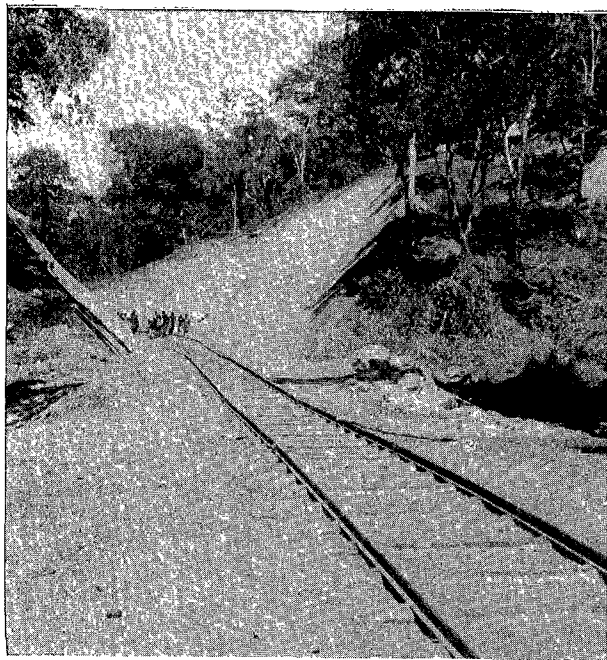


The Advent Review and Sabbath Herald

Vol. 85

Takoma Park Station, Washington, D. C., May 21, 1908

No. 21½



Building a Railroad Near the Malamulo
Mission, Africa

This is the Blantyre Railroad, and the place shown in this picture is fifteen miles east of the mission station. The extension of railroads into the heart of heathen lands is both an aid and a hindrance to missionary operations.

(Article on the thirteenth page)

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He
Cometh

Go to the
Gospel and
Testimony

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THE REVIEW AND HERALD

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

VOL. 85

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MAY 21, 1908

No. 21.

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

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REVIEW AND HERALD

Takoma Park Station - Washington, D. C.

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

Editorial

God calls for the strong to-day—strong in "the faith which was once for all delivered unto the saints." These must constitute God's working force in the culmination of his great undertaking. It is not strength of personality or strength of self-assertiveness that is needed, but strength of conviction and of faith in God and his last great message. Such messengers will speak as from God; and, speaking thus, will command the attention of men and compel decisions. His messengers, bearing his last message, have a right to speak as from the very throne of God; and still they must speak as brother to brother, with a sympathy that will lay hold of human hearts, and draw as with the very power of God. The half-hearted, the weakling, the questioner, can not do this; but there is ability in God to make the humblest a power. "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

While strength of conviction, of faith, and of purpose are indispensable in the successful proclamation of the closing message, there is another characteristic also that must be possessed—"Be ye clean that bear the vessels of the Lord." Without moral cleanliness, the messenger dishonors the Author of the message, and brings the message itself into disrepute. Of that triumphant band on whose forehead is to be written the Fa-

ther's name, it is declared that they are free from defilement; that "in their mouth was found no lie: they are without blemish." Because of this characteristic they are permitted to "follow the Lamb whithersoever he goeth." The Prince of peace can not fellowship discord. The King of righteousness can not fellowship iniquity, nor use the purveyor of iniquity in promulgating the true gospel of salvation. The whole law of God must be written in the heart by the finger of its Author, and its principles must shine out undimmed in the life. The peace of heaven is for those alone who are in harmony with heaven's rule of conduct. It will be true in the experience of every saved soul that "righteousness and peace have kissed each other."

An Interpretation of the Sabbath-School Lessons

THE general purpose of the present series of Sabbath-school lessons is to show that the vital principle of the gospel is righteousness by faith, and that this phase of truth has been emphasized in every great movement in the historical development of the gospel. In the light of this fact, it will be evident that this great second advent movement is not isolated from past movements in defense of gospel truth, but on the contrary is closely allied with them.

In the first lesson of this series, the fundamental truth of the gospel was shown to be righteousness by faith. In the very definition of the gospel as "the power of God unto salvation," it is made clear that this vital principle is the righteousness of God, and that this righteousness is bestowed upon every one who believes. The gospel is "the power of God unto salvation to every one that believeth. . . . For therein is revealed a righteousness of God." Through the provisions of the gospel the gift of righteousness is offered to every one, and is received by believing. To proclaim this is to proclaim the gospel.

As men have lost sight of this truth, and have thus apostatized from God, there have been at different times great reformatory movements for the purpose of restoring it to the people. Only ten generations from the time of the creation, evil had so increased that "Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart

was only evil continually" (Gen. 6: 5); but a message of salvation was sent through Noah, "a preacher of righteousness," who sought to lead men to the acceptance of the proffered gift of righteousness in view of the overwhelming disaster which was to be visited upon all the earth. The only way of salvation from the impending destruction was to be found in that faith in God which would be revealed in obedience. But the gospel truth as then taught was diametrically opposed to the theories of the science of that day as well as to the conclusions of a human philosophy. That the earth should be overwhelmed by a flood of water was just as incredible in those days as that it will be consumed by fire in these days; but the faith which takes God at his word, regardless of appearances, was manifested in building the ark, through which Noah "condemned the world, and became heir of the righteousness which is according to faith."

The call of Abraham was another step in the development of the gospel truth of righteousness by faith. Abraham "believed in Jehovah; and he reckoned it to him for righteousness;" "to Abraham his faith was reckoned for righteousness;" "they that are of faith are blessed with the faithful Abraham;" and "Christ redeemed us from the curse of the law: . . . that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith." Abraham's implicit obedience to the commands of God, growing out of an unwavering faith that what God had promised he was able also to perform, was shown in forsaking all earthly possessions and all earthly connections for that which rested solely upon the promise of God. This was the obedience of that faith which was reckoned unto him for righteousness.

There is the very closest connection between the promise to Abraham and the faith of Abraham and the experience of our own time. The time of the promise now draws near, and the faith which is reckoned for righteousness is that which will insure the promised inheritance, the new earth. The present gospel invitation to forsake all for Christ, and to yield obedience to all the commandments of God through that faith which lays hold upon the righteousness of Christ, is the call of Abraham renewed to this generation, in view of the fact

that "the time is fulfilled, and the kingdom of God is at hand."

The deliverance from Egypt is a great object-lesson of the experience of salvation from sin through faith in the saving power of God,—the power of righteousness. In the historical record there is no mention of faith, but in the interpretation of this experience, as given in the Epistle to the Hebrews, we learn that it was all of faith. In the rigorous bondage of the children of Israel was set forth the bondage of sin. In the failure of Moses to accomplish their deliverance by smiting the Egyptian, was taught the lesson that human power is not able to deliver man from the power of sin. In the miracles wrought by the hand of Moses and Aaron, the fact was set forth that salvation is only by the mighty power of God. In the faith manifested by Moses and his people, the great truth of salvation by faith was made known, and thus the gospel of righteousness by faith, of deliverance only through the power of God, was taught; and the same vital truth is the very essence of the threefold gospel message which is to be proclaimed in this generation as the only sufficient means of deliverance from the bondage of sin.

The call out of ancient Babylon was typical of the final call out of modern Babylon. The whole history of ancient Babylon, from its foundation to its final overthrow, is an unbroken record of self-exaltation, of that pride in one's own resources which leads to the refusal of all help from without, and trusts to the power within, and to the substitution of righteousness by works for righteousness by faith. In modern Babylon the same principles are exemplified, and the final call is, "Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues: for her sins have reached even unto heaven, and God hath remembered her iniquities." The third angel's message announces the fall of Babylon, and proclaims the gospel of righteousness by faith as the only way of salvation from her ruin. As in the olden time, the people were called upon to forsake the outward glory of Babylon, her luxury and her religion, so gratifying to that pride which rejoices in its own attainments, to unite in a movement which outwardly promised little but self-denial and hardship, but which under the blessing of God meant the restoration of the true service of God in the hearts of the people, so the same experience is to be repeated to-day. Not only from the world, with all its allurements, but also from an apostate church, which has become so conformed to the world that under the cloak of religion it permits the gratification of worldly desires and ambitions, this threefold message calls upon a peo-

ple to separate themselves, and to give themselves wholly to the true worship and service of God. So closely is the experience of the restoration from ancient Babylon and the rebuilding of Jerusalem connected with the gospel experience in this last generation when Babylon is soon to fall to rise no more.

At the time of the first advent of Christ the people had lapsed from the essential truths of the gospel, and were trusting in the merits of their own works, and in those outward ceremonies which were intended to be the expression of an inward faith. The temple and its services had been prostituted into an excuse for sin, and a genuine heart service was the experience of only the few. Again it was necessary to present to the people the true principles of the gospel of righteousness by faith, and this was the work of John the Baptist. In this time, just before the second advent of Christ, the same experience is repeated, and the same message of preparation must again be given. The work of John the Baptist was a direct type of the work to be accomplished in this generation, and this threefold message is an application to the special circumstances of this day of the very same gospel truth which was the burden of the message of John the Baptist, "All flesh is grass. . . Behold your God." Such a message, proclaimed "in demonstration of the spirit and of power," will lead men to have no confidence in the flesh, and to trust for salvation only in the righteousness of him who is both Son of man and Son of God, our great High Priest.

In the Reformation of the sixteenth century the great truth of righteousness by faith, as opposed to righteousness by works, was again restored to the people. The full light of the gospel was not permitted to shine at that time, and not all errors were discarded; but principles were enunciated which, when followed to their logical conclusion, would lead into the very truths which constitute the heart and soul of this threefold message. Luther and his associates were the forerunners of those who are to proclaim with a loud cry the truths of the gospel in all their fulness as the final work in preparation for the coming of the Lord. Their work emphasized the one great vital principle. This message applies that principle to all phases of the gospel, revealing all the perversions of past centuries and restoring original truths. The Reformation of the sixteenth century is repeated in the great second advent movement, with added light and power, and the work is thus accomplished which will bring the great controversy to its final crisis.

From this brief outline of the great reformatory movements in the develop-

ment of the gospel, it is clear that the one vital principle, reiterated under varying circumstances and applied to the peculiar needs of each time, is the great truth that deliverance from sin is wrought through faith in God, and that the righteousness of God is imparted as a free gift to those who believe. In this closing work of the gospel, all the lessons of the past are gathered up and applied; all the light of the past is focused; and the great truth of righteousness by faith is to be taught with a clearness and with a power hitherto unparalleled. Only such a presentation of the gospel can prepare the way for the second advent of Christ, and leave the unsaved world without excuse. The study of the present series of Sabbath-school lessons ought to make this clear to all.

Away Beyond

WITH progress in Turkestan, north of Afghanistan, news of Sabbath-keepers near Semipalatinsk and Omsk, Siberia, and of others scattered along the Chinese frontier of Siberia eastward, it is not presumption to look hopefully toward even Chinese Turkestan and Mongolia.

In fact, we hear of some Kirghiz Tartars, in south Siberia, who are interested in this advent message. That the Lord is preparing the way for the speedy evangelization of the very innermost recesses of the vast Asiatic continent, is evident from the manner in which these lands, so long unentered by the missionary, are now being opened up.

The agents of the Bible Society, those advance couriers of light in every dark region, are now pushing across Mongolia toward the northern borders of Tibet. A Mr. Larson, with six camels, two horses, and native men to accompany him, is in the hitherto unentered regions of Mongolia, with eight thousand volumes of the Scriptures in the Mongolian and Tibetan tongues. He is to be out two years, selling the Scriptures. This is the way fields are prepared for the evangelist. In the first part of his trip in Mongolia, he sold so many books that a fresh supply had to be sent on for his further journey beyond all reach of supplies.

Another Bible Society agent, a Mr. Döring, last year penetrated the Gobi desert, and made his way to the capital of Chinese Turkestan. He found there a copy of the book of Acts in the Mandarin Chinese:—

The little book hung by a string from a nail in the one room of the humble home. The original cover had been replaced by a new one, on which the title had been rewritten. The smoke of the small mud hearth near the K'ang had toned the outside of the book to a gray-black like the color of the wall on which it hung. The inside of it gave evidence

of having been much read; here and there pages that had been rent were patched carefully. For seven years it had been a well from which Wang had drawn the water of life.

Unless we stop to think of it, and to dwell upon the meaning of all these activities in our time, we shall fail to understand one way in which the Lord is cutting the work short. Out in the regions beyond, away beyond our knowledge and keenest sight, his providence is opening ways, and agencies of his creating are casting in the seeds of truth to prepare for a sudden harvest as the latter rain falls in its fulness.

The Seventh-day Adventist to-day who is not devoting every resource, and bending every energy, and managing all his business, for the hastening on of this third angel's message, is in peril of his soul; for if the Master to-day called him to account for his talents, given of God, he would be without excuse. The light is breaking over all the earth, and we must be children of the light.

W. A. S.

Contrasts and Counterfeits

—No. 7

WE have seen from step to step in these studies the deliberate unfoldment of a systematic attack upon God's purpose and God's law, the ten commandments. That law furnished the pivotal point in the controversy, and we can follow the attack down through the law from the first command to the last.

Satan's first move in this world was against the veracity of the Lawgiver, a positive contradiction of the Creator's plain declaration. The archenemy sought, by discrediting the truthfulness of the Lawgiver, to bring the law itself into disrepute, and so encourage the breaking of its several precepts. "Ye shall not surely die," was designed to stimulate distrust of the Lawgiver. "Ye shall be as God," was a deliberate attack upon the first precept of the decalogue, which said: "Thou shalt have no other gods before me." But it did not stop here. As men listened to the words of Satan, and refused to heed the prohibition of the Lawgiver in that precept, the inevitable result was the breaking of the second and third precepts. With that first commandment discredited and broken, there would be nothing to prevent the making of graven images, or the bowing down to them, or the taking in vain of the name of the Creator.

All that has been accomplished in all portions of the earth. Men have been taught and are now being taught that they are "essentially divine," "the highest expression of divinity," and worthy of their own worship. Whenever men so educated and so believing take the name of God upon their lips, they nec-

essarily take that name in vain; for, denying to God the sole possession of the attributes which are his alone, they have made it impossible for him to do anything for them in carrying out his purpose concerning them; and claiming to have within themselves the attributes which he alone possesses, they are unable to sense their great need of divine assistance in the perfection of a righteous character. If we had no other proof of the existence of the law of God in Eden, the logic of Satan's systematic attack upon God's purpose in this earth would establish the fact of the existence of God's law from creation down. But "death reigned from Adam to Moses." Death is the fruitage of sin; and "sin is not imputed where there is no law." So both the law and the attempt to subvert it are at least as old as Adam.

We may take all the remaining precepts of the decalogue, and we find on the part of the kingdom of darkness the same opposition directed against them. There is no one of those precepts but finds something in the unconverted human heart fighting against it. For instance, the law commands the keeping holy of the Sabbath day and designates the day. The kingdom of darkness seeks to eradicate the command entirely from the minds and hearts of men, or, where that is impracticable, to put in its place a counterfeit institution, thus drawing the minds of men away from what the Sabbath stands for, and so robbing men of the blessings attendant upon true Sabbath-keeping.

"Honor thy father and thy mother," says the law. Satan, who honored not his Father, is out of harmony with this; and so wherever his kingdom rules in the hearts of men, parents are dishonored, and sad hearts are burdened with the grief of this terrible wrong.

"Thou shalt not kill," says the law; and wherever that command is broken, it is broken because of Satan's warfare against God. He who caused war in heaven has introduced it into the earth also. "Thou shalt not kill," says the law. "Thou shalt kill — thou must kill," says war; and though it may not be literally true that "war is hell," it is true that it is the invention of him who made necessary whatever hell there ever will be.

"Thou shalt not commit adultery," says the law; but there is probably no precept of the decalogue whose disregard is sweeping so large a number over the brink of ruin. That precept has been systematically assailed from the beginning. Where the carnality of the human heart was not enough to satisfy the enemy of souls, that counterfeit of God's marriage institution — polygamy — was invented. Then followed polyandry and

the other travesties on marriage heretofore mentioned, reaching down into lower and still lower depths, till the crowning product of God's creative acts was brought lower than the creatures over which God set him.

And so has it been to the end of the list. Did God forbid false witness? Satan has filled the world with falsehood — against neighbor, against friend and foe, against God and against his purpose for man. Did God forbid stealing and coveting? Satan has set himself against that precept until the world looks upon coveting as no sin, and stealing has been made a system and a science, through which massive fortunes have been built up to weigh down the souls of men and smother conscience.

The inheritance of disobedience has put within the human breast a law at enmity with the law of God, and made necessary the reconciliation which the Redeemer came into the world to effect. That law which disobedience had established in our nature alienated us "from the commonwealth of Israel," made us "strangers from the covenants of the promise," leaving us with "no hope and without God in the world. But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ." Eph. 2:12, 13. "In due season Christ died for the ungodly." Rom. 5:6. Knowing with whom we have to deal, is it surprising that our Creator's purpose thus to heal the breach between man and his Maker should be bitterly attacked by the one who caused that breach? Man's yielding to Satan's suggestions put him outside the purpose of God, and the law set up in man's nature was designed to keep him there. The reconciliation planned by the Creator would bring him back. Therefore there has been invented a system of doctrine teaching that man has not fallen, and is, therefore, in no need of a Redeemer. Thus with masterful subtlety the enemy of all righteousness carries on his campaign against God's law and his purpose concerning man.

