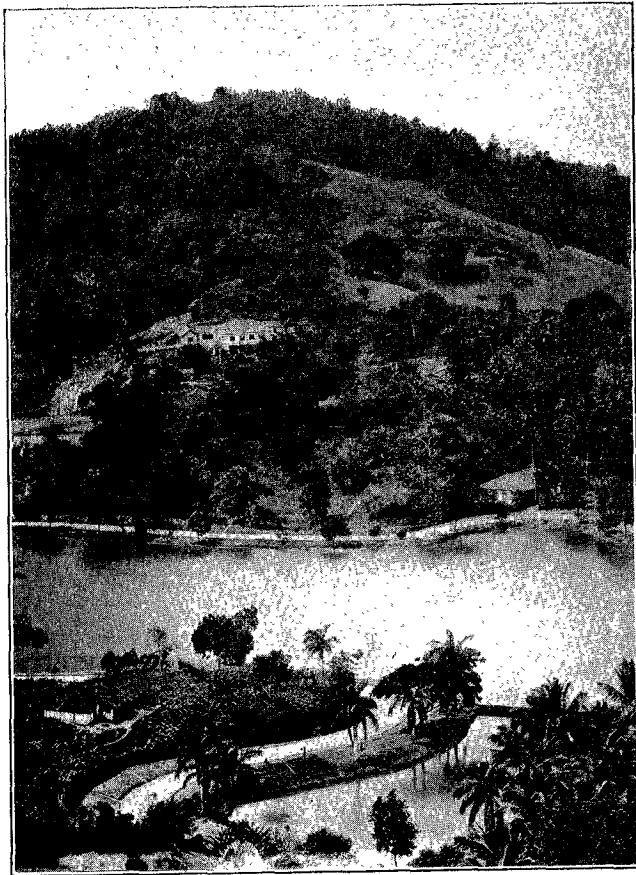


The Advent  
**Review and Herald**  
Sabbath

Vol. 86

Takoma Park Station, Washington, D. C., April 22, 1909

No. 16



A VIEW IN KANDY, CEYLON



## THE WORK —AND— THE WORKERS

THE Maine Tract Society orders a club of 25 copies of the *Protestant Magazine*, one year, for its own use.

THE May number of *Life and Health* is now ready. Its new cover design is the most pleasing of all thus far produced. See full particulars on page 21.

WE can now furnish "New Testament Primer" in German, Danish, and Swedish, as well as in English. Prices in all three languages the same. Board, 35 cents; cloth, 60 cents.

OVER 91,000 copies of the Temperance number of the *Youth's Instructor* have already been sold. They still sell well, and will continue to be popular all the year. How many have you sold?

OUR entire edition of the April *Life and Health* was more than called for by the orders received up to Wednesday morning, April 14. All subsequent orders must, therefore, be filled by sending the May issue.

"TESTIMONIES ON SABBATH-SCHOOL WORK" should be read by every teacher and officer in the Sabbath-school. It contains much valuable instruction on the best methods for organizing and conducting a successful Sabbath-school. Cloth, 25 cents; leather, 50 cents.

ANY one who invests one dollar in the new "Christ in Song" pays about one cent for every ten songs. Any of the songs is worth many times one cent. The half morocco book is supplied for one dollar. The cloth is only 60 cents. Better bindings for \$2.50 and \$3. Which shall we send you?

AN examination of the membership of the churches and the number of those engaged in the circulation of our literature, developed the astonishing fact that less than one half of one per cent are taking part in this work. Surely there is work enough and room enough for a larger per cent than this.

EVERY boy and girl will take a genuine delight in the stories found in "Elo, the Eagle." The best part of it is that all the stories are true to life. They are about real animals which lived and acted, each one his interesting little part. Sent, post-paid, for \$1. Boys and girls make good agents for this book, too.

"I WISH to congratulate you upon the name selected for your new quarterly, the *Protestant Magazine*," writes Elder W. J. Stone, of Indiana. "No more appropriate name could have been selected. It surely is a timely magazine, and it is most appropriate for the only Protestant denomination in the world to publish it. One week ago yesterday I took the matter up in the Indianapolis church, and secured forty-three subscriptions. Am much interested in its success." Remember that five or more copies, for one year, ordered at one time (cash with order), will cost but 15 cents each. Regular subscription price, 25 cents a year.

