



Vol. 86

Takoma Park Station, Washington, D. C., April 15, 1909

No. 15

Truth Never Dies

Truth never dies. The ages come and go;
 The mountains wear away; the seas retire;
 Destruction lays earth's mighty cities low;
 And empires, states, and dynasties expire;
 But caught and handed onward by the wise,
 Truth never dies.

Though unreceived and scoffed at through the years;
 Though made the butt of ridicule and jest;
 Though held aloft for mockery and jeers,
 Denied by those of transient power possessed,
 Insulted by the insolence of lies,
 Truth never dies.

Truth answers not; it does not take offense;
 But with a mighty silence bides its time.
 As some great cliff that braves the elements,
 And lifts through all the storms its head sublime,
 So truth, unmoved, its puny foes defies,
 And never dies.

The lips of ridicule dissolve in dust;
 The sophist's arguments, the jibes are still;
 God working through the all-compelling Must
 Has broken those who dared combat His will;
 New systems, born in wild unrest, arise;
 Truth never dies.

— Selected.



THE WORK —AND— THE WORKERS

HAVE you read the April number of *Life and Health*? Only 10 cents a copy, or 25 cents for five.

THE trade edition of "Desire of Ages" is supplied in the cloth for \$1.50, or in leather for \$2. You should have the book to help in the lesson study during this year.

A STUDENT from the Foreign Mission Seminary reports a sale of thirty copies of the April *Life and Health* in one and one-half hours. He worked among the residences in Washington City.

A SECOND edition of the Year Book is just off the press. Those who come to the General Conference, and those who stay at home, need a copy. Did you get one? It's only 25 cents, post-paid.

YOUNG housewives especially appreciate "A Friend in the Kitchen." It is written for the common people. The recipes are simple, practical, and varied. It is vegetarian throughout, and is designed to educate the people away from a flesh-food diet. Lady agents do well handling it. Cloth, 50 cents; waterproof paper, 25 cents.

By the way, if you have not read the *Liberty* magazine for the first quarter, you have missed a treat. Don't fail to read the famous "Lutheran Reply to President Roosevelt's Letter" (given word for word), and the editorial on "The Possibility of a Roman Catholic President;" also "The Truth About Magna Charta," a reply to the Hon. Bourke Cockran. Send 50 cents for ten copies, to sell or hand to your neighbors; or 25 cents for five copies.

REMARKABLE as it may seem, a business woman, not of our faith, has asked to become our general agent for *Life and Health* in one of the large cities of the South. She will dispose of not less than one thousand copies a month, having already ordered a first instalment of five hundred copies of the April number. She is appointing other agents who will help her in the good work. By buying in large quantities, at the lowest rate, and selling at the schedule rate to agents who desire only a few at a time, our general agents are able to clear a good profit in addition to that made on their own personal sales.

THE "special-offer" yearly subscriptions for our new quarterly, the *Protestant Magazine*, are already beginning to come in. The Kansas City branch of the Pacific Press sends in twenty-three subscriptions as a starter, and a brother in Iowa writes: "Please find enclosed post-office money-order for \$2.25, for which send the magazine to the fifteen following names. I wish we were able to send the magazine to many more. May God bless your effort." Have you made up your list of names yet? Every thinking man in your town should receive this new magazine the coming year. Five or more copies ordered at one time (cash with order); 15 cents each, a year.

THE second quarter issue of *Liberty* magazine, with its dainty, new, two-color cover and unusually good contents, is now ready. Send 25 cents for five copies; 10 cents a copy.

BEREAN LIBRARY, Nos. 2 and 3, "Thoughts on Daniel" and "Thoughts on Revelation" contain all the text found in the regular subscription book. On account of their cheapness they are very handy to loan to friends or neighbors. Price, 25 cents each.

"I PLACED a copy of the Temperance number of the *Youth's Instructor* in the hands of Mr. Eugene W. Chafin, late presidential candidate of the Prohibition party," writes one of our enthusiastic agents. Let others also endeavor to secure testimonials from leading men in behalf of this excellent number.

OUR office force is at present obliged to work nights, to keep ahead of the heavy orders coming in for the periodicals. And when the students in our schools go into the field to earn their scholarships by selling the magazines, we anticipate heavier orders and more work. May the good work continue, and the message soon spread to all parts of the earth.

"MANY speak highly of *Life and Health*," writes one of our lady agents in Iowa. "Enclosed find post-office money-order for \$10 due on the two hundred fifty magazines. Please send two hundred of the next number at once." Over 1,000 agents are now handling this easy-selling health magazine. What others are doing, you can do. Try ten copies for 50 cents, or five copies for 25 cents. They sell at 10 cents a copy. Address *Life and Health*, Takoma Park, Washington, D. C.

"I LOVE this work," says an Iowa sister, "and were it not for my three little ones, I would travel from place to place selling this magazine. *Life and Health* is certainly a fine magazine, and many times I have been requested by my customers to call with another number. Enclosed find post-office money-order for \$8, to pay for the two hundred January numbers." Would you not enjoy doing medical missionary work of this kind? Write for special terms to agents. Send 50 cents for ten copies of the April number, or 25 cents for five copies, to sell to your townspeople. Address *Life and Health*, Takoma Park, Washington, D. C.

LAST summer a year's scholarship in Union College was earned in three weeks by a young lady in California, through the sale of *Life and Health*. After paying her expenses and ticket from San Francisco to Lincoln, Neb., she had nearly fifty dollars left for pin-money. While this is an exceptional record, we believe that a student of average ability should be able to sell the twenty-five hundred or more copies of *Life and Health*, *Liberty*, or the *Protestant Magazine* required for most scholarships. Half-year scholarships may also be earned on the same basis. Better set your stakes for a full year's scholarship, however, even if you are obliged to enter school a week or two later than the rest. For rates and other information, address *Review and Herald*, Takoma Park, Washington, D. C.

THE book department will send you a copy of each number of the Words of Truth Series, 45 numbers, over 1,000 pages, covering the most important features of the Seventh-day Adventist belief, for only \$.65.

HAS your kindergarten division been supplied with the Kindergarten Outfit? Make the new lessons interesting by giving the children a chance to build the story as they tell it. It helps them to remember. Complete outfit, including "Bible Object Lessons," "Blackboard Sketches," three boxes "Kindergarten Material," round table, and seven chairs, only \$12.50.

ONE feature of the Missionary Volunteer convention held at Takoma Park, recently, was a solo by Prof. Frederick Griggs, "Who Will Volunteer?" The song is in the new "Christ in Song." There's enthusiasm in the music, and a fine sentiment in the words. Send for the new edition of "Christ in Song." It's worth while. Prices: cloth, \$.60; half morocco, \$1.

EVERY Bible worker and every minister should have the Prophetic Chart. It is the best one ever published. Size, 48 x 72 inches (twice the size of the old one). Takes up no more room in the suit case than a Bible; weighs but eight ounces. Printed on a fine quality of muslin. Can be folded to show each set of symbols separately—as Daniel 2, 7, 8. The characters are large enough to be seen from any point in an ordinary lecture hall or tent. Price, \$2.75.

"I HAVE started a club for the *Protestant Magazine*," writes one of our agents in Southern California. "There were about ten out to prayer-meeting last night, and I obtained seven yearly subscriptions. This work I call only recreation. Shall write to some of my friends to start other similar clubs. Please renew my subscription for *Liberty*." Remember that from now until May 1 seventy-five cents will pay for five copies of our new quarterly, the *Protestant Magazine*, one year, all to your address, or to five separate addresses, as you may choose. Send cash with order. Address the *Protestant Magazine*, Takoma Park, Washington, D. C.

As the days go by, it will be more and more difficult for you to secure back numbers of *Liberty* magazine. In fact, the manager of the periodical department was obliged to borrow one back number from the Religious Liberty Bureau in order to complete his file. The very nature of this magazine makes the previous issues just as valuable as the new numbers. While they last, you may send us 25 cents for such assortments of five back numbers as we can supply from the very few on hand. If you send 50 cents, we will send you ten copies of as many varieties as we have, possibly two copies each of a few issues. In these sets we will place the first quarter issue of this year,—one of the very best numbers yet issued, containing some documents of exceptional interest. Address *Liberty* magazine, Takoma Park, Washington, D. C. If your order reaches us too late, we will either refund your money or send you its equivalent in the two latest issues,—the first two numbers for this year, as you may direct.

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. 86

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, APRIL 15, 1909

No. 15

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Editorial

"FOR as many as are led by the Spirit of God, they are the sons of God." The Spirit and the Word agree. The Spirit of God inspired his Word, and the leadings of the Spirit in the life of the believer will be in harmony with the teachings of the Word. When any spirit in man's heart leads him contrary to the plain teachings of the Scriptures, he may know that the spirit is not of God.

Two Great Crises: the End of the Jewish Nation and the End of the World *Introductory*

THE earthly ministry of Jesus was drawing to a close, and the shadow of the cross was already hanging over him, when he spoke "to the multitude, and to his disciples," the words which are recorded in the twenty-third, twenty-fourth, and twenty-fifth chapters of the Gospel according to Matthew. In the prophetic utterances then made, and in the instruction which accompanied them, our Lord shed such light upon the pathway of his disciples as enabled them in their time to escape the destruction which came upon their nation and city; such warnings concerning false teachers and false doctrines as have been a protection to believers in all the centuries; and such unmistakable signs concerning his second advent as have made it possible to know, not the day or the hour, but the generation in which he will return to this earth. This discourse, one of the longest preserved for us by the evangelists, will yield rich returns to those who earnestly seek to understand its true meaning.

Although special attention will be given in this series of articles to the exposition of that portion of the discourse which constitutes the twenty-fourth chapter of Matthew, it will yet be necessary to give some consideration to the first part, in order to find a proper setting for, and to make the right interpretation of, the prophetic utterances of our Lord. We shall therefore first give a brief outline of the twenty-third chapter.

After remarking upon the wide contrast between the profession and the life of the scribes and Pharisees, whose self-exaltation and love of position led them to disregard their own teaching, Jesus pronounced against them a sevenfold woe, the sentence of complete condemnation upon those who had misinterpreted the message of the Scriptures, rejected the Messenger of the covenant, and had sealed the doom of the chosen people.

"Woe unto you, scribes and Pharisees, hypocrites!" said Jesus seven times over, not in tones of angry denunciation, but in full recognition of the fact that their cup of iniquity was full, and that the swift destruction which they had brought upon themselves could no longer be averted. In summing up the results of their wicked course, Jesus declared:—

"Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

In refusing to listen to the message of John the Baptist, who was "the voice of one crying in the wilderness, Make straight the way of the Lord," and in conspiring to put to death the promised Messiah, whose humble birth and whose purity of life were a disappointment and a constant rebuke to them, the leaders of the Jewish nation had really condoned all the sins of their fathers before them; and in attempting to commit the greatest of all crimes, the infamy of the ages, they brought to a climax the long record of wickedness; and by extinguishing the sun of righteousness, they ended the day

of grace for their nation. The long-delayed punishment, which might have been averted by accepting the Messiah of prophecy, was justly due to the people of that generation to whom the Light of the world came, but who preferred darkness rather than the light, and who invited the curse of extinction upon themselves when they said, "His blood be on us, and on our children."

The woes pronounced by Jesus upon the scribes and Pharisees meant nothing less than the destruction of Jerusalem and the downfall of the nation, and the generation then living would witness the fulfillment of his fearful words. When those "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises," could not be turned from the evil of their ways by the testimony of John, and were therefore unprepared to recognize and receive the world's Redeemer, whose day Abraham rejoiced to see and was glad, even the wisdom of heaven could devise no other means of saving them from the inevitable result of rejecting their God and their King. They had attained unto the end of wickedness. The end of forbearance had been reached. The end of the nation was the consequence; and so Jesus said, "Verily I say unto you, All these things shall come upon this generation."

The national life of the Jews found its center in the temple and the temple services. Jesus therefore gave the clearest intimation of the approaching end of the nation, when, in these words, he closed his description of the calamities to come upon it: "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Very fitting it was that he to whom every sacrifice pointed, and whose ministry was symbolized in every portion of the temple service, should now withdraw from the precincts of that once glorious place.

Chapter 24, verses 1, 2: "And Jesus went out, and departed from the temple; and his disciples came to him for to show him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down."

The connection is so close between the words uttered in the hearing of the multitude and those now spoken to the dis-

ciples that they really constitute one discourse. The last words of Jesus, as recorded in the preceding chapter, referred to God's house as being left desolate. Now when his attention is called to the structure of the temple, built, as it were, for eternity, he more definitely foretells its utter destruction. Some of the stones in the temple wall were of massive size. It seemed as if they would withstand any human effort, even though all the engines of destruction then known should be employed, and yet this humble Nazarene foretold such an overthrow as would leave no two stones in place. There is historical testimony of undisputed reliability to show that this terrible prophecy was literally fulfilled.¹

What might be termed the natural cause which led directly to such utter devastation is found in the fact that during the siege of the city many Jews concealed their treasures in the earth. The greed of the Romans, thus excited, led them to make such a diligent search for this spoil as resulted in the entire effacement of the walls.

With this brief statement concerning the utter overthrow of the temple, Jesus begins to show what is included in "all these things" which were to come upon the generation upon whom his woes were pronounced. The more complete specifications were stated in response to the inquiry of the disciples.

Verse 3: "And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

Deeply impressed with what they had

¹ Afterward, as we read in the Jewish Talmud and in Maimonides, Turnus Rufus, or rather "Terentius Rufus, who was left to command the army at Jerusalem," did with a plowshare tear up the foundation of the temple to slay or to plunder, because there re- of Micah 3:12: "Therefore shall Zion for your sake be plowed as a field." Eusebius, too, affirms "that it was plowed up by the Romans, and he saw it lying in ruins." The city also shared the same fate, and was burned and destroyed as well as the temple.—*"Dissertations on the Prophecies,"* by Bishop Newton, London, 1840, page 372.

Now as soon as the army had no more people to slay, or to plunder, because there remained none to be the objects of their fury (for they would not have spared any, had there remained any other such work to be done), Cæsar gave orders that they should demolish the entire city and temple, but should leave as many of the towers standing as were of the greatest eminency,—namely, Phasaelus, Hippicus, and Mariamme, and so much of the wall as enclosed the city on the west side. This wall was spared in order to afford a camp for such as were to lie in garrison: as were the towers also spared in order to denominate to posterity what kind of city it was, and how well fortified, which the Roman valor had subdued. But for all the rest of the wall, it was so completely leveled with the ground, by those that dug it up to the foundation, that there was left nothing to make those who came thither believe it had ever been inhabited.—*Josephus' "Wars of the Jews,"* Whiston's Translation, Book 7, chap. 1, par. 1.

heard, and evidently reasoning that such a complete destruction of the temple could come only with the end of all things, the disciples sought more definite information concerning these wonderful events, and asked for some sign which would mark their near approach, and the coming of their Master, which they associated with such dread calamities. By responding to their request, and by giving a clear outline of those experiences which would lead up to the destruction of Jerusalem and the end of the Jewish nation, and by following on to make known those signs which would serve to indicate the time of his return to this earth, Jesus set his seal of approval and marked as legitimate the desire for such an understanding of the times and the seasons as would enable his followers to co-operate understandingly with him in accomplishing his work in the earth. There is a wide difference between earnestly seeking for a revelation of God's will in order to be in harmony with it, and that speculative curiosity which attempts to penetrate the future as a mere exercise of intellectual keenness.

In replying to the questions of the disciples, Jesus gave a brief outline, not of general history, but of those occurrences which would have special significance in their relation to God's purpose and the final establishment of his kingdom in the earth. In doing this, he explains more fully the meaning of the sevenfold woe already pronounced upon the generation then living, which would reach its climax in the destruction of Jerusalem and the end of the Jewish nation.

The experience of the people of that generation who rejected the message concerning his first advent, and were then led on step by step to crucify the Lord of glory, and who thus brought the end of their nation in their own time, was typical of the experience of the generation who should reject the message of the second advent, and thus crucify the Lord afresh, and bring the end of the world in their time. The prophecy concerning these two generations, connected by a very brief outline of the ecclesiastical history of the intervening centuries, constitutes what is usually designated as our Lord's great prophecy. Viewed from this standpoint, it will be seen that the answer of Jesus to the inquiry of his disciples is a continuous prophecy covering step by step, in consecutive order, the whole period of time until he should be manifested in glory; but that it gives a more full outline of the experiences of those two generations, one of which rejected his first advent and as a consequence witnessed the end of their nation, while the other should reject his second advent and as a consequence witness the end of the world. So closely related are the experiences of these two generations,

that the prophecy which leads up to the destruction of Jerusalem has a secondary fulfilment in those events in the last generation which lead up to the destruction of the world.² The application of this principle of interpretation in the further consideration of the prophecies recorded in this chapter will fully justify it as being both simple and consistent.

Our Imperishable Inheritance "Like the Most High"

THERE is no little significance in the fact that the same temptation to which Satan yielded in heaven and to which he induced a multitude of the heavenly host to yield, was used by him to accomplish the downfall of the human race, and was later used in a disguised form in an effort to entrap the Son of God himself. It shows one fixed and continuous purpose. It shows that upon that one line of operation Satan formulated his campaign, and staked all upon its success. He did not abandon it because of its failure to overthrow Jesus in the wilderness of temptation; instead, it has been elaborately drawn out into a religious system that to-day holds millions in its

² "Tell us," they said, "when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Jesus did not answer his disciples by taking up separately the destruction of Jerusalem and the great day of his coming. He mingled the description of these two events. Had he opened to his disciples future events as he beheld them, they would have been unable to endure the sight. In mercy to them he blended the description of the two great crises, leaving the disciples to study out the meaning for themselves. When he referred to the destruction of Jerusalem, his prophetic words reached beyond that event to the final conflagration in that day when the Lord shall rise out of his place to punish the world for their iniquity; when the earth shall disclose her blood, and shall no more cover her slain. This entire discourse was given not for the disciples only, but for those who should live in the last scenes of this earth's history.—*"Desire of Ages,"* Trade Edition, page 748.

In our Lord's prophetic reply these two events, the destruction of Jerusalem and the second advent, of which the former regarded as a visitation of judgment may be considered as a type of the latter, are blended together, sometimes one, sometimes the other, being more especially alluded to. It is not always easy to define exactly how far his words refer to each or both. A typical event does not correspond in every detail with its antitype, but only in certain characteristic features. Hence in a prophecy containing a description of two such related events, there will be found some points of detail which refer only to one or the other, while more general characteristics will be described in terms which apply more or less to both of them.

Speaking generally, then, we may say that the section at the beginning of the prophecy, namely, Matt. 24:4-14, may be regarded as an introduction to the whole, and the descriptions apply in the first place to the interval between the time of Christ and his typical visitation of judgment at the destruction of Jerusalem; but the terms frequently also point on for their full realization to the time of Christ's second coming and the judgments then to be poured out.—*"Daniel and the Revelation,"* by Joseph Tanner, London, Hodder and Stoughton, 1898, page 75.

toils; and even outside of that system the same temptation is set before men in new cults that teach the divinity of man.

