	60	106.50
Kentucky .....	1	37	24	29.75
Louisiana .....	9	666	209	489.25
Mississippi .....	3	165	99	151.00
Tennessee .....	10	537	425	789.75
Totals .....	28	1508	817	1,566.25
<b>Southeastern Union Conference</b>				
Cumberland .....	5	289	175	240.50
Florida .....	3	99	13	54.15
Georgia .....	13	601	246	404.70
North Carolina .....	8	377	283	338.20
South Carolina .....	9	704	649	736.60
Totals .....	38	2070	1366	1,774.15
<b>Central Union Conference</b>				
Colorado .....	8	399	90	310.70
Kansas (two months) .....	19	1049	286	1,002.00
Nebraska .....	5	301	104	428.35
Wyoming .....	2	....	23	73.75
Totals .....	34	1749	503	1,814.80
<b>Southwestern Union Conference</b>				
Arkansas .....	7	39	11	37.00
Oklahoma .....	12	485	124	374.40
Texas .....	8	662	253	859.80
Totals .....	27	1186	388	1,271.20
<b>North Pacific Union Conference</b>				
Upper Columbia .....	2	246	115	296.00
Southern Idaho .....	3	178	104	529.95
Western Oregon .....	2	172	50	241.95
Western Washington .....	3	210	99	260.30
Montana .....	3	50	71	213.85
Totals .....	13	856	439	1,542.05
<b>Northern Union Conference</b>				
Iowa .....	8	648	141	310.75
<b>Pacific Union Conference</b>				
California .....	12	....	400	996.05
So. California .....	6	....	....	99.90
Totals .....	18	....	400	1,095.95
<b>Australasian Union Conference</b>				
.....	..	3206	1221	4,634.25
<b>South African Union Conference</b>				
.....	..	1176	121	653.00
<b>Canadian Union Conference</b>				
.....	3	150	91	166.75
<b>British Union Conference</b>				
.....	63	3974	1831	2,583.00
<b>German Union Conference</b>				
.....	257	....	....	7,494.56
<b>Mexican Mission (two months)</b>				
.....	4	....	....	216.00
<b>South American Union Conference</b>				
.....	..	....	....	592.49
<b>Scandinavian Union Conference</b>				
.....	64	7626	5746	4,133.74

**General Summary**

Atlantic Union .....	66	3040	1130	2,937.90
Columbia Union .....	52	2896	1446	2,564.15
Lake Union .....	33	1726	372	1,039.10
Southern Union .....	28	1508	817	1,566.25
Southeastern Union .....	38	2070	1366	1,774.15
Central Union .....	34	1749	503	1,814.80
Southwestern Union .....	27	1186	388	1,271.20
North Pacific Union .....	13	856	439	1,542.05
Northern Union .....	8	648	141	310.75
Pacific Union .....	18	....	400	1,095.95
Australasian Union .....	..	3206	1221	4,634.25
South African Union .....	..	1171	121	653.00
Canadian Union .....	3	150	91	166.75
British Union .....	63	3974	1831	2,583.00
German Union .....	257	....	....	7,494.56
Mexican Union (two months) ...	4	....	....	216.00
South American Union .....	..	....	....	592.49
Scandinavian Union .....	64	7626	5746	4,133.74
Grand Totals .....	708	31,806	16,012	\$36,390.09

load the goods just as I have told you."

"Yes, captain," said the drayman, "I will do just as you have ordered."

Then Brother Bates went to see a printer, and said, "I am going to write a book, and wish you simply to set the type, and print the sheets. I can fold and stitch the pages myself. I wish you to furnish me proofs of the galleys, which I will read. I expect to have money, and will pay you as fast as I receive it. I will not take the one thousand printed sheets until you are fully paid. Will you take the job on such terms?" "Yes," responded Mr. Lindsay, the printer, "and you may bring on your copy as fast as you please."

Then Brother Bates secured his writing-paper, and goose quills for pens; for we had neither gold nor steel pens at that time. While thus employed, he gave ample time for the grocer's supplies to reach his home.

When he passed down the street to his home, Brother Bates saw that the goods were on the front porch; but he went into the back door of his house, and seated himself at his desk to resume his writing as if oblivious to anything that had occurred. Just then Mrs. Bates came to him, and said, "Joseph, just look out there on the front porch!" He, apparently unconcerned, arose and said, "What is the matter?" "Why," said she, "a little while ago a drayman came here, and unloaded that barrel of flour, and all that stuff on the front porch. I told him he had surely made a mistake, for it did not belong here, and that we had no money with which to buy such things. I tried to get him to take it away, but he persisted that this was the exact number where it was to be left. And he left it all, and drove off."

"Well," said Brother Bates, "I guess it's all right." "But," said Mrs. Bates, "where in the world did it come from?" "The Lord sent it," was Brother Bates's calm reply. "Yes," said Mrs. Bates, "that's what you always say; the Lord sent it." "Well," said Brother Bates, taking the letter out of his pocket and handing it to his wife, "you read that letter, and you will learn where it came from." She read the letter, and in a flood of penitential tears retired to her room for another hour of weeping, far different, however, from the first. In that hour of confession of her lack of faith, and trust in God, she was enabled to make a new consecration to God, and take a firmer hold of that faith

manifested through her husband, whom God was thrusting out as a pioneer of the third angel's message to the world. The experience of that day not only gave fresh courage to Brother Bates in the work upon which he had entered; but better fitted her to stand as a faithful helper, without murmuring, in the conflicts through which he might be called to pass. So wrought the Lord in leading this apostle of the message through some of the "narrows" connected with the early development of this cause.

J. N. LOUGHBOROUGH.

**Book Delivering in Georgia**

I HAVE been asked many times what per cent of our orders we could deliver in Georgia. For the benefit of those who may be interested, I will give the actual records of two experienced canvassers who began work about Nov. 10, 1907, and stopped March 2, 1908.