C. M. S.

"National Sanctification"

At the opening of the new Roman Catholic Church of Our Lady of Loretto, Brooklyn, on a recent Sunday, Mgr. P. F. O'Hare, of the Church of St. Anthony, Brooklyn, preached the sermon, which was reported in the *Catholic Mirror*. There are some utterances in this sermon which are worthy of attention, as setting forth in a somewhat authoritative manner the attitude of the Roman Catholic Church upon the proper relation between the church and the state.

After declaring that "the primary object of the church is undoubtedly to save

each individual in the human family from the wrath to come," but that when God unfolds the plan of divine redemption, "he deals not with individuals, but with the nations of the earth," Mgr. O'Hare proceeds to define, from the Roman Catholic standpoint, the position which the church occupies in this divine plan, and says:—

It was ever the design of God to teach the nations of the earth, through the church, what the prophet emphasizes in my text,—the lesson, "I am the Lord,"—and the nations which submitted to the church, and the governments which did not dispute her greater sovereignty, became the powerful empires and kingdoms of the world. . . . Those docile nations received their strength and power and support from the church, whose protector in turn they were.

For a thousand years and more the church carried out most successfully and maintained the sovereignty of God as supreme above all earthly power. But in the sixteenth century, when a new calamity swept over Christendom, it was again the governments' envy of God's sovereignty; and by their aid and manipulation, that a fearful and blighting heresy was able to maintain itself, and a large portion of Christendom was led into apostasy. Up to that time the nations disputed God's sovereignty as expressed in Catholic Christianity in practice only, for the principle was too firmly established. The governments that made war upon the church had to invent some excuse to hide their real motive, and ostensibly they alleged the principle against which they were fighting. Since that time, however, the very principle was openly spurned and denied. Rebellion against the church became a dogma of civil authority, and the aim of subjugating her to civil power was openly and shamelessly proclaimed. The new goddess of liberty, "the sovereignty of the people," with an extinguished light in her hand, was proclaimed "the queen of the world;" and while the people were enticed by her coquettish ways to worship at her shrines, the rulers forged the chains for the victims which they were to lead away captives. The children of this new goddess have settled in every land under assumed names. It is the name of "liberalism" in one country and "social democracy" in another; the "rights of man" in one land and so-called "natural laws" in another; but always working for the same end; namely, the sovereignty of the people as against the sovereignty of God and his laws. . . .

Unfortunately most of the nations today are in open rebellion against God and his church, and as a consequence we behold on all sides the sad spectacle of the fountains of legislation corrupted, the judiciary debauched, and government made an instrument to register the fatal doctrine of the old Greek sophists, that "might makes right." Needless to say that the immoral and destructive theories of twentieth-century outlaws,—theories that attack church and state, religion and social order,—must not prevail in America if she is to continue to protect life, liberty, and the pursuit of happiness; nor shall they prevail if the Catholic body in this fair land unite in proclaiming on all sides, and manifesting in their daily life, the saving and energizing

principle of God's sovereignty and God's rights over mankind. . . .

The modern catch-words, "separation of church and state," and "no mixing of religion in politics," have seduced us; and we have forgotten the lesson of history, that righteousness exalteth a nation, and that it is our mission to teach it. . . . Our duty as citizens, and love of country, make it incumbent upon us to participate in public affairs, to help carry out the administration of government, and while thus engaged, to teach the nation the lesson of national sanctification.

The positions here taken are in harmony with the traditions of the Roman Catholic Church, and indicate with the utmost plainness that the history of the Middle Ages would be the history of every nation, America not excepted, if the Roman Catholic Church were in the position to apply her doctrine of the relation of the church to civil governments. And with these facts constantly forced upon their attention, it is astonishing that professed Protestants who claim to believe in the separation of church and state should be willing to join hands with Roman Catholics to secure the enactment of such religious legislation as is a long step toward the adoption of the Roman Catholic program.

The views and expectations of Roman Catholics as to the place which their church is to occupy in the future history of America, may be learned from the following paragraph, taken from the same sermon:—

The Catholic Church has certainly gained a firm hold in this country. But how much does the nation know in her organized capacity of the hidden treasures which this "sanctuary of the Lord," this great invisible Church of ours, contains for her? How far has the nation learned that the Catholic Church is indispensable to her future maintenance and greatness? Has the nation at large learned that the great problems which agitate her from time to time can find their solution in the Catholic Church? Has the jurisprudence in the United States ever felt the directing power of her in whose sanctuary the laws of antiquity were carefully preserved, and who permeated with her spirit the laws of the most civilized peoples of the world? Can we not find courage enough to undertake the task of impressing ourselves on this nation, and tell her what is clearly indicated in the words of my text [Eze. 37:28]; namely, the true source of authority, the sovereignty of Almighty God?

The Reformation of the sixteenth century was "a new calamity," "a fearful and blighting heresy," through which "a large portion of Christendom was led into apostasy," but the principles then taught concerning both religion and civil government have been more fully adopted in America than in any other country. What, then, will become of "the sovereignty of the people," and of the "rights of man," and of the "separation of church and state," if the Roman Catholic Church is successful in

its effort to impress itself on this nation, and "to teach the nation the lesson of national sanctification," or of the subserviency of the state to the behests of that church? The history of every priest-ridden country is the answer to this question.

We grant the right of Mgr. O'Hare to preach these doctrines, but we shall do all we can to prevent the people from accepting them.

The Exemption Clause Fallacy

In the Sunday Observance Act of the Quebec Legislature, there is an exemption clause which provides that any one "who habitually and conscientiously observes the seventh day of the week as a Sabbath day, and actually abstains from work on that day, shall not be punished for having worked on the first day of the week, if such work do not disturb other persons in the observance of the first day of the week as a holy day." An observer of the seventh day was recently arrested at South Stukely, P. Q., charged with having performed work on Sunday contrary to law, and the case was tried at Waterloo, P. Q., before Judge Mulvena. During the trial one of the witnesses, a Roman Catholic, testified that he was "spiritually disturbed" by the defendant in the performance of his work, and another testified that the work caused him "mental annoyance." In the decision Judge Mulvena said:—

The whole question, to my mind, turns on the meaning to be given to the word "disturb." One of the witnesses for the prosecution swears that the work carried on by the defendant on Sundays disturbed him "spiritually." Another swears that it caused him "mental annoyance." Others that it did not bother them at all. I can not see that the context of clause six allows any other meaning to be put upon the word "disturb" than is the obvious every-day meaning. It must necessarily mean material disturbance,—the hindering of or interfering with other people in the discharge of their religious duties, by noise, or some other tangible interference, and in the present case there is no proof whatever of anything of that kind.

This case emphasizes two things: first, that even a clear and comprehensive exemption clause does not prevent any person from being arrested and subjected to the expense of trial for an alleged violation of the Sunday law. Second, that those who prosecute alleged violators of the Sunday law are often afflicted with mental dishonesty, and do not hesitate to give to ordinary words a new and unusual meaning in order, if possible, to secure conviction. In this particular case, the presiding judge would not permit the law to be interpreted contrary to its obvious meaning, and the complaint was dismissed.

The exemption clause which has been

inserted in one of the proposed Sunday laws for the District of Columbia is the same in effect as the one in the Sunday Observance Act of the Quebec Legislature; and if the bill should become a law, even those who are expressly exempted from the provisions of this act, are still liable to arrest and trial.

This experience in Canada shows the use which religious bigotry can make of legislation designed to enforce a religious observance in persecuting even those who are plainly exempt from the penalties of the law. A Sunday law is always an infringement upon religious liberty.

The Ten-Cent-a-Week Plan for Missions

THE very echo of that familiar phrase sounds like the voice of some long-cherished but neglected friend. Nearly a decade ago this plan for the support of foreign missions was introduced by the Mission Board. For several years it brought a large income into the Mission treasury, but during the last few years it has not been much agitated, and has lost much of its effectiveness.

Last fall the General Conference Committee considered plans for increasing the donations to foreign missions. The members of the General Conference Committee who were present agreed upon introducing into the union and State conferences the plan for raising weekly a definite sum for mission work in foreign fields. A series of recommendations was adopted by the Atlantic Union Conference, and later by all the union conferences in the United States. A few weeks ago these recommendations appeared in the REVIEW, in an article by Elder A. G. Daniells; so I need not quote them here.

The magnitude of the work which we are undertaking in foreign fields necessitates some arrangement whereby a definite sum of money may be received for the support of the workers we have sent abroad. Hitherto the funds coming to the Mission Board have been on a sliding scale; they were governed by local conditions, by financial depressions, and by the amount of earnest zeal put into the calls for the specific donations. Our receipts were confined quite largely to the annual and midsummer offerings, the First-day and Sabbath-school donations. These were not uniform, the total oftentimes varying in a single year from twenty thousand to forty or fifty thousand dollars. The object in the introduction of the new plan is to get each church and local and union conference to endeavor to raise a sum equal to ten cents a week for each church-member.

No one claims that this plan is infallible; but those who have had it under consideration know of no better plan.

and believe that it will be generally acceptable to the people. By the well-to-do giving more, and the poor giving what they can, it is believed that we can raise a sum equal to ten cents a week per member for missions. Surely no one will question the wisdom of the endeavor.

It appeals to every honest Christian that it is the duty of those in the home land, where the blessings of God are so manifest, to contribute liberally for the support of the gospel in foreign fields. All will agree that those who go to foreign fields, enduring the hardships and privations entailed upon them by exposure in unfavorable climates, and by sacrifices that they often have to pass through, deserve to be listed among those who ought to have a steady, substantial support. Surely a man is not less worthy of his monthly wage when he is in China, India, or fever-stricken Africa, giving this message to the benighted heathen, than when he is in the home land, surrounded by friends, working in a well-organized conference, and having about him all the comforts of life. At home, his support is assured by the tithes of the believers. Shall not the foreign workers be deemed worthy of equal support with those in the home land? Every sincere heart says, Yes, most assuredly.

The tent-cent-a-week plan has some merit, whatever its defects may be. It aims at something and accomplishes something. On its computation, the Mission Board can lay out its work definitely and to a purpose. It can count its resources and plan a definite program. It is not a hard problem to determine how much money can be raised from a membership of sixty thousand at ten cents each a week for a year. For one member, the amount would be \$5.20, and for sixty thousand, it would be the handsome sum of three hundred twelve thousand dollars a year.

Nor is three hundred twelve thousand dollars too large a sum for our church-membership in the United States to give to foreign mission work. More than one billion of our fellow beings live in darkness; they are hopeless, Christless, without Bibles, and do not know God. To us God has given great light; shall we not pass it on? Ten cents a week is not a large sum, but it is something, and will help mightily in supporting workers in these needy fields. It comes regularly and steadily, and that is a great help, for we know what to depend upon.

Everything that reminds us of God and his worship, helping us to plan to do some good for others, is truly to be desired and sought after, for we have our own souls to save as well as to help to save others. Ten cents a week, thought of daily through the week, planned for, placed in the envelopes, and

taken thoughtfully to the house of worship, means as much to the giver as to the receiver. It is one of the little things that keep the soul in fellowship with God.

Some should not stop with ten-cent donations, but bring larger gifts as expressions of their gratitude to God for the abundance he has committed to their keeping. Let it be a "turtle dove or a lamb," as God has blessed you; but let not his people come before him from week to week empty-handed. Let the envelopes be distributed every Sabbath, and let each one present put in his offering. Those in charge of our meetings should give this special attention, and at once set this plan in operation. We believe that by the first of July we can have all the churches in the United States working in harmony and unity in gathering in this mission offering. In unity there is strength; let us all work as one man.

I. H. EVANS.

Note and Comment

The Open Door

A WORLD-EVANGELIZATION movement has been started in Australia on the basis of co-operative association rather than organic unity. This movement "for the more effective evangelization of the world" grows out of the declared fact "that an open door lies waiting throughout the whole world for the entrance of the church with the message of the gospel." This is one more call for the advent message to all the world in this generation.

Exalting the False Sabbath

THE following significant paragraph is found in one of our exchanges:—

The world has done more in enacting and enforcing sabbath [Sunday] laws in the last generation than in any previous generation.

This is true, and there is much meaning in the fact. The enforcement of the false sabbath is one of the last developments in the fulfilment of prophecy; and the preaching of the true Sabbath is the leading characteristic of the last work of reform. The final contest is between these two opposing principles.

The Best Creed

THERE is an agitation in the Methodist Episcopal Church to secure a new statement of Faith and Doctrine. At the close of a long editorial, in which this matter is quite fully discussed, the *New York Christian Advocate* expresses itself thus:—

After a hundred years of practical freedom from serious doctrinal controversy, our original theological opponents

drawing constantly nearer to our views or remaining silent about their own formerly distinctive doctrines, with the public well acquainted with our views, and a vast force of ministers and teachers ready (or should be) at any time to state wherein we differ from the original doctrine of other evangelical denominations, there is more of *danger* than of *need*, more of *uncertainty* than of *positiveness*, more liability to produce *dis-harmony* than likelihood of promoting *unity*, in attempting a new Statement of Methodist Faith and Doctrine.

There is always both difficulty and danger in attempting to formulate a new creed or to revise an old one. One of the briefest and best forms of statement is the one made by the apostle Paul, "Believing all things which are written in the law and in the prophets." The Bible and the Bible alone constitutes the only creed which does not need to be revised.

Red Hats at the White House

DURING his recent visit in Washington, Cardinal Logue, primate of Ireland, was entertained at luncheon by President Roosevelt. The following high dignitaries of the Catholic Church accompanied Cardinal Logue: Cardinal Gibbons; Mgr. Falconio, the papal delegate; Archbishop Farley, of New York; Bishop Browne, of Cloyne, Ireland; Bishop O'Connell, of the Catholic University of America; and "Father" Russell, of St. Patrick's church of Washington. Secretary-of-State Root and Attorney-General Bonaparte were also present at the luncheon, which was served in the state dining-room. One report declares that this was "the greatest gathering of Catholic prelates ever seen at the White House at one time," and that "the cardinals were conspicuous by the red hats of their office." It is no wonder that "many persons attached political significance to the meeting."

Catholics and the Theater

A LEADING Roman Catholic paper of Chicago declares that "the Catholics of New York City spent a million and a half dollars upon the drama and opera" last season, and complains bitterly because the theater managers do not advertise liberally in Catholic papers. From a paragraph printed wholly in italics, we take the following:—

Do the Catholic managers of some theaters that make a specialty of catering to Catholic theatergoers advertise their attractions in this journal or any other local Catholic publication?—They do not, and everybody knows they do not. At a low estimate the two million Catholics of Chicago and its littoral expended between six hundred thousand and eight hundred thousand dollars attending dramas and operas during the season just closed, and it is a fact susceptible to proof that the managers of

the theaters and opera-houses so favored did not spend one hundred dollars, all told, in advertising in the Catholic press.

The frankness of this criticism is equaled only by its materialistic basis. Not a word of censure on the large sum of money worse than wasted, and not a suggestion of the evil influence exerted through this wholesale patronage of the theater, but indignation in abundance because this paper did not share with others in the benefits of the advertising. Incidentally this article emphasizes the fact that the Roman Catholic Church makes no warfare upon the theater.

Going Over to Rome

FROM a press dispatch recently sent out from Philadelphia we take the following statement:—

Fifty Episcopalian clergymen in different cities have agreed upon a certain day on which they will renounce Episcopacy as a preparatory step toward embracing the faith of Rome, according to Rev. Alvah H. Doran, formerly a prominent Episcopalian rector of this city. Ten of these ministers have charges in Philadelphia, seven in New York, eight in Chicago, and six in Fond du Lac, Wis. The others are scattered throughout the United States.

There is not so much significance in this defection from the Episcopal Church as might at first be supposed. These clergymen belong to what is designated as the "high church" wing of the denomination, whose views differ so slightly from Roman Catholicism that the step from the one to the other is a very short one.

Christian Science

IN very plain language an English writer deals with Christian Science and its fundamental tenet after this fashion:—

The doctrine that pain and death are not real at all, except in so far as their victims are cowardly enough to submit to them, is a diabolical doctrine, obviously calculated to produce all the purely diabolical qualities, such as intellectual cruelty and contempt for the weak. To tell any man that it is his own fault that he has the toothache is to cease to be a Christian while uttering eight words. If there is one thing that is against the whole trend and tide of Christianity, it is any method which permits the man called strong to triumph over those whom he calls weak-minded. . . . Christian Science says that pain is not a reality. Christianity says that pain is so great a reality that even the Creator could feel it. Christian Science says that a man need not think of death at all. Christianity says that even God thought of it with awe. And the ethical results of the two principles have been exactly what might have been expected.