In the previous article was quoted the purpose of Satan (Lucifer) to "ascend into heaven," to exalt his throne "above the stars of God," and to make himself "like the Most High." It was shown that his attempt to consummate that purpose resulted in his expulsion from heaven. His great inducement to man for disobeying God was: "Ye shall be as God, knowing good and evil."

The difference between Lucifer and the Son of God—also the difference between the first Adam and the second Adam (Christ)—is shown in this: the Son of God, the second Adam, although possessing equality with God, was willing to lay it aside and become a sacrifice for sin and a Redeemer of men, and "counted not the being on an equality with God a thing to be grasped;" whereas Lucifer was willing to risk all if only he might grasp it. He risked all, and lost all. He promised by that same process to lift man into the realm of divinity. Man "grasped" at the prize, and fell—fell from the throne he had by divine right, and Satan took possession of it. The fact of that early transfer of dominion is incidentally referred to in this scripture: "And thou, O tower of the flock, the hill of the daughter of Zion, unto thee shall it come, yea, the former dominion shall come." Micah 4:8. The "tower of the flock" and "hill," or stronghold, "of the daughter of Zion," is none other than the Messiah himself, who, through destroying "the works of the devil," brings back to man again the dominion and inheritance lost in the fall of man.

Satan knew that the purpose of the Son of God in coming to this earth to be born into the human family was that all the terrible results of sin might be swept out of the universe, and all things be restored as before that tempest of ruin entered. "When all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all." 1 Cor. 15:28. The same purpose is outlined in the following scriptures: "To sum up all things in Christ, the things in the heavens, and the things upon the earth; in him, I say, in whom also we were made a heritage." Eph. 1:10, 11. "For it was the good pleasure of the Father that in him should all the fulness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, I say, whether things upon the earth, or things in the heavens." Col. 1:19, 20.

Satan, remembering what he had accomplished in heaven through that con-

spiracy of exaltation, and what he had accomplished in Eden by the same means, and knowing full well that the purpose of the Son of God in coming to this earth was to destroy and eradicate all that he (Satan) had accomplished in both heaven and earth, determined to frustrate the purpose of heaven by one of two plans. He would bring about the death of the child Jesus, or through his great temptation, overthrow the man Jesus as soon as he should enter upon his ministry. The first plan was frustrated by the direct interposition of heavenly agencies; the second, Satan was permitted to attempt, and the new head of the human race, weakened by his long fast, must endure what the "first man Adam" failed to endure. First came the temptation upon the point of appetite—where Adam had failed. It did not succeed. Then came the temptation to presumption—a temptation to which Satan himself had yielded, and which wrought his ruin. It likewise failed. The third was to be his master effort. Christ had come to win back, through the sacrifice of himself, all that was lost through sin. Satan would give it to him, but upon a condition which would make certain the overthrow of God's purpose and the eternal death of the Son of God himself. The tempter "showed him all the kingdoms of the world in a moment of time. And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship before me, it shall all be thine." Luke 4:5-7. Here is a subtle plan, a scheme by which all that Christ came to do can be accomplished, and that, too, without the sacrifice upon Calvary. Christ will then be the ruler of the realm; the glory and dominion will be his. He had laid down his glory in heaven to become man; he can take it up again and become like God. But Jesus saw in it the sting of death, the poison of the dragon. Therefore he said: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Had Christ yielded to that suggestion of the adversary, he would have broken the law of God, and involved the whole race, with himself, in irreparable ruin.

Foiled in his attempt to destroy the Saviour of the race, Satan determined to destroy the church established by the Redeemer, and to make of it an organization for thwarting the purpose of him who founded it. Man in Eden had yielded to the temptation to be like God; the second Adam had borne the temptation unscathed; but would his followers prove invulnerable? The record shows that the great majority did not. The

same course which Satan pursued toward Jesus he followed in his dealings with the "body" which Jesus left to reveal him upon the earth. First he stirred up heathen emperors to exterminate the entire church; but, like her divine Master, she survived in spite of persecution. Then, when the church had grown strong, Satan placed before her, as he had before her Master, a vision of world power and earthly glory. Individuals, like their Master, turned their backs upon the temptation; but the great organization yielded, lost its hold on God, joined itself to the state, and set at work with all its power utterly to exterminate those who would not yield to its domination. That body, organized to reveal God on earth, to teach his truth, and win the souls of men from perdition, set itself squarely across the path to heaven, to turn men out of the way by sophistry, by persecution, and by threat of death. There was continually held before that apostatizing organization the age-old enticement to ruin—"Ye shall be as God."

Whether that organization has yielded to the temptation may be readily determined by the nature of the titles applied to him who is chosen to stand at its head. Some of these are, "Our Lord the Pope," "Lord God the Pope," "God on Earth," "Vicar of Christ," "Holy Father," etc.; and these do in truth identify the "man of sin," who was to oppose and exalt himself "against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God." 2 Thess. 2:4. As Satan sought to disrupt the rule of God in heaven, so does this power seek to do on earth, claiming the right to alter the very law of God. It does not cease there, but in the last crisis of its history demands of the whole world (Rev. 13:7, 8) the very thing that Satan demanded of Christ—worship; and its one unchangeable purpose is ultimately to bring the entire world to the feet of the pope, recognizing him as the one and only sovereign of the world. In the following language does Pope Nicholas I put himself in the place of God: "Jesus Christ hath appointed us with his own mouth *absolute judges of all men*; and kings themselves are submitted to our authority."—*Cormenin, "History of the Popes," Vol. I, page 244.* "The popes can neither be bound nor unbound by any earthly power, nor even by that of the apostle [Peter] if he should return upon the earth; since Constantine the Great has recognized that *the pontiffs held the place of God upon earth, the divinity not being able to be judged by any living man.* We are, then, infallible, and whatever may be our acts, we are not accountable for them *but to ourselves.*"—*Ibid., page 248.* Such language is a

complete fulfilment of all that Inspiration declared the "man of sin" would do. This is the human leader of a fallen church making on his own behalf in the earth the same blasphemous claims that Satan made on his own behalf in heaven.

Thus from the time of the great conspiracy in heaven to the time when the work of sin is finished in the earth, we see one most subtle plan working under the adroit hand of the master of deception. "Ye shall be as God," has been held continuously before angels and men to frustrate the most benign purposes of the Almighty, and to strew heaven and earth with the wreckage of ruined souls.

C. M. S.

Gospel Order—No. 4

Organizing the New Testament Church

THE unity of the church is one of its credentials from heaven: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John 17:21.

This oneness is not merely an agreement as to doctrine, but a unity in "walk," a maintenance of harmony that calls for the exercise toward one another of "lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4:2, 3.

It requires no "endeavor," no lowliness, no devotion, to destroy the unity, and to walk independently of one another. But the endeavor and study of the members of Christ's church is to "keep the unity." The New Testament church, like the Old Testament church, is a unit. It is not a mass of detached fragments, but one people. No more closely are all the members of a local company of believers bound together in the local church, than all the churches are bound together in fellowship in "the church," which is "his body." "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." Eph. 4:4, 5.

Christ, the Good Shepherd, gave his life for the sheep; not to set them wandering each his own way, but to gather them together. "Other sheep I have," he said, "which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." John 10:16. It is the wolf only that "scattereth the sheep," in order that he may destroy them. Verse 12. Whatsoever spirit tends to detach the members from one another and to separate them is of the enemy, and not of the Good Shepherd.

All the teaching of the New Testament emphasizes the organic unity of the

church of Christ. It is "the household of God," "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:19-22.

In the architect's plan of a building, every part has its organic relation to every other part in making up the one complete structure. So the church, made up of parts, is "framed together," and "builded together," and "together groweth" unto one holy temple in the Lord.

As needful for the building up of the church and the maintenance of its unity to the end of time, the Lord set in it the spiritual gifts, "first apostles, secondarily prophets, thirdly teachers," and evangelists, pastors, governments (the gift of administration and direction), and others. 1 Corinthians 12; Eph. 4:11-16. And the spirit given to all believers by the new birth from above was the same spirit of love for order and organization that reigns above.

The New Testament shows the Lord at times giving direct instruction by the spirit of prophecy as to the development of organization according to the needs and conditions. Again we see the Spirit-filled body of believers counseling together in general conference to secure concert of action. We see apostles, upon whom was laid the responsibilities of general oversight, and field laborers and believers praying together for wisdom better to organize their work, all recognizing as a gift from heaven any plan agreed upon that brought increased efficiency and closer union. The spirit that the New Testament church received was, in short, the spirit of "power, and of love, and of a sound mind." 2 Tim. 1:7.

Two things we find were ever before that church,—the maintenance of purity and unity in the faith, and the carrying of the witness to the world. And in all the New Testament story we see that while the loyal believers were seeking these ends, disloyal or disorderly elements were seeking to introduce error or to bring about divisions and separations.

The first step in organizing the church of the New Testament was taken when Christ set in the body of believers the office of apostles. Out of the number of disciples he chose twelve—"whom also he named apostles"—and ordained them to the ministry and apostleship. Mark 3 and Luke 6. The spirit of prophecy says of this:—

The first step was now to be taken in the organization of the church that after Christ's departure was to be his representative on earth. . . . As in the Old

Testament the twelve patriarchs stand as representatives of Israel, so the twelve apostles were to stand as representatives of the gospel church.—"*Desire of Ages*," page 291.

Thus their office was not local but general, for the whole church. They were ordained to give themselves to the ministry of the Word and to the general oversight of the work of the church. As the work enlarged, others were called to the office and work of apostles. Their office unified the work of the churches as the gospel was carried far and wide.

After the ascension of Christ, the eleven apostles, in council with the believers, and with earnest prayer for guidance, appointed and ordained one of their number to the office of apostle in place of Judas. Then came the blessings of pentecost, and about ten thousand believers were gathered in Jerusalem. In the emergency there was need of means. Then those who had money brought it in and laid it at the feet of the apostles who were charged with the responsibility of guiding the work. Acts 4:34-37. A common treasury, from which orderly and systematic distribution might be made through regular channels, was recognized as the right plan of carrying forward the work of looking after the needs of the thousands gathered there. And the point should be noted that the Spirit-filled church was ever seeking to do its work in the most systematic manner, recognizing divine authority in the gifts and offices placed in the church for the administration of its affairs.

W. A. S.

Loyalty to God

NEHEMIAH engaged in a great work for God. He undertook the restoration of the city of his fathers, and the relief of his brethren who were left of the captivity. From the first, opposition was invited by his efforts. In the surrounding territory were heathen kings, among whom were Sanballat, Tobiah, and Geshem. These felt bitter opposition to the restoration of a national center which had been a rebuke and menace to them in past years. In Jerusalem itself was a mixed multitude, some of whom had no sympathy for the prosperity of Israel. These united in intrigue with the outside enemies to bring the work into disrepute, and to frustrate the plans of rebuilding. Ridicule was first employed, but without results. They then resorted to intimidation, but Nehemiah remained resolute. Next they endeavored to effect a compromise. They asked Nehemiah to cease operations for a time, and meet them in conference to see if the matter could not be adjusted. Four repeated efforts were made to bring this about, but Nehemiah was unyielding. He returned to them this loyal and resolute answer: "I am

doing a great work, so that I can not come down: why should the work cease, whilst I leave it, and come down to you?" He knew that his strength was in sustained loyalty and faithfulness. He had no time for bickering, no place in his purpose for compromise. God had given him a great work to do. It admitted of no delay, of no unholy alliance. This consistent zeal was manifested through all his labors. God recognized his honesty of purpose, his steadfastness of endeavor, and accomplished through his efforts a great work for the cause of truth in the earth.

God has committed to his people to-day a great charge, that of giving to the world the message due this generation. No more important work was ever committed to his church. His people to-day, as was Nehemiah, are confronted with difficulties. Satan is doing all in his power to wreck the message, and destroy the souls of its advocates. By threats, by ridicule, by intrigue, by compromise, he will seek to corrupt the truth and weaken its power. Tobiahs and Sanballats will arise without number. Opposing and conflicting interests will unite to withstand the progress of the message. And as in Nehemiah's day, some even in Israel may sympathize with the elements which are seeking Israel's downfall. This has always been so in every age of the church. The days of Moses produced Korah, Dathan, and Abiram; the days of Christ saw the apostasy of Judas; the apostle Paul witnessed the falling away of Hymeneus and Philetus and a host of others; Luther saw the cause of the young Reformation well-nigh wrecked by fanatical movements. And so the history of the church in almost every age of its progress records the work of dishonest or fanatical men who have drawn off from the great track of truth. Some of them have apparently prospered for a time, but their end has been darkness and despair.

These off-shoots have felt that they had just cause for withdrawal. They thought they saw errors in leadership, their talents did not receive proper recognition, or in some way there were wrongs in the operation of the work. Doubtless in some measure these wrongs may have existed. The church of God has never been free from sin. Moses "spake unadvisedly with his lips," Paul made mistakes, Luther was not perfect. But God led, and notwithstanding the imperfections of his people, he regarded them as his own precious heritage, and rebuked kings for their sakes. In the wilderness, the pillar of cloud by day and the pillar of fire by night went before Israel, and the divine presence was manifested in the daily service. And woe to him who stretched forth his hand against the Lord's anointed, or sought

to bring in an order of things which God had not ordained.

Principles are above men, and the work is greater than the worker. Man is frail and fallible. He may fall, but God lives, and his work goes on. Death has claimed many of the men who were once the very strength of this last-day movement, so far as the human factor was concerned. Had this cause been of human origin, it must have died with its original advocates. But it has demonstrated that it has in it the vitality of heaven. Triumphant over death, and stronger than all the adverse influences which have combined to oppose it, it has gone steadily forward. And He who has been its life and power hitherto, will carry it to a glorious consummation.

Loyalty to God in Nehemiah's day meant a decisive, straightforward course of conduct, with no parleying with sin, and no compromise with the enemies of the Lord. It meant that in the days of Moses, and Caleb, and Joshua; in the days of Paul and Luther. Loyalty means no less to-day. Let us be true to God and his work for this day and generation, no matter how difficult the way may sometimes appear, or how dark at times may be the outlook from a human standpoint. God is watching over his own. He "knoweth them that are his," and his foundation standeth sure. There is light ahead; let every downcast soul look up and rejoice; let the fearful be brave, and the trembling strong and courageous. In our personal experience we may have victory now through Christ Jesus. We may have the joy of heaven in our hearts here, the Spirit to lead and guide us, and the witness that Enoch had, that our ways please God. This will make the bitter of life sweet, the toil pleasant, and will sanctify to our good every experience which his wisdom shall choose and his love permit. "Be strong in the Lord, and in the power of his might."

F. M. W.

To All Who Are Coming to the General Conference.

THOSE who are charged with the heavy responsibilities of preparing for the coming General Conference are endeavoring to be ready to meet every real need of all who shall come. They are anxious that the details incident to the arrival and getting settled shall all be pleasant and agreeable, and that during the Conference every condition shall be satisfactory, so that nothing shall exist which will be calculated to spoil the meeting.

To this end every reasonable preparation is being made to meet all on their arrival at Takoma Park, convey them and their baggage promptly to their rooms or tents, and make them as com-

fortable as possible during the meeting.

But it should be remembered that the spiritual interests of the meeting, and the great problems of the evangelization of the world in this generation, are matters of far greater consequence than the details of getting located and being comfortable. If all who come to the Conference will come with a full realization of this, they will not be very much annoyed if everything does not move off without friction. They will take a few minutes of delay cheerfully, and they will make the best of circumstances.

The Conference will be held "in camp," or on the Chautauqua plan. Tens of thousands of people all over the country leave their pleasant homes and spend from one to three weeks in camp at Chautauqua every summer. They do not expect to have all the conveniences and comforts of their homes. They make up their minds to camp out and rough it. They do this for enjoyment, and for the blessings of the great meetings they attend.

In behalf of the committees who are making preparations, and who are to conduct affairs while the Conference is in progress, I wish to earnestly impress upon all who think of coming to the Conference, that they can assist wonderfully in making every feature a success. Do you ask how? As follows:—

Read with care the instruction given on the twenty-second page of the REVIEW, dated April 8, regarding the Conference, and follow strictly every detail.

Be sure that arrangements are made before you leave home for your entertainment at the Conference. A failure to do this may cause great perplexity and expense, and may prevent some from securing accommodations near the grounds. This point must be emphasized because it is so generally neglected.

When you arrive, be cheerful even if it is raining, or you are obliged to wait for a conveyance, or for some one to find your place.

If your quarters or facilities are not so good as you had expected, reflect that they might be not nearly so good. This will deter you from complaining.

Above all, come to the Conference praying earnestly that God will give us the blessings we all so greatly need.

A. G. DANIELLS.

"FINALLY, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile."

General Articles

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4: 8.

A Call for Volunteers

CLIFFORD G. HOWELL.

WHEN the Master calls for soldiers,
He will lead against the foe.
Do not fear his steps to follow;
He will give thee grace to go.

Fear thou not to trust his guidance,
He has drunk thy cup of woe;
He will lift thy heavy burden;
He's the best friend we can know.

If thou gird the armor on thee,
He will give thee grace to stand;
He will hide thee in the hollow.
Of his mighty, nail-pierced hand.

It is not with men, thy warfare,—
Fight thou not with "flesh and blood;"
But uplift "the poor in spirit,"
Lead them to "the Lamb of God."

And when all thy warfare's over,
When have ceased the din and strife,
Thou wilt know a bright forever,
And receive a crown of life.
Daylight, Tenn.

Lessons From the Life of Enoch

MRS. E. G. WHITE

WE read of the prophet Enoch, that he "walked with God . . . three hundred years." Enoch's walk with God was not in a trance or a vision, but in all the duties of his daily life. He did not become a hermit, shutting himself entirely from the world; for he had a work to do for God in the world. In the family and in his intercourse with men, as a husband and father, a friend, a citizen, he was the steadfast, unwavering servant of the Lord. His heart was in harmony with God's will; for "can two walk together, except they be agreed?"

Enoch was a public teacher of the truth in the age in which he lived. He taught the truth; he lived the truth; and the character of the teacher was in every way harmonious with the greatness and sacredness of his mission. Enoch was a prophet who spoke as he was moved by the Holy Ghost. He was a light amid the moral darkness, a pattern man, a man who walked with God, being obedient to his law,—that law which Satan had refused to obey, which Adam had transgressed, which Abel obeyed, and because of his obedience was murdered. Now God would demonstrate to the universe the falsity of Satan's charge that men could not keep God's law. He would demonstrate that though man had sinned, he could so relate himself to God that he would have the mind and spirit of God. This holy man was selected to denounce the wickedness of the world, and to give evidence that man can keep the law.