One worked 380 hours, taking 155 orders for "Coming King," and 538 for "Best Stories;" total value of orders, \$473.35. He delivered 111 copies of "Coming King" and 310 of "Bible Stories," and 4 Bibles; total value of deliveries, \$282.10. This was at the rate of about thirty-seven cents an hour, or \$3.70 for a day of ten hours profit to the canvasser.

The other worked 701 hours, taking 301 orders for "Coming King," and about 657 for "Best Stories;" total value, \$711.65. He delivered 222 copies of "Coming King;" 488 of "Best Stories;" 2 of "Daniel and the Revelation;" 3 of "New Testament Primer;" and 2 Bibles; total value of books delivered, \$567.85. This makes a profit of about forty cents an hour, or \$4 for a day of ten hours.

These are the actual records, as shown on the State agent's books. So you may figure all you wish, and compare this with other records made in other places at the same time,—during the financial panic,—and see how they compare. This work was done in Columbus, Ga.

We have many cities which are just as good territory, and one hundred forty-six counties, many of them excellent territory. If you want good territory, let us know.

A. L. MANOUS, Field Agent.  
602 Capital Ave., Atlanta, Ga.

"ONE of the easiest things for some people to do is to persuade themselves that it is not their duty to do anything."

**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 Sunday Law Cases at Kansas City**

I WILL report concerning the status of the cases now well known as the Theatrical Sunday law cases of Kansas City, in which it is sought to show that the selling of tickets and ushering of people to their seats, etc., on Sunday, is "labor" within the meaning of the statute, and to restrain it. The cases, as all know, were first brought to national view by the sweeping decision of Judge W. H. Wallace in January, in which he stated that ministers and judges were united in the work of protecting the Sabbath from desecration; and the wholesale indictments—two thousand and over—which followed. As all must see, the chief question in the minds of public citizens has been, "What is, and what is not, permissible on Sunday? What constitutes 'labor' on the Christian Sabbath according to an act of assembly?" whereas it ought to be, "Should Sunday as a religious institution be protected at all by civil law?"

Feeling that Judge Wallace was prejudiced against them, and unfair in his decisions, the theater managers secured a writ of mandamus from the supreme court, practically compelling Judge Wallace to transfer the numerous cases to Judge Porterfield's court, the second division of the criminal court. In the first case tried, conviction failed on account of disagreement of the jury. The second trial resulted in conviction of the defendant, and a nominal fine of one dollar. Then came a caustic censure of Judge Porterfield's court and jury by Judge Wallace, upon failure to convict in the first case. This was resented by Judge Porterfield in his court. A surprising result has been reached in this peculiar way. The courts, at variance upon contested points, have evidently turned the legal scales in favor of the defendants. Finding that the evidence in three thousand cases was wholly insufficient, County Prosecutor Kimball, on April 20 in Judge Porterfield's court in the brief space of five minutes, dismissed three thousand cases, and cleared the docket to April 3.

This is not the end of the crusade, however, though it strongly indicates a final collapse. This week the grand jury will indict other theater folks who worked in the playhouses last Sunday, but none of these will be tried until after Saturday, when an argument for and against a new trial in the case of the only theater manager found guilty, will be heard. In the meantime the reports of the theater cases are occupying prominent columns in the journals of Kansas City, and the public is thinking upon the right and wrong of the question. It is to be hoped that the questions of civil and religious rights may yet work into and claim the attention of those engaged in this crusade for Sunday enforcement.

JOHN S. WIGHTMAN.

## Resolutions Relating to Religious Liberty Work and Temperance

THE following resolutions were adopted by the General Conference Committee Council, recently held in Washington, D. C.:—

*Whereas*, the forces which are seeking to secure Sunday legislation throughout the country are rapidly molding public sentiment in favor of such legislation; and,—

*Whereas*, In order to meet this growing evil, our people should be thoroughly organized; therefore,—

*Resolved*, That we recommend that our union and local conferences so perfect their organization for religious liberty work in their respective territories that during the coming year every citizen within the limits of each conference may in some way be warned of the coming crisis.

*Whereas*, There is great need of qualified workers to engage in the religious liberty work; therefore,—

*Resolved*, That we recommend that instruction upon the principles of religious liberty be given in all our schools, and that suitable persons be selected by our union and local conferences to assist in carrying on aggressive religious liberty work in the States and at Washington, D. C., whenever campaigns are being conducted for Sunday enforcement, for the experience and education they would receive from such work.

*Whereas*, Experience has demonstrated that the holding of institutes and like assemblies is an excellent method of educating our workers and people concerning different phases of the truth; therefore,—

*Resolved*, That we recommend the holding of religious liberty institutes, councils, and conventions in our local and union conferences, as far as practical arrangements can be made for conducting them.

*Whereas*, Much may be accomplished in enlightening the people upon the principles of religious liberty and the great issues involved in religious legislation through the dissemination of literature; therefore,—

*Resolved*, That we urge upon our people everywhere throughout the United States and Canada that they give as wide a circulation as possible to our magazine *Liberty* and our religious liberty tracts and leaflets.

*Whereas*, The liquor traffic is a great social evil, a menace to the home, the city, the state, and the nation; and,—

*Whereas*, There is a great movement in this country to stay the tide of this iniquitous traffic; therefore,—

*Resolved*, That we put forth every consistent and laudable effort in opposing the liquor traffic by our example, our pen, our voice, and our vote.

AN address on religious liberty was recently delivered at Minneapolis, Minn., by Henry W. Rose, who attempted to answer the question, "What do these things mean?" The speaker quoted the statement of Rev. H. W. Fraser, of Vancouver, B. C., who said that "dearth of other attractions forced the people to go to churches on the sabbath [Sunday]," and said that "the obvious underlying motive of this Sunday agitation was to compel people, willy-nilly, to go to church."