And yet there are thousands of people who are proclaiming the doctrines of Christian Science as the latest and high-

est development of gospel truth. When this teaching is analyzed, it will be found to be simply one of the many forms in which human pride manifests itself in the way of self-salvation.

A Poor Exchange

So many members of the Church of England hold stock in the brewery companies, that temperance reform progresses slowly in Great Britain, and the influence of that church is largely neutralized. This recalls the lament of an old writer who stated that in his "degenerate day the canons of the church had given way to the cannons of the army, the miter to niter, and St. Peter to salt-peter." In Great Britain and Ireland, according to the *Independent*, "the exchange is made of Spirit for spirits, holy water for *eau-de-vie*, and of the breviary for the brewery." When the church goes into partnership with the world in the soul-and-body-destroying business of manufacturing intoxicating liquors, it is no wonder that the forces of evil prevail.

Creating the Creator

THE Roman Catholic doctrine of transubstantiation is not a theory of the Middle Ages, discarded by enlightened Catholics of the present time, but is still held and taught as one of the leading doctrines of that church. The present interpretation of this tenet of Catholicism is given in the following extract from an address delivered at the recent New York Centenary by Hon. Bourke Cockran, a member of the present House of Representatives:—

Every Catholic church, whether it be a stately cathedral or a humble chapel by the wayside, is erected to enclose a sanctuary; that sanctuary surrounds a tabernacle; that tabernacle contains a Sacred Host, and that Host is Jesus Christ; not a representation or a symbol of him, but Jesus Christ himself, Creator of you and of me, of the ground under our feet and the skies over our heads, of the land and the sea, of the fields and the rivers that fertilize the soil as they pass, of the surging tides beating upon the shore, and the mountains, cloud-capped and solemn, of this earth and all the planets in her solar system, of the sun and all the constellations that sweep their silent course through the heavens. The Maker and Lord of all these dwells in that tabernacle, but not permanently. It is but his resting-place on the journey from heaven to his ultimate destination, and that destination is the breast of a human being.

It should not escape notice that this present-day explanation of Roman Catholic belief places the alleged Creator and "his resting-place" under the complete control of the priest, and makes it possible for him to prevent his reaching his destination! The teaching of the Scriptures concerning the sanctuary and its services is the divine antidote for this perversion of the truth.

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.

Then and Now

ALBERT F. PRIEGER

I CARED much for the thought of fame
In all the years that went before;
Ambition was no empty name,
Men's praise was pleasant, and no more;
But now, when truth I never dreamed
Has come like morning into night,
Since God's good Spirit on me beamed
With all its beautiful delight,

I work with other strength and will,
With joy unknown in by-gone days;
Men wonder at the new-found skill;
With deaf-grown ears I hear their praise,
Searching with throbbing pulse to find
That Word of life which satisfies,
And drink content with heart and mind
In sweet approval of God's eyes.

Faith, Not Feeling

MRS. E. G. WHITE

"EXAMINE yourselves, whether ye be in the faith." Some conscientious souls on reading this immediately begin to criticize their every feeling and emotion. But this is not correct self-examination. It is not the petty feelings and emotions that are to be examined. The life, the character, is to be measured by the only standard of character, God's holy law. The fruit testifies to the character of the tree. Our works, not our feelings, bear witness of us.

The feelings, whether encouraging or discouraging should not be made the test of the spiritual condition. By God's Word we are to determine our true standing before him. Many are bewildered on this point. When they are happy and joyous, they think that they are accepted by God. When a change comes, and they feel depressed, they think that God has forsaken them.

God does not look with favor upon those self-confident ones who loudly exclaim, "I am sanctified, I am holy, I am sinless." These are Pharisees who have no foundation for their assertion. Those who, because of their sense of utter unworthiness, dare scarcely lift up their eyes to heaven, are nearer to God than those who claim so much piety. They are represented by the publican, who, with his head on his breast, prayed, "God be merciful to me a sinner," and went to his house justified, rather than the self-righteous Pharisee.

But God does not desire us to go through life with a distrust of him. We owe our Heavenly Father a more generous view of his goodness than is accorded to him by our manifest distrust of his love. We have an evidence of his love—an evidence which amazes angels and is far beyond the comprehension of the wisest of human beings. "Herein is

love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." While we were yet sinners, God gave his Son to die for us. Can we doubt his goodness?

Behold Christ. Dwell upon his love and mercy. This will fill the soul with abhorrence for all that is sinful, and will inspire it with an intense desire for the righteousness of Christ. The more clearly we see the Saviour, the more clearly shall we discern our defects of character. Confess your sins to Christ, and with true contrition of soul co-operate with him by putting these sins away. Believe that they are pardoned. The promise is positive, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Be assured that the Word of God will not fail. He who has promised is faithful. It is as much your duty to believe that God will fulfil his word, and forgive you, as it is to confess your sins.

Exercise faith in God. How many there are who go through life under a cloud of condemnation! They do not believe God's Word. They have no faith that he will do as he has said. Many who long to see others resting in the pardoning love of Christ do not rest in it themselves. But how can they possibly lead others to show simple, child-like faith in the Heavenly Father when they measure his love by their feelings?

Let us trust God's Word implicitly, remembering that we are his sons and daughters. Let us train ourselves to believe his Word. We hurt the heart of Christ by doubting, when he has given us such evidences of his love. He laid down his life to save us. He says to us: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Do you believe that he will do as he has said? Then, after you have complied with the conditions, carry no longer the burden of your sin. Let it roll upon the Saviour. Trust yourself with him. Has he not promised to give you rest? But to many he is obliged to say, sorrowfully, "Ye will not come unto me, that ye might have life." Many manufacture for themselves burdens which are grievous to bear.

Look steadfastly to Jesus. Behold him, full of grace and truth. He will make his goodness pass before you, while he hides you in the cleft of the rock. You will be enabled to endure the seeing of him who is invisible, and by beholding you will be transformed. Faith is not feeling. Faith is the substance of things hoped for, the evidence of things not seen. There is a form of religion which is nothing more than selfishness. It takes pleasure in worldly enjoyment. It is satisfied with contemplating the religion of Christ, and knows nothing of its saving power. Those who possess this religion regard sin lightly because

they do not know Jesus. While in this condition they estimate duty very lightly. But a faithful performance of duty goes hand in hand with a right estimate of the character of God.

There is earnest work to do for the Master. Christ came to preach the gospel to the poor, and he sent his disciples forth to do the same work he came to do. So he sends forth his workers to-day. Sheaves are to be gathered for him from the highways and hedges. The tremendous issues of eternity demand of us something besides an imaginary religion, a religion of words and forms, where the truth is kept in the outer court, to be admired as we admire a beautiful flower; they demand something more than a religion of feeling, which distrusts God when trials and difficulties come. Holiness does not consist in profession, but in lifting the cross, doing the will of God. Saying, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" will not secure for us an entrance into the kingdom of heaven. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected."

Attaining and Obtaining

G. B. THOMPSON

THE tendency at the present time is to endeavor to attain unto perfection through a development of the good that is supposed to be in us. But this is a fallacious error. It is really the pagan idea of salvation. It is salvation by works rather than by faith.

The apostle Paul said, "For I know that in me (that is, in my flesh), dwelleth no good thing." Rom. 7: 18. And what Paul knew concerning this matter, every other Christian should know. It is impossible to develop any perfection out of that which is wholly imperfect. "Who can bring a clean thing out of an unclean? not one." No pure water can be drawn from an impure fountain.

We should not forget that we do not *attain* unto righteousness. It is a matter of *obtainment* instead of attainment. No man, by his own efforts, can attain to a religious experience. Love can not be worked up. Love comes from God. It is an obtainment, secured through the indwelling presence of the Holy Spirit.

Our own attainments are described thus: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Isa. 64: 6. True righteousness is obtained through faith. It is imputed to us through Christ. "Abraham believed God, and it [Abraham's faith] was counted to him for righteousness." "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteous-

ness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference. For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God, to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." Rom. 3: 21-25. Eternal life can never be earned wholly, or in part. It is entirely a free gift from the Lord.

Takoma Park, D. C.

The Book of Daniel

Introductory

THE EDITOR

It will be profitable to trace the course of events for a century or a little more preceding the downfall of Jerusalem and the captivity of Judah in Babylon. This history will clearly reveal the development of the apostasy which led up directly to the great crisis in Jewish history.

In the days of Ahaz, king of Judah, a confederacy was formed between Remaliah, king of Israel, and Rezin, king of Syria, for a campaign against Jerusalem. In fear of the result of such a combination of forces, King Ahaz sought counsel from Isaiah, the prophet, who then foretold the definite time of the captivity of Israel: "It shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken in pieces, so that it shall not be a people." These words were uttered B. C. 742-1, and a limit of sixty-five years from that time was established for the continuance of the kingdom of Israel.

This prophecy was literally fulfilled. In the reign of Pekah, king of Israel, Tiglath-pileser, king of Assyria, reduced the ten tribes to tribute, and carried some of them into captivity. At a later date Shalmaneser successfully besieged Samaria, carried Israel away captive into Assyria, and placed them "in Halah and in Habor by the river of Gozan, and in the cities of the Medes." At the close of the sixty-five years mentioned by Isaiah, in the year 677-6 B. C., Esarhaddon, son of Sennacherib, king of Assyria, made an invasion, and by carrying captive another detachment of Israelites, destroyed the national existence of the ten tribes. Israel was never again restored to her place as a nation, and thus the word concerning Ephraim was literally fulfilled, "It shall not be a people."

A little later the prophet Isaiah foretold in general terms the inevitable result of that decline of true religion among the people which had made their service a mere formality, and in which outward ceremonies had taken the place

of the consecration of heart and life. The disaster which was already impending was set forth in these words: "Forasmuch as this people draw nigh unto me, and with their mouth and with their lips do honor me, but have removed their heart far from me, and their fear of me is a commandment of men which hath been taught them; therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; and the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Only a score of years before Nebuchadnezzar's victorious army was at the gates of Jerusalem, this same foreview of the approaching trouble was presented through the prophet Habakkuk, including the more definite predictions that the Chaldeans would be the agent used to accomplish God's purpose, and that the fulfilment would come in the generation then living. His words were these: "Behold ye among the nations, and look, and wonder marvelously; for I am working a work in your days, which ye will not believe though it be told you. For, lo, I raise up the Chaldeans, that bitter and hasty nation, that march through the breadth of the earth, to possess dwelling-places that are not theirs. They are terrible and dreadful; their judgment and their dignity proceed from themselves. Their horses also are swifter than leopards, and are more fierce than the evening wolves; their horsemen press proudly on: yea, their horsemen come from far; they fly as the eagle that hasteth to devour. They come all of them for violence; the set of their faces is forwards; and they gather captives as the sand."

Separation from the World

It was the Lord's purpose that the children of Israel should be a separate people unto himself, that they might be witnesses to the nations of his saving grace and power; but the people lost sight of the fact that it was the direct manifestation of the presence of God which was the means of separating his people from the world; and filled with a sense of self-sufficiency as being the chosen people, they built up a wall of separation between themselves and the nations about them, and thus refused to be the messengers of the gospel to the world. Again and again did the Lord turn their attention to their mission by sending Jonah, the prophet, to Nineveh; and Elijah, the prophet, "to Zarephath, in the land of Sidon;" and Elisha, the prophet, to Naaman the Syrian; but they persistently refused to obey the call, and in thus shutting away light and blessing from the people who were in darkness, they extinguished the light in their own hearts. But the Lord was slow to anger, and of great mercy; and in his desire that the truth might be proclaimed even to the people of Babylon, in a miraculous manner he awakened a spirit of inquiry in that heathen city, so that messengers might be sent to Jerusalem, to whom the gospel of his

saving power might be made known. The experience was briefly this: Hezekiah, the king of Judah, was stricken with a fatal sickness. In answer to his earnest prayer, the Lord gave him assurance through the prophet Isaiah, that fifteen years would be added unto his life. And the prophet declared: "This shall be the sign unto thee from Jehovah, that Jehovah will do this thing that he hath spoken: behold, I will cause the shadow on the steps, which is gone down on the dial of Ahaz with the sun, to return backward ten steps." The prediction was fulfilled, and "the sun returned ten steps on the dial whereon it was gone down."

This remarkable phenomenon was observed in far-off Babylon. To the astrologers, the star-gazers, the prognosticators, who were constantly watching the heavenly bodies, this turning back of the clock in the heavens was a wonder indeed; and in the absence of modern means of communicating news, it served as Heaven's announcement to all peoples that the God of heaven was able to save and to deliver those who sought help from him. The word was carried to Babylon, and "Merodach-baladan the son of Baladan, king of Babylon, sent letters and a present to Hezekiah; for he heard that he had been sick and was recovered." This was a distinct call for preaching the gospel of Him who heals all diseases, and forgives all iniquities. To Hezekiah was granted an opportunity of exalting the saving power of God, and of sending to Babylon the message that the God of the people of Jerusalem is not like "the gods of the peoples of the earth, which are the work of men's hands." But instead of showing the king's messengers the spiritual treasure which had been deposited at Jerusalem, Hezekiah "showed them all the houses of his precious things, the silver, and the gold, and the spices, and the precious oil, and all the houses of his armor, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not."

In thus exalting himself instead of exalting God, in thus showing that his mind was upon material things, rather than upon spiritual truth, and in thus showing to the men from Babylon what was in his own house rather than what was in God's house, Hezekiah sealed the fate of Jerusalem, and made it necessary that the work should be done in adversity which would not be done in prosperity.

When the people attempted to shut up the glory of the temple to themselves, and to make it an excuse for their own sins instead of the channel of forgiveness for all peoples; and when even those whom the Lord sent to Jerusalem to inquire after the gospel message, were given a view of human glory rather than of the divine glory, then it was evident that the people who would not go forth willingly as messengers must go forth as captives. The visible walls of Jeru-

saalem, which had been substituted for the invisible "wall of fire round about" must be broken down. That glorious temple in which the people had trusted, saying, "The temple of Jehovah, the temple of Jehovah, the temple of Jehovah, are these," must be destroyed, and the service of the temple which they had put in the place of the true service of the Lord must be discontinued. This was made known through the prophet Isaiah, and the record states: "Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon. Then said he, What have they seen in thy house? and Hezekiah answered, All that is in my house they have seen: there is nothing among my treasures that I have not shown them. Then said Isaiah unto Hezekiah, Hear the word of Jehovah of hosts: Behold, the days are coming, when all that is in thy house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith Jehovah."

The true interpretation of this experience is thus given: "Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem. . . . In the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart."

A Remarkable Experience

At the very time when the results of apostasy were thus being foretold through the prophet Isaiah, God sought to turn the hearts of the people unto himself by working a marvelous deliverance in their behalf. Eight years after the first deportation of Israel by Shalmaneser, king of Assyria, "did Sennacharib king of Assyria come up against all the fortified cities of Judah, and took them."

As the next step in the campaign, he "sent Tartan and Rabсарis and Rabshakeh from Lachish to king Hezekiah with a great army unto Jerusalem. And they went up and came to Jerusalem." Boasting of his superior power and of the inability of any of the gods of the nations to deliver out of his hand, Sennacharib threatened the people of Jerusalem in these words: "Wheron do ye trust, that ye abide the siege in Jerusalem? Doth not Hezekiah persuade you, to give you over to die by famine and by thirst, saying, Behold our God will deliver us out of the hand of the king of Assyria? . . . Were the gods of the nations of the lands in any wise able to deliver their land out of my hand? Who was there among all the gods of those nations which my father utterly destroyed, that could deliver his people out of my hand, that your God should be able to deliver you out of my

hand? Now therefore let not Hezekiah deceive you, nor persuade you after this manner, neither believe ye him; for no god of any nation or kingdom was able to deliver his people out of my hand, and out of the hand of my fathers: how much less shall your God deliver you out of my hand?" In delivering the message of the king, Sennacharib's servants "cried with a loud voice in the Jews' language unto the people of Jerusalem that were on the wall, to affright them, and to trouble them; that they might take the city. And they spake of the God of Jerusalem, as of the gods of the peoples of the earth, which are the work of men's hands."

In his extremity King Hezekiah sought unto Isaiah, the prophet, who delivered the Lord's message against Sennacharib in these words: "The virgin daughter of Zion hath despised thee and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou defied and blasphemed? and against whom hast thou exalted thy voice and lifted up thine eyes on high? even against the Holy One of Israel. . . . Therefore thus saith Jehovah concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, neither shall he come before it with shield, nor cast up a mound against it. By the way that he came, by the same way shall he return, and he shall not come into this city, saith Jehovah. For I will defend this city to save it, for mine own sake, and for my servant David's sake."