How little is said of Enoch; how brief is his biography! Many volumes are

written of Napoleon; much is said of Cæsar and other great men of the world. Their exploits are recorded and sent through the length and breadth of the land; yet we have no evidence that these men honored God, or that God honored them. Of Enoch it is recorded, "Enoch walked with God: and he was not; for God took him."

Enoch walked with God, while of the world around him sacred history records, "The wickedness of man was great in the earth," "every imagination of the thoughts of his heart was only evil continually." Enoch's righteous life was in marked contrast with that of the wicked people around him. His piety, his purity, his unswerving integrity, were the result of his walking with God, while the wickedness of the world was the result of their walking with the deceiver of mankind.

Enoch was an active worker. He did not seek ease and comfort. Nor did he spend his time in idle meditation, or in striving to gain happiness for himself. He did not participate in the festivities and amusements that constantly engaged the attention of the pleasure-lovers of the antediluvian world. In his day the minds of many were absorbed in worldly pleasures,—pleasures that tempted them to go astray. But Enoch was terribly in earnest. With the sinful and with the workers of iniquity he mingled only as God's messenger, to warn them to turn with abhorrence from their evil ways, and to repent and seek God.

Enoch did not become polluted with the iniquities existing in his day. Why need we in our day? But we may, like our Master, have compassion for suffering humanity, pity for the unfortunate, and a generous consideration for the feelings and necessities of the needy, the troubled, and the despairing. Those who are Christians indeed will seek to do good to others, and at the same time will so order their conversation and deportment as to maintain a calm, hallowed peace of mind. Selfishness and worldliness are not fruits of a Christian tree. No man can live for himself, and yet enjoy the approbation of God.

Christ cursed the fig-tree because it bore no fruit. Thus he would teach that God is not pleased with his human agencies if in their lives they utterly fail to fulfil the purposes for which they were created. Through the help provided, man, in his fallen nature, can do the very things God expects him to do. He can walk and work and live by faith in the Son of God. The Lord draws man close to his side, to walk with him, to work with him, and to teach him how to overcome temptation. With every temptation there is a way of escape, by walking humbly with God.

Were Enoch upon the earth to-day, his heart would be in harmony with all God's requirements; he would walk with God, although surrounded with influences which are the most wicked and debasing. So may we remain pure and uncorrupted. He was a representative of the saints who live amid the perils

and corruptions of the last days. For his faithful obedience to God, he was translated. So, also, the faithful, who are alive and remain, will be translated. They will be removed from a sinful and corrupt world to the pure joys of heaven.

Enoch meditated and prayed, and put on the armor of watchfulness, and he came forth from his pleadings with God to plead with his fellow men. He did not mask the truth to find favor with unbelievers. His close connection with God gave him courage to work the works of God. He had the testimony that his ways pleased God. This is the privilege of every believer to-day. It is man dwelling with God, and God taking up his abode with man. "I in them, and thou in me," says Jesus. To walk with God and have the witness that their ways pleased him, is an experience not to be confined to Enoch, to Elijah, to patriarchs, to prophets, to apostles, to martyrs. It is the privilege of all the followers of Christ to have Jesus enshrined in their hearts, to carry him with them in their lives. This will make them fruit-bearing trees.

I wish I could impress upon every worker in God's cause the great need of continual, earnest prayer. They can not be constantly upon their knees, but they can be uplifting their hearts to God. We have too slight a hold upon God and upon eternal realities.

Those who teach the word must themselves live in hourly contact, in conscious, living communion, with God. The principles of truth and righteousness and mercy must be within them. They must draw from the fountain of all wisdom moral and intellectual power. Their hearts must be alive with the deep movings of the Spirit of God.

It is our privilege to-day to stand with the light of heaven upon us. It was thus that Enoch walked with God. It was no easier for Enoch to live a righteous life in his day than it is for us at the present time. The world at that time was no more favorable to growth in grace and holiness than it is now, but Enoch devoted time to prayer and communion with God, and this enabled him to escape the corruption that is in the world through lust. It was his devotion to God that fitted him for translation.

We are living amid the perils of the last days, and we must receive our strength from the same source as did Enoch. We must walk with God. A separation from the world is required of us. We can not remain free from its pollution unless we follow the example of faithful Enoch.

The love revealed in the Saviour's life of self-denial and self-sacrifice is to be seen in the lives of his followers. We are called upon "so to walk, even as he walked." The cause of our weakness lies in our refusal to obey this command. On every side there are opportunities to work for our fellow men. It is our duty to lead souls to the Lamb of God, which taketh away the sin of the world. It is important that we fill aright our position in the world, in society, and in

the church; but we can not do this unless we have a firm hold on Heaven. Our faith must reach within the veil, whither our Forerunner has for us entered. It is possible for us to take hold by faith of the eternal promises of God; but to do this we must have a faith that will not be denied,—a steadfast, immovable faith that will take hold of the unseen.

Every man, woman, and youth who professes the religion of Christ should realize the responsibility resting upon the believer. All should feel that this is an individual work, an individual warfare, an individual preaching of Christ. If each would realize this, and take hold of the work, we should be mighty as an army with banners. The heavenly dove would hover over us. The light of the glory of God would no more be shut away from us than it was from the devoted Enoch.

Our Message¹

In all great epochs of this world's history God has sent his own chosen messengers with admonitions suited to the times. There had been heard no prophetic voice for a long time before Christ, not for some four hundred years, till just before Jesus was to make his public appearance. "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand." Matt. 3:1, 2. He did not preach of interesting things about the ancestors, nor tell about a flood. He touched the needs of his own day,—repentance as a preparation for the kingdom at hand.

Six months or more later Jesus was baptized by John in Jordan, and was pointed out as the one whose advent John had come to proclaim. "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: *repent* ye, and *believe* the gospel."

Noah's message was repentance toward God, and faith in his word concerning the flood of waters which was to destroy the impenitent.

Isaiah and Jeremiah preached the same message of repentance. *Repent* and *obey*, so shall the kingdom of Israel be preserved. Later the message was, Repent and submit to the king of Babylon. As opposed to this the false prophets counseled war, and promised victory. We know the outcome. Jerusalem was laid in desolation.

Luther's message was given of God, and was suited to the generation in which he lived—an age of sin and unbelief. It was a message of repentance toward God and faith in our Lord Jesus Christ.

There are now some seventy or eighty denominations working in China. Each one represents some special doctrine or board of management led by men from

various countries. Now we are not to attach ourselves to some particular foreigner from America or England or from any other country, and follow him as our guide, but we must take the Bible, which they as the servants of God have brought to us, and give to China the message of God for this age. We must "preach the word." Some popular preachers take a text from the Scripture, and proceed to tell many stories or pleasing things about it. We must not do so.

Perhaps you have seen the children playing a certain game in which one has a handkerchief tied over his eyes, and is then turned loose to catch some one else. He catches this way and then that way, clutching at the air, because he can not see. We are not to go at our work in this manner. We are to do away with our blinders, and have the Spirit of God to enlighten the eyes of our understanding, so that we shall know what is meat in due season.

When the Jews read the ninth chapter of Isaiah, they thought their Messiah was to be a person of great fame and power and glory, who would lead them in a successful revolt against their Roman oppressors; but they made a great mistake.

In the time of Jesus the Jews said no prophets had ever come out of Galilee, and therefore this man of Nazareth could not be the Christ. Mistaken again! These preconceived theories of theirs blinded them.

God sent a special messenger to prepare the way for Christ's first advent, John the Baptist. He was to make the crooked ways straight and the rough places plain for the coming One. Just so will his second advent be heralded. My brethren, you are now standing in the place of John the Baptist. I am now as John the Baptist. This message of preparation for the return of the King is represented in Rev. 14:6, 7. It calls for repentance and faith in view of the judgment at hand. Some one may say this text says "an angel," and that I am not an angel, and I can not preach this message. Look! The text says this messenger preaches the everlasting gospel. Has God ever sent literal angels to preach the gospel? He sends men: whomsoever he sends, whomsoever he inspires to preach the gospel for this time, are represented by this messenger. Not slowly, slowly; the angel *flies* with the everlasting gospel,—*flies* to do the work of God. This, then, is our work,—this everlasting gospel our message. The judgment is at hand, but as in the days before the flood, men are buying and selling, engaged in worldly business, and know not that the kingdom is at hand.

This world is at strife with the gospel. Jesus said, "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." "But he that shall endure unto the end, the same shall be saved." Matt. 24:9, 13. This gospel of suffering, of endurance with patience, is totally opposite to the spirit of this world. Our only safety is in following implicitly the leading of God.

Gideon and his army did not gain the victory by force of arms. At God's command they broke their pitchers and shouted, "The sword of the Lord, and of Gideon." Some are saying the law of God is done away. Over the chapel doors in many places back in the country we see a copy of the treaty between China and the foreign power represented by the missionary locating a particular chapel. We come with a message by the authority of that law lodged in the ark of the covenant in heaven, in patience to proclaim it, if need be to lay down our lives for it. I do not say it is wrong for us to comply with the request of this government and of foreign consuls in posting treaty regulations, etc., in the chapels, but we can not depend upon the protection of earthly powers in the promulgation of this message; for the dragon (Rev. 12:17) is very wroth with the commandments of God and with those who teach and obey them.

Our message is drawn from the Old and New Testaments. The everlasting gospel embraces the two as representing the revealed will of God. Rev. 12:1 represents the church under the symbol of a woman. The moon under her feet is the Old Testament, with its types and shadows prefiguring the way of salvation. This is the foundation of the church, which is clothed with the full brightness of the gospel of salvation. The Old Testament is not obsolete; it contains up-to-date truth.

This, then,—the everlasting gospel which is represented by the three angels of Revelation 14, and which is to prepare the world for the second advent of Christ,—is our message. It is the present truth of to-day, meat in due season for this generation, a message of obedience to the commandments of God and faith in Jesus Christ.

What Is the Beast?

GEORGE I. BUTLER

"AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name [or names, margin] of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death: and his deadly wound was healed; and all the world wondered after the beast. And they worshiped the dragon which gave power unto the beast, and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to over-

¹ Abstract of sermon by Elder Keh Nga Pit at a workers' meeting in China. Translated by Mrs. J. N. Anderson.

come them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity, shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." Rev. 13: 1-10.

This scripture is in the chapter immediately preceding the one in which the third angel's message is found, the principal burden of which is to warn all who will receive it of the terrible consequences of worshipping "the beast," etc. Therefore, in order to get a clear understanding of the third message, it is absolutely necessary to understand what "the beast" is.

The book of Revelation is quite largely a book of symbols. A symbol is something which stands for something else because of a similarity or resemblance to it. The prophet beheld in his vision a beast, or monster, emerging from the sea, which the winds were lashing into furious waves. This creature seemed to have seven distinct heads, from which grew ten horns. The creature was in appearance like a leopard. It had feet like a bear, and a mouth like a lion. The dragon (of chapter 12) gave it his power and seat and great authority. In symbolic prophecy, we have this forcible figure: the great sea of humanity is represented by the sea of waters; when lashed into immense waves, monsters appear, symbolizing empires, kingdoms, nations: as, in the sea of humanity, when wars and tumults and fearful collisions of mankind occur, great nations and political powers emerge to do their work in the earth. It is very clear that this symbolic beast was used to represent a great and mighty world-power. It is plainly stated that the sea out of which the beast emerged was a sea of peoples: "And he saith unto me, The waters which thou sawest . . . are peoples, and multitudes, and nations, and tongues." Rev. 17: 15. Thus arose the power symbolized by this beast, the great Roman empire, universal in the days of its prosperity, the mightiest political force in history. It appeared in two great phases: first, as a pagan or heathen power; second, as a papal or professed Christian power.

But, lest we be considered as taking too much for granted, it will be well for us to consider quite carefully at this important point of the last, closing message for mankind, the true identity of this Roman beast or symbolical creature. Therefore we will briefly compare the prophecy of Daniel 7 with the one we have been considering. It would be well for the reader to turn and read the seventh chapter of Daniel and compare it with Rev. 13: 1-10. We want to make no mistake in this matter.

Daniel beheld in this vision the same great sea of peoples that John beheld. In his case, four great monsters arose

out of this symbolic sea. The first resembled a lion, having wings; the second, a bear; the third, a leopard with four wings and four heads; and the fourth was a nondescript beast, too fierce and terrible to be fitly symbolized by any creature on earth. It had great iron teeth, and ten horns upon its head. He calls it "dreadful and terrible." It devoured, broke in pieces, and stamped the residue with its feet. As he beheld it, a change took place among its ten horns: three disappeared, and in their place a sturdy "little horn" appeared; "and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." The next event in the vision was the great judgment scene of the last day, the Ancient of days presiding, and more than a hundred million million angels in attendance: "The judgment was set, and the books were opened."

The leading commentators of the Protestant world have agreed as to the meaning of this wonderful prophecy, that it points out the successive empires of Babylon, Medo-Persia, Grecia, and Rome, and then the coming of the great judgment day. The last of these prophetic powers was greater than any of the others; first, as pagan Rome, and second, as Rome ruled by the popes. An angel appeared on the scene, and explained the substance of the vision, especially the last portion, that relating to papal Rome, in these words: "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth. . . . And the ten horns out of this kingdom are ten kings [or kingdoms] that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings [that is, kingdoms]. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and the law [American Revised Version]: and they shall be given into his hand until a time and times and the dividing of time." Dan. 7: 23-25.

Most certainly this is a prophetic description of the papacy. So the great Martin Luther and his fellow Reformers understood it; and so John Wesley, Adam Clarke, and other leading Protestant commentators believed; and so the facts of history demonstrate. This scripture is the declaration of the angel of God to Daniel and to all mankind of the character and work of the papacy. The great words spoken against the Most High refer to the blasphemous titles borne by the popes,— "God on earth," "Christ's Vicegerent," the "Vicar of the Son of God,"—and the claim that the church has power to forgive sins, etc. He should "wear out the saints of the Most High." From fifty million to one hundred million martyrs slain by this power, often tortured by the Inquisition, fully justifies the use of the words, "wear out," a most forcible expression of the long-continued persecutions of this power. He should "think to change" the times and the law of the

Most High, that is, claim power to do it. In multitudes of passages from Catholic authors, catechisms, etc., the claim is put forth most positively that "the church" (the Roman Catholic Church) has the right to change even the law of God; and most surprising of all, Catholics boldly taunt Protestants with keeping the Sunday, which the Catholic Church has made to take the place formerly occupied by the Sabbath of the fourth commandment,—one of the immutable ten words spoken and written by God himself. As there is not in all the Bible one single text of scripture in behalf of Sunday sacredness, the Catholic claim of changing the Sabbath seems clearly demonstrated. History also emphatically demonstrates the same conclusion.

The foregoing scripture also teaches that this power would have apparent ability, for a given period,— "a time and times and the dividing of time,"—to accomplish the work already specified. "A time" is an expression meaning a year. The ancient year of the Jews was 360 days. One "time," therefore, would be 360 prophetic days, or years; plus "times" (plural), twice 360, that is, 720; plus half a time, 180, would equal, in all, 1260 years. The papacy received power from the emperor of Rome, Justinian, going into effect in the year A. D. 538, to make the pope, or bishop of Rome, head over all the churches, conferring also power to correct heretics. This bestowal of power by the emperor of Rome is considered by Roman Catholics themselves as a most important era in the history of the papacy. The three horns were plucked up at about the same time by the armies of Justinian, under the influence of the papacy, to make way for its power to become well established. Thus, A. D. 538 becomes an established era of importance in the pope's history and assumptions. It marks the beginning of his political power, and becomes the proper date for the commencement of papal supremacy. But when must the supremacy end? The period of its continuance, 1260 years, added to A. D. 538, the time of its commencement, would mark 1798 as its close. Did anything remarkable in the history of that power occur that year?—Most certainly; the French republic, then existing, sent an army under General Berthier, who entered Rome, put an end to the papal government, established a republic in its place, carried the pope a prisoner to France, where he died in exile. For a brief period then there was no pope in existence. These are very plain historical facts, easily verified.

Here we have a chain—A. D. 538, the 1260 years of papal supremacy, and 1798, marking its close—which is a wonderful demonstration of the truthfulness and inspiration of the prophetic writings. The year 1798 marks the beginning of the time of the end, during which special light and truth concerning the second advent of our Saviour should go forth.

What has all of this to do with the third angel's message?—Much every

way. Daniel gave a description of the rise, characteristics, and fall of this power some six hundred years before John the revelator described the same power, and foretold the message which would go forth in the very last days of human history, warning us of its final doom and the terrible consequences of obeying its teachings. We reserve for another article an explanation of the beast power warned against by the third angel's message.

Bowling Green, Fla.

The Plan of Redemption

NELLIE B. LEACH

THE sublime beauty and infinite wisdom of the plan of redemption are much obscured by the prevailing conception of it. That sin was unforeseen by God, that upon its entrance the sacrificial system was devised and given to the patriarchs, that this was perfected in the Levitical system, and finally, upon its failure, was succeeded by the present plan of redemption through Christ,—all this evolution is contrary to a true conception of God's wisdom and knowledge.

God, knowing the end from the beginning, was not surprised at the entrance of sin. Before the earth was created, plans were laid to meet all that might occur to thwart God's design in forming the earth. In Rom. 16:25, 26, we are told that the plan of redemption was "kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, . . . made known to all nations." This is made clearer in the revised version, which substitutes the expression "through times eternal" for "since the world began." Through times eternal the plan of redemption was kept as a secret between the Father and the Son; but when the world was created, and sin entered, it began to be revealed, first, to Adam and Eve in the garden of Eden, later through the scriptures of the prophets, and now unto us by both prophets and apostles.

The plan of redemption was necessary to save mankind. Sin, the transgression of the law (1 John 3:4), had entered the world, bringing death in its train. Rom. 6:23. The condemnation of the broken law rested upon the whole race. The law could not be altered, for it was righteous (Ps. 119:172), perfect (Ps. 19:7), and a transcript of the character of God himself. The integrity of the law, the justice of God, and the redemption of man could be attained in but one way—the offering of a substitute for mankind, to obey the law which man transgressed, and to suffer the penalty that man merited. He alone could be the substitute for all mankind who was their creator,—Christ, the Son of God; none lower than he would be an equivalent for the race. Therefore "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The plan conceived by an infinite mind

and actuated by divine love was, in its fulness, far above man's comprehension; for as the result of sin man was so weakened in faith and mental grasp that he was like a child in comprehension. God therefore taught him by symbols, revealing all that man was able to perceive. By the simple sacrificial system, given through Adam, man's faith was directed toward the great offering by which his salvation was assured. At first the instruction regarding sacrifices was given orally; then as men multiplied on the earth, more specific instruction had to be given, that the service might remain truly typical, unperturbed by man's faulty conceptions. The Levitical law as given through Moses perpetuated the sacrificial system prefiguring the offering of Christ until it should be made.