## Current Mention

—On May 4 the Senate ratified a treaty for "more accurately defining and marking the international boundary-line between the United States and the Dominion of Canada." The convention was signed April 11 by Secretary Root and Hon. James Bryce, ambassador from Great Britain.

—As a sequel of the street-car strike in Chester, Pa., the children of one of the schools are on strike because two of the teachers rode on the street-car manned by strikebreakers. As a climax the mothers of the children demanded of the school board that these teachers resign. The parents were promised that the teachers would apologize to the children, and also publish an apology in the local newspapers.

—The centenary of the organization of the Roman Catholic Diocese of New York was celebrated the last days of April. Cardinal Logue, who participated in the ceremonies, said of the parade of 30,000 Catholic laymen on May 2: "I never saw such an impressive gathering in all my life, and I never expect again to witness such a demonstration of loyalty to the Catholic faith. I have seen processions in various Catholic countries, at Rome and elsewhere, but nothing to equal this."

—The retail and wholesale prices now being charged for meats of all kind are the highest recorded in seven years, being an increase of from two to seven cents a pound over the prices of one year ago. There seems to be a difference of opinion as to the cause, some attributing it to the so-called beef trust, while others believe it to be due to a scarcity of cattle. Public protest against these high prices has taken the form of refusal to buy. As a result it is reported that the sales within the last month have fallen off fifty per cent in Chicago and other large cities.

—The action of Austria in breaking away from the concert of the powers in regard to Turkey by her railroad proposals has caused other nations to push forward their claims. Italy demanded that she be allowed to establish post-offices in six principal cities of the Turkish empire, the same as other nations; and when her request was refused by the porte, on the ground that those of other nations were permitted by sufferance rather than by treaty, prepared a fleet to be despatched to Asia Minor. On receiving the news of the proposed demonstration, the porte met all the demands, conceding not only the right to independent post-offices, but also the purchase of land in Turkish territory, and coast navigation and commerce. France is in conflict with the Turkish government regarding coal-mines at Ereğli, in Asia Minor, in which a French company is interested to the extent of \$15,000,000. The owners refuse to give up the concession to the Turkish government, which wishes to regain control, until the porte furnishes proof of his ability to provide funds for the purchase. France will make no further Turkish loans until the matter is settled, and the French embassy has notified the porte that France will require an indemnity of \$2,500 for every day that settlement is deferred, in

addition to \$2,800,000 for losses already incurred by the company through the disturbances.

—In order further to pursue her study of the Yoga philosophy, a mystic cult imported from India, the wife of President W. E. Stone, of Purdue (Ind.) University, has withdrawn from the world, her husband, and her family. One bit of the philosophy runs, "So long as one is tied or attached to any particular person or thing, so that his happiness seems dependent thereon, he is the slave of that person or thing." President Stone will likely be obliged to give up his work on account of impaired health because of his wife's course, but hopes that mother-love will ultimately predominate, and she will return to her boys.

—The turbulent tribes on the north-west frontier of India have been giving trouble to the British, and the moderate means taken to suppress them seem to have been unsuccessful. On May 1 a large body of Afghan troops, numbering from 13,000 to 20,000, crossed the border, and made an attack upon the blockhouses that guard the Afghan end of Khyber Pass. This attack was repulsed by the British troops, but from all appearances the ameer of Afghanistan must have known of the preparation for this raid, which was made by militia levies commanded by Afghan officers. A few weeks ago the ameer refused to sign the Anglo-Russian agreement, which states that Afghanistan is within the British sphere of influence. While the British are thus occupied on the frontier, the disaffected party among the natives of India shows a tendency to adopt more violent measures. A bomb explosion at Muzaffarpur in Bengal led to the discovery of an extensive plot centering in Calcutta. There the police unearthed much seditious literature and a large number of bombs and cartridges, evidently prepared for an attack upon the British authorities.

—Since the attempt to assassinate President Cabrera of Guatemala some weeks ago, he has adopted tyrannical measures, and is reported to have put to death hundreds of persons. General Vasquez, former president of Honduras, is reported to have planned a revolution against the present Honduran government, and is believed to have the support of Cabrera. Honduran troops have been massed on the Guatemalan border. A special envoy sent from Honduras to Guatemala was obliged to take refuge in the Mexican legation, and the Mexican government has refused demands to surrender him, fearing the man will be shot. Mexican troops were reported to be massed on the Guatemalan frontier, and the government at Washington has been asked by Guatemala to demand an explanation of Mexico. Mexico denies the presence of any troops except the regular frontier guard. Secretary Root has addressed a note to the Guatemalan government urging that every Central American government be represented at the opening of the Central American Court of Justice, which is soon to assemble in the city of Cartago, Costa Rica. If Cabrera should decline to send representatives, the government of the United States and Mexico would be forced to consider measures to compel him to do so.

## Medical Missionary Department

Conducted by the Medical Department of the General  
Conference

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

### The Kobe Sanitarium

DURING the last year the Lord has blessed in the work to a greater degree than we had dared to hope. Many times the way has seemed to be hedged up with difficulties, and at times it has seemed as if the work must be closed up here. However, the trials and difficulties have caused us to seek God more earnestly, and we have not been disappointed; for he has helped us.

When my wife and I first came here, there was one patient, as the institution

ined as soon as I had written them, and I was given my certificate.

It seemed providential that before I received my certificate, very few local patients came. However, after this they began to come in quite fast, so that now many of the townspeople are our patients. We have religious services every day, and many of the patients ask why we keep the Sabbath, etc. Thus we have had the opportunity to present the truth. The majority of our patients are missionaries from Japan, Korea, and China, and it is hard to estimate the good that the seed sown here will do. From time to time we have had a large portion of all the missionaries here in Japan at our sanitarium, and many missionaries, from other parts of the Orient. We hold services with them every day, and I am sure that these prayer-meetings bring us all nearer together, and nearer to God.