To prevent the possibility of glorying in human power, and to make it clear to Judah and to all the nations that there is a God in heaven more mighty than the "gods of the peoples of the earth," the promised deliverance was wrought in a manner evidently miraculous. "Jehovah sent an angel, who cut off all the mighty men of valor, and the leaders and captains, in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth from his own bowels slew him there with the sword. Thus Jehovah saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacharib the king of Assyria, and from the hand of all others, and guided them on every side."

The nations were greatly impressed with this revelation of the power of the true God, in the deliverance and protection of his people, "and many brought gifts unto Jehovah to Jerusalem, and precious things to Hezekiah king of Judah; so that he was exalted in the sight of all nations from thenceforth." The victory over Sennacharib was gained by the direct intervention of the God of heaven, and the trophies of this victory should have been constant reminders of the nothingness of man and the greatness of God,—the very essence of the gospel of righteousness by faith,—and the exaltation of Hezekiah king of Judah in the sight of all nations ought to have furnished an op-

portunity for exalting the power and the mercy of the King of heaven, who had wrought this marvelous thing for the salvation of Jerusalem. But, alas for human pride! These very reminders of Jehovah's salvation were perverted into an evidence of human power and greatness, and the blessing was turned into a curse.

The Last Steps in Apostasy

But because Hezekiah and his people had humbled their hearts before the Lord in view of the predicted disaster, "the wrath of Jehovah came not upon them in the days of Hezekiah," but in due time the prophecy of Isaiah was fulfilled. Manasseh, the son of Hezekiah, "seduced Judah and the inhabitants of Jerusalem so that they did evil more than did the nations whom Jehovah destroyed before the children of Israel;" and although Jehovah sent messages of reproof to his people, "they gave no heed," and as a consequence, "Jehovah brought upon them the captains of the host of the king of Assyria, who took Manasseh in chains, and bound him with fetters, and carried him to Babylon." When Manasseh humbled himself greatly, and entreated the Lord, his supplication was heard, and he was restored to Jerusalem and to his kingdom; but the hold which Babylon had thus gained upon Jerusalem seemed never to be fully broken, and in spite of the earnest efforts for reform put forth in the reign of Josiah, the people departed farther and farther from God. Their service of formality became an abomination in the sight of the Lord, and they lost their protection against the nations about them. The king of Egypt deposed Jehoahaz and made Eliakim, his brother, king of Judah and Jerusalem, and changed his name to Jehoiakim. This Jehoiakim was king at Jerusalem when Nebuchadnezzar led his conquering army against it.

This brief outline furnishes the historical background for the book of Daniel, and in the light of these facts the interpretation of this book will be more clear and more forcible.

BECAUSE the Bible has been translated into so many different languages, some may think, "Why send missionaries? Why not let them read the Word of God for themselves?" But think! What was the eunuch of Ethiopia doing? Was he not faithfully *reading* the Scriptures in his own tongue, in the book of Isaiah? Yet he, when asked by Philip, "*Understandest thou what thou redest?*" replied, "How *can* I, except some one shall guide me?" The living messenger is needed, as well as the written Word. To his disciples Jesus said, "Go ye therefore, and make disciples of all nations." While the Word was interpreted as the "seed" in one of the parables, in another, Jesus explained that "the good seed are the children of the kingdom." It is by connecting the experience and teaching of the living disciple with the living Word, that the greatest fruitage is obtained.—*Selected.*



What Do We Plant?

WHAT do we plant when we plant the tree?

We plant the ship, which will cross the sea;

We plant the mast to carry the sails;
We plant the planks to withstand the gales—

The keel, the keelson, and beam, and knee,—

We plant the ship when we plant the tree.

What do we plant when we plant the tree?

We plant the houses for you and me.
We plant the rafters, the shingles, the floors;

We plant the studding, the lath, the doors,

The beams and siding, all parts that be;
We plant the house when we plant the tree.

What do we plant when we plant the tree?

A thousand things that we daily see;
We plant the spires that our tower the crag,

We plant the staff for our country's flag,
We plant the shade, from the hot sun free;

We plant all these when we plant the tree.

—Henry Abbey.

Temperance in the Home

AUGUSTA C. BAINBRIDGE

OUR life contains a thousand springs,
And dies if one be gone;
Strange that a harp of many strings
Should keep in tune so long.

"Mama, may we make white sugar candy to-day?"

"I think so. It's a long time since we have had candy,—what brought it to your mind?"

"Miss Manning told us about nerves to-day, and said they were fine, glistening, silvery threads, and looked very much like white sugar candy when you pull it. I thought I'd like to make some."

"Well, when you get your weeds all pulled, and Pearl has finished hemming her towel, you may."

So Nathan ran to the garden, stopping on his way to whisper to Pearl, as she sat on the porch, industriously hemming the towel that must be finished before play-time.

"Yes, children, it is all ready to pull, be quick, now," said Mrs. Neal, as Nathan and Pearl were helped generously.

"Now, Nathan, let's see the nerves," said Pearl.

"It is not white, yet. There! now it begins to look right. Hold the strings

up to the light, and see how they shine."

"Do you suppose our nerves are as large as these strings, mama?"

"Your spinal cord is about the size of that little string Boy has. Here, dear, pull it out long, and see these. Here are several sizes that are about right. That outside one near your thumb is about the size of your optic nerve, and these finer ones could well represent the sensory nerves."

"Those are the nerves that carry messages to the brain, aren't they, mama?"

"Yes, my son. Do you notice how firm they are as they cool? That is like a healthy nerve. Lay this one back in the pan, and put it on the back part of the stove. Now watch it."

"It gets soft. Now it is all melting again," said Pearl.

"Yes, and that well represents a weak or diseased nerve. When healthy, they are like cord; when diseased, more like ravelings."

"What would disease a nerve?" asked Nathan.

"Many things. Principally intemperance in any form. Overwork, worry, overeating, despondency, and the use of narcotics, are other causes. The most common cause to-day is the use of intoxicants."

"What effect do they have, mama?"

"Since alcohol is a narcotic, Pearl, what harm would it do the sensory nerves?" asked mama.

"It would put them to sleep, and they could not report properly to the brain. You might be cold and not feel cold, or warm and not feel warm."

"Could you have a pain, and not know it?" asked Nathan.

"Yes, indeed," said mama.

"Then isn't alcohol a good pain-killer?"

"Pain is the sentinel that tells us when an enemy is at work. It is the natural outcry of the body against injury. Would you think it wise to put the watchman to sleep, in order to save the city?"

"Not for a minute!" said Nathan. "He must never be found 'sleeping on guard' if the city would be safe."

"That is the action of alcohol, and many whose nerves are like that half-melted string of candy, imagine they are well because they do not feel any pain."

"Well, I would rather feel a pain, if it is there; then I could do something to cure it," said Nathan.

"You would be in a queer fix to do anything, brother, if alcohol affects the motor nerves the same way. Does it, mama?"

"Yes, it paralyzes them also. Can

you tell me how you would act if your motor nerves were under the influence of a narcotic?"

"If I were drinking liquor, my sensory nerves would be partly paralyzed, and I would not know when I had enough, and would keep on until my motor nerves refused to act, and I was helpless. I suppose this helplessness comes on gradually," answered Pearl.

"Indeed it does, and that is one of its chief deceptions. Truly 'Whosoever is deceived thereby is not wise.'"

"Just look at Boy! What a mess he has made of himself with that candy, mama."

"Never mind, he has enjoyed it," answered mama, "and there is more outside of him than inside."

"You precious baby, I am sure your sensory nerves are carrying a very sticky message of sweetness to your brain," said Pearl, catching the happy little fellow up in her arms.

"And I think your motor nerves had better use a basin of water and a wash-rag, or a certain little brother I know will not be ready to meet papa," said Nathan, as he helped mama clear away the things.

San Francisco, Cal.

THE *Emporia* (Kan.), *Gazette* of November 7, in a leading editorial entitled, "The Necessary Saloon," takes substantially the position—as Mr. Dooley put it some time ago—that if the saloon is necessary, it is not an evil; and if it is an evil, it is not necessary. The *Gazette* goes on to point out that there have been seven saloon murders in Kansas City, Mo., in the last three months, to say nothing of the fifty saloon fights in which men were badly, and in some cases permanently, injured. It points out, further, that this Kansas City record can be duplicated in almost any town, and that any truthful policeman will testify that the majority of crimes find their inspiration in bar-rooms.

It says they talk of regulating saloons, but to regulate them would require the constant presence of a policeman on duty in every one. The owners of the saloons will not regulate them because they are not men of high enough character. Saloons will never be regulated until men of high moral character take charge of them, which is a self-contradictory proposition. The *Gazette* points out that wherever saloons have existed in Kansas City, Mo., they are murder mills. It closes by saying, "The moral must be sufficiently plain to any person who uses his head to carry his brains in."—*Home Herald*.

SAD will be the day for every man when he becomes absolutely contented with the life that he is living, with the thoughts that he is thinking, with the deeds that he is doing; when there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was meant and made to do, because he is still the child of God.—*Phillips Brooks*.

THE WORLD-WIDE FIELD

Haiti

W. J. TANNER

SINCE the first of the year we have been hindered in our work in this field, first by the revolution, which broke out in January, and then by fever, which has been keeping two of us off the active working list a part of the time. The revolution was short-lived; but it has been followed by a general unrest that seems to indicate that the worst is not over yet. This state of uncertainty is anything but helpful to the progress of evangelical work of any kind. However, we have a few items of progress that we believe our people in America will find interesting.

Last month I made a trip to Pignon, a village nine leagues from Cape Haitien, where four candidates had been awaiting baptism for more than a year. These, with two others from neighboring departments, made a company of six who were buried in the clear waters of a stream to arise to walk in newness of life.

I was particularly impressed with the faithfulness of the four Sabbath-keepers at Pignon. There are no stores at this place, as is usual with towns situated in the interior of Haiti. The only occasions for buying and selling are at the village markets, which are held on specified days, when the people come together to barter and trade. The market day at Pignon is Saturday. Any other day one can not buy so much as a pinch of salt, for the salt merchants and all others have gone to other markets. This makes it hard for the Sabbath-keepers, but they show their willingness to overcome difficulties by walking to Ranquitte, where the market is held on Friday. To do this they have to walk twenty-four miles. When the Sabbath comes on, it finds them with weary bodies, but with consciences clear and at peace with God.

At the Pignon meeting we met the government doctor from the next department farther on. This young man, who has been keeping the Sabbath for several months, appears to be one of the brightest and most active we have yet gained in Haiti. At this time also I was enabled, for the first time since coming to this field, to do as much work as we are sometimes called upon to do in the English islands. Including the Friday evening meeting, I conducted five services (none were short), a marriage, and a baptism on the Sabbath, and then spoke to an interested congregation the evening after the Sabbath.

The Catholic clergy are becoming more active than ever in their efforts against us. The priest at Grande Rivière is devoting one night in each week to a review of our Sabbath-school lessons for the first quarter of the year (the same as

the English lessons for last quarter of 1907). He has now reached the subject of the "little horn" of Daniel 7, and the twenty-three hundred days,— subjects that he has tried to make the basis of a torrent of ridicule and vilifying charges against us. The bishop here at the Cape began the publication of a small monthly journal in January. I have never seen the object of this departure expressed; but as each number is used largely to counteract our work, it is evident to us that our presence in the republic has had something to do with it. This is the only paper that the Catholics have seen fit to publish here, so far as we have been able to learn. They are also circulating, for the encouragement of the faithful, a large quantity of a sort of Catholic mission-



YAO VILLAGE, TEN MILES NORTH OF BLANTYRE

ary magazine published in France, entitled, *Annales de la Propagation de la Foi*. As the circulation of our literature has been the mainspring of our work in Haiti, it seems from the foregoing circumstances that the enemy has determined to try to fight us with our own methods. It is interesting to note, however, that those who circulate these publications never ask the people whether they want them or not; they are simply left with the statement that the price is to be paid to the priest, who holds a list of those who have received them. Thus far none of these things have hurt our work.

There are many things about the Haitian people themselves that we could wish otherwise. Those who accept the principles of the truth in theory have to be labored with patiently and perseveringly before they can be brought to see the necessity of practical godliness. Never before in our lives have we so fully sensed the need of power from on high to take an active, quickening hold

of a people, and produce in them the fruits of the Spirit. The message itself, however, has an assuring promise on this point. It tells us that some will be gathered out of all nations, who will bear the seal of God. To us this means that God will co-operate in, and bring to success, the otherwise impossible task of preparing some of these priest-ridden people of Catholic countries for a place in his kingdom.

Cape Haitien.

A Conference of Missionaries in Nyassaland

JOEL C. ROGERS

FEBRUARY 13, 14, a mission conference was held in Blantyre. Representatives attended from all societies working in Nyassaland. The meeting was called by the governor to inquire into the best way of distributing impartially a grant of money made by the imperial government for native education. The Livingstonia mission was represented by its well-known superintendent, Dr. Laws. The heads of the other missions present were

Rev. Dr. Hetherwick, of the Blantyre mission; Rev. W. Murray, of the Dutch Reformed Church missions; Mr. A. Hamilton, of the Zambesi industrial missions; Mr. Oliver Deceath, of the Nyassa industrial mission; a representative of the White Fathers' Catholic mission; and the writer, representing our own mission.

While it was not my intention to apply for a part in the grant, I felt it to be a favorable opportunity

to meet the missionaries and the governor, and to represent our work among them as the way might open. This is the first time that Seventh-day Adventists have been recognized officially, or otherwise at all favorably. In the past our mission has been heard of only when some trouble or suspicion arose regarding its work.

On the day preceding the meeting with the governor, all the missionaries were invited by the superintendent of the Blantyre mission to meet there to discuss the questions under consideration. The discussion turned largely on the basis and aim of native education. All appeared to agree and assume that the great aim in all missions is evangelization through teaching of Bible truth. While the common branches are taught quite systematically, following an outline, or code, yet each mission follows its own plans for religious instruction, without interference from the government or any other mission.

Whether native education should be

built on the idea of making the European teacher or the native teacher the main factor was a question which received much attention. Dr. Laws and others expressed the conviction that the native teacher must be the great factor, under supervision of the European. This conviction has pressed itself upon me continually. So in our own mission we encourage the training of native teachers, and put them to work as fast as they are ready. We now have twelve native teachers and four assistants. There is scarcely any limit to the number who might be employed if the teachers can be trained and their wages provided. Those now at work receive an average wage of £1 2s 5d a month with food. The usual wage paid teachers for the first year is £1 a month. This amount is increased from year to year as the teacher gains in experience and ability. As a rule not more than £2 5s is paid to any native teacher. As these teachers are able after a short training to teach the simple lessons required by their own people better than a foreigner, I feel that it should be our aim to train as many of them as possible.

I felt impressed that I should endeavor to meet the governor personally, and I prayed that the way might be opened for me to do so. My prayer was answered. After the conference was over, and all the missionaries had retired, I returned, and inquired if the governor could be seen. I was directed to a cottage. Knocking at the door, to my great surprise the governor himself opened it, and invited me in. Every kindness was shown me, and opportunity given to speak of our mission. With me the conviction is quite strong that such opportunities should be seized, trusting God to impress favorably "the powers that be."

While meeting the missionaries who have given their lives to Africa, and labored many years to give the Bible to the African people, I earnestly pray that this third angel's message may be endowed with such power from God that it will reach the hearts of the missionaries as well as of the native Africans.

Malamulo Mission, Cholo, Nyassaland.

Grenada, West Indies

MRS. W. A. SWEANY

DAILY we thank God for the blessing of health and strength, and trust we shall be able to keep right on in this work, either here or in some more needy field, till it is finished, and Jesus comes. It is our very life, and we can not bear the thought of anything but earnest activity in it.

In spite of difficulties, the message is making progress. We have worked long and hard, sowing seed, and now it looks as if the Lord is going to give us a bountiful harvest. Mr. Sweany baptized four persons last Thursday, and there are about twenty who contemplate taking this step soon. Still there is no excitement. Our meetings are not largely attended, but the interest is widening and

deepening day after day. Many others are interested, and are regular attendants at our services, but have not yet expressed a desire to identify themselves with us. We feel anxious to keep out of the way, and let the Lord work.

We hardly knew what we were going to do about baptism this time, as the pool where we have gone hitherto was nearly dry. In fact, all the streams are very low, as we have been having an unusually dry season. It is so far to go to the sea, and the waves are so high, that it is not a very suitable place. Our nearest neighbor is one of the wealthiest men on the island. He is more or less opposed to all religious bodies, and to Adventists in particular. However, we knew of a nice pool on his estate, which would just suit our need. He has always been very kind to us, so we decided to ask for the privilege of using it. After earnestly seeking the Lord about it, Mr. Sweany went to this man with his request, and he very kindly granted it. It was an ideal place—a waterfall of about twenty feet, and a nice basin below, right in the cocoa. There was a large attendance, and all seemed to realize that God and holy angels were present. Tears were shed as one candidate after another was buried beneath the water.