The teaching as given by these ceremonies to the children of Israel was the same gospel that Christ himself proclaimed: it recognized the authority of the same law, proclaimed the same penalty for transgression, and pointed to the same means of salvation. Only the method of presentation was different. There could be but one everlasting gospel,—there is salvation in no other, for there is no other name under heaven given among men whereby we must be saved. Acts 4:12. To the Hebrews Paul wrote: "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:2. These children of Israel heard the proclamation of the gospel, but they failed in the same way that man ever has failed, by not receiving it by faith. Only a few had the faith of Abraham, to see the day of Christ and rejoice in it. John 8:56. The innocent lamb, whose life man sacrificed for his sin, truly represented the nature of Christ, of whom it has been said, "He was treated as we deserve, that we might be treated as he deserves. He was condemned for our sins, in which he had no share, that we might be justified by his righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was his."

How far beyond human comprehension is the grace of God! In Rom. 3:25, 27, Paul speaks of this justification "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, . . . that he might be just, and the justifier of him which believeth in Jesus." Thus the plan as formulated by God unites a provision for the broken law and man's salvation with perfect justice. Had the law been kept, the doer would have been righteous, for the law is righteous; but none have obeyed; all are under the condemnation of the law. But the righteousness of God without the law is manifested in this plan of redemption,—the righteousness to which the law and the prophets bear witness that it is genuine, even the righteousness of God which is

by faith of Jesus Christ. Truly is the man blessed to whom the Lord will not impute sin! Then let us unite with Paul in the words of Rom. 1:16, 17: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

Mount Vernon, Ohio.

Winning Faith

T. E. BOWEN

THE Lord takes pleasure in meeting the faith of his believing children. While on earth, Jesus did everything he could to encourage men to exercise faith in his power. He healed in their presence; with a few loaves, he fed the multitudes; he stilled the tempest on the sea; he even walked out over the billows, through the storm, to save his disciples in a crisis. Yet how often he was disappointed in their really trusting him only in time of distress! "How is it," he would ask, "that ye have no faith?" "According to your faith be it unto you," was the rule by which he wrought for those who came unto him for help or healing.

One little incident in the early experience of Robert Moffat and wife in Africa illustrates how steady was the faith flame in Mrs. Moffat's heart. Nearly ten years had passed, and there was no visible fruitage yet for their labors. A friend in England about this time, writing to her, asked what they could send in the way of a special gift that she would most prize. The answer was sent back, "Send us a communion service; we shall want it some day."

Over two years passed, and surely it was a little peculiar that the very day before they held their first communion service in Africa, a delayed box should arrive at their mission, and when opened, lo and behold, here was the communion set from England, asked for so long before. Ah! God had watched over it, and answered the faith of his trusting servant.

The proper measure for faith is not so much what *God is able to do*, as what *we are able to believe*. God's rule yet is, "according to your faith be it unto you." This being true, let us cease blaming the Lord that greater results are not achieved in connection with his work in the earth, and join the apostles in their prayer, "Lord, increase our faith."

Takoma Park, D. C.

It is not the rare gifts, the possessions of the few; it is not great wealth, great learning, great genius, or great power; it is not these things that make their possessors happy. It is health, it is friendship, it is love at home; it is the voices of children; it is sunshine. It is the blessings that are commonest, not those that are rarest; it is the gifts that God has scattered everywhere.—*G. H. Morrison.*

THE WORLD-WIDE FIELD

Korea

RILEY RUSSELL, M. D.

WE have been in Korea for almost four months, and enjoy our work very well indeed. I have visited almost all the Korean companies. Most of our traveling has to be done by foot or on horseback, as the different companies are scattered among the small villages. Last week we went on a trip of two hundred *li* (about seventy miles), and remained three days with an isolated company. We left Soonan about noon, and, after passing over several low mountains, and through fertile valleys, we stopped for

The next morning we had a bowl of rice, and started on our way. While we were riding through a small village, a man ran out and called, "*We Won! We won!*" or, "O doctor." When we stopped, he said his wife was very sick, and he wished us to come to see her. When we turned aside, all the rice-threshing ceased, and the natives gathered around. We were able to help the patient, and did not fail to distribute our tracts, while Brother Smith asked them if they were Christians. We quickly bade them good-by, and rode on, while they followed to the edge of the village,

they would say, "O! you live at Soonan." Some of the other missionaries had warned the people against us, but it only made them the more interested and ready to read our literature; for man can not stop the third angel's message.

I never enjoyed a trip more in my life, and never was more busy. We in Korea ask an interest in your prayers. Three men of us, and two Bible workers, have thirteen million people to warn. But God will help us.

Soonan.

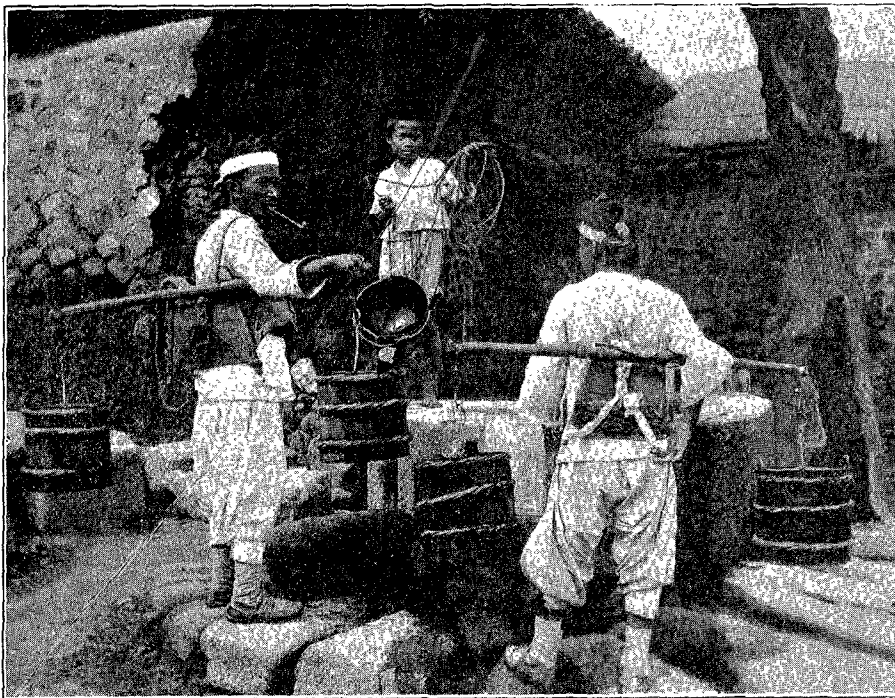
An Appeal From China

W. C. HANKINS

THE China Mission of Seventh-day Adventists has just held its second biennial workers' meeting. One action taken at that meeting is of special interest to all our young workers and young people in the home land, and that was a call for forty families to enter China during the years 1909 and 1910. It is planned to locate at least two families in each province during the next two or three years, and we hope, by the grace of God, to give the third angel's message to China by the time it has gone to the rest of the world. To one who has but a vague idea of the vast extent of territory in this field and of its almost countless population, and knows but little of the difficulties that face the worker here at every step, this may seem a comparatively easy task; but it is very apparent to the workers on the ground that it will require complete consecration on the part of all the workers,—both foreign and Chinese,—the whole-hearted co-operation of all our people in the home land, and a mighty outpouring of the Spirit of God before this work will be accomplished.

There are several ways by which every one can have a part in this undertaking. Perhaps the most important and the most effective way of all would be to make this field the special subject of *daily* prayer. O that our people would realize the power of prayer, and exercise that power to the uttermost! We are told that "Elias . . . prayed earnestly that it might not rain;" "and he prayed again, and the heaven gave rain." James 5: 17, 18. Let us pray as did Elias, and we shall see great results in the mission fields. Don't forget, brethren, that China, with its four hundred millions of perishing souls, needs your earnest prayers in its behalf.

It will take thousands of dollars to carry this work to its completion. But if every one prays earnestly for this field, there is no doubt but that the money will be forthcoming. People can not very well withhold their tithes and refuse to give liberally of their means when they are uttering whole-hearted petitions to God for the success of his work. And what better use can we make of our money than to use it for the salvation of souls? It will be a grand thing to know, by and by, that there are souls saved who heard the gospel because we gave the money to carry it to them.



AT THE WELL IN KOREA

the night at Morokdongkoda, staying in a Korean hotel. There was one room, and fourteen persons slept in it. It was about ten by fifteen feet in size. And as the Koreans have no ventilation, and all smoke, the atmosphere gets rather dense.

Among the company were traveling merchants from all parts of Korea; so we did not miss the opportunity to scatter a good supply of tracts, and see that every man had a copy of "The True God and His Sabbath." Two of the men were much interested, and Brother W. R. Smith gave a Bible study to one of them. We have this man's name and address, and will correspond with him.

The natives have no furniture, no stove, no glass. They build a fire under the floor, and then spread down a blanket, and lie down. A company of boys and young men kept up a continual howl until about midnight, and on inquiring we found it was to frighten away the robbers; for the town had been robbed about one month before.

and bowed, saying very politely: "We thank you so much."

We hastened on, passing through snow-covered rice-fields, and over mountain trails. At one place we saw about ten men with a falcon, hunting pheasants. We were told that there were many tigers in the mountains, but we did not see any, although I have seen many beautiful skins for sale.

Our destination was reached about 10 A. M., and soon we had the company collected. We studied and preached for three days, and between times visited at their homes, or saw their sick,—of whom there were many,—for they are more than one hundred li from any physician. The people said we did just like the Saviour, preaching the gospel and healing their sick. This caused us to lift our hearts to God that he would help us to be true ambassadors for him.

On our way home we passed many people. They asked us who we were, and when we said we were *Ansikel maksos*, or Sabbath-keeping missionaries,

And then, too, how much better it will be to have all our money invested in the bank of heaven when this old earth shall have gone into bankruptcy. How glad we shall be, then, that we did not allow Satan to beguile us into investing our means in the things of this world. See Matt. 6:19-21.

Parents, tell your children that, although you would love to keep them with you for the rest of your life, yet you are willing to give them to God's service, and so bid them Godspeed, and send them on to the front of the battle. Dear young people, God is calling you to leave those you love, and come to these needy fields. He is calling you to take your place on the firing line, where the fight is the hottest, and the dangers are most numerous. It means that you will have to face hardship, danger, sickness, and death; but our Leader is here with us, and he will be with you, and you will learn to know him better and love and trust him more than you ever did before.

No one should think of coming to a field like China who is not in good health. It is hard on the worker, hard on the Mission Board, and bad for the work, to have a man invalidated home after only a few years' sojourn in the field. Then, too, it is very necessary that the foreign missionary should have a good all-round education. Know something of hygiene, nursing, and hygienic cooking. The wives, especially, should be good cooks, good housekeepers, and know how to sew. These seem little things, but they become vital things in a foreign land.

It is fatal to the interest of the work to think that less education and less preparation in Bible study, history, etc., is needed by those who come to China than by those who work in the home land. If anything, the opposite is true. Many of the Chinese are very bright people, and are likely to ask unheard-of questions. And besides this, we must meet the foreign missionaries of other denominations, who are, as a rule, a very well-educated and well-informed class of people.

Yes, our mission fields demand the very best material — consecration, youth, health, education, experience, adaptability, perseverance, and a love for souls such as the Saviour had. May God send many such to help finish the work in China.

Kulangsu, Amoy.

WHAT we earnestly aspire to be, that in some sense we are.—*Anna Jameson.*

I SPEAK as a man of the world to men of the world; and I say to you, Search the Scriptures! The Bible is the book of all others, to be read at all ages and in all conditions of human life; not to be read once or twice or thrice through and then laid aside, but to be read in small portions of one or two chapters every day, and never to be intermitted unless by some overruling necessity.—*John Quincy Adams.*

THE FIELD WORK

British Guiana

WE are glad to report that our courage is good in the Lord. We have had some peculiar experiences, but we have kept looking unto Jesus, and we do praise our Heavenly Father for his kind hand which has upheld us. Our health is good. My experiment of a pure vegetarian diet, or the entire exclusion of all animal products, seems to be the very thing for a tropical climate. This may seem rigid; but, really, I do not suffer from the heat; in fact, I often forget I am in Demerara. Our mission house is cool, and away from the crowded city; and the mosquitoes do not trouble me — they do not seem to care for vegetarians.

We make our milk from coconuts, which we buy at one cent each, fresh. One nut makes a pint of good milk, which is not only beneficial to our health, but is cheap.

The interest is growing. Our church is now becoming too small. At quarterly meeting the brethren have to take part in the ordinance of humility under the mission house, there being no room in the church. And now that Dr. H. N. Greaves has come, we shall have good success, as we have patients waiting for him.

We are very much cheered by all the good news we receive from the fields beyond. We enjoy our work, and pray continually for all the workers, especially those who bear the heat and burden of the day. E. C. WIDGERY.

The Leicester (England) Sanitarium

ABOUT six years ago, Mrs. Olsen and I conducted a good health school in Leicester, under the auspices of the local vegetarian society. The lectures and demonstrations were given in the Y. M. C. A. hall, and there was a large interest manifested by the numerous people who attended. Among those especially interested were Mr. and Mrs. J. W. Goddard, both of whom were life abstainers, and also vegetarians, Mr. Goddard being a non-smoker as well. On the third day of the school, we were invited to a lunch at the Midland Sanatorium, a large double-fronted house located in the heart of the town, close to the residence of the mayor.

The Midland Sanatorium had been run for several years as a "water-cure," part of the time in charge of a hydropathist who had no medical education, and later under the management of Dr. English, who had recently resigned. The building was amply and well furnished throughout, but lacked proper bath-rooms and bath-room appliances.

Mr. Goddard offered us the free use of the building, with its complete furnishing, including linen, table ware, etc.; and also offered to build suitable bath-rooms, and to connect them directly with the house, provided we would take the institution, and run it as a sanitarium. This offer was afterward confirmed by writing, and the matter was

put before the British Conference committee, and later before the General Conference Committee, and accepted, the General Conference Committee making the generous donation of fifteen hundred dollars with which to start the work.

The bath-rooms were built according to a plan drawn up and presented to Mr. Goddard, and the place was formally opened by the mayor of Leicester the following February, 1904. Until two years ago, the sanitarium was in charge of Drs. F. C. and E. S. Richards. On their accepting the call to Australia in December, 1906, two nurses, Brother and Sister W. M. Scott, graduates of the Caterham Sanitarium, were placed in charge of the institution.

Since the house contains only about eight or nine bedrooms for guests, it was thought wise to give most attention to outside patronage, and with this purpose in view, Brother and Sister Scott made a systematic canvass of the members of the medical profession in Leicester. The success of this canvass was far better than had been anticipated, for, without a single exception, all the doctors visited showed a real interest, and offered to co-operate by sending patients, and by giving the institution their patronage. Thus, within a comparatively short time, the out-patients began to increase steadily in number, and this increase has gone on satisfactorily, so that the number of outside patients for 1908 was fully double that of the preceding year.

Recognizing the importance of having the best modern physiological apparatus and a thoroughly up-to-date equipment, the board of managers has provided liberally for the Leicester Sanitarium, and it now possesses the best medical equipment of any of our British institutions.

Thanks to the generosity of the owner, Mr. Goddard, there is no rent to pay other than five dollars a year, to make the contract binding. During the past two years, the institution has enjoyed much success in every way, and it has not only been able to treat a large number of patients, and many of these at a much reduced rate, and in some cases without payment, but it has also been able to meet its running expenses and to provide necessary improvements and additional apparatus. Last year there was a profit above all expense of more than five hundred dollars; and the previous year the gain was nearly as much.

We feel thankful to God for the kind province that has been over the Leicester Sanitarium and for the measure of success granted to us. Through the influence of the institution, many souls have had brought to them a knowledge of the truth of God in all its fulness, and we are glad to say that some of these have fully accepted its principles and identified themselves with our people. We trust that many more will gain for themselves, not only an increase of better health and strength, but also healing for the sin-sick soul, and will awake to a newness of life in Christ Jesus which they have never known before.

The workers consist of Brother and

Sister Scott; the head nurses, Brother Lionel Brooking and Sister Hannah Howarth, and four members of the freshman nurses' training class, two young men and two young women, with the writer as superintendent.

It is our plan to conduct one year of the nurses' training-school at Leicester, after which a new class is taken in, the old nurses coming to Caterham to do their second and third years; and this arrangement has been found to work satisfactorily. We hope the day will come when we shall have many such self-supporting health institutions scattered throughout the large cities of this great kingdom. But the greatest need we feel is that of having consecrated workers.

A. B. OLSEN, M. D.

Florida

SINCE our camp-meeting, which closed October 12, meetings have been held for the white people at Hastings, Orange Mills, Daytona, and Port Orange; and Elder E. W. Webster has been constantly at work in Tampa, and Brother W. K. Achenbach in Jacksonville. These brethren have both seen some fruit as the result of their labor.

Hastings and Orange Mills are only five miles apart. The fruit of these two efforts makes a nice company of twelve or fourteen, who, we hope, may ere long be organized into a church. They are now raising money for a church building.

At Port Orange, Elders Clark and C. B. Stephenson held a series of meetings in our church building. As a result, seven were added to the membership, and three others are keeping the Sabbath.

At Daytona, where Brethren Wm. H. Branson and C. P. Whitford and I have been laboring, eleven new ones are keeping the Sabbath. Several others promised to obey, but being tourists, we do not know whether or not they are faithful.

On Sunday, March 21, a church of fourteen members was organized. The membership is more than half composed of old Sabbath-keepers; we hope soon to see the membership greatly increased.

Nearly half of the entire expense of this meeting (including salaries of laborers), has been borne by voluntary contributions. Two new converts (sisters) donated fifty dollars at one time, and they have since offered to donate a lot worth two hundred fifty dollars on which to erect a church building. At this writing, two hundred twenty-five dollars in cash has been subscribed, and we are sure a sufficient amount will yet come for the erection of the building.

There have also been a number of accessions to the churches visited this year.

Meetings have been held by our colored laborers this year at Palatka, Jack-

sonville, and Fernandina. Four accepted the truth at Palatka, four at Jacksonville, and thus far three have taken their stand at Fernandina.