THE Western Oregon Tract Society has just ordered 1,000 more copies of the Temperance number of the *Youth's Instructor*. Their previous order was for a like number.

"Book me for 500 copies of *Life and Health* each month," writes a business woman not of our religious persuasion, "and I will try to make it a 1,000 order monthly soon."

SIXTY-SEVEN per cent of the agents working in the Atlantic, Columbia, and Lake union conferences are using our large books. Think of the truth which is being scattered!

"CONFERENCE LABORER'S RECORD" is just the book for every conference worker to carry about with him. It is small, compact, and handy, with room enough to record a year's work. Price, 50 cents.

"BIBLE LESSONS FOR THE CHURCH-SCHOOL," No. 1, by Mrs. A. E. McKibbin, is just off the press. It takes up in simple, connected form the Old Testament record. A valuable book for parents who have children they wish to instruct at home. Price, 90 cents.

A HANDY pocket companion for every Seventh-day Adventist is found in the "Bible Text Book." There are forty-nine Bible readings, covering all the principal points of our faith, besides numerous diagrams illuminating the text. 208 pages; cloth, 30 cents; leather, 50 cents, post-paid.

THE Maine Tract Society recently ordered 1,000 copies of the Temperance number of the *Youth's Instructor*. It is still selling rapidly. Remember the prices: single copies, 10 cents each; 5 copies, 5 cents each; 25 copies, 4 cents; 100 copies, 3¼ cents; 500 copies, 3½ cents; 1,000 copies, 3 cents.

FOR general distribution, there are no better tracts than "Fundamental Principles of Seventh-day Adventists," "We Would See Jesus," "Signs of Our Times," "Gospel Remedy for Present-day Isms," "What Do These Things Mean?" "The Perpetuity of the Law of God," and Words of Truth Series—Nos. 5, 36, 37, 38, 39, 40. One hundred of any one number, \$1, post-paid; 100 of each number (600 in all), \$6.

PRESIDENT ELIOT says that the books which could be put upon a shelf *five feet long*, if read *ten minutes* a day, would give one a liberal education. Any Seventh-day Adventist can be *very liberally* educated in the third angel's message through a careful reading of the books which could be placed on a shelf *three feet long*. We would suggest a good Bible, Cruden's Concordance, "Patriarchs and Prophets," "Great Controversy," "Daniel and the Revelation," "The Desire of Ages," "Ministry of Healing," "Education," "Christ's Object Lessons," "Early Writings," "Great Advent Movement," "Heralds of the Morning," "Here and Hereafter," "Home and Health," "Practical Guide to Health," "Power for Witnessing," "Speaker's Manual," "Story of Daniel," "Seer of Patmos," and "Testimonies for the Church." Ask your tract society secretary for the prices.

THE Open-Flat Bible is the best value for the money which we have ever been able to offer. A liberal discount is allowed to agents. Write for description and prices.

THE Saskatchewan Tract Society has just sent in an order for 500 copies of that excellent Temperance number of the *Youth's Instructor*. Canada has done well in the sale of this magazine.

ONE lady canvasser recently took \$119.50 worth of orders for "Great Controversy" in thirty-one and three-fourths hours. The best record we have seen this year. Average, an hour, \$3.76.

"GREAT CONTROVERSY," library, \$1.50, post-paid. Only a few left. These are the old edition without the scripture index. The reading-matter is just the same as in the new book. The binding is the full law sheep. Formerly sold for \$3.50.

A LITTLE girl, scarcely fourteen years old (not a Seventh-day Adventist), has become interested in the canvassing work. Recently she went out one afternoon after school and took four orders for "Coming King." The first one was taken from her public school teacher.

BROTHER T. G. JOHNSON, secretary of the Upper Columbia Tract Society, includes in his list of sixteen yearly subscriptions for the *Protestant Magazine*, the governor of Washington, a superintendent of public schools, and other prominent people. That is right! It is the thinkers we are after, with this new magazine.