In the last year we have bought and paid for new equipment valued at one thousand dollars (gold), added five hundred

### Findings

AN urgent call was made at the late General Conference Committee Council from the Swiss field for a French-speaking physician to prepare for medical missionary work in that field. Who will be the man?

Dr. Riley Russell, who will be graduated from the George Washington University this spring, has been invited by the General Conference Committee to go to Korea to labor as a medical missionary.

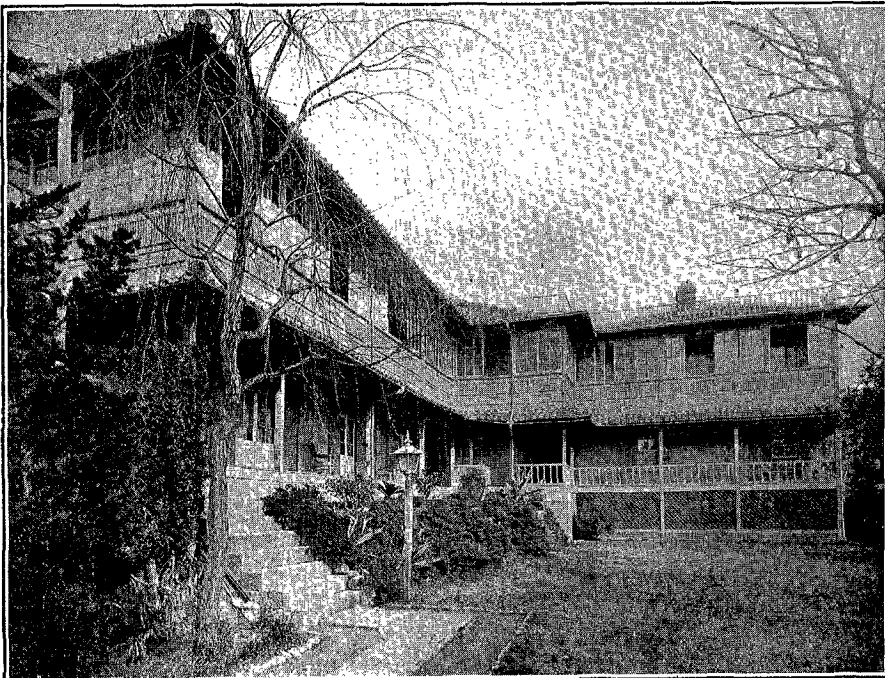
In sending his regrets from the Nashville Sanitarium, that he could not attend the late General Conference Council in Takoma Park, D. C., Dr. W. A. George says: "Our work here seems to be well on the way to being self-supporting, and I do not want to do anything that is likely to hinder it in any way. Several physicians are sending us patients from Nashville and other places, and I must be here to take care of them, or they will not be satisfied.

The Secretary of the Medical Department urgently repeats his request that medical missionary workers in the field should render their assistance both to this department of the REVIEW and to the similar department in *Life and Health*, by reporting such experiences as will be a benefit to the readers of these journals. General interest in this department of the work will be greatly stimulated by information concerning the medical missionary work which is actually being done.

Brother Sam. Koenigmacher and wife have lately gone from the St. Helena Sanitarium to Nyassaland to assist in the work in that field. Mr. Koenigmacher has for a number of years acted as head nurse in the St. Helena Sanitarium. His presence and that of his wife will be much missed in the work at St. Helena, but as Dr. Rand writes, they are always willing to give up even their best help to go to the regions beyond to help in carrying the message. The St. Helena Sanitarium has lately sent Miss Dehn to Kobe, Japan, to answer a call for a nurse in that field. St. Helena is approaching the record made last year by the Boulder Sanitarium, in furnishing workers for foreign fields. All our sanitariums should vie with one another in this matter, because there is so much need of consecrated nurses in these dark parts of the world.

Dr. R. M. Clarke has been transferred from the Knowlton, Quebec, Sanitarium, where he has been laboring for a number of months, to the Moline Sanitarium. It has seemed best to transfer the medical missionary work that has been done at Knowlton, to the city of Quebec as soon as arrangements can be made in that city for treatment rooms. The institution has been prospered under Dr. Clarke's supervision, but on account of the stringent medical requirements in the Province of Quebec, it is not possible for an American graduate in medicine to become registered in that province. What work we do there must be done by nurses until we can find a man who has both a medical degree and a literary degree from a French or English University. Dr. Clarke spent a few days in Washington on his way to Moline, where he will be located for some time to come.

W. C. DUNSCOMBE, M. D.



THE KOBE SANITARIUM

had been without a physician for some time. But the patients soon began to come in, and from that time to this we have more than paid expenses. At present, the institution is crowded, and during the last week we have had to refuse admittance to three patients because of lack of room. From the very first, the Lord has sent us patients as fast as we have been able to take care of them. After we were well settled here, I received notice that I must pass the regular examination in order to practise in Japan. If I continued to practise before I had passed this examination, they informed me that I would be arrested and fined. As the law then read, it would take nearly two years before I would receive my certificate, as I would have to take three examinations several months apart. This would mean the closing up of our medical work here. For a time there seemed to be no other alternative, but finally a high official took hold of the matter for us, and after a great deal of patient effort the ordinance was changed so that foreigners would be allowed to take all the examinations at one time. Then I took the examinations, my papers were exam-

dollars to our bank account out of our earnings, and paid part of our small debt. So we feel that the Lord has blessed us in a temporal way also.