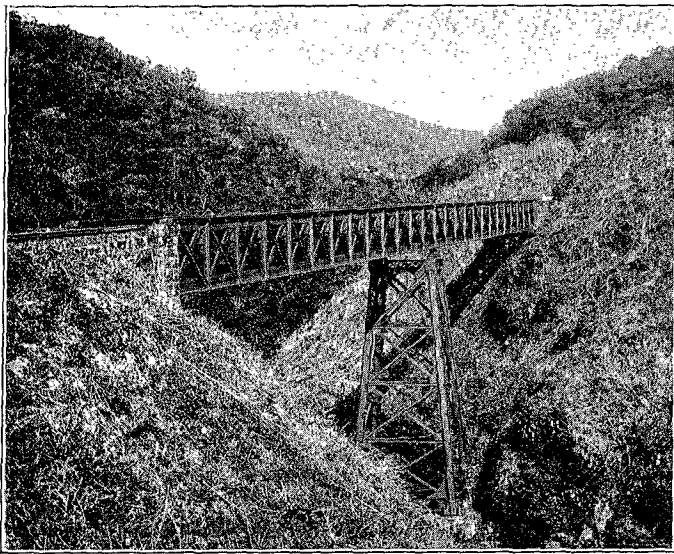
Brethren Stephenson and Branson will soon begin a meeting with the new church at Morrision, in their new church building. At the close of this meeting, the building will be dedicated. I start in a few days for Miami and Key West, where are a number of Sabbath-keepers, some of whom have never heard the message preached.

Though this is a difficult field, yet I believe it to be the most fruitful one in which it has ever been my privilege to labor.

R. W. PARMELE.

Brazil

THE third annual session of the Santa Catharina and Parana Conference was held in Curitiba, capital of the state of Parana, February 2-7. A number of



A VIEW ON THE PARANA RAILWAY

brethren had assembled from different parts of the state of Parana, and also a few from Santa Catharina.

The deliberations of the conference, although they involved some important changes, were all unanimous.

A resolution was adopted expressing thanks to God for the rich blessings bestowed upon the work during the past year. Another encouraged all our people to take an active interest in the circulation of our Portuguese missionary journal, *O Arauto da Verdade*.

In a further recommendation, the conference declared itself in harmony with the resolution recently adopted by the Brazilian division of the South American Union Conference Committee to hold an institute for workers in San Bernardo, from June 1 to September 30, and encouraged all who could do so, to attend the course of instruction.

By another resolution a tent fund was created, and although the meeting was not very large, over six hundred milreis; or about two hundred dollars, was pledged and partly paid toward this enterprise.

It was also recommended that church elders and officers encourage the people to greater faithfulness in the paying of tithes and offerings. It was decided that the intermediate school of Brusque, which has been closed for several years, be reopened near Desterro, the capital of Santa Catharina.

Although a goodly number had been baptized, there was no gain, but rather a loss in membership, owing to the fact that the Iterare church, of about forty members, and the company at Salto do Riberas Grande, of about twenty members, had been given over to the Sao Paulo Mission, in whose territory they are located. Then, too, a number of members emigrated to the Argentine republic. The tithe had increased about five hundred dollars, and there was also some increase in offerings.

With the help of Elder C. F. Knott and Brother E. C. Ehlers, who have recently come to this country, this conference now begins the fourth year of its existence, better manned and better prepared to do the great work assigned it.

The officers elected for the coming year are as follows: President, Emilio Hoelzle; secretary and treasurer, A. G. Stauffer. The members of the conference committee are Emilio Hoelzle, C. F. Knott, Jorge Wischral, Adolf Hort, August Anniess, Gustav Richter, and Theodor Neumann.

Our prayer is that the Lord's rich blessings may strengthen all the workers and make them able for his service.

F. W. SPIES.

The Chile Conference

THE annual conference of Chile has again been held at Santiago, and in the same hall as previously. Owing to circumstances, the attendance was not so large as last year, but the south was better represented. Harmony prevailed throughout all the councils. The officials of last year were re-elected. Brother Carter E. Kriehoff, secretary and treasurer of the conference and tract society, and local editor of the *Señales*, had given excellent satisfaction in all these capacities. Owing to unfavorable exchange conditions and a tardy payment of accounts by canvassers, the tract society had become somewhat embarrassed. Notwithstanding the unfavorable exchange, the gold value of the tithe was more than the year before. The donations had averaged about the same. A goodly number had been baptized during the year, and there were many interests calling for help.

The Chile school, located at Pua, received considerable attention. Means were raised to further complete the building and to supply it with necessary conveniences. However, the one hundred fifty dollars given, or promised, is only a small fraction of what is needed to make it what it should be. The necessity of an educational fund to assist students in the school was thoroughly discussed, and the payment of a second tithe and donations were recommended to start it. Elder George Casebeer and Sister Gertrude Leiva have done a good work in the school during the last year, and from the colporteurs' class there are a number in the canvassing work. Sister Sanchez, of Argentina, was invited by telegraph to come and take the matronship of the school.

For some years the annual meeting and conference has been held here in Santiago, and at each a goodly number have been baptized, at one time seventeen who nearly all united with this church. This shows that there is here an active and growing work.

On Sabbath, February 20, seven were baptized by the writer. The place of baptism was outside the city, whence all repaired immediately after the morning service. All united with the Santiago church. As time did not permit the brethren to return home for refreshments, they had brought with them well-laden lunch baskets; and there on the dry gravelly river bed, under the shadow of a sluiceway, we enjoyed a Sabbath picnic-dinner. An interesting feature of the Santiago conferences has been the celebration of the ordinances of the Lord's house. After dinner all gathered at the place of worship. My brother took charge of the ordinance service. A few respectful spectators were present. There

my brother, my little sister, and myself were taken to Union College in Cape Town by her, and there I found the truth; and my desire is to do all I can to make it known to others.

Sabbath forenoon we meet at Sister Wocke's house, where our office is, and in the afternoon we meet with the native people, of whom there is a goodly company in the church in the Location. We have good times. Seventeen or eighteen natives are preparing for baptism.

On Sundays Sister Firks (the woman in the cart in the picture) has studies with the native people. On Tuesdays Sister Wocke has studies with the native people on St. George's Street. The



A COMPANY OF WORKERS IN SOUTH AFRICA

were few, if any, of the brethren who did not take part with happy hearts. Before closing, a sister, who had once been a member of the church, but had gone off into sin, and was consequently disfellowshipped, came forward, broken-hearted, confessed her wrong, and then handing over a fuller, written confession, asked the church's forgiveness. She related how she had sought for peace, and tried to make herself believe that she could be saved in her sin, but was left without consolation. Not until she had decided to leave her wrong course and return, did she find happiness. Gladly did the brethren forgive and forget, and receive her back into the fold. The work of the message in Chile is onward.
J. W. WESTPHAL.

South Africa

BLOEMFONTEIN, O. R. C.—The accompanying picture shows our missionaries as they start out from our office when selling and distributing our literature.

Our work in this capital has stirred up much opposition for the last eight years. Several times people were warned against us and our books. These efforts have led some to investigate our teachings, and consequently many who have gone to other countries, have taken the truth with them. Many hundreds of books have been sold in this city and its suburbs, and in the villages in the country round about here, and many thousands of tracts have been given away. The prejudice is very great, but we are of good courage, for we believe that even the wrath of man will praise God, and the remainder of wrath the Lord will restrain. Ps. 76:10.

It was at the beginning of the cruel war between Boer and Briton, that Sister Wocke found the truth, and great blessings have been experienced by this little company and others. Since then

woman with the bicycle is Sister Purchase, who also assists in the Dutch work. The woman next to Sister Firks's cart is Sister Wessels, who is now preparing to be a teacher; next to her is Sister Wocke's husband and two children, and myself, standing next to the mule cart.

Elder J. M. Freeman, in spite of the prejudice, labored faithfully here, and God has given his blessing, especially on the native work. We ask an interest in your prayers for this hard field.

ELIZA PRITCHARD.

New Hampshire

KEENE.—In the year 1903 a church of twelve members was organized as a result of the labors of Sister E. M. Wilbur. Since that time the membership has increased to forty-one. Tent efforts in 1907 and 1908 were blessed with precious souls accepting the truth.

A church-and-school building has been erected and was dedicated, free from debt, Jan. 17, 1909. The property is valued at three thousand dollars, and is deeded to the Central New England Conference.

Elder F. W. Stray is conducting meetings in the church, with excellent interest and attendance. Sister E. L. Chamberlain is teaching a prosperous church-school. An excellent spirit of unity and brotherly love exists, and all feel to praise God for his rich blessings.
A. E. SANDERSON.

A REPORT from Mexico states that on March 27 five young people were baptized, and added to the church at Mexico City.

ON Sabbath, March 20, seventeen persons were baptized at Lodi, Cal., of whom all but two were members of the Western Normal Institute. Three were rebaptisms.

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

Well Pleased With It

A LAWYER from a Western State, who is also a member of the State legislature, writes as follows: "I desire to subscribe for your *Liberty* magazine of religious freedom. I have No. 1, Vol. 4, First Quarter, 1909. Somebody sent me that number. I am so well pleased with it that I want more. I should like to know to whom and how much I must send to become a regular subscriber."

This gentleman doubtless received the magazine through one of the lists regularly supplied by our conferences to the members of the State legislatures. This case is good proof that the sowing of seed in this way is not altogether without fruit.
W. A. C.

A Victory in Maine

WRITING under date of April 4, Brother W. O. Howe, our religious liberty secretary for Maine, informs us that the Sunday bill introduced in the Maine Legislature during its present session, was defeated in the Senate by a vote of fourteen to thirteen. He attributes the result to the watering of the "good seed that was sown before the committee" at the hearing, which took place a few weeks ago, and was reported in the REVIEW of February 25.

The defeat of such measures having been so general throughout the country this winter, Congress included, and our people having taken so leading a part in opposing them, and contributed so much, doubtless, to their defeat, we can expect nothing else than that, in the near future, we shall have to meet a more determined opposition than we have yet experienced.
W. A. C.

Hearing on Four Sunday Bills at Albany, N. Y.

THE New York Legislature has certainly contributed its share of interest in the Sunday-enforcement movement during the past winter. There have been introduced in the legislature no less than twenty-five bills pertaining to the Sunday question in one form or another. The bills have been of such a nature that the committee to which they have been referred has segregated them, giving hearings on different bills on different occasions. On Wednesday, March 24, four bills known as the "Jew bills," came up for hearing. These bills were introduced by three Hebrews, and one representative from New York City, in the interest of the Jews. There is very little difference in the reading of the bills. We here give one, that the reader may see the import of all:—

"An ACT

"To amend the penal law, in relation to permitting labor and secular business on the first day of the week by certain persons.

"The People of the State of New York, represented in Senate and Assembly, do enact as follows:—

SECTION I.—Section 2144 of chapter — of the laws of 1909, entitled 'An act providing for the punishment of crime, constituting chapter 40 of the consolidated laws,' is hereby amended to read as follows:—

"SEC. 2144—Persons observing another day as a sabbath.—[It is a sufficient defense to a prosecution for work or labor on the first day of the week that the defendant uniformly keeps another day of the week as holy time, and does not labor on that day, and that the labor complained of was done in such manner as not to interrupt or disturb other persons in observing the first day of the week as holy time.] *No person who conscientiously believes that the seventh day of the week ought to be observed as the Sabbath, and actually refrains from secular business and labor on that day, or who conscientiously believes that the Sabbath begins at sundown on Friday night and ends at sundown on Saturday night, and actually refrains from secular business and labor during said period, and who has filed written notice of such belief with the clerk of the county in which such person resides, shall be liable to prosecution for performing secular business and labor on Sunday, provided he disturbs no other person who is attending public worship.*

"SEC. 2.—This act shall take effect Sept. 1, 1909.

"EXPLANATION.—Matter in italics is new; matter in brackets [] is old law to be omitted."

It will be readily seen that the Jews were desirous of receiving some peculiar favors, and so asked for this exemption clause. We, of course, could not speak in favor of the bill, since we do not consider the state has any right to grant exemptions, from the fact that every person has a right to worship God as he chooses, providing he infringes upon no rights of his fellows. The Jewish rabbi and several other Jews desired very much that we stand with them, and speak in favor of the measure. We told them we could not do so, because we believed that we must stand for principle.

Elder A. J. Clark, who has been watching matters in the legislature the past winter in the interest of the New York conferences, had been promised a hearing against the bills, and it was not expected that any of the Sunday forces would appear against them. To our surprise, however, we learned that a large number had appeared to speak against the measures. The politico-religionists said that Seventh-day Adventists should not have a minute of their time in opposing the bill, and we felt indeed thankful that we were not to be classed with them. Neither could we speak in favor of the bills. We had to stand alone. But how could we get a hearing, since we desired so much to speak on the principles of religious liberty? The Lord certainly opened the way.

When the hearing opened, the chairman said that the opposers of the bill should have forty-five minutes, those who favored the bill should have the same length of time; then, he said, there would be given time to the Seventh-day Adventists. We surely felt that the Lord gave us the victory.

The first speaker to oppose the bills was a Roman Catholic lawyer, a Mr. Malone, of New York. He said he appeared in behalf of the Federation of Churches of New York, representing three hundred ten Protestant churches, and thirty-two denominations. He further said he represented Archbishop Farley, Roman Catholic Archbishop of New York, eight hundred Catholic priests, and all the Roman Catholics of the New York diocese. In other words, he said he had come before the committee to represent all the forces of Sunday observance to protest against the measures.

He started out by reading an article from the Cyclopaedia, article Sunday, as to the meaning and purposes of Sunday. This was his religious, civil, and political reason, and upon this definition of Sunday he spoke to the committee for nearly half an hour. He told how they kept another day for the Sabbath than did the seventh-day observers. The majority, he said, had recognized this first day, and so it was necessary for all to keep it. He said that he had also come from patriotic motives, since he thought it was better to tell the Jews and seventh-day observers what might happen if they sought to break down the American institution of Sunday; whereas, if they showed their loyalty and patriotism by observing this American institution, they would all be happy and peaceful.

He sounded the note of warning and danger by telling the Jews and seventh-day observers that if they insisted in destroying the one holy day and holiday of America, it would create a great deal of prejudice against them, and it would very much hurt their standing. He said the American people could not afford to allow the American sabbath to be secularized, and this would be done if this exemption were granted them.

It was evident to all what the drift of his speech meant, and it was a sign to seventh-day observers of what will happen when these Sunday forces come into power. It was clear to us who understand the signs of the times, that the forces are uniting, and all are standing on one common ground, and that they purpose to see to it that all who do not come into line may expect something to happen.

The next speaker was a lawyer from New York, by the name of General Perine. He said that to allow this bill to pass was to sound the death knell of liberty in America. It would destroy all respect for religion, religious rights, and especially would it have a tendency to ruin all respect for the American Sunday. By some sort of process of reasoning he adduced proof that there were over fifty-three millions of people in this country who respected Sunday as a religious institution, whereas there were but one hundred seventy-seven thousand Jews who kept Saturday, there being, he claimed, thousands of Jews who did not observe their own sabbath. So he thought that it would hardly be fair to have all those millions yield to so small a minority.

He made a tirade on the Jews and seventh-day observers, and finally said that he should hate to see a boycott in America, or perhaps a Kishnieff. His remarks were certainly rabid, and made plain what might happen, and also what the Sunday workers were thinking about.

There were representatives from the various butchers' associations, meat-cutters' associations, and labor organizations, all pleading that it would be unfair to the working men if the Jews had the privilege of getting work and doing business on a day on which the rest had to cease from labor. It would, they said, do one of two things, either compel the majority to work on Sunday or else give the seventh-day observers an unfair advantage. Of course nothing was said about those who keep the seventh day losing a day. That counted for nothing. In it all there was manifested that spirit of selfishness characteristic of those who want it all, or else they do not propose to see others get anything.

A letter was read from Dr. Wm. Huntington, of New York, objecting to the Jews coming to this country and tearing down our institutions, finding fault with the Bible being read in our schools, and demanding privileges which would destroy respect for the liberties of the American people; also one from Bishop Greer, who hoped that nothing would be done to lessen the sacredness of the Sunday institution.

Instead of the hearing of the opposition lasting only forty-five minutes, it lasted over an hour and a half. All through the speeches one thing was very discernible, and that was the spirit of opposition to seventh-day observers, and the ignoring of the rights of those who do not come into harmony with the popular idea of "Americanism" and "American institutions" as interpreted by them.

As we listened to these men bitterly opposing all those who differed with them, and throwing out their hints and suggestions as to what might happen if the prejudices of the American people were aroused by the conduct of seventh-day observers should they persist in keeping the seventh day and working on the first day, we were reminded of what the Word of God has declared would be decreed against those who refuse to worship the image and the beast and receive his mark, and what the spirit of prophecy has likewise said concerning the people who would be loyal to the truth of God.

F. C. GILBERT.

(To be concluded)

Thankful for Victories Won

A MINISTER from the South writes as follows: "I think our people everywhere have had, during the past year, a most positive reason to be thankful for the organization of the Religious Liberty Department of the General Conference. Decided and very signal victories have surely been won by it. The reports seen in the REVIEW are very commendatory to the Bureau, and also most gratifying to our people generally. I shall add my feeble prayers to the many others that ascend in behalf of the enlarged success of your work."

THE astronomer can tell us how far it is from each star to the earth, but no human being can calculate the effect of a kind word or a kind deed. The monuments of granite and of bronze will crumble into dust, but there is a monument which endures; it is the lasting influence which heart exerts upon heart.—W. J. Bryan.

Young People's Work

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

M. E. KERN Chairman
MATILDA ERICKSON Secretary

A Series of Missionary Volunteer Meetings

THE Missionary Volunteer Department, as such, is nearly two years old. In every conference and in most of the union conferences in the United States, some one has been appointed to lead out in this work. That these workers in the various union conferences might have the privilege of counseling together, and for the general upbuilding of the work, a series of secretaries' councils and Missionary Volunteer conventions has been held.

Atlantic Union Conference

During the last days of the old year, the Missionary Volunteer secretaries of the Atlantic Union Conference met at South Lancaster, Mass. Besides the secretaries, Elder E. W. Farnsworth, president of the union conference, Elder C. H. Edwards, president of the Southern New England Conference, Elder O. Montgomery, president of the Vermont Conference, and Mrs. Montgomery, were present. The students and teachers of the Academy, manifested a deep interest in the meetings also. The Atlantic Union Conference has made decided advancement in the work for the young people, and the workers went out from this meeting with renewed courage. Returning by way of New York, I was privileged to meet with the workers of the Greater New York Conference in council and also with the young people on Sabbath afternoon, in a union meeting.

Lake Union Conference

I left Washington, January 11, for the Lake Union Conference council at Berrien Springs, stopping at Mount Vernon College, Ohio, a few hours on the way. All the conferences of the Lake Union Conference except Wisconsin were represented. Perhaps no union conference has so many young people as this one, and the workers are very earnestly seeking to know how to lead this host of young people to enlist in the war. The teachers in the college are deeply interested in the Missionary Volunteer work, and we expect to see many young people trained in this school for this branch of the work.

Central and Northern Union Conferences

At College View, Neb., all the Missionary Volunteer secretaries of the Central Union Conference, and all but one from the Northern Union Conference, met in council. It being the time of the college board meeting, we had the benefit of the counsel of several of the conference presidents also. The program had been well prepared, and the meetings were all well attended. Here, too, there are young people looking to the Missionary Volunteer work as the field of their future endeavor. A Young People's Band in the college is making a special study through the year of this branch of the Lord's work. To help our young people where they are in the field, and to be a leader in their activities, is surely the highest kind of missionary work.