One who has asked for baptism next time is our old landlord, an East Indian. The Lord has been speaking to him, and he is yielding. He has given up drink and tobacco, and seems really converted. One of his sons-in-law reads the Hindi, and comes over and talks and reads with him. This is a great help to him, as he knows but little English. A son-in-law, who has long known the truth, but has been resisting, has expressed his determination to walk in it.

Another family in whom we feel the deepest interest is that of a certain school-master. This man has taught the same school here for twenty-one years, — a school of nearly three hundred children. There are father, mother, and seven children. Three of the sons are teachers, and the wife taught nine years prior to her marriage. Two of the sons were among the number baptized last Thursday, and the oldest one now has charge of our little school. He is such an earnest Christian that we feel to thank the Lord for giving him to us for our school work. The parents attend all our services, and seem to drink in the truth. They attended our meetings in the town of Sauteurs, living about a mile from there. They now come to our meetings at Mt. Rose, a distance of three miles. One young man comes six or seven miles to our Sabbath services. We feel sure he will influence others in his neighborhood, if he is faithful.

And so I might keep on, telling of interests springing up here and there all around us. For a long time the school work took so much of my time and energy that it kept us from visiting as much as we wanted to. Now we shall have more time.

Yesterday I was mentioning that it is

just about a year since we tried to find a teacher. The Lord says: "Workers in new territory should not feel free to leave their field of labor till the needed facilities have been provided for the churches under their care. Not only should a humble house of worship be erected, but all necessary arrangements should be made for the permanent establishment of a church-school." "This work is to be done in America, in Australia, . . . and wherever companies are brought into the truth. The companies that are raised up need a place of worship. . . . The schoolroom is needed just as much as the church building." We followed this instruction, and then claimed this promise: "The Lord has persons to engage in the work of establishing church-schools as soon as something is done to prepare the way for them." At the time of the Minnesota camp-meeting, I wrote over to see if they could not send us some one, and assist in supporting that one until we could get a start. But they said they had no one who would just fit the place.

Then I wrote to various individuals. They expressed an interest in the needy fields, and a willingness to come, if the Lord wanted them. I thought it was the matter of support that was keeping them back. Then that notice appeared in the REVIEW, saying a brother had pledged the support of a teacher in Grenada for one year, money to be forthcoming when the teacher was found. Next correspondence was taken up with this brother. But when the money did not materialize, that had to be abandoned. We tried to get a sister from Tobago, then one from Demerara, then a brother from Trinidad, but did not succeed. We knew that the Lord had some one to engage in this work, for he says so; but it seemed to us we were a long time in finding one. On January 6 I opened the school, to get it going nicely by the time the new teacher should come.

For years prior to my marriage, and before I knew this truth, I was a teacher in the public schools. I always had to be careful not to be up too late at night, as I could not stand my work if I did so. But the Lord has promised, "As thy days, so shall thy strength be;" and, although carrying on a series of meetings in Sauteurs, in addition to our local work, the Lord gave me strength day after day to teach our school, and not give way under the added strain. We are four miles from Sauteurs; so by the time we reached home and got to rest, it would be near midnight. We had meetings there three times a week. Each month we closed school two days, to take a trip down the coast, to visit, study with the people, and do them what good we could. Day after day we would cry to the Lord for strength for one more day, and plead for a teacher. And he did not forsake us, but in his own good time and way supplied our need. We can see the hand of God in it all, and feel like giving our lives more fully to him than ever before, for all his goodness and mercy to us.

Our new teacher has been working with me now for the past two weeks. Our little schoolroom is nicely filled. We have about fifty. We could have many more, outsiders, but have not room for them.

There is a deep interest in St. George among my readers of the *Caribbean Watchman* and *Good Health* (English), also along the coast where my husband visits. We wish we could get around among them oftener. We were planning to move to St. George next month, as soon as we can get the new teacher thoroughly acquainted with his work, but it seems hard to go away and leave such an interest. We shall have to divide

lection taken, amounted to about thirty dollars.

This month the schoolchildren are making some little girls' dresses. These will be sold, and the profits put into the school fund. I have had the older children stay two or three times a week, and spend an hour or two sewing. The parents feel very grateful for this, as there is great need for instruction in sewing.

The Lord gives us fresh cause to praise him each day. He has moved upon the heart of a noted American dentist to come here from Trinidad, and operate on, and treat without charge, an ulcer of long standing. There being no one in Grenada with whom we could

The Kimberley (S. A.) Baths

J. V. WILLSON

It is about one year since the work at the Baths has been reported for the REVIEW. This has been a prosperous year for the institution, although the last half of the year was marked by serious financial reverses in Kimberley. The principal business in the town is the diamond industry. Up to the middle of 1907, this business has been one of the most flourishing and remunerative in the world. There are five main diamond mines, employing many thousand people, and supporting nearly the whole population of Kimberley.

About the middle of the year, owing to competition from the famous Premier diamond mine near Pretoria, Transvaal, and also owing to the great financial depression in the United States, where about two thirds of the diamond output has been purchased, the diamond industry suffered a severe depression, which has caused the discharge of a large portion of the men employed, thus seriously affecting all branches of business in Kimberley. This caused a falling off in the receipts at the Baths; but notwithstanding this drawback, the institution showed a financial gain of \$1,194.61 for the year. The outlook for the coming year is not so encouraging, financially.

The development of our medical work has been encouraging. The leading physicians of the city have continued to send us patients suffering from various maladies, and the results of the treatments given have been satisfactory. The influence of the Baths has gone out for hundreds of miles, and patients have been sent here by physicians over six hundred miles distant. We are confident that the medical missionary work is a great help in reaching the people with the truth.

There has been a large sale of health foods. They keep well in this climate, and are well liked by the people. The people seem ready to read our literature. We distribute a large amount from our reading rack in our waiting-room. We need more help here. The city and country ought to be canvassed for our health magazine and other health publications. This literature would enlighten the people in regard to the right methods of treating disease, and then there would be a greater call for our treatments.

I feel a great interest in the medical missionary work in this country. The people are in great need. Thousands are destroyed every year by alcoholic drinks and the use of tobacco and other soul-and-body-destroying vices. Who is there to go out into the different cities and towns to carry our literature, and labor for the people, and teach them how to glorify God in their bodies as well as in their spirits? The gospel of health is needed to go hand in hand with the other truths of the third angel's message.

We are of good courage in the work, and hope to press the battle to the gates, and be found in active service when the Lord comes.



A GROUP OF BELIEVERS AT THE FIRST CAMP-MEETING IN THE CENTRAL AMERICAN CONFERENCE, HELD AT COXEN HOLE, RUATAN, BAY ISLANDS

(This picture was intended to accompany the report of this meeting, printed in the last REVIEW, but was delayed in the hands of the engravers until too late to be used at that time.)


our time among all the places on the island, as much as possible.

The Indian woman whom I taught to read has moved about nine miles from us. She and her daughter (now a member of the church) walk to meeting every Sabbath. She is getting up quite an interest among the people in her neighborhood. Last Sabbath she brought one woman to church. She said four others intended to come, but were detained. We want to drive out there and visit her interested ones, and help her all we can. She visits them, reads and prays with them, and does all she can to help them to live pure, upright lives.


In February we held a harvest-gathering service, the first ever held here, in a large cocoa house. All seemed to enjoy it greatly. We decorated it as prettily as we could with evergreens, plants, and flowers. The program consisted of songs, recitations, and Scripture exercises, on the subject of seed-sowing and harvest. We had quite a nice display of fancy work and needle-work of various kinds, including a patch-work quilt made by the schoolchildren. Then there was the fruit of the ground which our people had raised. The sale of these articles, together with a col-

trust the case, we wrote to this man, who had, on our coming to the West Indies, rendered the treatment needed at that time. On receiving this letter, he came immediately to the hotel here, and wrote for us to call at once. He bought a nurse, and engaged a surgeon to assist him. But the case proved not so serious as he had feared. We stayed a week, and he treated the ulcer every day. He said it ought to be watched daily for a month, before he could assure us it was entirely well. However, he thinks it is all right now. We know the Lord helped. This man claims to be an infidel, but he is very kind-hearted. His parents were Adventists. The wonderful part of it all to us is, he would take no pay for his services, although he was at large expense in coming to us. The Lord knew that our means had all been put into his cause; so when we needed help, he moved upon the heart of this man to deal thus with us.

We read with deepest interest of the progress of the work in other parts of the field, and we pray for the work and its workers. And we mean, by the help of the Lord, to have the work finished here by the time it is completed elsewhere.



THE FIELD WORK



Mt. Vernon (Ohio) Canvassers' Institute

It was the privilege of the writer to attend the institute at Mt. Vernon, Ohio, April 27 to May 6, held in connection with the school. About thirty consecrated young men and women were in attendance. With their hearts filled with the love of Christ, and for those for whom he died, they will enter the work.

Five classes were held daily in the study of the following books: "Daniel and Revelation," "Great Controversy," "Home and Health," "Coming King," and "Heralds of the Morning." Instruction was given by E. R. Numbers, State agent of Ohio, and C. J. Foote, State agent of West Virginia. Elder E. R. Palmer, of Washington, who was there a part of the time, rendered valuable assistance, which was greatly appreciated.

The faculty united with us in doing all they could to make the institute a success. The presence of God was manifest in all the meetings. Especially was this true on Sunday night. After a discourse on the subject of faith, the Spirit of the Lord came in, and about twenty young people, students of the school, gave their hearts to the Saviour.

Some of those attending the institute will canvass in other conferences; but as most of the students are from Ohio, that conference will receive the greatest benefit.

A part of Tuesday and Wednesday were spent in the field canvassing. Thus all in attendance had practical experience. We shall be glad to have you remember these faithful workers in your prayers.

MORRIS LUKENS.

Bermuda

HAMILTON.—Bermuda has had a very good opportunity to hear the message. About fifteen years ago, J. F. Pogue and his brother canvassed the islands for "Bible Readings," and sold a large number. It is very common to find these books in the homes of the people. Later, the islands were canvassed for "Great Controversy," and more than one hundred were sold. Since coming here, with the aid of a native brother I have canvassed the island thoroughly for "Coming King." I think about four hundred were sold. I have canvassed and recanvassed the larger part of the island for other books and papers. The last was the special missionary number of the *Signs*, of which we sold one hundred copies. The first three years I sold nearly fifteen hundred dollars' worth of books of all kinds.

Series of meetings have been held in the following places: Paget, three miles west of Hamilton; Hamilton; North Shore; Crawl, seven miles east of Hamilton; Herrington Sound, seven miles southeast; Flatts, four miles east; Port Royal, eight miles west; Somerset, twelve miles west; Davonshire, three miles southeast. Besides this, I have held Bible readings with many interested

families. There have never been any public meetings held in St. George, a village at the extreme east end of the island. It is my intention to put forth an effort there in the near future. I inquired last week concerning the rent of a schoolroom that I think would be suitable for holding meetings. The teacher promised to give me an answer this week as to whether she will rent it.

We have only one church organization. The members are scattered all over the island. There are only three places where regular second-Sabbath meetings are held at present,—Hamilton, Crawl, and Herrington Sound.

J. A. MORROW.

Alabama

ONLY a few workers have been in the field during the winter and spring, and not so much has been accomplished as we desired to see. During the winter we held several general meetings. Efforts were made to revive the old-time missionary zeal, and we were encouraged to see the interest manifested. At our last conference Brother R. I. Keate was chosen as our general canvassing agent. He has taken hold of the work with earnestness. Two profitable institutes have been held and we hope to have a score of faithful canvassers in the field this summer. Very few of the sixty-seven counties of Alabama have been canvassed; so the present number of agents will by no means cover the territory. If there are any of our people who have a burden to come South and help us finish this work, and who would like to engage in the selling of our good literature, I should be glad to correspond with them. I am satisfied that the success of the work in Alabama depends largely upon our faithful canvassers and colporteurs.

In the large cities our papers and journals sell well. We will give a club of the *Watchman* to a family in each city who will come and spend their time in this work. I am sure that in this way a good living could be made, and at the same time these cities be warned of the soon-coming destruction. Who will respond.

We are now getting our tent companies started. Elder W. S. Cruzan and Brother Hugh Jones are pitching a tent at Pensacola; Elder E. W. Webster and Brother Iles, at Birmingham; and early in June, Elder T. B. Buckner and Brother Lawrence will pitch one at Selma. They are in great need of a folding organ for the work among the colored people. Is there not some one who would like to furnish an organ for this work? If so I should be glad to hear from such.

We were made to rejoice to learn of the interest manifested by our loyal conferences in the North in providing several tents and tent companies for the needy States in the Southern field. I believe the Lord will greatly bless such efforts to finish this work. Alabama no doubt will get one of these. We shall surely be glad to receive such a

company, and promise to do all in our power to make their stay pleasant and their efforts successful. There are several places we desire to enter at once, but are not able to. We earnestly desire the prayers of our people that we may have wisdom so to conduct the work here, that the greatest amount of good can be accomplished in the shortest possible time.

A. J. HAYSMER.

Portugal

Oporto.—Soon after the return of my wife and daughter last year to Brazil, I joined Elder C. E. Rentfro in Lisbon, and labored about six weeks there.

From January on I have begun again to hold lectures in Oporto. My meeting hall, which seats only from eighty to one hundred persons, became too small. I have just purchased twenty more chairs, and yet on Sunday quite a number of persons were unable to find seats. I hope that among the number who are hearing, some may receive the word of salvation. The people have shown much interest.

As I had no one to help with the music, Brother Rentfro has joined me for some weeks, playing the organ and leading in the singing. As the song service has been conducted with open windows, many people have gathered around the house to listen. I regret that I shall have no one to help in the music when Brother Rentfro must again return to Lisbon.

We have here one able brother who for nearly a year has been diligently studying the truth through the few books we have in Portuguese, and also through our French literature. We hope he will become a worker.

E. SCHWANTES.

Wisconsin

"So we built the wall: . . . for the people had a mind to work." Neh. 4:6. I am glad that the Lord still gives me a work with his people. Fifty-three years ago I accepted the message under the labors of Elders J. N. Loughborough and Ingraham. At that time the Review began coming to our home. The message grows more precious to me. I love God's people, and I never enjoyed the work more than the past winter.

April 10 I joined Elder S. T. Shadel at Iron River, Wis., to assist him in binding off the work, which he and Brother P. M. Hanson had done during the winter. Nine precious souls were baptized in Moon Lake, and a church of twelve members was organized, with a leader, treasurer, librarian, and clerk. April 27 I came to Superior, Wis., where two of our Bible workers have been doing faithful service. We held fifteen meetings, and gave twelve discourses, while with this church, closing May 5. The Bible workers rejoiced to see the fruit of their labor develop. Four willing souls were baptized and united with the church at this place. I am sure they will grow strong as burden-bearers in the church. Others are greatly interested, and will, we trust, soon take their stand for the message.

The ordinances were celebrated, and the church was greatly blessed and encouraged.

I thank God for the widely extended victories of the message over the earth. When it moved westward in an early

day, crossed the Mississippi River, and pressed onward to the Pacific Coast, our hearts leaped with joy; but now its trumpet tones are heard the world around. Brethren, let us praise the Lord, and fill the treasure-box of the Foreign Mission Board till they say, "It is enough." W. W. STEBBINS.