Our sanitarium workers are few, and for a long time we had to work very hard; but now that Miss Dehn has come to help us, the work will be easier for all. The greatest problem that we now have to deal with is the language. It is essential that we learn the language, but it is very difficult most of the time to get much opportunity to study while engaged in the sanitarium work.

We are hoping soon to secure a larger and better equipped institution in the country. This institution will be for both Japanese and foreigners, and we are also planning to have a training-school in connection with it. This will enable us to give our native young people a training in health principles and in simple treatments, and evangelistic work as well. The work surely is great, and as we lay the foundation for a larger and broader work, we need your prayers that we may keep close to God, and be guided by him in all our plans for the future.

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1908

ATLANTIC UNION CONFERENCE	
Greater New York, White Plains,	June 4-14
COLUMBIA UNION CONFERENCE	
East Pennsylvania, Scranton	June 11-21
West Pennsylvania, Oil City	June 18-28
NORTH PACIFIC UNION CONFERENCE	
Southern Idaho, Caldwell	May 13-20
Western Washington, Seattle	May 21-30
Western Oregon, St. Johns	May 28 to June 7
Upper Columbia, Spokane	June 4-14
Montana, Great Falls	June 18-28
NORTHERN UNION CONFERENCE	
North Dakota, Velva	June 22-29
PACIFIC UNION CONFERENCE	
California, Oakland (Melrose)	June 4-14

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

### Notice!

THERE will be a canvassers' institute at Louisville, Ky., near the corner of Seventh and Chestnut Streets, May 15-31, 1908. All who expect to attend should notify at once, C. F. Dart, R. F. D. 4, Henderson, Ky.

### Notice!

THE Summer School for the teachers of the Lake Union Conference will convene at Emmanuel Missionary College, June 10, and continue six weeks. It is planned to make this school in every way helpful to those who are now engaged in teaching or who are planning to teach. All communications should be addressed to Emmanuel Missionary College, Berrien Springs, Mich.

### New England Sanitarium Training-School

THE New England Sanitarium affords exceptional advantages to young people who desire to prepare themselves for medical missionary work. The next class will begin June 1, 1908. There is still opportunity for three or four young men, and a number of young women, to take the training with the next class.

The location of this sanitarium in the Massachusetts State park, just outside the city of Boston, makes it an ideal place to get a practical experience in this line of work. Any one desiring to enter the school for training is requested to write to Miss Zaidie Goodrich, care New England Sanitarium, Melrose, Mass. MANAGERS.

### Greater New York Conference

It has been decided to hold the annual camp-meeting of the Greater New York Conference at White Plains, N. Y., June 4-14. None of the regular conference business will be transacted at this meeting, so that the entire time will be devoted to a consideration of the message and the different lines of work in the conference. The location is all that we can desire, being in the very center of the city of White Plains, which has about twenty thousand inhabitants. The date is somewhat earlier than we had anticipated, but it is the best selection that we could make under all the circumstances, and we believe that it will be satisfactory to our brethren and sisters. We trust that this meeting may be one of the most blessed of any that has been held in connection with our conference, and we hope our brethren and sisters will make every effort to attend this gather-

ing. Let us all come praying that God will meet with us, and give us his special blessing. Prices of tents and other camp furniture will be given at a later date.

C. H. EDWARDS, *President.*

### Notice!

THE next training class for missionary nurses in the Washington Branch Sanitarium will begin Sept. 1, 1908. We desire to correspond with earnest, devoted young people who wish to secure a training for medical missionary work. There is opportunity for a few who have had one year of training to enter the second-year class. Address W. A. Ruble, M. D., Iowa Circle, Washington, D. C.

### South Dakota Conference

THE twenty-ninth annual conference of the South Dakota Conference of Seventh-day Adventists will be held June 11-21, 1908, in connection with the camp-meeting to be held at Woonsocket, S. Dak., for the purpose of electing conference officers for the ensuing year, and for the transaction of such other business as may properly come before the conference. The first meeting will be held Thursday, June 11, at 11 A. M.

Let all our churches be sure to send a list of their delegates at once to the conference secretary, Elder N. P. Neilsen, Volga, S. Dak. J. W. CHRISTIAN, *President.*

### Notice!

THE Minnesota Conference of Seventh-day Adventists will hold its forty-seventh annual session, June 4-14, 1908, in connection with the camp-meeting. The location is a beautiful, level spot in a thickly settled section of South Minneapolis.—Thirty-fourth Street and Fourth Avenue, S.—a city of some three hundred thousand inhabitants and the metropolis of Minnesota. The election of conference and association officers for the ensuing year, and various other matters of intense interest to every loyal Seventh-day Adventist will come before the meeting. The first session will be called at 9:30 A. M., Friday, June 5. S. E. JACKSON, *President.*

### Camp-Meetings in California

BEFORE this notice reaches the readers of the REVIEW, our camp-meeting at Lodi will be in the past. The State camp-meeting will be held in the vicinity of Melrose, a suburb of Oakland, June 4-14. A camp-meeting will also be held in Humboldt County, July 4-14. The exact location of the Humboldt meeting has not been fully decided.

These meetings are of great importance to our people, and should be attended by them from far and near. There never was a year when more important interests centered at our camp-meetings than this.

God's blessing has greatly attended the efforts to scatter our publications. We have never seen such a time as this. The rank and file of our people are taking hold of this work and distributing our literature like the "leaves of autumn." God is pouring out his Spirit upon those who rise to go forward in the closing work. He is uniting his divine aid with human instrumentalities to save those whose hearts have been prepared for the reception of the truth.

This warning work should be carried on in every city in our land. The time has come for us to expect great things at the hand of God. He is not dead, but living, and is on the giving hand. He unites his divine strength with our feeble efforts, and in this way magnifies his name. We trust the fire kindled by the Spirit of God will take hold of all, and lead them to help in advancing the cause of present truth.