North Pacific Union Conference

After leaving College View, I spent nearly a month in the North Pacific Union Conference. The officers of this union conference are wide-awake to the great possibilities in the lives of our young people, and are making every effort possible to encourage this work.

It was a great pleasure to me to meet with the students and teachers of the Mount Ellis Academy, at Bozeman, Mont. A good interest was manifested in all that pertains to our success as young people, and two young men made definite decisions to yield all to Christ. En route to the Spokane convention, I stopped a few hours with Dr. and Mrs. H. B. Farnsworth, at Missoula, and spoke to the church in the evening.

The Spokane young people had made good preparation for their convention, and the whole church took hold of the work in a way that showed an appreciation of the great work we are called to do. We confidently expect to see many of these young people in school next year, and in the Lord's work.

At College Place, Wash., there was both a secretaries' council and a young people's convention. Careful study was made by the secretaries and others in council, each day, of the various phases of our work and the best methods of carrying it forward. Among other things, definite plans were laid for the young people's work at camp-meeting this coming season. The students of Walla Walla College, are doing active Christian work. Some meetings are being held in surrounding territory, and several of the young people assist Elder O. A. Johnson in a series of meetings in the city of Walla Walla. At one of our meetings about twenty responded to a call for definite decisions to walk in the Christian way.

Elder O. K. Butler, Missionary Volunteer secretary for the North Pacific Union Conference, accompanied me to Seattle and Portland, where Missionary Volunteer conventions were held. The one at Seattle was very well attended. Nearly all the conference laborers were present, and a large number of delegates from all parts of the Western Washington Conference. Note-books were in evidence all through the convention, showing a determination to make use of the plans developed there. A good spirit of seeking God was present, and a large number made definite work of getting into right relations with God. The Portland convention was more local. On the Sabbath there was a large attendance. In the afternoon a large number responded to a call to put away sin.

Pacific Union Conference

My first stop in the Pacific Union Conference was at St. Helena, Cal., at the home of Sister E. G. White. Her counsel and encouragement were much appreciated. Having been so wondrously blessed of God in missionary labor in her youth, she knows from experience that young people can do acceptable service in laboring for souls. Some think they must reach too high, she said, and do some great thing. Let them do what their hands find to do. On one of the two days at St. Helena, in company with Elder W. C. White and Brother W. H. Covell, I visited the school property recently purchased near Sonoma. The place seems eminently fitted for a union conference training-school. There are nearly three thou-

sand acres in all, with about six hundred acres of tillable land. There is plenty of wood and water, and a mansion containing about thirty rooms.

One evening was spent in Mountain View, where, it is said, at least one third of the ammunition used by our Missionary Volunteers is produced. Elder M. C. Wilcox and other workers there, are much interested in all that pertains to our youth.

A California Conference Missionary Volunteer council was held at Lodi, where the new normal school is located. This meeting was well attended, and excellent work was done in the presentation of topics, discussions, and reports. Sabbath was a day not soon to be forgotten. About eighty decided to take advance steps in the Christian life. Besides Sister Carrie R. King and Brother I. C. Colcord, who had charge of the convention, Elders J. O. Corliss and A. O. Tait were among the California workers present.

At the close of this meeting, Brother Colcord and I went to Fernando, where the council for the Pacific Union Conference was held. En route we spent two nights and a day with the Fresno church, where there is a large company of young people; and a day with the intermediate school at Armona. The regular work of the school was laid aside, and the time given to us. It is a great encouragement to believers in the advent message to see the children thus gathered into schools in the country, and receiving an all-round education. Such children, who know the Lord, can do much to make him known to others.

The Academy and church at Fernando were taxed to accommodate the delegates who came to the Southern California convention, held at the time of the council. Most of the school work was laid aside, and nearly every one entered heartily into seeking the Lord and studying the Missionary Volunteer problems. The churches of the Southern California Conference are in a comparatively small territory, nearly all being in the vicinity of Los Angeles. In this conference more attention has been given to the work of the young people than in many places, and the results show the wisdom of such a policy. Elder Luther Warren, who has for so many years labored in a definite way for the young people, attended this meeting. Elders N. Z. Town and J. N. Anderson and Miss Ida Thompson were greatly blessed in presenting the needs of foreign missions. On Sabbath afternoon, after a sermon by Elder R. S. Owen, there was a precious season of seeking God, in which a very large number took part.

A few hours at Loma Linda, "Hill Beautiful," surrounded as it is for miles by orange groves, left an impression of the beauty of Southern California in winter to which it was pleasant to revert during the trip of three days and nights to Keene, Tex., much of which was through the desert.

Southwestern Union Conference

At Keene, the Missionary Volunteer secretaries were present, also the president of the union conference and the presidents of each of the State conferences of this division. The school and church at Keene manifested a deep interest in all the meetings. Nearly one whole meeting was spent in answering questions which had been handed in.

A spirit to seek God for forgiveness of sin and for a deeper heart-work came in, and many found the Saviour who had not known him, or who had been following afar off.

Southern Union Conference

No Missionary Volunteer council was held in the Southern Union Conference; but a very profitable young people's convention was held at Graysville, Tenn., and some institutions were visited and councils held with workers which helped me to understand better the work in the South. One day was all too short to spend at our training-school for the colored people. In speaking of the work for the colored people, Sister White says: "Hundreds of mission schools must be established; for there is no method of giving the truth to these people so effectual and economical as small schools."

At Huntsville, Ala., the teachers are trained for these schools. It was a great pleasure to meet the earnest young people and workers in the school at Huntsville. Many work a year on the farm for the privilege of entering school the next year. Could not some of our Missionary Volunteer societies in the North raise a scholarship fund to help some of these earnest young people along, that workers may be quickly prepared for this great mission field at our doors? The little sanitarium at Huntsville is nearly completed. But it must be furnished. Some of our Missionary Volunteers are going to give something toward furnishing the rooms of this and the sanitarium for colored people at Nashville, Tenn.

I visited our institutions in and around Nashville, and also the Meharry Medical College for colored students. In company with Elder C. F. McVagh, I visited the Hillcrest school, which Professors O. R. Staines, and Floyd Bralhar are starting for the training of Northern colored young people for the Southern work. These two brethren took us across the country a few miles in a carriage to the Madison school. There we had a council with several of the workers on what our Missionary Volunteers can do for the Southern work, and we arranged for some articles of information, and a series of Missionary Volunteer lessons to be given this summer. The students of the Madison school are an earnest class, having dedicated themselves to a definite line of work.

Two nights and a day brought me home again, March 25, where I found an abundance of work to do after so long an absence. This tour has impressed me more deeply than ever with the possibilities there are in the lives of our youth when consecrated to God and placed under wise leadership. I have often been reminded of the words in "Education:" "Already many hearts are responding to the call of the Master-worker, and their numbers will increase." I am especially impressed, too, with the need of a genuine revival in all our homes, and with the desire of many parents and children to be more faithful to God and to one another. M. E. K.

BELIEVE nothing against another but upon good authority, nor report what may hurt another unless it be a greater hurt to some one else to conceal it.—*Penn.*

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

A Faithful Record Closed

THE readers of the REVIEW have already learned of the death of Brother J. Q. Herrington, of Pennsylvania; but it seems fitting that special mention should be made of the death of this dear brother in the columns of our Publishing department.

Brother Herrington was one of the oldest and most faithful canvassers ever employed in Pennsylvania. He accepted the third angel's message while employed in one of the great steel mills of Pittsburgh. Almost immediately he entered the field as an active, energetic canvasser, where he has worked continuously for about twenty years.

Although he entered the work at a time when very little instruction was given to agents, yet the Lord rewarded the faith and energy of our brother with good success from the first. Brother Herrington was probably permitted to see more of the fruits of his labors than has been given to most canvassers. A large number of persons are now rejoicing in the truth as the result of the work he has done, several of whom were present at the funeral. Indeed, the minister, Elder N. S. Ashton, who conducted the funeral services, together with his family, received his first impression of present truth from a book sold to him by Brother Herrington.

Brother Herrington never occupied any position of great prominence, such as might be coveted by those who would have men call them great, but he did his work faithfully and well, and there is every reason to believe that he is numbered among those who are called great in the kingdom of God. E. R. P.

Winter Canvassing

IT may seem peculiar to write about winter canvassing when winter is well over. We should explain, therefore, that what we publish on this question is intended to apply to next winter.

We have recently received a letter from one of our young sisters in eastern Canada which we think should be read by a large number of our strong, six-foot-tall men, who have been hibernating during the past winter, waiting for the weather to get lukewarm and sunshiny.

She says: "You spoke in your last letter of wondering how I got along during the cold weather. I have worked on just the same. I have bundled up, and started out without stopping to think about the cold. The weather is never so cold here in — as elsewhere in the provinces. There have been only a few days this winter when the thermometer has registered more than twenty degrees below zero, but the air being so damp, it is a penetrating cold."

This good sister writes as though twenty degrees below zero were a very agreeable, pleasant temperature for a good, hustling canvasser, and she has

succeeded in doing a good business far up in the North, where "the fur is thick on the foxes."

We very much hope that this paragraph will catch the eye of all our boys and girls who burrow as soon as the temperature goes below freezing, and wait for warm weather.

We are deliberately planning to break up this hibernating idea entirely, and do away with it altogether. A good beginning was made during the winter just passed. We hope to have the movement for winter canvassing in full swing before the thermometer gives its first notice of the approach of another winter.

E. R. P.

The Ten-Cent Magazines

IT is very encouraging to note the progress being made in the sale of our new ten-cent magazines. One year ago, during the month of March, 1908, there were only two of these magazines,—*Life and Health* and *Liberty*,—of which fifty thousand copies were sold during the month. These two magazines still stand at practically the same figure for the month of March, 1909; but at the same time, the circulation of the ten-cent magazines has been greatly increased; for the *Signs of the Times Monthly* and *Watchman* have both entered the field during the past year, and the *Youth's Instructor* has issued a ten-cent Temperance number.

The sale of all these magazines for the month of March, 1909, reached a total of one hundred seventy-five thousand copies, a gain of two hundred fifty per cent over the corresponding month last year.

It is with great satisfaction that we see both the *Signs* and the *Watchman* starting off prosperously in this new form; and it is with even greater satisfaction and thanksgiving that we see a new line of Christian endeavor being established which promises to be as successful as the subscription book work.

The hard problem of how to sell our periodicals in America is thus being solved. The work appears to be self-supporting and entirely satisfactory to agents. It seems probable that these ten-cent magazines will be the means by which our workers will reach successfully the great cities, where the work has been very expensive, and has been surrounded with almost insurmountable difficulties. May the good work go on with power. E. R. P.

Work for the Children

WOMEN and children have been the greatest sufferers from the curse of intemperance. The Temperance number of the *Youth's Instructor* is an effective weapon with which they can fight one of their greatest foes.

Recently a little girl from the Takoma Park church-school secured five copies of the Temperance number of the *Instructor*, and sold them in a half-hour. Several other little girls caught the spirit of enterprise and work, and succeeded well. Other children in other church-schools and Sabbath-schools can do as well as these little girls have done here in Takoma Park.

This experience has suggested the thought, Why not have a real, modern,

up-to-date "children's crusade" against intemperance? It would be a blessed thing for the children, and for the people they visit, if all the boys and girls, with their swift feet, smiling faces, and childish energy, would join in fighting the great monster with this beautiful Temperance number of the *Youth's Instructor*.
E. R. P.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

Two New Sanitariums for the Colored People How We Can Help

Two new sanitariums are soon to be in operation for the colored people in the South. It is high time; for with nearly a hundred sanitariums all over the world, we have not yet a sanitarium in the South for this people. We have been slow in responding to the calls that we have received in this matter. But now the situation is soon to be relieved in two Southern centers of our work, and the call comes to our medical workers to help in hastening the enterprises to completion.

At Huntsville, Ala., an institution has been built. It is well planned and constructed. The basement accommodates treatment-rooms, furnace room, and storage. The first floor has offices, dining-room, kitchen, and a patients' room. On the second floor there are a number of good rooms for patients. The work on this building is progressing as rapidly as the means furnished will justify.

The new sanitarium on Foster Street, in Nashville, Tenn., is well located, between the part of the city occupied by the white population and that occupied by the colored. The building was on the property when purchased. This is being remodeled and furnished and equipped as fast as can be done with the means at hand.

Sister White, under the dates of January 4 and July 19, 1905, wrote:—

"Special efforts must also be made just now to help the colored people. The sanitarium that has been established in Nashville for the colored people must be provided with better facilities, and those who are making efforts to build at Huntsville an orphanage for colored people, must have help."

"Over and over again the light has been given that a special work is to be done also in Huntsville. . . . On the beautiful farm of over three hundred acres, God purposes that an efficient missionary training-school shall be conducted, which will develop many workers for the colored people.

"A small sanitarium should also be established in connection with the Huntsville school. The sanitarium building should not be of a shoddy character, neither should it be narrow and contracted. It should be built substantially, and there should be in it room for the physician and nurses to carry on the work of healing the sick, and giving patients and students an education in regard to the right principles of living."

In addition to the great work of ministering to the sick among the colored people, there is a loud call for colored nurses, and a training-school for these must be conducted in connection with such an institution.

The object of this article is to appeal to our medical missionary workers and sanitariums to co-operate with the medical department of the General Conference in raising a fund for the completion and equipment of these institutions. None will appreciate more keenly than our medical workers the importance of getting work like this completed and properly equipped without delay. Will not every physician, nurse, and sanitarium manager take this matter up and solicit contributions, large or small, from those within reach, both in our churches and among those not of our faith? Our sanitarium workers especially will be able to agitate strongly in behalf of these new institutions. Do not wait. Make the gifts as large as possible, for the money is needed at once.

We hope to hear from workers concerning this appeal, and shall be glad to supply any further information. Make money-orders or drafts payable to the treasurer of the General Conference, I. H. Evans, Takoma Park, Washington, D. C. In remitting, state always that it is for the Southern sanitarium fund, and the money will be sent at once to the South to enable these worthy enterprises to minister to the sick, and to prepare workers for the great field among the colored people of the South.

W. A. RUBLE,
D. H. KRESS,
G. H. HEALD,
Committee.

WATCH for articles in the papers concerning the work for the colored people in the South. Can not different Missionary Volunteer societies decide to furnish a room or articles of furniture for one of the sanitariums for colored people now ready for occupancy except for lack of such equipment? Write to your conference Missionary Volunteer secretary.

Received on the \$150,000 Fund up to April 1, 1909

<i>*Atlantic Union Conference</i>	
*Central New England	\$ 2,803.02
*Greater New York	1,716.48
Maine	883.64
*New York	2,351.50
*Southern New England	1,212.50
*Vermont	1,423.74
*Western New York	2,251.26
Total	12,642.14
<i>Canadian Union Conference</i>	
*Maritime	601.49
Quebec	181.64
Ontario	825.28
Newfoundland	20.80
Total	1,629.21
<i>Central Union Conference</i>	
Colorado	5,040.61
Kansas	4,114.79
Missouri	2,038.05
*Nebraska	6,142.03
*Wyoming	893.41
Total	18,228.89

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

<i>*Columbia Union Conference</i>	
Chesapeake	920.64
*Eastern Pennsylvania	2,587.11
*New Jersey	1,254.98
*Ohio	6,434.03
*Virginia	1,037.27
*West Pennsylvania	1,999.21
*West Virginia	558.86
Total	14,792.10
<i>*District of Columbia</i>	
*Washington churches	1,406.54
<i>Lake Union Conference</i>	
East Michigan	3,227.38
*Indiana	5,250.52
*North Michigan	2,074.00
*Northern Illinois	3,016.86
*Southern Illinois	1,652.50
*West Michigan	8,782.70
Wisconsin	6,587.13
Total	30,591.09
<i>North Pacific Union Conference</i>	
*Montana	1,085.37
*Upper Columbia	3,036.43
*Western Washington	3,371.03
South Idaho	1,049.95
Western Oregon	3,083.91
Hawaii	21.05
Alaska	20.00
Total	11,667.74
<i>*Southern Union Conference</i>	
*South Carolina	315.84
*Alabama	625.04
*Tennessee River	1,408.84
*Florida	997.98
*North Carolina	967.35
*Cumberland	1,360.99
*Louisiana	572.54
Mississippi	413.33
*Georgia	491.55
Conference not specified	97.41
Total	7,250.87
<i>*Northern Union Conference</i>	
*Iowa	9,761.86
*Minnesota	5,841.69
*South Dakota	2,701.17
*North Dakota	2,247.03
Conference not specified	73.82
Total	20,625.57
<i>*Pacific Union Conference</i>	
*Southern California	5,010.92
*Arizona	474.39
*California-Nevada	10,374.03
*Utah	449.08
Total	16,308.42
<i>Southwestern Union Conference</i>	
*Arkansas	949.90
*Oklahoma	4,519.44
Texas	1,844.13
New Mexico	5.50
Conference not specified	22.82
Total	7,341.79
<i>Western Canadian Union Conference</i>	
*Alberta	1,219.50
*British Columbia	405.37
Manitoba	350.76
*Saskatchewan Mission Field	316.25
Total	2,291.88
<i>Unknown</i>	
Unknown	161.70
<i>Foreign</i>	
*Algeria	13.33
Australia	217.70
Bermuda	36.00
China	227.11
South Africa	439.02

Jamaica	73.86
Yukon Territory	20.00
England	287.28
*West Africa	50.00
Mexico	65.97
India	418.25
South America	82.81
Switzerland	9.69
Central American Mission ..	26.00
Norway	25.00
Trinidad	28.69
Japan	17.50
Haiti	5.00
*Egypt	51.55
Palestine	2.00
Tobago, W. I.	1.22
Cuba	9.00
Hungary	3.00
Tahiti	17.83
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	3.47
Fiji	4.87
St. Kitts	7.51
Ireland	25.56
Russia	5.00
Denmark	14.59
Santo Domingo	2.50
West Caribbean	96.35

Total

Grand total\$147,282.48

I. H. EVANS, Treasurer.

Current Mention

— At Chicago, on April 7, 10,000 lake sailors went on strike because of the refusal of the owners of the vessels to recognize the union.

— According to the latest report on the coast defenses of the United States, there are now mounted 376 12-inch mortars; 105 12-inch, 126 10-inch, and 94 8-inch breech-loading guns; besides 406 rapid-fire guns in position.

— While passing through the Straits of Magellan on April 4, the British steamer "Oak Branch" was wrecked, and her captain and twenty others are missing. The remainder of the passengers and crew were landed safely.

— By a recent edict of the Chinese government, local self-government is to be established in all the cities of China. Voters must be Chinese citizens twenty-five years of age and taxpayers; but no opium-smoker, soldier, policeman, priest, or government employee will have the right to vote.