"LET us show the people where we are in prophetic history, and seek to *arouse the spirit of true Protestantism*," says the spirit of prophecy. ("Testimonies for the Church," Vol. V, page 716.) In no better way can the much-needed, true Protestant zeal be kindled than by distributing to the homes of the people our two quarterlies, the *Protestant Magazine* (ready May 1) and *Liberty* magazine. Each 10 cents a copy, or 25 cents a year. Send 25 cents for five copies to sell or hand to your neighbors.

"I LIKE the magazine *Liberty*, very much," says a Kansas gentleman not of our faith, "notwithstanding it contains some doctrines that I do not indorse. Enclosed find twenty-five cents, for which send me the *Protestant Magazine* one year. I do not believe in statecraft meddling with religious liberty, nor do I have confidence in Roman Catholicism. I want to know how you propose to ventilate that awful scourge of priestcraft. . . . Have studied all the phases of Adventist doctrine for the past sixty-five years. I was thirteen years old in 1843, when I heard about the coming of our Lord. Please accept my best wishes for you. Pull down the mask from the face of the hypocritical priests that have cursed the world for ages." This letter shows that such a quarterly as the *Protestant Magazine* appeals to thinking men. Let the light shine. Put your friends on the subscription list. One dollar and a half will pay for ten yearly subscriptions to one or separate addresses, or seventy-five cents will pay for five subscriptions. Address the Protestant Magazine, Washington, D. C.

# 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

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No. 16

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## Editorial

THE great underlying principle of the gospel is that of giving and diffusing. "God so loved the world, that he gave his only begotten Son." He is the Light that "lighteth every man that cometh into the world." This great unselfish truth is taught the disciple: "Give, and it shall be given unto you." "It is more blessed to give than to receive." The controlling principle of the world is that of withholding. This is seen in selfish pleasure and aggrandizement, in the hoarding of wealth, in the concentration of power and population, and in other means whereby the principles of the gospel are set at naught.

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

#### *False Christs and Great Calamities*

IN his reply to the inquiry which his disciples made concerning future events, Jesus first uttered words of caution in view of the perilous nature of the approaching times:—

Matt. 24: 4, 5: "And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many."

The coming of the true Messiah had been foretold in prophecy. The prophet Micah had declared the place of his birth: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel." Micah 5: 2. So generally

was the family of which the Messiah should be born known to be the family of David that the people of Jerusalem said, "Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?" John 7: 42. His miraculous birth was mentioned by Isaiah: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isa. 7: 14. The time of his manifestation was definitely revealed through Daniel the prophet: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks." Dan. 9: 25. Other prophecies concerning the flight into Egypt, and indicating the name of the town in which he would dwell so that he might bear the name of a Nazarene, and concerning his removal to Capernaum in order that the people which sat in darkness might see a great light—all these prophecies, which were given to enable the people to recognize the true Messiah, were literally fulfilled, and yet he was rejected by his people.

This fatal mistake was not made by the Jewish people for lack of sufficient guidance in the Scriptures, but because they sought to read into the Scriptures their own views and desires, instead of submitting their minds to divine leading. Smarting under the oppressive rule of the Romans, a condition which they had brought upon themselves by repeated apostasy and the loss of that intimate union with God which would have given them protection from all their enemies, the Jewish people, under the instruction of the rabbis, were looking for a Messiah who should deliver them from the Roman yoke, a Leader who should restore the nation to its old-time independence,—a political Messiah. Jesus, foreseeing that ambitious adventurers would arise who would take advantage of this feeling of expectancy and would proclaim themselves as the long-looked-for deliverers, uttered words of warning concerning such pretenders. The prophecies having been once fulfilled, would not be fulfilled again. The true Messiah having been manifested, all others who afterward claimed that office would be deceivers; and yet so perverse is human nature, and so blind are those who reject the true light because it does not harmonize with their own ideas, that

Jesus well knew that these false messiahs would "deceive many."