We urge all our people to attend the camp-meeting in the vicinity of Oakland, and also the one to be held in Humboldt County at a later date.

Every preaching tent that we have is out

with a company of workers before our first camp-meeting begins, and already we hear of souls taking their stand to keep the commandments of God. We earnestly pray that this year will witness something accomplished that we have not seen in the past. Let us go forward in the fear of the Lord.

S. N. HASKELL, *President.*

### 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.**

**FOR SALE.**—Eight-room house; good cellar, good lot, well, cistern, fine barn, necessary outbuildings; finest location in town, on bank of river; shade-trees, some fruit. Address W. F. Stemm, Berrien Springs, Mich.

**FOR SALE.**—House and lot, 1¼ blocks from academy building. New, well-finished house; city water; shade trees, lawn, fruit, oranges, figs, apricots, and other trees. Large woodshed. Address A. L. Lingle, R. F. D. Box 19, Fernando, Cal.

**FOR SALE.**—Peanut Butter, 10 cents a pound; Olive-oil, \$2.50 a gallon; 50 pounds Coconut Oil, \$7; Vegetable Cooking Oil, 10 pounds, \$1.10; 60 pounds, \$6. Cash with order. All absolutely pure. Address Vegetarian Meat Company, Washington, D. C.

**FOR SALE.**—In Loveland, Colo., 1¼ miles from the Campion Academy, 32 acres, with plenty of water for irrigation. Price in small lots, \$85 an acre. As one lot, at a little less an acre. Must be sold within thirty days. Address W. H. Babcock, R. F. D. 3, Box 17, Loveland, Colo.

**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.**—Relinquishment of desert claim of 160 acres 6½ miles from Carr, Colo. May be entered by homesteader. Excellent land for dry farming, with good prospects for irrigation. Land well fenced. No other improvements. Water near surface. Price, \$400. Address Fred H. Weber, Carr, Colo.

**FOR SALE.**—Sanitarium Cooking Oil, pure and healthful; no odor; keeps indefinitely: 5-gal. can, \$3.50; 10-gal. can, \$7; crate of 8 one-gal. cans, 80 cents a gal.; 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.**—In Mountain View, Cal., near Pacific Press factory and S. D. A. church and church-school, modern two-story house, with eight living-rooms, two bath-rooms, and pantry. Sanitary plumbing throughout. Suited for one large family or two small families. One acre of land, with family orchard; trees just coming into bearing. Price, \$3,600. Address L. E. Borle, Mountain View, Cal.

**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.

**FOR SALE.**—Two and three-fourths acres of land in the suburbs of Roswell, New Mexico. Three-room house,—rooms large with two large porches. A small young orchard with all fruits suitable to the climate. Pie-plant and asparagus. Hay barn, horse and carriage stable, and chicken house. Good well, windmill, and water works for irrigating orchard. Reasons for selling, owner is too old and feeble to care for it, and desires to put the money where it will be doing good in the Master's vineyard. Place is cheap at \$2,000, but will sell for \$1,600, as owner wishes to get the money in the cause while she lives. Address the Southern Publishing Association, Nashville, Tenn.

**BUY A HOME.**—Where?—In the valley of the Rio Grande, in the most southern part of Texas. Buy where the soil, when watered by the largest and best private canal in the United States, laden with silt, makes the land produce three crops of garden truck, two crops of corn, and alfalfa is cut seven or eight times. Sugar-cane is grown with greater profit than in Louisiana. Grapes, figs, oranges, and lemons ripen earlier than in California. Avoid lands without water, also those with artesian wells, and give no attention to many agents along the way. Lands are selling fast, and prices advancing rapidly. Take advantage of cheap rates, and come and see for yourselves. Those who are interested in this new country should address Andrew Hansen, Mercedes, Texas.

#### Addresses

The address of A. R. Bell is R. F. D. 2, Linglestown, Pa.

The address of H. F. Graf is 1704 Brainard Ave., Cleveland, Ohio.

The address of W. D. Burden is 846 Sendegaya-cho, Tokyo, Japan.

The address of Elder C. McReynolds and Mrs. Mary C. McReynolds is Box 57, Grand Rapids, Wis.

Correspondents of the Southern Missionary Society will please take notice that the post-office address of the society has been changed from North Station, Nashville, to Madison, Tenn.  
C. P. BOLLMAN, Secretary.

## Obituaries

**TIMPERLEY.**—William Timperley was born in Sheffield, England, Oct. 12, 1841, and died at his home in Stewardson, Ill., April 3, 1908. He accepted present truth about six years ago. Funeral service was conducted by Elder Chaney Wood. W. S. PROCTOR.

**WHITNEY.**—Died at Rochester, N. Y., after a few hours' illness, April 3, 1908, Sister Julia E. S. Whitney, aged sixty-nine years. For two years she faithfully walked in the light of Sabbath truth before being identified with our faith; after receiving further light she became a faithful member of the church till death. Words of hope and admonition were spoken by the writer, from James 4:14. E. C. TOWNSEND.

**GRIFFITH.**—Died at the Oakwood Manual Training-School, March 11, 1908, of pneumonia, Charles Griffith, aged twenty-one years. Brother Griffith was a native of British Guiana, and came to the school about a year ago, to prepare himself to become a worker in the cause of God. He loved the message, was an apt Bible student, and was making good advancement in his studies. We believe that he sleeps in Jesus. The funeral was held in the school chapel. W. J. BLAKE.

**REED.**—Died at Feeley, Minn., April 14, 1908, of scarlet fever, Clifford Charles Reed, aged 5 years, 5 months, and 8 days. He was taught to love the Saviour and expressed his faith in him. We believe he will come forth to life in the great resurrection morning. FRED JOHNSON.