— On April 7 the American Sugar Refining Company paid to the United States collector of customs at New York the sum of \$871,806 as a result of the lawsuit brought against the company for alleged fraudulent weighing of the sugar at the piers. There is still about \$300,000 due to satisfy the judgment.

— Wheat in the Chicago pit, on April 8, was quoted at \$1.26 $\frac{3}{8}$ a bushel, with the prospect that it would go still higher. The one who has profited most by this price, and who is regarded as being largely responsible for it, is reported to have "cleaned up" \$5,000,000 within the past few days.

— King Victor Emmanuel of Italy visited Messina on April 7, and reports the conditions there as being worse than immediately after the earthquake. Nothing is being done to clear away the ruins, and only the sea front is available for traffic, nor are there any sanitary arrangements whatever.

— One of the largest business deals in the history of the country was consummated on April 1, when the immense coal field owned by J. V. Thompson, of Uniontown, Pa., comprising 100,000 acres, was sold to a combination of independent steel manufacturing concerns. The amount of money involved in the transfer is \$50,000,000.

— The International Reform Bureau began, at Washington, on April 4, the celebration of the first hearing on the Blair Sunday-Rest Bill, which took place twenty-one years ago. Ex-Senator Blair, who is now president of the International Reform Bureau, gave an address upon this occasion on the church's duty to lead out in such "reform" work.

— A Denver inventor has perfected a phonographic lock for safes, which he claims can be unlocked only by the owner of the safe, who must speak into the phonographic apparatus. In the test a dozen men spoke into the apparatus the word which the inventor used, but it would respond only to his voice. The one who speaks the word on which the safe is locked must himself speak that word to unlock it.

— At the request of the State Department at Washington, the British government refused former President Castro, of Venezuela, permission to land on the island of Trinidad. The Venezuelan government still refuses him permission to land at any Venezuelan port. He was allowed by France to land on the island of Martinique; but France, on request from the State Department at Washington, has compelled him to reembark for Europe.

— A despatch from Teheran, Persia, states that a tragedy is impending at Tabriz. The city is occupied by the revolutionaries, and is surrounded by government troops. The capture of the city seems certain, and it is declared that the inhabitants are almost sure to be put to death. Thousands are staring death in the face with the knowledge that there is no escape. The shah's commander-in-chief has been killed by a bomb thrown by a revolutionary, and it is reported that 10,000 government troops have determined to join the rebels.

— Ninety-five of Kentucky's 119 counties have now voted out the saloons. Two measures which are now before the Texas Legislature and which have been reported favorably by the committee to which they were referred, will, if passed, practically eliminate the barroom from Texas. Under the first measure, liquor can not be sold in less quantities than one quart, nor be drunk upon the premises where sold, and dealers in malt liquors must pay the same license as dealers in whisky. Under the second measure, any violation of the local option law is made a felony. A despatch from Detroit, Mich., states that in the local option election just held, in which twenty-seven counties participated, nineteen have voted against the continuance of the saloon.

— Five men and a fishing schooner were lost on Lake Erie, on April 7, in the heavy gale that swept over the lake and its vicinity on that day.

— The steamship "Indiana," plying between Panama and San Francisco, ran upon the rocks in Magdalena Bay, Lower California, on April 4, and was wrecked. Her passengers were safely transferred to other vessels. The vessel was valued at \$600,000.

— The annual report of the Telephone and Telegraph Company (The Bell Company) shows that the company has in operation over nine million eight hundred thousand miles of wire and over four million stations. The calls average about six billion a year. The balance sheet of the company shows total assets of \$680,044,200.

— The Payne tariff bill passed the House of Representatives on April 9. The effort to put lumber on the free list was lost, while hides and tea and coffee are to come in free. Petroleum, both crude and refined, is also on the free list, and by an oversight the products of petroleum were left free of duty. It is the general expectation that the bill will be considerably remodeled in the Senate. The bill provides that 300,000 tons of sugar may be admitted duty free from the Philippines each year.

— The agitation in England over the question of building more battle-ships in order to insure the protection of the British empire against possible German aggression has been echoed around the world. The Canadian press and people have been agitating the question of building battle-ships to add to the British navy, and Australia and New Zealand have taken definite action to the same end. The colonies, especially Australia and New Zealand, feel that they are menaced by the growing power of the German navy. Now Austria has decided to build three of the most effective pattern of battle-ships. It is believed that this action on Austria's part has been inspired by Germany to offset the action of England's colonies. As Germany's course made it possible for Austria to carry out her program of annexing Bosnia and Herzegovina, Austria would be expected to assist Germany in case of a conflict with England. The British people are thoroughly aroused, and an earnest, set purpose has been developed not to permit Germany to rise above England in naval strength. Concerning the race for naval supremacy now on between England and Germany, the Washington *Post* of April 7 says, editorially: "The German army is the most formidable in the world, and that accounts for the insolence with which Berlin deals with Paris and St. Petersburg. And now Germany has challenged England, and the stake is Australia, New Zealand, and other British dependencies. Less things have made great wars, and this may make the biggest war of the world's history. The blood of both nations is up, and one or the other must retire from the rivalry or fight." England has also been recently aroused to the fact that she is far behind in the matter of navigating the air, while Germany is now building a dozen dirigible air-ships. This matter likewise is to be taken up with energy by the British government.

NOTICES AND APPOINTMENTS

Canvassers' Institutes for 1909

COLUMBIA UNION CONFERENCE

Foreign Mission Seminary, Takoma Park, D. C. April 2-16
Mount Vernon (Ohio) College, Mount Vernon April 16-30

LAKE UNION CONFERENCE

West Michigan, Cedar Lake.....April 8-18
Indiana, Beechwood Academy.....April 8-18
Emmanuel Missionary College, Berrien Springs, Mich. April 18 to May 2

Notice!

NOTICE is hereby given that the sixth annual meeting of the members of the constituency of the Review and Herald Publishing Association, of Washington, D. C., will be held in the General Conference tent, Takoma Park, Md., on Tuesday, May 18, 1909, at 11 A. M., for the election of four trustees for the coming year, to take the places of those whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

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

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

The Next Session of the General Conference

THE thirty-seventh session of the General Conference of Seventh-day Adventists will be held at Takoma Park, near Washington, D. C., May 13 to June 6, 1909. The object of this session will be the reception of reports from our conferences and missions, the formation of plans for the prosecution of the work in all parts of the world, the election of officers for the ensuing term, and the transaction of any other business which should properly come before that body.

By order of the Executive Committee,
A. G. DANIELLS, *President.*

Notice!

NOTICE is hereby given to the constituency of the Washington (D. C.) Sanitarium Association that the fourth annual meeting of said association will be held in connection with the next session of the General Conference of Seventh-day Adventists, Takoma Park, Md. The first meeting will convene at 11 A. M., Thursday, May 20, 1909.

The members of this corporation consists of the executive committee of the General Conference of Seventh-day Adventists, the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committee of the Chesapeake Conference of Seventh-day Adventists, the executive committee of the Virginia Conference of Seventh-day Adventists, the board of management of the evangelical work of the Seventh-day Adventists in the District of Columbia and in Takoma Park, Md., and the board of trustees of the Washington (D. C.) Sanitarium Association.

This meeting is convened for the purpose of rendering and considering reports, electing a board of trustees, and for the trans-

action of any other business that may properly come before the association.

By order of the Board of Trustees,
G. A. IRWIN, *Chairman.*

The Washington Training College

A MEETING of the Washington Training College corporation (the legal name of the Washington Foreign Mission Seminary) is hereby called for 11 A. M., Wednesday, May 19, 1909, to convene at the place of meeting of the Seventh-day Adventist General Conference, in Takoma Park, Md. The members of the corporation are the executive committee of the General Conference and the president of each local conference in the United States.

By order of the Trustees,
A. G. DANIELLS, *President.*

The General Conference Association

THE next annual meeting of the General Conference Association of the Seventh-day Adventists, a corporation organized under, and existing by virtue of, the laws of the State of Michigan, will be held in connection with the next session of the General Conference of Seventh-day Adventists, at Takoma Park, Md. The first meeting will convene at 5 P. M., Friday, May 21, 1909.

By order of the Executive Committee,
A. G. DANIELLS, *President.*

The General Conference Corporation

THERE will be a meeting of the members of the General Conference Corporation, Monday, May 17, 1909, at 11 A. M., at the place of meeting of the Seventh-day Adventist General Conference, in Takoma Park, Md. The members of this corporation are the delegates to the General Conference of Seventh-day Adventists.

By order of the Trustees,
A. G. DANIELLS, *President.*

Notice!

DURING the recent campaign in connection with the effort to change the Sunday law of Nebraska, there was a large amount of correspondence *pro* and *con* in the papers of that State, especially the Lincoln papers. This correspondence has now been published in pamphlet form, and can be obtained by addressing John S. Wightman, College View, Neb. A postal-card request will be sufficient.

Fernando Academy Calendar for 1909-10

OUR new Fernando Academy Calendar is now ready for distribution. It gives a general description of the ten courses offered by this institution. We have a very strong faculty for next year for all lines of work. Any one interested to receive a calendar will kindly write to H. G. Lucas, Principal, San Fernando, Cal.

Notice!

THE British Columbia Conference will hold a canvassers' institute at the Manson Academy, near Port Hammond, May 3-15.
BERTHA LOFSTAD, *Secretary.*

"Signs of the Times Monthly" for May, 1909

THE May number of the *Signs of the Times Monthly* magazine will appeal to every thoughtful and sincere reader. The illuminated cover design is very attractive, showing a group of little children gathering California poppies. Among the many interesting articles, we call special attention to the following:—

"THE GREAT CONTROVERSY."—This series of articles, by Mrs. E. G. White, presents in brief, pointed, and clear statements an outline of the great controversy that is going on between Christ and Satan.

"EVOLUTION AND CREATION."—George McCready Price will have another article showing how Oriental research is verifying the truth of the Bible. In the ruins of ancient Assyrian, Babylonian, and Egyptian monarchies, have been found records on imperishable tablets which show that the "critics" have been wrong, and that the Bible is right.

"THE CHAPMAN-ALEXANDER MOVEMENT."—In this number Elder R. A. Underwood gives an account of the "Chapman-Alexander Movement" that is to be an adjunct of the "Laymen's Movement" presented in our last issue.

"THE EMMANUEL MOVEMENT."—In this number George W. Rine presents the first of a series of articles on the Emmanuel Movement. He tells what the movement is, and speaks of some of its tendencies. He shows that it is a counterpart of Christian Science, though claiming no connection with it.

"ARE YOU WILLING?"—Elder W. B. White has an exceedingly helpful article under the title, "Are You Willing?" This article should find its way into the hands of many discouraged or disheartened sinners who would be attracted to Christ through what it teaches.

"TRUE DIVINE HEALING."—Dr. D. H. Kress, of the Washington (D. C.) Sanitarium, begins the first of a series of articles on "True Divine Healing," intended to meet the craze for miraculous healing that is sweeping over the country.

"PRINCIPLES AND PRACTISES, PAGAN, PAPAL, AND PROTESTANT."—This is the first of a series of articles by Elder George A. Snyder, dealing with prophecies upon this subject.

"RELIGIOUS LIBERTY."—The May number will have a Religious Liberty department, and will contain a summing up of the efforts that have been made during recent months in the way of Sunday legislation and Sunday-law enforcement.

Agents Wanted Everywhere

Single copy, 10 cents; 5 to 25 copies, 5 cents a copy; 25 to 500 copies, 4 cents a copy; 500 to 1,000 copies, 3½ cents a copy. Regular subscription price in the United States and Canada, \$1 a year. Foreign subscriptions, \$1.25. Address your tract society, or Signs of the Times, Mountain View, Cal.

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. Those responding to requests for papers should send only clean copies, neatly folded, securely wrapped, and fully prepaid.—Ed.]

Miss B. Dudley, 514 Fort Hill St., Macon, Ga., *Signs, Review, Instructor, Little Friend*, etc.

H. E. Stillians, Coachella, Cal., denominational papers and tracts in English and Spanish.

Mrs. James F. Woods, 322 South Detroit St., Warsaw, Ind., *Signs, Watchman, Life and Health*, and tracts.

W. T. Dawson, Memphis, Tenn., wishes to thank those who have sent him papers, and to say that he has a sufficient supply for the present.

Mrs. F. A. Longee, Alton Bay, N. H., wishes to thank those who have sent her literature, and requests that a continuous supply be sent, especially during the summer months. Any quantity of the cheap tracts would be acceptable.

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

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 IMMEDIATELY.—The management of the Arizona Sanitarium desires to secure the services of a competent lady nurse who can enter upon her work at once. Address Arizona Sanitarium, 515 Central Ave., Phoenix, Ariz.

WANTED.—Energetic man to rent place, 30 miles north of Toledo, Ore., on coast. Two houses, barns, pasture, four acres ready to plow for crop. Small rent worked on place. Send stamp for reply. Address Mrs. P. K. Miller, Otis, Ore.

WRITE us for price-list of Health Foods and Cooking Oil. We guarantee our products to be first-class. Order Nitrosia, the new nut food. We prepay part of the freight charges. Iowa Sanitarium Food Company, Des Moines, Iowa.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor, keeps indefinitely: 5-gal. can, \$3.50; 10-gal. can, \$6.75; 62 cents a gal. in half-barrel and barrel lots; 30 gal. and 50 gal. Address Sanitarium Cooking Oil Co., Louisville, Ky.

FOR SALE.—Peanut Butter, 10 cents a pound. Gallon Olive Oil, \$2.50; 6 cans (60 pounds) Vegetable Cooking Oil, prepaid, \$6.50; Cereal Coffee, 100 pounds, \$8. Prices specially low on other foods. Write to Vegetarian Meat Co., Bond Bldg., Washington, D. C.

WANTED.—To correspond with reliable Seventh-day Adventists wishing to locate in west central Kansas, where productive farms are still cheap, and church and school privileges are possible. Land \$10 to \$35. Good water. Good climate. Address Fred H. Weber, Ogallah, Kan.

FOR SALE.—Owing to owners going to mission fields, good homes can be bought reasonably near Central California Intermediate and Church-school. \$4,000 or more, half cash. Prosperous and healthful. Home-seekers' rates for April. Address J. Clark, Armona, Cal.

FOR SALE.—Treatment-rooms doing first-class business, Tacoma, Wash. Fine opening for physician in prosperous city. Population, 110,000. Owner desirous of taking a ministerial course, therefore willing to sacrifice good business. Best references. Address E. C. Johnson, 926 Commerce St., Tacoma, Wash.

WANTED AT ONCE! The names and addresses of reliable, energetic young men and women who desire to earn a scholarship in any of our leading colleges or academies. One young lady in California earned hers in three weeks by selling *Life and Health*. You might prefer to sell *Liberty*, the Temperance number of the *Youth's Instructor*, or the *Protestant Magazine*. Send for booklet, "How to Earn a Scholarship." Address this Office.

FOR SALE.—All proceeds donated to missionary work. 40 acres unimproved land, 1½ miles from Cutler Station, on Santa Fé Railroad, in Tulare County, Cal. First-class quality of soil—will raise any fruit that will grow in California. Irrigating canal along one side of land. 25 acres level and ready for planting. 15 acres need a little leveling; can be done for \$200. As healthful a location as can be found. Would make an excellent home for one or two families. Who wants to buy a good home and send all his purchase money to the mission field? Price, \$5,000. Full information secured by writing to Dr. G. A. Hare, Fresno, Cal.

Obituaries

THAYER.—Cecil Thayer was born in Kansas, Oct. 8, 1890. He was a former member of the Fayetteville (Ark.) Sabbath-school. He was murdered in Los Angeles, Cal., Jan. 1, 1909. His tragic death illustrates both the uncertainty of life and the need of readiness to meet God, and has brought backslidden members of his family back to obedience to the Lord.
B. E. FULLMER.

PARROTT.—Died in Battle Creek, Mich., March 5, 1909, Mrs. Harriett M. Parrott, aged 64 years, 1 month, and 4 days. During the past year Sister Parrott was in poor health, but her decline was more rapid after the death of her husband, which occurred Dec. 4, 1908. In 1870, under the labors of Elder I. D. Van Horn, in Ohio, Brother and Sister Parrott accepted the truths of the third angel's message, and were faithful members of the church at the time of their death. Sister Parrott leaves three sons and two daughters, two brothers and one sister, to mourn. The funeral service was held in the Tabernacle, by the writer, assisted by Elder G. W. Amadon.
S. D. HARTWELL.

CUSHING.—Died at Brighton, Mich., March 22, 1909, of nervous prostration and internal cancer, Sarah E. Cushing, aged sixty years and three days. She was confined to the bed and helpless for nearly thirteen months, but, though suffering intensely, no murmur escaped her lips. The hope of the coming Life-giver was precious to her, and we laid her away to await the glad resurrection morn. Her husband and only daughter are left to mourn her death. She selected as her funeral text John 14:1-3; and requested that Elder L. G. Moore conduct the service, which took place from the house, March 24.
CARRIE CUSHING HACKER.

GRAY.—Henry O. Gray was born Aug. 30, 1881; and died of pneumonia at his home near Snohomish, Wash., Feb. 24, 1909, aged 28 years, 5 months, and 24 days. He was converted and joined the Seventh-day Adventist Church in 1900. He was very exemplary in his Christian walk, always bearing his testimony for Christ at the social meetings. In his death the church and the church-school have met with a great loss, but we are cheered by the prospect of meeting him again when Jesus returns for his ransomed ones. Words of comfort were spoken by the writer to a large audience at the Snohomish Seventh-day Adventist church.
WM. J. BOYNTON.

EGGER.—Josephine Egger, *née* Flaker, was born in Jackson, Ohio, March 28, 1870; and after a long illness she fell asleep in Jesus at her home near Princeton, Neb., March 7, 1909, in her thirty-ninth year. She had been a faithful member of the Seventh-day Adventist Church for many years, and was loved by all who knew her. She leaves a husband, one son, and one daughter, besides a mother, three sisters, and three brothers, to mourn, but not without hope. The funeral service was held in the German church at Princeton, Neb. Words of comfort were spoken by the writer to a large number of relatives and friends, from Rev. 21:4.
J. S. HART.

LEAVENSWORTH.—Brother C. F. Leavensworth was born in Rochester, N. Y., in 1845, and died Feb. 3, 1909. He crossed the plains in the year 1867. In 1872 he was married to Miss Kate M. Mead, who died in 1898. In the year 1901 he accepted the third angel's message, and was baptized by Elder D. T. Pero, and joined the East Portland (Ore.) church. He was united in marriage to Miss Carrie B. Russell in 1902. He was faithful to the Lord till the last. He was sick only a few hours, his death being due to hemorrhage of the brain. He leaves a wife and two young children, besides many friends, to mourn their loss. He was laid to rest in the cemetery in Jacksonville, Ore. Comforting words were spoken by Elder W. L. Black, from Psalm 90 and 1 Thess. 4:13-18.
MRS. W. L. BLACK.