In harmony with the declaration made to the disciples, false christs appeared in the time of the generation upon which the sevenfold woe had been pronounced. We quote some historical testimony in support of this statement:—

After the introduction of the new era, Judea continued a Roman province. The procurator generally lived in the coast town of Casarea, and stood aloof as much as possible from the interminable broils of the Jews. At Jerusalem, the capital, everything was as far as practicable left to the management of the nation, under the lead of the Sanhedrin, or Jewish senate. Never was a people so turbulent, so excited with expectation of a deliverer who should restore the ancient kingdom, so fired with bigotry and fanaticism, as were the wretched Jews of this period. One christ came after another. Revolt was succeeded by revolt, instigated by some pseudo-prophet or pretended king.—*Ridpath's "History of the World," Vol. I, page 849.*

Very soon after our Saviour's decease appeared Simon Magus (Acts 8: 9, 10), "and bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God." He boasted himself likewise among the Jews, as the Son of God. Of the same stamp and character was also Dositheus the Samaritan, who pretended that he was the Christ foretold by Moses.<sup>1</sup>—*"Dissertations on the Prophecies," Bishop Newton, London, 1840, page 375.*

Now [A. D. 46] it came to pass, while Fadus was procurator of Judea that a certain magician, whose name was Theudas, persuaded a great part of the people to take their effects with them, and follow him to the River Jordan. For he told them he was a prophet; and that he would, by his own command, divide the river, and afford them an easy passage over it. And many were deluded by his words. However, Fadus did not permit him to make any advantage of his wild attempt, but sent a troop of horsemen out against them, who, falling upon them unexpectedly, slew many of them, and took many of them alive. They also took Theudas alive, and cut off his head, and carried it to Jerusalem.—*Josephus's "Antiquities of the Jews," Book 20, chap. 5, par. 1.*

There was also another body of wicked men gotten together [in the reign of Nero, A. D. 54-68], not so impure in their actions, but more wicked in their intentions; which laid waste the happy state of the city no less than did these

<sup>1</sup> And after the time of Jesus, Dositheus, of Samaria, wished to persuade the Samaritans that he was the Christ predicted by Moses; and he appeared to have gained some by his doctrine.—*Origen contra Celsum, lib. 1; page 372.*

murderers [the Sicarii]. These were such men as deceived and deluded the people, under pretense of divine inspiration, but were procuring innovations and changes of the government. And these prevailed with the multitude to act like madmen, and went before them into the wilderness, as pretending that God would there show them the signals of liberty [from the Roman yoke]. But Felix [the procurator] thought this procedure was the beginning of a revolt. So he sent some horsemen and footmen, both armed, who destroyed a great number of them.

But there was an Egyptian false prophet that did the Jews more mischief than the former. For he was a cheat, and pretended to be a prophet also; and got together thirty thousand men that were deluded by him. These he led round about from the wilderness to the mount which was called the mount of Olives, and was ready to break into Jerusalem by force from that place; and if he could but once conquer the Roman garrison and the people, he intended to domineer over them, by the assistance of those guards of his that were to break into the city with him.—*Josephus's "Wars of the Jews," Book 2, chap. 13, pars. 4, 5.*

Jesus also told his disciples that there would be "false christs," who would appear long after the destruction of Jerusalem (verse 24); and this prediction was just as literally fulfilled as was his prophecy concerning the pretended messiahs to appear before the destruction of Jerusalem. Historical testimony to establish this fact will be introduced at the proper place.

Verse 6: "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet."

The disturbed condition of the Jewish nation, their restiveness under the rule of the Romans, and their vain hope of regaining their independence, led to constant outbreaks against Roman authority. "To relate the particulars," wrote Bishop Newton, "would indeed be to transcribe a great part of his [Josephus's] history of the Jewish wars." A brief summary of these outbreaks is given by Albert Barnes in his note on this verse:—

It is recorded in the history of Rome that violent agitations prevailed in the Roman empire previous to the destruction of Jerusalem. Four emperors, Nero, Galba, Otho, and Vitellius, suffered violent deaths in the short space of eighteen months. In consequence of these changes in the government, there were commotions throughout the empire. Parties were formed; and bloody and violent wars were the consequence of attachment to particular emperors. This is the more remarkable, as at the time that the prophecy was made, the empire was in a state of peace.

It would be perfectly natural to believe that these public disturbances presaged the downfall of the Jewish nation, but Jesus assured his disciples that the extinction of the national existence of

the chosen people would not immediately follow these times of trouble. "The end is not yet."

Verses 7, 8: "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows."