**DODD.**—Died at his home near Charlotte, Mich., April 16, 1908, Brother Jay W. Dodd, aged 54 years, 7 months, and 20 days, leaving a wife, three sons, and two daughters to mourn the loss of a kind husband and a loving father. Funeral service was conducted by the writer, from Rom. 6:23. S. D. HARTWELL.

**DEXTER.**—Died April 9, 1908, at Pewamo, Mich., Brother William Dexter, aged eighty-three years. He is survived by his wife and three children. His death was the first to enter the family circle after a wedded life of fifty-two years. Brother Dexter embraced present truth under the labors of Elder John Sisley in 1876. E. K. SLADE.

**RICHARDSON.**—Died at the home of his son, in Bedford, Nova Scotia, April 16, 1908, Joseph Richardson, aged 79 years, 1 month, and 8 days. Three sons and two daughters survive to mourn. Funeral service was held at the house, where a number of friends and relatives listened to words of comfort from Job 7:17. WM. GUTHRIE.

**LUNDIN.**—Died March 27, 1908, at Clifton, Colo., of scarlet fever, Gale Lundin, aged 14 years, 2 months, and 1 day. The blessed hope of a joyful and speedy reunion alone gives comfort to the bereaved friends. Words of comfort were spoken by the writer, from 2 Sam. 12:22, 23. The remains were laid to rest in the beautiful cemetery near Palisade, to wait the call of the Life-giver. W. F. KENNEDY.

**HAM.**—Died in Leduc, Alberta, at the home of her daughter, Mrs. Abigail Ransom-Ham, aged 74 years, 1 month, and 6 days. With her husband Sister Ham received present truth thirty-six years ago, and was ever faithful in the observance of Christian duties. She had been a sufferer from chronic bronchitis for many years, but bore it with patient fortitude. Words of comfort were spoken by the writer, from John 14:1-3. J. W. BOYNTON.

**ALGER.**—Died April 15, 1908, of cancer, Martin N. Alger, of Fitch Bay, Quebec, in the eighty-seventh year of his age. Brother Alger accepted the Sabbath truth over twenty years ago. Only four daughters out of a family of thirteen survive the deceased. They will miss his quiet and helpful life, but look forward to the great home-coming, where the grave will give up her captives. Funeral service was conducted by the writer in the Fitch Bay Seventh-day Adventist church. GEO. H. SKINNER.

**CLENSAY.**—Died at her home in Los Angeles, Cal., April 16, 1908, Sister Annie R. Clensay, aged 75 years, 5 months, and 9 days. She was a devoted member of the Seventh-day Adventist church, and died rejoicing in the message. Those who were personally acquainted with Grandma Clensay knew her to be a consistent Christian and we expect to meet her in the first resurrection. Funeral service was conducted by the writer, assisted by Elder J. W. Adams. C. E. FORD.

**MARTIN.**—Died at his home at Denison's Mills, Quebec, Murdock Martin, aged 73 years and 9 months. Brother Martin was born in Scotland, coming to Canada at the age of twelve. Five years ago he accepted the faith held by Seventh-day Adventists. Having been in very poor health for some time, his death was hastened by the death of a son who was killed in a wreck. It was his joy to read his old Gaelic Bible upon the points of present truth. His wife and nine children survive him. The interment took place in the Danville Cemetery, following the service which was conducted in his home by the writer, from Psalms 39:7. GEO. H. SKINNER.

**GILLIS.**—Died at the home of her daughter near Willow Lake, S. Dak., March 1, 1908, of old age, Sister Mary Ann Gillis. She was a faithful member of the Seventh-day Adventist Church, to which she had belonged the last twenty years. Her husband and six children are left to mourn their loss. The funeral was held at the Adventist church, and words of comfort were spoken by the writer. R. E. HARTER.

**JOHNSON.**—Died at her home in Salem, N. J., March 29, 1908, Nancy B. Johnson, aged forty-nine years. She accepted the truth of the third angel's message about twelve years ago. She was a quiet, devoted Christian, beloved by those who knew her. Words of comfort were spoken at the funeral by Rev. D. C. Cobb, (Methodist), from Isa. 51:11. She leaves a husband and three sons to mourn, yet they sorrow not as those who have no hope. JOHN C. DICKSON.

**LONG.**—Died at Los Angeles, Cal., April 11, 1908, David Long, aged 77 years, 1 month, and 14 days. Brother Long was a member of the Seventh-day Adventist church at Rock Lake, N. Dak., where he was converted about three years ago. He was enthusiastic in the giving of the message to the people; and when death called him, he was distributing tracts and notices for the Sunday-night meetings in Los Angeles. He leaves a wife, five sons, and three daughters to mourn. Funeral service was conducted by the writer. C. E. FORD.

**GOTTS.**—Died at Celoron, N. Y., March 22, 1908, Sister Colista Gotts, aged forty-five years. Her mother, Sister Mary Thew, was a member of the oldest Seventh-day Adventist church in this State, located at Bucksbridge. Nineteen years ago, the deceased was married to Brother W. F. Gotts, who is left to mourn the loss of a true and faithful wife. The funeral service was held in the little church at Jeddo; then we laid our sister to rest by the side of her father, mother, and sister until the Life-giver shall call. H. W. CARR.

**COLLARD.**—Died at his home in Lakeview, Mich., April 24, 1908, Elijah A. Collard, aged 84 years, 9 months, and 1 day. He was born in Welland County, Ontario, near Niagara Falls, in 1823, and came to Greenville in 1860, where he lived about four years. He then moved to Lakeview, taking up a farm of government land, chopping the first trees himself. With his wife, he embraced the truth in 1875, and has loved it ever since. He was a kind father and a good neighbor. The funeral service was conducted by the writer. J. M. WILBUR.