SOGGS.—Sarah E. Soggs died of general debility peculiar to old age, at Draper, Utah, March 23, 1909, in the sixty-ninth year of her age. Sarah E. Vanpelt was born in New York, March 14, 1841, and was married to Dexter Soggs in 1861. To this union three children were born, two dying in infancy, while one is still living. The husband died in 1900. Brother and Sister Soggs were charter members of the Denver (Colo.) Seventh-day Adventist church, organized about thirty years ago, and both now sleep in the blessed hope of a soon-coming Saviour. Funeral services were held by the writer at the residence of her son, with whom she made her home.
S. G. HUNTINGTON.

ROGERS.—The death of Augustine Rogers, an aged resident of Santa Barbara, Cal., occurred at his home, Jan. 12, 1909. Mr. Rogers was a native of Vermont, born in 1825, of stanch New England parents, and on his mother's side a direct descendant of Daniel Webster. He remained in Vermont until the fall of 1873, when he moved to California, and ever since Santa Barbara has been his home. He was engaged in business, but for many years has lived a very quiet and retired life. He was a highly respected citizen, a man of honor and strict integrity. Deeply religious, his Bible was his constant companion. He was an active worker in the Seventh-day Adventist Church. He leaves a widow, two sons, and one daughter.
MRS. MABEL ROGERS.

WHITE.—Died at Colony, Kan., Sept. 26, 1909, Mrs. Mary A. White. She was born in East Greenwich, R. I., Dec. 7, 1824, and at the time of her death was 84 years, 2 months, and 19 days old. Sister White accepted present truth in 1864, and remained a firm believer that Jesus would soon return. Her life was a clear testimony to the world that Christ was her Saviour. She leaves two sons and one daughter and a number of grandchildren to mourn. The funeral service was held in the Methodist church, which was filled with sympathizing friends. Words of comfort were spoken by the writer. He was assisted in the exercises by Brother J. L. McGee. Ps. 116:15 was used as a basis to show God's love for his people.
B. N. BROWN.

POPE.—Mrs. Cynthia S. Pope, *née* Watrous, was born in Connecticut in 1821. Soon after her marriage to Mr. Wm. A. Pope, over sixty years ago, she, with her husband, moved to Michigan, and finally settled in Highland Township. Four children were born to them, all of whom survive their mother. Eighteen years ago Mr. Pope died, since which time her home has been on the old homestead with the youngest son. Early in life she was converted, and united with the Baptist Church. In later years she embraced the faith of the Seventh-day Adventists, to which she adhered until her death. March 23, 1909, at the age of 88 years, 1 month, and 1 day, she fell asleep. The funeral service was conducted by the writer at the Highland Congregational church.
E. K. SLADE.

BUNTIN.—Mrs. Lucy Buntin, born in Boone County, Indiana, Nov. 1, 1854, died at her home in Lebanon, Ind., March 18, 1909, aged 54 years, 4 months, and 17 days. Sister Buntin was a patient sufferer, having been an invalid for nearly twenty years, afflicted with heart, stomach, and nerve troubles. She bore her afflictions cheerfully, and had always a pleasant smile and a kind word. Her husband, William A. Buntin, and her son, Virgil, are the survivors of the immediate family to mourn their loss, but not without hope. Sister Buntin was a member of the Seventh-day Adventist church at Lebanon. The third angel's message was dear to her, and she ever rejoiced in the hope of soon meeting her Saviour. She not only loved the truth, but was ever ready to help in whatever would be to the advancement of present truth. The writer, assisted by the Presbyterian minister, Rev. Carmichael, spoke words of comfort to a large gathering of relatives and friends, from Rev. 14:13-16. Soon the Life-giver will come to take his ransomed ones home.
A. L. MILLER.

BOLTON.—Laura M. Bolton was born in South Hadley Falls, Mass., Aug. 21, 1852. At the age of sixteen she removed with the family to Denver, Mich., where she fell asleep March 15, 1909, aged 56 years, 6 months, and 24 days. She was united in marriage, Dec. 25, 1870, to John C. Wells, who survives. Besides the husband, there remain two daughters, one son, two sisters, and one brother. For over twenty years she was a faithful member of the Denver Seventh-day Adventist church. "I shall be satisfied, when I awake, with thy likeness," was the text chosen by the family, who find comfort and hope in the precious promises of our God.

CLIFFORD RUSSELL.

ANDREWS.—Mildred Andrews died at the home of her daughter, Mrs. Welch, in Bartlesville, Okla., Thursday, March 18, 1909. Sister Andrews was born in Boone County, Missouri, in 1821. She united with the Baptist Church at the age of sixteen. When her daughter, Sister Welch, first accepted the truth, she opposed it very bitterly, but later learned to love the thought of a soon-coming Saviour. Some time ago she announced her intention of uniting with the Seventh-day Adventist church of Bartlesville, but before the matter could be attended to by a competent person, she was laid away. Words of comfort were spoken by the writer from John 11:25, after which we laid her away to await the coming of the great Life-giver. She leaves four daughters, and many other relatives to mourn their loss; but they mourn not as those who have no hope.

C. B. WEST.

HENNESSY.—John C. Hennessy, born in Ireland, May 23, 1867, died Feb. 22, 1909, of a complication of Bright's disease and heart trouble. He was buried in the Ken-sico Cemetery, Feb. 24, 1909. He leaves a wife, one child, two brothers, and three sisters. Brother Hennessy came to this country twenty-four years ago, and nine years ago accepted present truth. For the last seven years he has been laboring directly in evangelistic work, holding a license from the Greater New York Conference at the time of his death. In Brother Hennessy we realize that we have lost a faithful, untiring worker. His life as a Christian was sweet and uncomplaining. A large concourse of people was present at the funeral service, at which Brother J. J. Kennedy spoke words of life and comfort. We believe that our beloved brother rests in the Lord, and that when the time comes that the trump shall sound, we shall see him raised with the redeemed and given immortal life.

M. L. ANDREASEN.

THOMPSON.—James Henry Thompson was born at Hanover, Mich., Sept. 8, 1845, and died at his home in Quincy, Mich., March 13, 1909, aged 63 years, 6 months, 5 days. During the Civil War, he served as a member of the Fourth Michigan Infantry. Not long after his return he went to the Health Institute in Battle Creek, hoping to be restored to health, but while he was disappointed in this, he there learned the truth as taught by Seventh-day Adventists, which he esteemed a greater blessing, and, having accepted it, was baptized by Elder J. N. Loughborough, and soon after united with the Quincy church, of which he remained a faithful member. Jan. 5, 1890, he was elected elder, which office he held continuously till the time of his death. He was a staunch defender of the truth, and gave liberally to the support of the cause he loved so much. Before the division of the Michigan Conference, he served repeatedly on the different camp-meeting committees, but his physical condition prevented more active service. A wife, one son, one sister, one brother, and other relatives, besides the church-members, deeply feel their loss, but they are sustained by the blessed hope of a soon-coming Saviour, sorrowing not as those without hope. The funeral service was conducted by Elder A. G. Haughey, assisted by Brethren Freeman and McKee, local pastors, when we tenderly laid him to rest in Lake View Cemetery. Text, 1 Thess. 4:16.

CLARENDO H. THOMPSON.

PETERSON.—Mary C. Peterson, daughter of Soren and Anna Peterson, was born June 13, 1868, and died March 9, 1909, at Portland, Ore. Sister Peterson became a Christian about twenty years ago, and united with the Seventh-day Adventist Church. In all her subsequent life she was faithful and steadfast, and gave unmistakable evidence of a genuine Christian experience and nobility of character. Sister Peterson's death was a sudden and unexpected bereavement to her relatives and friends. She leaves a father and mother and several brothers to mourn their loss. They mourn; but not as those who have no hope. Faith grasps the evidences of a glorious reunion in "the sweet by and by." The funeral services were conducted by the writer, using Col. 3:1-4 as a basis for the words of consolation.

T. H. STARBUCK.

PARHAM.—Alice Dell Parham was born at Fairfield, Iowa, March 12, 1862, and died at Kansas City, Mo., Feb. 24, 1909, aged 47 years, 11 months, and 12 days. Her mother died when she was eighteen years of age, after which she went to Peabody, Kan., and lived with her uncle. She was married to Robert S. Parham at the age of twenty-two, and to this union was born one son, Hartzell, now eleven years old, who, with his father, are left to mourn their loss; but not as others who have no hope. Her religious life began in her tender years; she was taught by a God-fearing mother, to bear the yoke in her youth. She professed a hope in Christ, over thirty years ago, while living in Kansas, and united with the C. M. E. Church. Five years ago she heard and accepted the third angel's message, and united with the Seventh-day Adventist church at Kansas City, Mo., of which she had been a most faithful member until her death. She has filled different offices in the church, and at the time of her death she was clerk and treasurer. She was a woman of very studious habits, and in her spare moments she always had the Bible or some religious paper at hand, and as a result she was well informed. Her exemplary life and gentle, amiable disposition won for her a host of friends. A large concourse of friends were present at the funeral service, which was conducted by Elder E. T. Russell, assisted by the writer. Interment was made at Union Cemetery, Kansas City.

J. MARION CAMPBELL.

RICE.—Died in Rutland, Vt., March 17, 1909, of influenza with complications, Mrs. Roxana Boynton Rice, aged 80 years, 5 months, and 15 days. Sister Rice was born in Grafton, Vt. At the age of twenty-two years she moved to Clinton, Mass., where she was converted, and united with the Methodist Episcopal Church. Two years later she was united in marriage with Benjamin F. Rice. In 1857 she, with her husband, attended meetings held by Elder J. N. Loughborough, and embraced present truth, and was one of the eight charter members of the Seventh-day Adventist church at South Lancaster, Mass., when it was organized in 1864, and continued a faithful member while she lived. In 1869 she was chosen the first president of what was then known as the Vigilant Missionary Society, which was later merged into the International Tract and Missionary Society, extending its operations to all parts of the world. Her husband died in 1869, but she continued to reside near the people of her choice and the church with which she had been so long and actively identified, till age and failing health, a few years ago, compelled her to relinquish the dear associations, and reside with her daughter, Mrs. A. E. Ball, of Rutland, Vt. Although attended with much suffering, her last illness was short. Her faith in the promises of God and the special message for this time was unclouded; and looking for the blessed hope, she fell asleep near her children, grandchildren, and great-grandchildren, who mourn their loss. The funeral service was conducted by the writer in the Seventh-day Adventist church in Rutland, the remains being taken to South Lancaster, where funeral services were conducted by Elder E. W. Farnsworth.

T. H. PURDON.

DAVIS.—Prof. J. M. Davis died at Graysville, Tenn., March 13, 1909, aged 66 years, 5 months, and 12 days. Professor Davis was born at Crookedfork, Morgan Co., Tenn. The greater part of his life was spent in his native State. He finished his college work in 1869, graduating from the classical course. Following this, he taught in a number of places in his native State. For five years he was principal of the Wartburg, Morgan County, high school. He was married to Miss Mary Butler, of Coalfield, May 16, 1893. Brother Davis was not a Christian until the year 1905, and in the following year he became a Seventh-day Adventist, living an exemplary, Christian life from that time until the day of his death. The remains were taken to the family burying-ground on the home farm near Coalfield, where Brother Davis spent a large portion of his life. His wife and three sons survive him. Funeral services were conducted by the writer from 2 Tim. 4:6-8 and kindred texts.

M. B. VAN KIRK.

GLEASON.—Died at Darien Center, N. Y., March 13, 1909, Alexander Gleason, aged 81 years, 3 months, and 13 days. About three months before his death Brother Gleason had a stroke of paralysis, which rendered his left side helpless. He hoped that the Lord would restore him, but as weeks went on, he realized that the time was nearing when he would rest. He made all necessary arrangements, and left a testimony to be read at his death, which expressed courage and faith. He said that he accepted the Bible as the infallible Word of God at Toledo, Ohio, from his study of a pamphlet, "The Four Universal Monarchies." He was baptized by Elder J. H. Waggoner at Hillsdale, Mich., in the spring of 1859. Since that time he had never doubted the truth of this message. The writer has been personally acquainted with Brother Gleason for twenty-five years. He has ever been at his post, faithful to the principles of the message. In his last hours he realized that the battle had been fought, the victory won. We laid him to rest like a fallen warrior to awake at his Master's call. The church sorrows, but with a bright hope. He leaves three daughters, also his life companion, to mourn his death. He chose for Scriptural texts 1 Cor. 15:21, 22; Job 19:25, 26. Remarks were made by the writer.

H. W. CARR.

GARDNER.—Died at Salem, Ore., March 18, 1909, Robert Gardner, aged sixty-six years and eight months. Brother Gardner was born in Canada. His parents went to Iowa when he was a boy, and settled near Des Moines. He served one year and eleven months in the United States army, during the great Rebellion. Nine months of this time he was a prisoner in Andersonville Prison. After the war he went to Greeley County, Nebraska, and took a homestead. In 1876 he was married to Miss Ada Worden. There have been born to them four children, two sons and two daughters. One son died at the age of eight years. The other children are yet at home with their mother. Brother Gardner was converted and united with the Seventh-day Adventist Church in 1879, at Petersburg, Neb., under the labors of Elder C. L. Boyd and myself. He has been a faithful and earnest Christian since. He has been local elder of his church in Nebraska and also of the Salem church, in Oregon, to which latter place he moved, eleven years ago. His home has always been the home for the Lord's ministers. "He has been a pillar in the house of our God." Last spring he received an injury on the head, from the effect of which he died, as stated above. He died with the right use of his mind, and in the triumphs of the victor's faith in Christ. All of his family were at his bedside, and united in prayer with him and for him. He said, "This is the happiest day of my life." He died as he had lived, calmly, peacefully, and trustfully. His funeral was held from the Seventh-day Adventist church in Salem. A large congregation of neighbors and friends were present, and followed him to his last resting-place. He sleeps in Jesus. Sermon by the writer, from Heb. 11:13-16.

DANIEL NETTLETON.



WASHINGTON, D. C., APRIL 15, 1909

W. W. PRESCOTT EDITOR
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ACCEPTING an appointment to Brazil, Brother M. Rhode, of our Hamburg Publishing House, sailed, with his wife, from Hamburg, April 1. He will take charge of the printing-office in Sao Paulo, where our brethren are earnestly working with meager facilities to bring out a good line of Portuguese publications for the twenty-two millions of the Brazilian republic. His help was very much needed.

DR. R. H. HABENICHT and family, of Argentina, South America, passed through Washington last week on the way to their former home in Iowa. The doctor will do some special post-graduate work, and attend the General Conference before returning to Argentina. By the same boat Mrs. Arthur Fulton, and Mrs. Lulu Corliss Gregory, of Argentina, also arrived in New York, the latter to remain in Washington until the Conference, the former going to Nebraska.

LAST week Miss May Brunson, a graduate nurse of the Loma Linda College of Evangelists, sailed from New York for England and India. It is expected that the Caterham Sanitarium school will select another nurse in England to go forward with Miss Brunson to the Mussoorie Sanitarium, in the Himalaya Mountains.

Two additional laborers, released by the Southern California Conference, have recently joined the evangelistic staff in Mexico. Juan Robles and family left California the last of March, to locate in San Luis Potosi, and J. F. Blunt and wife entered the field early in April, to make Mexico City their home for a short time.

ELDER W. A. SWEANY and family, of Grenada, West Indies, reached Washington last week. They had planned to go direct to the Bahama Islands, their future field of labor, but delays by bad weather and changes in sailing dates of connecting steamers detained them, so that now they will remain here until after the General Conference.

WE are deeply pained to announce the death of Elder J. M. Rees, president of the West Virginia Conference, which occurred at Washington, D. C., April 8. Brother Rees had but recently returned to his conference work from the Washington Sanitarium, where he had successfully passed through a serious surgical operation. The day before his death he had brought his wife to the Sanitarium for treatment. The next day he went to Washington to transact some business. Standing on the street-car tracks at the corner of First Street and Pennsylvania Avenue, he stepped aside to avoid an approaching car. In so doing he was struck by a car coming from the opposite direction, and hurled violently against the car he was seeking to avoid. The collision resulted in the breaking of three ribs, a severe fracture of the skull, and other injuries. He was taken to the Emergency Hospital, where he died three hours after the accident, not having recovered consciousness. This terrible accident comes as a severe blow to his invalid wife, and children. Prof. D. D. Rees, of the Mount Vernon (Ohio) College, came immediately to Washington to take charge of the funeral arrangements. A funeral service was held in Washington, Sunday, after which the body was taken to Kokomo, Ind., for interment. Elder Rees has been long associated with this cause, for years holding important official positions, and his tragic death will be deeply and widely regretted. More extended notice of his life and labors will be given later.

ALL subscriptions to the magazine Liberty should be sent direct to this office, and not to the Religious Liberty Bureau.

IN response to a call for a teacher of a public school in Bonacca, Bay Islands, C. N. Harvey and wife, of College View, sailed April 1, from New Orleans, for Belize, British Honduras, expecting to go on to the islands with the Bonacca brethren returning by sailing boats from the Central American conference meeting in Belize.

As there will be so much taking place every day of the coming General Conference which will be of the greatest interest to all our people, we urge our readers to provide themselves with the General Conference Bulletin, which will give daily reports of this, by far the most important, General Conference ever held by our people. Order through your State tract society. Price, only 50 cents.

THE Seventh-day Adventist church and the branch office of the Southern Publishing Association, Fort Worth, Tex., were both destroyed in the recent terrible conflagration which visited that city. Some interesting particulars are found in the following statement, dated April 5, made by Brother R. L. Pierce, the manager of the branch office:—

Last Sabbath, while we were having quarterly meeting, fire broke out about two blocks from the church, and it was necessary to close the meeting on account of it. With the exception of two little "sprinkles," Fort Worth has had no rain since last November, and at the present time everything is exceedingly dry. There was also a hard wind blowing, and before we could all get out of the church, the roof was on fire. By the time I reached the office, three blocks farther on, the wind had carried sparks to that vicinity, and a number of roofs were burning. It was but a few moments until all of that section was a mass of flames. However, we saved our typewriters, adding machine, neostyle, and bookkeeping records.

Twenty blocks were entirely wiped out. The office was located in about the center of the burned area, and all that is left is the iron safe. Although it was in a cement-block building, no one now could tell but that little more than the foundation had been made of concrete. The fire spread with such terrible rapidity that hundreds of people lost everything but the clothes they were wearing. There were many pitiful sights. . . . While our stock was largely covered by insurance, yet there will be quite a heavy loss. . . .

Mail addressed as before; or simply to Southern Publishing Association, Fort Worth, Tex., will reach us. We desire to learn just the lessons which the Lord would teach in permitting this experience to come; and as we set about the work of "beginning over," it is with a feeling of good courage, and the conviction that the Lord is leading.