Received on the \$150,000 Fund up to May 12, 1908

*Atlantic Union Conference

| | |
|-----------------------------|-------------|
| *Central New England | \$ 2,775.18 |
| Greater New York | 1,510.46 |
| Maine | 852.89 |
| *New York | 2,326.50 |
| *Southern New England | 1,210.50 |
| *Vermont | 1,344.74 |
| *Western New York | 2,073.09 |

Total 12,093.36

Canadian Union Conference

| | |
|--------------------|--------|
| Maritime | 566.49 |
| Quebec | 169.94 |
| Ontario | 807.78 |
| Newfoundland | 20.80 |

Total 1,565.01

Central Union Conference

| | |
|-----------------|----------|
| Colorado | 4,596.44 |
| Kansas | 3,944.86 |
| Missouri | 2,003.50 |
| *Nebraska | 5,819.18 |
| *Wyoming | 872.81 |

Total 17,236.79

*Columbia Union Conference

| | |
|-----------------------------|----------|
| Chesapeake | 787.73 |
| *Eastern Pennsylvania | 2,554.51 |
| *New Jersey | 1,202.45 |
| *Ohio | 6,302.43 |
| *Virginia | 1,034.77 |
| *West Pennsylvania | 1,976.56 |
| *West Virginia | 558.86 |

Total 14,417.31

*District of Columbia

| | |
|----------------------------|----------|
| *Washington churches | 1,384.54 |
|----------------------------|----------|

Lake Union Conference

| | |
|--------------------------|----------|
| East Michigan | 3,181.78 |
| *Indiana | 5,248.02 |
| North Michigan | 1,705.22 |
| *Northern Illinois | 2,968.06 |
| Southern Illinois | 1,466.96 |
| *West Michigan | 8,733.70 |
| Wisconsin | 5,046.25 |

Total 28,349.99

North Pacific Union Conference

| | |
|---------------------------|----------|
| Montana | 886.64 |
| *Upper Columbia | 3,036.43 |
| *Western Washington | 3,349.38 |
| Idaho | 1,037.65 |
| Western Oregon | 2,992.35 |
| Hawaii | 21.05 |
| Alaska | 20.00 |

Total 11,343.50

*Southern Union Conference

| | |
|------------------------|----------|
| *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 |
| Conference not specified | 97.41 |

Total 7,104.76

*Northern Union Conference

| | |
|--------------------------------|----------|
| *Iowa | 9,654.36 |
| *Minnesota | 5,766.98 |
| *South Dakota | 2,671.47 |
| *North Dakota | 2,156.63 |
| Conference not specified | 73.82 |

Total 20,323.26

*Pacific Union Conference

| | |
|----------------------------|-----------|
| *Southern California | 4,792.48 |
| *Arizona | 466.79 |
| *California-Nevada | 10,249.03 |
| *Utah | 440.58 |

Total 15,948.88

Southwestern Union Conference

| | |
|---------------------|----------|
| *Arkansas | 938.93 |
| Oklahoma | 4,020.74 |
| Texas | 2,548.90 |
| Not specified | 22.82 |

Total 7,540.39

Western Canadian Union Conference

| | |
|------------------------------|----------|
| *Alberta | 1,211.35 |
| British Columbia | 224.50 |
| Manitoba | 349.76 |
| Saskatchewan Mission Field.. | 59.60 |

Total 1,845.21

Unknown

| | |
|---------------|--------|
| Unknown | 161.70 |
|---------------|--------|

Foreign

| | |
|-----------------------------|--------|
| *Algeria | 13.33 |
| Australia | 178.71 |
| Bermuda | 36.00 |
| China | 165.60 |
| South Africa | 439.02 |
| Jamaica | 66.01 |
| Yukon Territory | 20.00 |
| England | 282.77 |
| *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 |
| Haiti | 5.00 |
| *Egypt | 51.55 |
| Palestine | 2.00 |
| Tobago, W. I. | 1.22 |
| Cuba | 8.00 |
| Hungary | 3.00 |
| Tahiti | 14.88 |
| France | 6.80 |
| Philippine Islands | 1.00 |
| Samoa | 8.00 |
| Barbados | 5.00 |
| Portugal | 6.00 |
| Straits Settlements | 10.08 |
| Pitcairn Island | 20.00 |
| New Zealand | 1.52 |
| Fiji | 4.87 |
| St. Kitts | 7.51 |
| Ireland | 25.56 |
| Russia | 5.00 |
| Denmark | 14.59 |
| Santa Domingo | 2.50 |

Total 2,160.41

Grand Total \$141,475.11

I. H. EVANS, Treasurer.

North Carolina

THE tent season has arrived; and as we view the situation, we realize as never before the import of our Saviour's words, "The harvest truly is great, but the laborers are few." Our first effort will soon begin at Greensboro, a city of twenty-eight thousand inhabitants.

Our conference is still young; we have very little money at our command, and it is no small matter to get even part of the help we need to carry forward such a work. Yet we feel that we must enter our cities, which have barely been touched with the tips of our fingers.

In our conference we have a few earnest young men and women, who, with a little training, would soon be able to go out to work in the great harvest-field; but these are growing up in their homes, having no special work in view. I am burdened for these young people, for we must look to them to carry this message in the South. Southern-born workers can accomplish the work much more easily and quickly than others. In one of our churches we have fifteen young men and women, every one of whom should go out as laborers in the next few years. But we are not able to provide school privileges for them more than four months in the year.

I feel constrained to set forth this situation in the columns of the REVIEW just as it is, and I am sure that some of our more highly favored brethren will be glad to study the situation with us, and perhaps give us real help. I expect to take some of these young people with me in tent work this summer. I am sure that many who read these lines will be glad to send us literature. We can use to good advantage a few hundred copies of the special temperance number of the *Watchman*, and the special naval edition of the *Signs*, small books, and a large number of tracts on all points of the truth. Send all post-paid. We feel that we can make our work self-supporting if we can secure these. Send your literature to my address, 917 Union St., Greensboro, N. C. I shall be glad to correspond with any one interested in our work.

W. L. KILLEN.

Experiences in Tennessee and Georgia

IN "Testimonies for the Church," Vol. VII the following instruction is found: "Many of the colored race are rich in faith and trust. God sees among them precious jewels, that will one day shine out brightly. The colored people deserve more from the hands of the white people than they have received. There are thousands who have minds capable of cultivation and uplifting. With proper labor, many who have been looked upon as hopeless will become educators of their race. Through the grace of God, the race that the enemy has for generations oppressed may rise to the dignity of God-given manhood and womanhood. . . . The obligation to work for the colored people rests heavily upon us. Shall we not try to repair, as far as lies in our power, the injury that in the past has been done to these people? Shall not the number of missionaries to the South be multiplied? Shall we not hear of many volunteers who are ready to enter this field to bring souls out of darkness

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

and ignorance into the marvelous light in which we rejoice? God will pour out his Spirit upon those who respond to his call. In the strength of Christ they may do a work that will fill all heaven with rejoicing."

Moved by these words, especially by the promise of the Spirit upon those who would respond to this most piteous appeal, I laid my burden for the colored people before the members of the Indiana Conference Committee, and was authorized by them to labor in the most needy field of the South, and they agreed to pay me twenty dollars a month and traveling expenses. On my way to Georgia I stayed two weeks at Nashville, Tenn., and inspected our prosperous publishing house. I rejoiced at what God has wrought for that institution. While there I also visited the celebrated Fisk and Walden universities for the colored people. The presidents of these institutions treated me kindly, and gave me much instruction as to the best methods of reaching the colored people. Both universities are doing a great and good work in their line. I also had the pleasure of visiting the nice church building for colored people recently erected in Nashville. Here I met Elder J. E. White, and heard him preach a stirring sermon. Let us not forget to pray fervently for the work and workers at Nashville.

About three months ago I left Nashville for Brunswick, Ga., a beautiful city of ten thousand inhabitants, and almost every day since my arrival I have had some good experiences. In search for a room I met a preacher of the First-day Adventist Church. Thus I was at once introduced to this people in whose church I preached the next Sunday. Three members of that church now meet with us in our Sabbath meeting, and all the honest among them will soon gather round the standard of God's Spirit and Word which has been raised in their midst. I found a little company of colored Sabbath-keepers here who were maintaining a small mission school by the help of the Southern Missionary Society. This company is led by a brother who was recently a Baptist minister of no mean qualifications. He and his entire family are, with one exception, all in the truth. I preach to this company weekly.

I was much pleased to find here a large and prosperous Normal and Manual Training-school for colored people, the only school of that kind to my knowledge in Georgia, excepting possibly the one in Atlanta. The principal of the school, Miss Bemus, is a talented white woman and is much devoted to her work. She is very friendly to our people and work, and at her request I have delivered two addresses to the students. Here is a door of utterance inviting us to enter. I have proposed to the principal that I be permitted to support a department for Bible instruction in the school where lectures might be given daily on the Word. My proposition was favorably considered, and I am praying for an opening for the gospel of Christ in that school.

I am now negotiating with the manager and owners of the large and costly Oglethorpe Hotel for the privilege of opening treatment rooms and a health food restaurant therein.

We have proposed to lease the old

Advent church building that we may hold public services, and to provide a church-school for the youth. We shall soon be in possession of this building. I now hold Sabbath services for the white people in a private house, and am glad to say that new faces are continually seen at those meetings. I am practically alone in my work, as far as any ministerial or experienced laborer is concerned, and I feel deeply my need, first of the grace of God, then of human aid. O for laborers and money for this most needy field! Those who are interested in this work may address me at 700 D Street, Brunswick, Ga.

ARTHUR W. BARTLETT.

Field Notes and Gleanings

APRIL 20 Brethren Andrew Nelson and T. J. Hickman organized a church of eleven members at Longdale, Okla.

BROTHER C. M. McDonald, who recently held meetings at Collinsville and Coody's Bluff, Okla., reports that three took a stand for the truth at each place, and others are interested.

A MEMBER of the church at Hazelton, Mich., writes that a recent Sabbath "was a day when God's presence could be felt; a Sabbath day when ten precious souls united with the church and celebrated the Lord's Supper; a day when the members came together in love for one another, and praised God for his blessings."

THE teacher of a mission school at Mobile, Ala., Brother W. M. Jackson, who is working under the direction of the Southern Missionary Society, sends in a word of courage concerning his work. The school has been carried on about seven months, and was to close on May 20. Many opportunities for doing good and speaking words of truth have presented themselves, and in improving them rich blessings from God have been enjoyed.

FROM Bridgeport, Conn., Brother J. C. Stevens writes: "Sabbath, May 2, at a beautiful beach on the Long Island Sound, eight persons were baptized by the writer. All of these, except one, have recently taken their stand for the truth, being the direct result of our labors in this city; and there are still substantial hopes for others. Previous to the baptismal service, a church was organized, consisting of twenty-one members. It is a source of encouragement to us, and we are truly thankful that our Heavenly Father has seen fit to bless our labors here, and that we have been able to organize a church."

OF their meetings at Goldsberry, Mo., where Brethren Meade MacGuire and H. B. Steele are laboring, Brother Steele writes that "at the tenth service, Sabbath morning, May 2, the Lord enabled Brother MacGuire to present the sufferings of Christ in a way that appealed to the whole congregation. The Spirit of God witnessed to the message borne, and thirteen precious souls responded to the call to surrender all. Baptism took place Sunday afternoon, when twelve dear souls followed the Saviour in this solemn ordinance. Two others were ready, but on account of rain were not present."

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

Working with Publications

EVERY Saturday evening, after the Sabbath, we go out on the streets of Joplin, Mo., with from one to three hundred papers, which we place in the homes of the people, so that they may have them to read on Sunday. This is a mining town; and as is the rule in nearly all such towns, the people care very little about religion; but nearly all of them thank us for the papers, and some seem anxious to receive them. We wish to thank all the brethren and sisters for their kindness in sending so many papers, and to ask that they will continue the supply. Address 1213 W. Ninth St., Joplin, Mo.

BIRDIE CRUZAN.

Early Experiences in the Publishing Work—No. 3

As rapidly as possible, Brother Bates prepared the copy for his tract on the Sabbath. In the meantime, he received letters from persons, who, not knowing of his printing work, but who had heard of his advocating the third angel's message and the Sabbath truth, stated that they were impressed by the Spirit of the Lord that he was in need of money. In three instances, as he told me, the letters contained each a five-dollar bill. Others contained smaller sums.

As the remittance mentioned in a former article had filled the larder with the necessary eatables, what came later was applied on the printer's bill. So matters progressed until all the proofs had been read, and the day came when the printed sheets were to be completed. There was yet a portion of the bill unpaid. What should now be done?

After praying over the matter, Brother Bates decided that he would go, although it would be disappointing to him to do so, and tell the printer that he would not take the sheets away until the bill was fully paid, as that was the contract first made. Accordingly, he began the apology to Mr. Lindsay, expressing regret that the bill was not all paid. The printer interrupted his speech with words which brought happy surprise to Elder Bates. "Elder," he said "you may take your sheets at once, for the bill is all settled." "What!" said the elder, "how is that?" "Well," said the printer, "a man came in this morning, an entire stranger to me, and paid the remainder of the bill. He did not give me his name, so I can not tell you who he is. But the bill is paid, and the sheets are yours."

With a glad heart Brother Bates took the sheets home, and he and Mrs. Bates were soon folding, stitching, and sending out this Sabbath tract free to any they thought might be induced to read it. The tract was in small type, set solid, and contained forty-eight pages. The title-page read, "The Seventh-day Sabbath, a Perpetual Sign, from the Beginning to the Entering into the Gates

of the Holy City, According to the Commandment. By Joseph Bates." The imprint on this title-page was, "Press of Benjamin Lindsay, New Bedford, 1845."

This book was a mighty lever in advancing the Sabbath truth, and by it many a soul was led to the light. Its pointed arguments and scripture proofs so forcibly arranged, led some in early times to call the tract "that hewing book on the Sabbath."

Brother Bates never learned who paid the last of that bill for printing his Sabbath tract. It will be of interest to the reader, however, to know who did pay it. In the winter of 1883, after my return from the British mission, I was holding meetings in Memphis, Mich. In one of my discourses I referred to the publication of that first Sabbath tract. Brother Heman Gurney, who resided in the place, was in the audience. After meeting, he said to me, "Come home with me to dinner; I have something interesting to tell you." As we sat at the dinner-table, he said, "Brother Loughborough, I suppose you would like to know who paid the last of the bill on Brother Bates's tract?" I replied, "Yes, indeed I would." "Well," said he, "Brother Bates never knew who paid it. I, Heman Gurney, paid that bill, and there is a special providence connected with my getting the money, from a portion of which I paid that bill. I was a journeyman blacksmith. I worked for a man who owed me one hundred dollars, which he neglected to pay me. It ran on for a long time. Finally [in the 1844 movement, as singing evangelist with Brother Bates] I left the man's shop, and he was very angry, and declared he would never pay me. After the 1844 movement I spoke to him about the debt, and he, in a rage, said, 'If you ever mention the thing to me again, I will give you a whipping.' So it ran on until the debt was outlawed, and I had decided that I should never get it."

"On the morning of the day that Brother Bates's sheets were to be completed, as I was going down the street of New Bedford to a shop in which I then worked, I saw this former employer on the opposite side of the street. He began to beckon to me, and called out, 'Gurney, come over here.' I started across the street, not knowing but I was now to receive the threatened 'whipping.' As I came up to him, he said, in a subdued tone, 'Gurney, I honestly owe you one hundred dollars, and I want to pay it.' Thereupon he took out his purse, and handed to me the one hundred dollars. Of course I thanked him. I said to myself, 'This is a godsend; I will go and make the first investment with it by paying the balance of the bill on Brother Bates's Sabbath tract.' This I did before engaging in that day's work."

This is the interesting and true story in every particular of the first effort of Seventh-day Adventists to print a tract on the subject of the Lord's Sabbath,—that memorial of himself, and his power, which had for so long been trodden underfoot, but was now to be exalted to its true position by the third angel's message.

As we now look at the Lord's opening providence thus connected with a people in the depths of poverty, it virtually says, "Go forward, trusting to see the Lord open the way and prosper your work, while you humbly trust him, and stick to the publishing of his sacred mes-

sage to the world." How clearly has this been proved in our experiences in the publishing work. If calamities have come to it, they have been allowed only to correct departures from the right course. God's care and blessing have followed the printing of the truth, and we may be assured his blessing will ever follow those who obey his bidding in the publishing work.

J. N. LOUGHBOROUGH.

A Wonderful Meeting at Fernando Academy

LAST fall the following words were sent to our school by Sister White: "In a place like Los Angeles, where the population is constantly changing, a wonderful opportunity is presented for the sale of our books. Why should not teachers and students from the San Fernando school make Los Angeles a special field for the sale of our books? If, with earnestness and faith they will work out the plan that has been given us for the use of this book, 'Christ's Object Lessons,' angels of God will attend their steps, and the blessings of heaven will be upon their efforts." In February it was decided to go ahead with the "Object Lessons" work. The Testimonies were read, the matter was presented to the school, and a class of thirty-five was organized. Twenty-seven was the actual number that went into the field last week under the direction of Brother Horsman, the field missionary agent.

Brother E. G. Fulton, of the vegetarian café, kindly allowed the young women the use of a portion of his house; and on his lot the young men pitched three 12 x 17 foot tents, for their use. In order to save expense, the young people were taken by team from Fernando to Los Angeles, a distance of twenty-one miles. The start was made early on Sunday morning, March 15. Tents were pitched and other necessary arrangements made in Los Angeles before nightfall. Brother Horsman held a meeting with the young people that evening, and encouraged them to go out with earnestness and in faith to present the book, "Christ's Object Lessons."

It was a great help to the work to have all the young people encamp on the same premises so as to enable them to hold evening meetings together, and relate their experiences. This served to encourage them in their labors. When Monday morning came, fifteen young men and twelve young women, many of whom had never sold a book or a paper before, started out to introduce "Object Lessons" to the people. Although the campaign was continued one week, not one of the twenty-seven turned back or fell out by the way. They had varied experiences. They had doors slammed in their faces; then they would find people who were interested in religious things; then some would be surprised to receive orders where they least expected them; some could work among the wealthy people; others could work only among the poorer classes. They all had opportunities to put into use the scripture that they had learned at school.

At the end of the first day they had taken fifty-eight orders. Their five days work were full of rich experiences. After the week's work was over it was found that two hundred sixty-seven orders had been taken by the twenty-seven

workers, or an average of about ten each.

Figures can never present the success of this "Object Lessons" campaign. The young people were used of the Lord to speak to the people when they needed help. On Sabbath afternoon they related their experiences to the Los Angeles church, whose members were encouraged by these efforts, and some determined to go out themselves to sell this wonderful book.