**WELLS.**—Died suddenly at Bedford, Ohio, March 31, 1908, of apoplexy, Mrs. Mary F. Wells, aged 66 years, 10 months, and 16 days. At an early age Sister Wells gave her heart to God, and united with the Disciple Church. In 1880, under the labors of Elders R. A. Underwood and E. H. Gates, she accepted the third angel's message, and with her husband became a charter member of the Seventh-day Adventist church of Bedford, Ohio, but later transferred her membership to the Cleveland church. She leaves six children to mourn their loss. Words of comfort were spoken by the writer, from Ps. 90:12. R. G. PATTERSON.

**CONNELL.**—Died April 10, 1908, at Corpus Christi, Tex., of an affection of the nerves, Mrs. Rhoda Connell, wife of Judge J. P. Connell. She was born near Jackson, La., May 4, 1847. When twenty years of age she united with the Methodist Church. In 1893 she, with her husband, accepted present truth. From that time both have been earnest, true Seventh-day Adventists. Sister Connell suffered much during the last three weeks of her illness, but was firm in her faith in this message, and in her acceptance with God. The body was taken to Hillsboro, Tex., and the funeral was held in the First Methodist church of that place, the pastor kindly assisting. Her favorite scripture—1 Thess. 4:13-17—was chosen as a basis for the funeral service. CLARENCE SANTEE.



WASHINGTON, D. C., MAY 14, 1908

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

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A CABLE message was received last week from India, asking that two nurses be sent on at once. They are very likely needed for the new hill sanitarium in Mussoorie. Miss Bertha Fuller, of the Boulder Sanitarium, will sail in June, a second nurse joining her in England, from the Caterham Sanitarium.

A NEW country is definitely opened — the Republic of Guatemala. Elder E. L. Cardey writes that a house has been rented for the Central American Conference headquarters, and asks that all mail for that conference, and those connected with the conference office (formerly in Belize), be sent to Villa Blanca, W. Hipidromo, Guatemala City, Guatemala.

LAST week Elder G. A. Irwin left Washington to attend a meeting of the Southern and Southeastern union conference committees at Graysville, Tenn. He will remain in the South for some time.

THIS week Elder W. A. Spicer left Washington to attend camp-meetings in the North Pacific and Northwest Canadian union conferences, planning to spend a few days at Union College on the way.

IN response to the recommendation of the General Conference Committee Council, Elder M. C. Whitmarsh, of West Michigan, has accepted the call to unite with the work in the New York Conference.

ELDER E. R. PALMER, the secretary of the Publishing Department of the General Conference, went to South Lancaster, Mass., last week to attend an institute at the academy. Elder Morris Lukens, who has charge of the subscription-book department of the Review and Herald, was expected to join Brother Palmer at this institute early this week.

LAST week at a meeting of the Southeastern Union Conference Committee in Graysville, Tenn., Elder W. A. Westworth, of the Southern New England Conference, was elected president of the new union. Brother Westworth was at the Graysville meeting, and stopped off a few hours in Washington on his way back to Connecticut to arrange for his release from the local conference.

CIRCULAR No. 129, recently issued by the Forest Service, contains a valuable fund of information regarding the timber supply of this country, the quantity of lumber used each year, and the probable length of time the present supply will last at the present wasteful rate of use. The circular may be obtained free by addressing the Chief Forester, United States Department of Agriculture, Washington, D. C.

ON page ten of this issue of the REVIEW will be found the first of a series of articles by the Editor, on the book of Daniel. After further consideration, it has seemed best to present an exposition of this book first, rather than to precede it with the series of articles on "The Priest and the Sanctuary," mentioned in the announcement several weeks ago. The subject of the sanctuary will be considered in its natural place in the prophecy. Much interest has been manifested in the promised series of articles, and we hope they will fully meet the anticipations of all our readers.

WE were glad to meet Elder D. T. Shireman of North Carolina, who spent last Sabbath and Sunday at Takoma Park. Brother Shireman began to keep the Sabbath over fifty years ago, and for many years has been an earnest worker in behalf of this message. He is now engaged in pioneer school work in North Carolina, and will visit several places in the North in the interest of his latest enterprise at Toluca.

IN addition to the recommendations regarding transfer and supply of laborers, as given in the last report of the General Conference Committee Council, recommendations have been made for the supply of help for Japan, Korea, Mexico, China, South Africa, West Africa, Argentina, and Central America; these actions awaiting correspondence before announcement. The plans call for heavy additional expenditure, which can be met only by increased liberality and prayer and effort on the part of believers in this message.

WE have received a very complete statistical report of our work in the European field, compiled by Brother Guy Dail. This report shows a decided advance in all lines of work, as well as in the tithes and offerings. The summaries for the years 1905, 1906, and 1907 show that the membership for these years was 12,022, 13,768, 15,334; the tithes were \$101,306.67, \$132,141.86, and \$142,738.61; the total offerings were \$19,526.32, \$23,697.67, and \$27,887.14; the book sales were \$184,014.57, \$221,348.73, and \$241,489.88. It does not seem so very long since these figures would have correctly represented the work of the whole denomination. Such facts relating to the progress of this message are both significant and encouraging.

THE advocates of Sunday legislation are using their influence to secure the passage of the bill favorably recommended to the Senate by the Committee on the District of Columbia. W. F. Crafts, the secretary of the International Reform Bureau, desires to have a change made, so that the exemption provided in it shall not be so broad. In his opinion, even persons who observe some other day than Sunday should not be wholly exempted from the provisions of the proposed legislation, and should not be permitted to do any public work. The Hebrews of Washington, Baltimore, and New York are now planning to make a united and vigorous protest against Senator Johnston's bill, and considerable opposition may yet develop when this matter comes before the Senate for action. Those who wish to write to any senator, protesting against this Sunday legislation, should refer to the substitute for Senate Bill No. 3940, as this is the bill now before the Senate.