The historical facts which constitute the fulfilment of the political disturbances here foretold are thus stated by Bishop Newton:—

It is said, moreover, that "nation shall rise against nation, and kingdom against kingdom." Here, as Grotius well observes, "Christ declares that greater disturbances than those which happened under Caligula, should fall out in the latter times of Claudius and in the reign of Nero. That of 'nation against nation' [or race against race] portended the dissensions, insurrections, and mutual slaughter of the Jews and those of other nations who dwelt in the same cities together; as particularly at Cæsarea," where the Jews and Syrians contended about the right of the city, which contention at length proceeded so far that above twenty thousand Jews were slain, and the city was cleared of the Jewish inhabitants. At this blow the whole nation of the Jews were exasperated; and dividing themselves into parties, they burned and plundered the neighboring cities and villages of the Syrians, and made an immense slaughter of the people. The Syrians, in revenge, destroyed not a less number of the Jews, "and every city," as Josephus expresseth it, "was divided into armies." At Scythopolis the inhabitants compelled the Jews who resided among them to fight against their own countrymen, and after the victory, basely setting upon them by night, murdered above thirteen thousand of them, and spoiled their goods. At Ascalon they killed two thousand and five hundred, at Ptolemais two thousand, and made not a few prisoners. The Tyrians put many to death, and imprisoned more. The people of Gadara did likewise, and all the other cities of Syria, in proportion as they hated or feared the Jews. At Alexandria the old enmity was revived between the Jews and heathen, and many fell on both sides, but of the Jews to the number of fifty thousand. The people of Damascus, too, conspired against the Jews of the same city, and assaulting them unarmed, killed ten thousand of them. "That of 'kingdom against kingdom' portended the open wars of different tetrarchies and provinces against one another: as that of the Jews who dwelt in Peræa against the people of Philadelphia concerning their bounds, while Cuspius Fadus was procurator; and that of the Jews and Galileans against the Samaritans, for the murder of some Galileans going up to the feast at Jerusalem while Cumanus was procurator; and that of the whole nation of the Jews against the Romans and Agrippa and other allies of the Roman empire, which began while Gessius Florus was procurator." But as Josephus saith, "There was not only sedition and civil war throughout Judea, but likewise in Italy," Otho and Vitellius contending for the empire.—*Dissertations," pages 377, 378.*

The other calamities followed in due time. "In the reign of Claudius Cæsar," says Dr. Keith, "there were different famines. They continued to be severe for several years throughout the land of Judea. Pestilence succeeded them."

Josephus mentions a great famine at Jerusalem in his testimony to the benevolence of Helena, queen of Adiabene:—

Now her coming was of very great advantage to the people at Jerusalem: for whereas a famine did oppress them at that time, and many people died for want of what was necessary to procure food withal, Queen Helena sent some of her servants to Alexandria with money to buy a great quantity of corn, and others of them to Cyprus to bring a cargo of dried figs.—*Josephus's "Antiquities of the Jews," Book 20, chap. 2, last par.*

It is clear from reliable historical records that earthquakes were frequent in the period between the crucifixion of Christ and the destruction of Jerusalem. We quote:—

"And earthquakes, in divers places, as particularly that in Crete in the reign of Claudius, mentioned by Philostratus in the life of Apollonius, and those also mentioned by Philostratus at Smyrna, Miletus, Chios, Samos," in all which places some Jews inhabited; and those at Rome mentioned by Tacitus; and that at Laodicea, in the reign of Nero, mentioned by Tacitus, which city was overthrown, as were likewise Hierapolis and Colosse; and that in Campania, mentioned by Seneca; and that at Rome in the reign of Galba, mentioned by Suetonius.—*Newton's "Dissertations," page 379.*

Another earthquake which occurred in Judea is thus described by Josephus:—

For there broke out a prodigious storm in the night, with the utmost violence, and very strong winds, with the largest showers of rain, with continual lightnings, terrible thunderings, and amazing concussions and bellowsings of the earth. These things were a manifest indication that some destruction was coming upon men, when the system of the world was put into this disorder; and any one would guess that these wonders foreshowed some grand calamities that were coming.—*"Wars of the Jews," Book 4, chap. 4, par. 5.*