One young man found a lady who had been praying for a book that she had heard of, entitled "Bible Readings for the Home Circle." He said that he knew the book, and offered to bring it to her, and he sold her both "Bible Readings" and "Object Lessons." She said that the Lord must have sent him in answer to her prayers.

The young people returned to Fernando on Sunday, March 22, and as they came into chapel on Monday, March 23, their faces shone with their happiness. Elder Reaser gave an encouraging talk to the students, after which the young people who had been out on the firing line related their experiences. Then teachers and others spoke of their determination to work for the Lord. The meeting continued until one o'clock. The young people were not timid in telling of their work. Each one felt that a great blessing had been gained, and they advised others to go out and receive the same blessing.

The young people who did not go expressed regrets that they had remained at home. The remarkable experiences of those who went, and their wonderful success, stirred up the young people and the teachers to set apart one week in April when all who are willing can go. The first campaign paved the way for the second. So when the call was made, sixty volunteered. Our faith did not reach far enough to close the school during the first campaign, but the teachers had to remain here to carry on the school work for those who did not go out into the field; but teachers and students will go out together in the second campaign.

We call this a wonderful day at Fernando Academy because the young people of their own accord were induced by an invisible power to offer themselves to do definite work. It is this kind of work that is needed among our young people and older people in the denomination to-day. The teachers all feel glad that this spirit of work has come into our school. Both teachers and students are determined that, during the balance of this school year, and for future school years, they will carry out the following instruction: "If our young people would only realize it, there is no more acceptable work to be done in the home field than engaging in the sale of 'Object Lessons,' for, while they are thus helping to carry out the Lord's plan for the relief of our schools, they are also bringing the present truth of the Word of God to the attention of the people." I wish that all our colleges, academies, and intermediate schools could receive the same blessing that has come to us and which helped to make Monday, March 23, the best day of this school year.

H. G. LUCAS, Principal.

BLESSINGS received are greatly increased when they are imparted to others.

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

Recommendations Adopted by the British Columbia Conference

AMONG the recommendations adopted at the last session of the British Columbia Conference are the following:—

Whereas, The Sunday closing movement is now being pressed upon the people; and,—

Whereas, The Lord's Day Alliance is pressing Parliament to pass more stringent Sunday laws; and,—

Whereas, Now is the best time we shall ever have to educate the people upon this issue; therefore,—

We recommend, That the Executive Committee take active steps to place religious liberty literature in the hands of all who can be induced to read it.

Whereas, We have noted with pleasure the fearless, broad-minded position taken by our government, and especially by the attorney general, in reference to enforcing the "Lord's Day Act," notwithstanding the great pressure and earnest pleas of the religious organization known as the "Lord's Day Alliance;" and,—

Whereas, This denomination known as Seventh-day Adventists are lovers of true religious liberty and equal rights for all; therefore,—

We recommend, That this conference assembled do express to our government, and to the attorney general in particular, our sincere appreciation and profound respect for their noble stand for religious liberty in refusing to enforce the "Lord's Day Act."

Considerable pressure is being brought to bear upon the government to secure the enforcement of the Lord's Day Act, but thus far the attorney general has refused to authorize any prosecutions. Those in favor of enforcing the religious observance of Sunday will not rest satisfied until every one is compelled to pay at least an outward regard to the first day of the week.

Religious Liberty Notes

THE religious liberty department of the Central Union Conference is endeavoring to establish a newspaper correspondence bureau. This is a move in the right direction.

Two more leaflets will soon be added to our regular series of "Religious Liberty Leaflets." No. 13, "Alexander Campbell on Moral Societies," and No. 14, "William Lloyd Garrison's Protest against Sunday Legislation."

From the North Michigan Conference *News Sheet* of April 21, 1908, we take the following suggestion: "When Luther was assailed by Satan, he threw an ink-bottle at him, and we can do the same by scattering the printed page." The Religious Liberty literature will be a good kind of ink to throw just now.

Sunday evening, May 10, the secretary of the Religious Liberty Bureau gave an interesting and instructive stereopticon lecture on Religious Liberty to a full house at the Seventh-day Adventist Memorial church, Washington, D. C.

The Nashville *Tennessean* of May 3, 1908, contains a report of a recent Sabbath sermon on the subject of temperance, by Elder S. B. Horton, in which it is emphasized that it is the duty of the State to legislate against the liquor traffic.

One brother, sending in petitions from the State of Washington, says that his wife secured most of the signatures, and that "all but one she asked signed both petitions." The letter and petitions were also accompanied with a prayer for God's blessing on our work.

Prof. O. J. Graf, of Union College, College View, Neb., writes: "W. F. Crafts spoke in Lincoln about two weeks ago on 'The March of Christ through the Centuries.' Number present, 181; Adventists, 108; all others, 73. He seemed to know to whom he was speaking."

The following extract from the *Catholic Mirror* of May 9, 1908, contains an appeal to all Catholics to participate in any movement for a better observance of Sunday: "We earnestly appeal to all Catholics, without distinction, not only to take no part in any movement tending toward a relaxation of the observance of the Sunday, but to use their influence and power as citizens to resist in the opposite direction."

In a recent address on "Christian Education," Dr. Jordan, the principal of the Sioux Falls (S. D.) College, took the position that state institutions of learning can not take the place of the church, and that as the state is altogether a worldly institution, it can not teach religion. Dr. Jordan further emphasized the fact that it is necessary for the church to have institutions where men and women can be educated for spreading the gospel.

Reference was made in this column a short time ago to the arrest of Henry E. Miles, of South Stukely, P. Q., an observer of the seventh-day Sabbath, for violation of the Sunday law in operating his mill. This case has recently come to trial, and the defendant was discharged under the exemption clause in the law in favor of one "who habitually and conscientiously observes the seventh day of the week as a Sabbath day, and actually abstains from work on that day."

The following is the substance of a letter just received from a United States senator, concerning the Johnston Sunday bill for the District of Columbia, upon which the Senate Committee of the District of Columbia has rendered a favorable report: "I do not exactly agree with you that the bill to which you refer would be in violation of the Constitution. I do not think that a requirement of law that there shall be one day of rest establishes a religion of any kind, or prohibits its free exercise. A legal day of rest, one in seven, I think is necessary, and not necessarily as a day of worship, but as one of rest on which men can not be compelled to labor."

Medical Missionary Department

Conducted by the Medical Department of the General
Conference

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

Annual Meeting of the Constitu- ency of the New England Sanitarium

THE eighth annual meeting of the constituency of the New England Sanitarium was held at the sanitarium in Melrose, Mass., March 18, 1908.

In his address the president reviewed the dealings of God with the institution during the year just passed.

On Jan. 29, 1907, the New England Sanitarium constituency took a firm stand to place the institution in perfect harmony with the counsel given in the spirit of prophecy. In the Testimonies we are told that it was a providential opening that put us in possession of this magnificent location for a sanitarium.

During the time since the passing of the property to the conferences of the New England States, the institution has passed through some trying experiences. But in all of them the cause of truth has triumphed, and we stand in a better position to-day to do work for the Lord than ever before. While the patronage during the year 1907 was not quite so large as during the previous year, yet the financial statement of the treasurer showed quite a decided gain over the year 1906.

We have seen encouraging results from the recent *Life and Health* campaign during January and February. We believe if this work with our health journal would continue throughout the year, it would be an important factor in attracting the people, and would fill our institution with patients.

The treasurer's report was then read and approved, subject to the auditor's report.

As the term of office of twelve members of the constituency expired at this meeting, the following persons were elected to serve for two years: H. B. Tucker, W. A. Westworth, E. W. Farnsworth, C. O. Prince, P. F. Bicknell, W. R. Andrews, B. F. Machlan, F. M. Dana, J. P. Bradford, W. E. Fortune, C. P. Frye, and P. P. Lane. W. M. Lee was elected clerk and treasurer.

The following persons were elected to serve on the board of trustees: E. W. Farnsworth, C. O. Prince, P. F. Bicknell, A. P. Needham, W. A. Westworth, B. F. Machlan, W. M. Lee, and H. F. Ketrang. H. F. Ketrang was elected president for the coming year.

At a meeting of the former board of trustees, held March 3, 1908, the condition of the sanitarium was carefully investigated, and it was clearly seen that our present bath-rooms are altogether inadequate and unfit to do the necessary work, and to command the respect of a good class of patients. The board therefore voted that new bath-rooms should be provided, in order that we might draw to the institution a good, paying class of people. They also provided for some needed repairs on the buildings

that we already occupy. This action of the former board was approved by the new board of trustees, and steps are already being taken to carry out the will of the board. It was also voted to invite Dr. W. E. Bliss of the Madison (Wis.) Sanitarium to connect with the work at Melrose, and that Brother J. W. Davis be invited to act as business manager.

The future prospects of the New England Sanitarium were never brighter than they are at the present time. The cloud that for years has hung over that institution is rising, and the brethren and sisters throughout the Atlantic Union Conference feel more confidence in it than ever before.

The Testimonies, in speaking of this institution, say: "And here is to be done the very work that the Lord specified must be done in our medical institutions, — a work resembling the ministry of Christ, the greatest Medical Missionary our world has ever known, a noble, helpful, sympathetic work." And again these encouraging words come to us through the spirit of prophecy: "Those who are acting a prominent part in connection with this sanitarium should be encouraged by what the Lord has done in behalf of the institution. Let all move forward unitedly." In a more recent Testimony, the servant of the Lord tells us that there are brighter days ahead for the New England Sanitarium.

The family, consisting of about seventy persons, was never of better courage to press forward and do the work that the Lord has said should be done in this place.

We earnestly desire that the Lord may lead, and that we may have an interest in the prayers of God's people, that we may understand the Lord's leadings.

W. M. LEE, Clerk.

Resolutions Relating to the Medical Work

At the late council of the General Conference Committee the following resolutions were passed:—

"1. 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.

"2. That a committee of seven be appointed by the chair, himself to be one member, to take under advisement the matter of making the best possible provision for giving our young people a medical education, the committee to make the best provision they can for this work during the coming year, and to report on the matter at the next General Conference."

The support of the sick poor in our institutions was discussed, and the question of maintaining free beds in our sanitariums was left for the Medical Department to work up with local and union conferences.

Findings

SOUTH AMERICA makes an urgent appeal for another medical worker in Argentina.

Dr. Mary W. Paulson and her mother, Mrs. Wild, were callers at the Washington Sanitarium and the Washington Branch Sanitarium last week.

Brother Harmon Lindsay, who has recently returned from South Africa, has taken the management of the Paradise Valley (Cal.) Sanitarium. The institution is having a very encouraging patronage.

Dr. Leota Holland has lately accepted a call to connect with the Kansas sanitarium at Wichita. She spent several months with the sanitarium at Philadelphia, where her services were much appreciated.

Calls still come from foreign lands for medical missionaries. A cablegram has just been received from Elder J. L. Shaw, of India, asking that two nurses be sent immediately. This is the second cablegram received from India within two months for nurses. Who will say, "Send me"?

Dr. A. J. Hetherington, superintendent of the Graysville Sanitarium, writes: "We are in need of other workers for this field, and trust that you will do what you can to help in supplying them for us. We have not gotten so far along that we can supply workers in the field for all our needs."

Brother J. J. Wessels, manager of Paradise Valley (Cal.) Sanitarium, and family have moved to Glendale, Cal., he having undertaken the management of the Glendale Sanitarium. The patronage of the sanitarium is rather light at present, but the manager is expecting an increased patronage in the near future.

We quote the following from the *Indiana Reporter*: "New patients are constantly arriving at the Wabash Valley Sanitarium, and others are making applications. We now have more patients than at any time since the institution was started. Every room on the second floor of the new building is occupied by patients, and it is believed that every room in the institution will be filled before the first of June."

Current Mention

—The Socialist national convention has nominated Eugene V. Debs for president of the United States.

—Since May 6 the General Conference of the Methodist Episcopal Church has been in session in Baltimore, Md., in which city it held its first session one hundred years ago. The address of the bishops reports the largest gain in the number of communicants during the last four years of any quadrennium for sixteen years. Bishops will be chosen at this conference to take the places of those who have died since the last general conference.

—Disaster overtook the areonaunts Wilbur and Orville Wright, last Thursday, during the longest and fastest test of their 950-pound areoplane, a mistake in touching a lever bringing the airship with a crash to earth, smashing it into an almost unrecognizable mass of machinery. The navigator escaped with a few scratches. When the accident happened the airship had covered eight miles in seven minutes and forty seconds, and had been under perfect control of the navigator. The trouble was caused by unfamiliarity with new steering gear

recently installed. The navigator wished to send the airship to a higher altitude, but he pressed the wrong lever, and the machine shot earthward at terrific speed, and was crushed like an eggshell when it struck.

—An attack upon the Roman Catholic Church was made at the Methodist Conference last week, when Bishop Neely criticized the record of that church in South America, and accused it of mingling in the politics of this country, declaring that its influence is felt in the State and municipal governments and at Washington.

—Never before in the history of the United States has there been assembled at one time such a representative gathering of men as that which met at the White House last week, when the governors of forty-one States assembled on invitation of President Roosevelt, to devise plans for the conservation of the country's natural resources. Among the other well-known men present were Andrew Carnegie, J. J. Hill, and William J. Bryan.

—The British government has shown a disposition to co-operate with China in her effort to suppress opium-smoking. The House of Commons unanimously adopted a resolution urging the speedy abolition of the system of licensing opium dens in the crown provinces of Hongkong, Straits Settlement, and Ceylon. The Secretary of Foreign Affairs said that it was the policy of the Indian government to reduce the exportation of opium with a view to its eventual abolition.

—Since the panic in Wall Street last October, twenty-eight suicides have taken place which have been caused directly or indirectly by it. Among these men who took their own lives because of ruinous finance are five prominent brokers, five bank cashiers, and seven bank presidents. The total list of those who have committed suicide since the first of January because of business misfortunes of various kinds is sixty-seven, and some of these cases also probably were due to the October panic. How many more will appear in the records, time will show.

—Samuel Gompers, president of the American Federation of Labor, in a recent hearing before the Senate Judiciary Committee, said that there are two million unemployed working men and women in the United States; and, speaking of the Supreme Court decision against the boycott of the Danbury hatters, said that "there is more intense feeling among organized laborers of this country to-day on account of that decision by the United States Supreme Court than ever before since I have had any knowledge of the affairs of organized labor. The American laborers are not going out of business. They are not going to surrender their right of association. They are not going to be driven out of existence by being forced to surrender the privilege of doing the lawful things that other people are privileged to do, and exercise individual rights that have been recognized as lawful since Magna Charta. If they are not allowed to do these lawful things openly, in full public view, then I imagine, I predict, they will do the next best thing—organize secretly."

—Twenty-five spiritualist meetings were advertised for a recent Sunday in Boston.

—Three stamp-vending machines that have been on trial in the general post-office of New York City the past month have given such good satisfaction that the report of the postmaster concerning them may result in the adoption of the invention by the government for general use.

—The experiment of receiving wireless messages about three thousand feet above the earth was made with great success last week by several officers who went up in an army balloon from Washington, D. C. The balloon was equipped with a wireless receiver, and numerous messages were taken from the government station at Annapolis, Md. The experiment has never been attempted before by the officials.

—The troops have been called out in some of the southern counties of Ohio to protect the farmers against the "night riders." Members of this organization have crossed from Kentucky, and the troops fired upon a number of men, believed to be "night riders," as they were attempting to cross the Ohio River. One volley was exchanged. There has been some more bloodshed in Kentucky where the work of destroying the tobacco beds was going on.

—The anti-gambling bill that passed the Senate some weeks ago was passed by the House, May 12, without a dissenting vote. By its terms "it shall be unlawful for any person or association of persons to bet, gamble, or make books, or pools, on the result of any trotting or running race of horses, or boat race, or race of any kind, or any election, or any contest of any kind, or game of baseball," in the District of Columbia. The Senate also passed the bill restoring the motto "In God We Trust" on coins of the United States.

—During the recent visits of Secretary Taft to Panama, conferences were held with leading officials of Panama in reference to the treaties which it is desired to negotiate between Colombia, the United States, and Panama. Among these Colombia's recent seizure of the town of Jurado, involved in the general question of the boundary between the two countries, was fully considered. The Panaman government has agreed to the suggestion of Mr. Taft to withhold all action until the secretary has had opportunity to confer with President Roosevelt and Secretary Root.

—Because it was deemed that the resolutions of the last peace congress did not go far enough, Secretary Root took up the work inaugurated by Secretary Hay of inducing all the powers of the world to enter into special arbitration treaties with the United States. Eleven of the powers have thus far assented. Germany, whose emperor has never been particularly friendly toward an arrangement for the settlement of international differences by arbitration, has signified her unwillingness to make a treaty of this character. The authorities do not believe that Germany will stand out in its opposition if treaties of arbitration are arranged with all other nations. So Secretary Root will continue his negotiations with other nations, and hopes to win Germany last of all.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1908

| | |
|---|--|
| ATLANTIC UNION CONFERENCE | |
| Greater New York, White Plains, June 4-14 | |
| CENTRAL UNION CONFERENCE | |
| Kansas, Ottawa,August 13-23 | |
| COLUMBIA UNION CONFERENCE | |
| East Pennsylvania, ScrantonJune 11-21 | |
| West Pennsylvania, Oil CityJune 18-28 | |
| LAKE UNION CONFERENCE | |
| West MichiganAugust 13-23 | |
| NORTH PACIFIC UNION CONFERENCE | |
| Western Washington, SeattleMay 21-30 | |
| Western Oregon, St. Johns, May 28 to June 7 | |
| Upper Columbia, SpokaneJune 4-14 | |
| Montana, Great FallsJune 18-28 | |
| NORTHERN UNION CONFERENCE | |
| Minnesota, MinneapolisJune 4-14 | |
| North Dakota, VelvaJune 22-29 | |
| South Dakota, WoonsocketJune 11-21 | |
| PACIFIC UNION CONFERENCE | |
| California, Oakland (Melrose)....June 4-14 | |
| SOUTHERN UNION CONFERENCE | |
| Louisiana, Lake CharlesAugust 6-16 | |

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.

Western Oregon Conference

THE seventh annual session of the Western Oregon Conference of Seventh-day Adventists will convene at 9 A. M., Friday, May 29, 1908, at St. Johns, Ore., for the purpose of electing officers for the ensuing year, and the transaction of such other business as may come before the conference.

F. S. BUNCH, *President*.

Notice!

NOTICE is hereby given to non-resident members of the Claremore (Okla.) church of Seventh-day Adventists from whom no word has been received for several years, and to whom letters have been written with no response, of which the church has quite a membership, that their names will be dropped from the church records unless a report is received by the time of the next regular quarterly meeting, to be held June 27, 1908, Providence permitting.

J. R. EYMAN, *Church Elder*.

Fernando Academy Calendar for 1908-9

FERNANDO ACADEMY has had unparalleled prosperity in every way for the last three years. It has had a marked increase in attendance each year. It enjoys the sympathy and confidence of the people. This year its graduates from all courses number more than twenty, which is twice the number of those for any previous year. The students live in a strong spiritual atmosphere, and an excellent missionary spirit prevails. Four of our students are now on their way to mission stations in Africa. Arrangements have been made to extend our work during the coming year, and to make each department more effective.

Our normal department is becoming an important factor of the school. About twenty students are taking up work in this department this year. We are increasing the number of normal instructors each year. For the coming year four persons will endeavor to carry forward the work in a strong way.

We have arranged with a physician to connect with the school to give medical missionary training to the students in attendance, while they are carrying on their other work.

Our calendar, which is now ready to send out, outlines nine distinct courses. If you wish to obtain a copy, or desire information concerning the school, please send a postal to the undersigned, at San Fernando, Cal.
H. G. LUCAS, *Principal*.

Glendale Sanitarium Training-School

THE next training class will begin June 1. There are vacancies for a limited number of applicants. This institution offers special facilities to persons of promise who are anxious to fit themselves as missionary nurses. Liberal monthly allowances are made for the first, second, and third years, to cover incidentals, so as to enable worthy individuals to get such training. Write for new calendar. Address Dr. Etta Gray, or Miss Nora Lacey, Head Nurse, Glendale Sanitarium, Glendale, Cal.

Notice!

THE Eastern Pennsylvania annual camp-meeting will be held in Scranton, June 11-21, preceded by a four-days' workers' meeting. In many ways this will be the most important camp-meeting ever held in eastern Pennsylvania, and nothing of a trivial character should hinder our attendance. Three times annually did ancient Israel appear before the Lord in general gatherings. How earnestly are we admonished by the New Testament apostle not to forsake the assembling of ourselves together,—and so much the more as we see the day (Christ's coming) approaching. We must awake, seek the Lord, and find the blessing which will prepare us for life's duties, and save us from the snares and deceptions of the devil.

We expect some help from the General Conference. Our own force of workers will be present, and the presentation of the progress of the work, its needs, and the exposition of prophetic fulfilment, will make the meeting a beneficial and interesting one.

We hope to secure railroad rates on all the principal roads. Decide now to attend, and send your orders for tents to A. L. Bayley, 4910 Arch St., Philadelphia, Pa. Come praying that we may receive copious showers of the latter rain.

W. H. HECKMAN, *President*.

Upper Columbia Camp-Meeting

THE twenty-ninth annual session of the Upper Columbia Conference will be held in connection with the camp-meeting, June 4-15, in Spokane, one block west of Corbin Park. The usual rates of one and one-third fare may be had over the railways, provided that one hundred persons come over the lines at full fare. Get certificates when you purchase your tickets. Those coming to the O. R. and N. or the Great Northern stations will walk one block west to Howard Street, and board the north-bound Corbin Park cars, and get off on the grounds, at Park Place. Five-cent fare. From the North Pacific depot, walk one block west to Washington Street, board the north-bound Corbin Park cars, get off at Cleveland Avenue, and walk two blocks east to the grounds. Five-cent fare. Bring trunk checks to the camp, and we will get your trunks.

The camp is located in a beautiful pine grove with dry gravel soil. No flooring will be needed in tents. Bed-springs and baled straw may be had on the grounds. Bring your bedding. There will be a dining tent. Bring a few dishes, and buy your food ready to eat at the cook's tent. Family tents, 12 x 16 feet, may be rented for \$3; new 12 x 14 foot tents, \$2.75; used, \$2.50; 10 x 12 foot tents, \$2. Order now, from T. G. Johnson, Box 20, College Place, Wash.

Besides our conference ministers there will be present, Elder W. A. Colcord and one other General Conference laborer; Elders W. B. White, H. W. Decker, A. J. Breed, and Lewis Johnson, and Prof. M. E. Cady and others from the college. Meetings will

be conducted in the German and Scandinavian languages. Come, praying God's blessing upon this important gathering.

G. E. LANGDON, 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.

WANTED.—An experienced hygienic cook. State salary wanted, and give references. Address Nebraska Sanitarium, College View, Neb.

WANTED.—First-class cook and assistant. Good place and good pay. Write for particulars to Dr. Maxson, 470 Twenty-eighth Street, Oakland, Cal.

WANTED.—A man with some experience to work on farm. Good wages for the season. Address Wm. Rowse, The Bonvern Farm, Hanley, Saskatchewan, Canada.

WANTED.—A copy of Wylie's "History of the Waldenses." Any one willing to sell his copy will please notify Miss Martha Wade, 22 Upper Mountain Ave., Montclair, N. J.

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.—"Footsteps That Never Come," and "Homeward," two excellent songs (solo or chorus). Some are going "homeward," but there are "footsteps that never come." Both songs for 25 cents coin. Not sold separately. The Beddoe Music Co., St. Helena, Cal.

FOR SALE.—Forty acres of land. House with six small rooms; three outbuildings; good soft water; good orchard in bearing. Twenty rods to Seventh-day Adventist church and school. Price, \$550. Good place for church-school teacher. Address Frank Parker, Springville, Tenn.

FOR SALE.—In offering watches through this paper, I endeavor to sell at a lower price than you can buy elsewhere, and will give 20% of all profits to the New Jersey Conference. Let me know what you need in this line. Address W. H. Merrill, Watchmaker, Washington, N. J.

REMEMBER!—All orders for lantern slides at 20 cents each, plain, and 30 cents colored, must be in by June 15. Slides apply to message. Clear and nicely colored. Time limit not to apply to missionaries. Write stating needs. Lists furnished. Address H. N. Tolton, 1314 E. Seventeenth Ave., Spokane, Wash.

WANTED.—A thoroughly competent graduate lady nurse, one who has had a good surgical experience, and is capable of taking complete charge of the operating room. Preference will be given to one of good education and mature experience. Give references. State age and qualifications. Forty dollars

a month, board, and room. Address Dr. F. M. Rossiter, care North Yakima Sanitarium, North Yakima, Wash.

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.—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.—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.—Until July 15 we will prepay freight on \$5 orders for Battle Creek health foods to any railroad point east of the Mississippi River; west of that point will allow one dollar in foods on freight. Complete fresh stock, quick shipments. Catalogues free. Granoli, odorless, tasteless, colorless, very rich, purely vegetable, best for cooking, five one-gallon buckets, \$3.65; ten, \$7. Bottle powdered Sweetina, equal to eight pounds of sugar, 25 cents, post-paid. Purest sweet known; used wherever sugar is used. Address Sanitarium Supply Co., 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.

Address

THE address of Elder George F. Enoch is Satara, India.

Publications Wanted

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

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

Mrs. Katy Taylor, 6503 Cedar Ave., Cleveland, Ohio, papers for use in racks.

Mrs. Annie L. Gallian, Arapaho, Okla., REVIEW, Signs, Watchman, Instructor.

Albert Carey, R. F. D. 5, Hickory, N. C., Little Friend, Life and Health, Instructor, Signs of the Times, etc.

James W. Johns, Guymon, Okla., desires to thank those who have sent him literature for distribution. A good supply has been received and used to excellent advantage.

Mrs. F. R. May, Box 189, Ochelata, Okla., desires to thank those who have responded to her request for literature for free distribution, and to say that on account of change of location she will not need a further supply.

Obituaries

OLIVER.—Died in Union City, Mich., April 6, 1908, of a complication of diseases, Brother Charles Oliver, aged 49 years, 3 months, and 16 days. Brother Oliver accepted the third angel's message about fifteen years ago, and died expecting soon to meet his dear Saviour in peace. The funeral service was conducted by the writer, assisted by Elder A. C. Bourdeau and Brother J. E. Hanson. The remains were taken to Ontario for interment. W. C. HEBNER.

HOWES.—Died at Fulton, N. Y., Nov. 27, 1907, Mrs. Harriet H. Howes. Sister Howes was born June 9, 1830, in Manlius, N. Y. With her husband, she began the observance of the Sabbath from reading the Bible, over forty years ago. She had been in failing health for the past three years, and confined to her bed for the last three months. The funeral was held in the Congregational church, the pastor kindly assisting. Words of comfort were spoken by the writer, from Rev. 21:4. F. H. DEVINNEY.

RENTFRO.—Died March 14, 1908, at Sigourney, Iowa, James A. Rentfro, aged 73 years, 2 months, and 4 days. In 1878 he united with the Seventh-day Adventist church at Sigourney. He was the father of ten children, seven of whom are now living. Clarence is a missionary in Portugal, and a daughter is the wife of Winford Hankins in China. The other five are fitting themselves for service in mission fields. The funeral service was conducted by Mr. Byram, pastor of the Baptist church, who was also a comrade in arms. H. U. J.

WILLIAMS.—Died at the home of her mother, at Kansas City, Mo., April 24, 1908, Virgie Frye Williams, aged 25 years, 2 months, and 21 days. Sister Williams was converted at the age of twelve, and united with the Methodist Episcopal Church, of which she was a member until June, 1907, when she heard and accepted the third angel's message. In July, 1907, she united with the Seventh-day Adventist Church, and was in harmony with all the truths of this message, often expressing a desire to know more of God and his Word. The funeral service was held in the Adventist church. Words of comfort were spoken by the writer, from 2 Sam. 14:14.

J. MARION CAMPBELL.

TRUMAN.—Died at Dover, Colo., April 14, 1908, of cancer, Sarah Annie Jones Truman, aged 50 years, 6 months, and 2 days. Father and mother came to Kansas in 1882, and in 1886 mother identified herself with the Seventh-day Adventists, under the labors of Elders Rogers and Smith. She was an earnest Christian, and worked faithfully for the cause she loved. Two whole churches were organized through her labors, and others accepted the advent message as the result of her work. During her last illness she suffered greatly, but was patient through it all. Her husband, six children, and many relatives and friends mourn their loss. Funeral service was conducted by Frank Washburn, M. D.

LUELLA TRUMAN.

NOWLEN.—Fell asleep in Jesus at Belize, British Honduras, Central America, April 16, 1908, our precious little daughter, Marjorie Ruth Nowlen, aged eight years and 5 weeks. We had just returned from attending the first camp-meeting held in Central America when she was taken sick. She died after a few days' illness. Although so young, Marjorie loved the truth, and had distributed many pages of the Family Bible Teacher among the colored people here. Just before she died, she said, "I know Jesus loves me, and will make me better soon." As her father and our own minister were both away, the Wesleyan minister kindly conducted the funeral service. We look forward to that joyful day when, if faithful, we shall hold her in our arms again. MRS. C. A. NOWLEN.



WASHINGTON, D. C., MAY 21, 1908

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

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ELDER A. G. DANIELLS left Washington last Friday to spend a day or two at the annual session of the Southern New England conference, and to make a short stay at the South Lancaster (Mass.) Academy. He planned to return this week.

ELDER W. J. FITZGERALD and family made a short stay in Washington last week on their way to their new field of labor in England. They expected to sail on the steamship "Cedric" on Thursday of this week. Brother Fitzgerald will not be a stranger in Great Britain, as he spent a year in the British field nine years ago, and we are sure that he will receive a hearty welcome from the believers in the British Union Conference.

IN the report from Virginia in the REVIEW of May 7, it was stated that "during the past five months more than twenty persons have decided to keep the Sabbath of the Lord." It should have read, "During the past five weeks," etc. We are pleased to make a correction which gives so much more encouraging news from that conference.

BROTHER H. T. LABONTE, who has been an assistant in the treasury department of the General Conference office for several years, has accepted an invitation to connect with the business office of the Boulder (Colo.) Sanitarium, and has entered upon his new duties. Brother LaBonte has won the esteem of his associates by the faithful performance of his work here, and has their best wishes for his success in the work which he has now undertaken.

THE Naval Number of the *Signs of the Times*, previously announced in these columns, is now off the press and being mailed to subscribers and agents. This issue of the *Signs* bristles with truth even more than it does with the pictured guns of the great fleet whose coming to the Pacific Coast has furnished the occasion for the issuing of this special number. Its articles are timely and convincing, and this issue is peculiarly adapted to missionary purposes just now. It is to be hoped that our people will send in large orders for this number, and use it liberally among those unacquainted with the third angel's message. This number contains sixteen pages with cover printed in colors, and retails at ten cents. Liberal discounts are allowed on clubs.

FROM a personal letter recently received from Dr. H. W. Miller, written at Shanghai, we take the following: "We have now made arrangements for temporary quarters in a Chinese house in which to conduct our printing work. We have just received word that our first shipment of freight from New York has arrived. We were obliged to rent a house for the eight workers located here. House rent is very high in Shanghai, even higher, I think, than in Takoma Park, although I believe living is somewhat cheaper. We are not in as close contact with the Chinese as we hope to be a little later on. It certainly will be to our advantage to secure a building location early, for prices are going up rapidly, but we must get well acquainted with the ground before purchasing." This is the first company of our workers to be stationed at Shanghai, and we are indeed glad to know that the message has now entered this most important commercial center of the far East.

A Pleasing Incident

THE friends of the third angel's message are continually making sacrifices for the cause of God. Many of them are giving the widow's mite, and Heaven must indeed be pleased with the sacrifices they are making.

The One Hundred Fifty Thousand Dollar Fund is not yet complete. About ten thousand dollars is still lacking, and this could be made up in a single month if every one would make a little donation. Why should this fund linger on month after month? Would it not be better for us to close it at once?

We received a note the other day, signed "A Friend," which reads as follows:—

I feel that I must tell you of a little incident. An aged sister who is cared for by our church came into the office the other day, and said (handing out the money), "Here is my share of the One Hundred Fifty Thousand Dollar Fund. The Lord has helped me in selling my papers, and I now have it all." I believe this sister is singing the "Song of Jubilee." Would that more who are better able would do the same.

This sister sold *Life and Health* so that she could pay her portion. This has been a great blessing to her spiritually, and her example has proved a source of encouragement to her friends. Many others could do likewise.

I. H. EVANS.

A Significant Action

The United States Senate Passes a Sunday Bill

ON Friday, May 14, the United States Senate reversed its record of nearly a century, and passed, without debate and without opposition, the Sunday closing bill for the District of Columbia, as recommended by the Committee on the District of Columbia. This bill was rushed through the Senate among other bills of minor importance while few senators were in their seats, and the character of the legislation involved in it received no consideration whatever. It will now go to the House, where it will be more than likely to wait in committee until the next session of the present Congress, when it is probable that some action will be taken upon this or a similar bill.

The action of the Senate in passing this Sunday bill commits both branches of Congress to religious legislation, as the House has already passed similar Sunday bills, which failed to get through the Senate. A very significant step has, therefore, been taken toward granting what has long been demanded—a national Sunday law, which will give life and efficiency to the existing laws in the various States, and which will really be the signal for a new crusade in behalf of enforced observance of the Sunday sabbath. There are but few who appreciate the full meaning of the present situation, and those few are certainly under obligation to do all in their power to make clear the outcome of these first steps on the part of the national government. The sure word of prophecy should be both a guide and a stimulus to action in this significant crisis.