In Luke's record of these troublous times, it is declared that "fearful sights and great signs shall there be from heaven." Some of these "fearful sights and great signs" are recorded by Josephus: a star hung over the city like a sword, and a comet continued a whole year. The people being assembled at the feast of unleavened bread, at the ninth hour of the night a great light shone about the altar and the temple, and this continued for half an hour. At the same feast a cow led to sacrifice brought forth a lamb in the midst of the temple! The eastern gate of the temple, which was of solid brass, and very heavy, and could hardly be shut by

twenty men, and was fastened by strong bars and bolts, was seen at the sixth hour of the night to open of its own accord! Before sunset there were seen, over all the country, chariots and armies fighting in the clouds, and besieging cities. At the feast of pentecost, when the priests were going into the inner temple by night, to attend their service, they heard first a motion and noise, and then a voice, as of a multitude, saying, Let us depart hence!

The account given by Josephus of the long-continued warning of destruction in the streets of Jerusalem is of special interest.<sup>2</sup>

Convincing testimony has thus been

<sup>2</sup>Moreover, at that feast which we call pentecost, as the priests were going by night into the inner court of the temple, as their custom was, to perform their sacred ministrations, they said that in the first place they felt a quaking, and heard a great noise; and after that they heard a sound, as of a multitude, saying, "Let us remove hence." But what is still more terrible, there was one Jesus, the son of Ananus, a plebeian and a husbandman, who, four years before the war began, and at a time when the city was in very great peace and prosperity, came to that feast whereon it is our custom for every one to make tabernacles to God in the temple, and began on a sudden to cry aloud, "A voice from the east; a voice from the west; a voice from the four winds; a voice against Jerusalem and the holy house; a voice against the bridegrooms and the brides; and a voice against this whole people." This was his cry, as he went about by day and by night in all the lanes of the city. However, certain of the most eminent among the populace had great indignation at this cry of his, and took up the man, and gave him a great number of severe stripes. Yet did not he either say anything for himself, or anything peculiar to those that chastised him; but still went on with the same words he had uttered before. Hereupon our rulers, supposing that this was a sort of divine fury in the man, brought him to the Roman procurator, where he was whipped till his bones were laid bare. Yet did not he make any supplication for himself, nor shed any tears; but turning his voice to the most lamentable tone possible, at every stroke of the whip his answer was, "Woe, woe to Jerusalem." And when Albinus (for he was then our procurator) asked him who he was, whence he came, and why he uttered such words, he made no manner of reply to what he said, but still continued his exclamations, till Albinus took him to be a madman, and dismissed him. Now during all the time that passed before the war began, this man did not go near any of the citizens, nor was seen by them while he said so. But he every day uttered these lamentable words, as if it were his premeditated vow: "Woe, woe to Jerusalem." Nor did he give ill words to any of those that beat him every day, nor good words to those that gave him food; but this was his reply to all men; and, indeed, no other than a melancholy presage of what was to come. This cry of his was the loudest at the festivals; and he continued this practise for seven years and five months, without growing hoarse or being tired; until the very time that he saw his presage in earnest fulfilled in our siege, when it ceased. For as he was going round upon the wall, he cried out with his utmost force, "Woe, woe to the city again, and to the people, and to the holy house." And just as he added at the last, "Woe, woe to myself also," there came a stone out of one of the engines, and smote him, and killed him immediately. And as he was uttering the very same presages, he expired.—*Josephus's "Wars of the Jews," Book 6, chap. 5, par. 3.*

submitted to show that these words of Jesus recounting the nature of the calamities that would come upon the generation which rejected him had their primary fulfilment in that time preceding the end of the Jewish nation. It is hardly necessary to adduce any testimony to show that these experiences have been repeated in this generation. The "wars and rumors of wars," and "famines, and pestilences, and earthquakes, in divers places," are all within the memory of those who read these lines. The experiences of that time were typical of the experiences of this time; and as they then foreshadowed the end of the Jewish nation, so now they foreshadow the end of the world.

## Gospel Order—No. 5

### The New Testament Church at Work

THE growth of the work brought increasing burdens of administrative detail. The whole body of believers were gathered about Jerusalem. There arose murmuring among the Grecians as to the distribution from the common treasury for the needy. Even with the twelve apostles looking after affairs there was chance for oversight or mistakes. But there was no suggestion that the systematic plan of work should be set aside, and that every one should manage independently and without co-operation. That was not the spirit in the church of Christ. Rather, the apostles saw the need of calling in other helpers to share responsibilities, and of strengthening the regular channels for carrying forward the financial side of the gospel work. They proposed the selection of a committee of brethren for this purpose:—

"Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Acts 6: 2, 3.

"The saying pleased the whole multitude," and they chose this committee of seven. These were "set before the apostles: and when they had prayed, they laid their hands on them." The Lord accepted the united decision of the believers, and Stephen, one of the seven, was the first martyr witness. As yet they were not called deacons, so far as the record goes. In the later development of organization we find the office of deacon a regular appointment in the churches.

In this emergency it was the need of the hour that led to the selection of men to the office and work. As conditions arose, the Spirit-guided church was alert to organize its work and appoint men to service as needs were recognized. It

is for this that the offices or gifts of the Spirit are placed in the church. The plans agreed upon in the council of the apostles were laid before the believers, so that there was unity in the action taken. And those whom the Lord had ordained to the oversight of the work ordained the seven to their appointed office.

Of the lesson for our day in this record, the spirit of prophecy (with the church now, as in apostolic days, as a guiding voice) says:—

It is necessary that the same order and system should be maintained in the church now as in the days of the apostles. The prosperity of the cause depends very largely upon its various departments being conducted by men of ability, who are qualified for their positions. . . . It is proper for all matters of a temporal nature to come before the proper officers, and be by them adjusted. But if they are of so difficult a character as to baffle their wisdom, they should be carried into the council of those who have the oversight of the entire church.—*"Redemption, or the Ministry of Peter and the Conversion of Saul," pages 29, 30.*

The call of Paul to the ministry and apostleship illustrates the Lord's recognition of the organized body of believers as his representative. By special revelation Christ appeared to Paul, but from his baptism to his ordination to the ministry, and appointment to the work to which he was called, the Lord worked through his appointed agency, the church. The spirit of prophecy draws the lesson of church order in this experience of Paul in these words:—

The Redeemer of the world does not sanction experience and exercise in religious matters independent of his organized and acknowledged church. Many have an idea that they are responsible to Christ alone for their light and experience, independent of his recognized followers on earth. But in the history of the conversion of Saul, important principles are given us, which we should ever bear in mind. He was brought directly into the presence of Christ. . . . He arrested his course and converted him; but when asked by him, "What wilt thou have me to do?" the Saviour placed him in connection with his church, and let them direct him what to do. . . . In this case Ananias represents Christ, and also represents Christ's ministers upon earth, who are appointed to act in his stead. . . . All is done in the name and by the authority of Christ; but the church is the channel of communication.—*"Life of Paul," pages 31, 32.*

As believers sprang up in Antioch, the apostles and church in Jerusalem sent Barnabas to labor there, and Paul joined him. To a number of ministering prophets and teachers, laboring at Antioch, in association with Barnabas and Paul, the word of the Holy Spirit came:—

"Separate me Barnabas and Saul for the work whereunto I have called them.

And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed." Acts 13: 1-4.

Thus the Holy Spirit worked through the church and the gifts of ministry set in it, to ordain and commission men to the gospel service. The spirit of prophecy again points the lesson in gospel order:—

Both Paul and Barnabas had been laboring as ministers of Christ, and God had abundantly blessed their efforts; but neither of them had previously been formally ordained to the gospel ministry by prayer and the laying on of hands. They are now authorized by the church, not only to teach the truth, but to baptize, and to organize churches, being invested with full ecclesiastical authority. . . . The brethren in Jerusalem and in Antioch were made thoroughly acquainted with all the particulars of this divine appointment, and the specific work of teaching the Gentiles, which the Lord had given to these apostles. Their ordination was an open recognition of their divine mission, as messengers specially chosen by the Holy Ghost for a special work.—"Life of Paul," pages 42, 43.

Later, as churches were raised up among the Gentiles, there came in questionings as to teaching and practise, brought about by unauthorized and independent teachers, who went among the churches. This led to the first general conference of the churches to decide upon the matter. W. A. S.

### **Our Imperishable Inheritance** *On Trial for Eternity*

A RIGHT conception of immortality should be one of the greatest concerns of our life. A right understanding of what is involved in that word opens to our vision a system of truth complete and glorious. A wrong understanding of it leads us into a system of error whose ramifications are infinite, and all alike lead away from God. From the standpoint of a misconception of immortality, the plainest and most vital truths of God's Word are spiritualized away, and the mission and work of Christ are misinterpreted and made to appear null and void.

We have spoken of the fall of man through the deceit of the tempter. Two questions arise: From what did he fall? and, What was lost in the fall?

We learn from the first chapter of Genesis that man was made in the image, or likeness, of God. The dominion of the whole earth was given into his hands. Everything that moved upon the earth or in the sky or through the waters of the sea or grew out of the soil was placed under man's jurisdiction. His commission as world ruler was conferred upon him not merely as a gift, but as a command. "Subdue it," and "have do-

minion," are the words of the Creator to the head of the human family. And that command carries with it no right to transfer that dominion to another. Man was secure in the position given him of Heaven unless he should, by act of his own, relinquish it. It is not too much to assert that all the powers of heaven were at man's service to protect him against the violent usurpation of his dominion by any hostile power. But God himself would not force man's will. He constituted the soul of man a citadel which he, the Creator of all, would not invade. Man must decide what power was to rule in that citadel. If man chose the rule of his Creator, the dominion would be man's forever; for the same power that gave the dominion would preserve it and maintain man's title. But if man refused the rule of heaven and chose the rule of self, Satan, the fallen angel, the enemy of God and heaven, would overpower earth's sovereign, make man his subject, and rule in his stead. On that choice hung the destiny, not of Adam only, but of the entire race at whose head he stood.

Inspiration, answering its own question as to the original position of man in the earth, says: "Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: thou didst put all things in subjection under his feet." Heb. 2:7, 8. Having, therefore, been set over the earth and all things in the earth, it could fittingly be said that all things were gathered together in him, brought together under his control or dominion. "But now," says the Word, "we see not yet all things subjected to him." Heb. 2:8. We find that "the first dominion" has passed from under his control, and can be brought back only through the agency of another, as declared in Micah 4:8. And because man thus lost his dominion, it has become necessary to "gather together in one all things in Christ." The things that were lost through the man Adam, flung outside the purpose of God, are brought back again through man's Redeemer into the channel of the divine will.

For that work he must step in and succeed where man failed; he must obey where man disobeyed. When the work of creation was completed, God looked upon it all and pronounced it "very good." That verdict included man. "This only have I found," says Solomon, "that God made man upright; but they have sought out many inventions." Eccl. 7:29. Those "inventions" were processes by which man, through the gratification of his own desires as opposed to God's purpose, brought himself down from the plane upon which the Creator placed him. From being "very good,"

he came to be very bad, so that "every imagination of the thoughts of his heart was only evil continually." Gen. 6:5. Man, made in the likeness of God, through cherishing that evil imagination, lost the likeness of the divine, and became more like the one who tempted him than like the One who created him.

God gave man life, made him a living ruler over a living realm. Until man sinned, there was no declaration from the Creator that man's life should ever cease. It was not in God's purpose that it "should ever cease; for he says, "I have no pleasure in the death of him that dieth." Eze. 18:32. It is not conceivable that God should create something that was displeasing to himself. Death is not a child of God, nor a necessary adjunct of his purpose. The warning that God gave to the sinless pair further shows it to have been God's purpose that man should live forever. He said: "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." The necessary inference is that if they continue obedient forever, they will live forever. Their choice of obedience will necessarily result in everlasting life; while their choice of disobedience God declares will result in death. They were on trial for eternity.

Were they, then, created mortal? Mortal means "subject to death," "appointed to die." They were not "subject to death;" for as yet death had no valid claim upon them. They were not "appointed to die;" for they had not transgressed the divine command. They were therefore not created mortal. No judgment of death had been pronounced upon them.

If not created mortal, must they not, then, have been created immortal? Immortal means, "having unending existence; deathless; worthy or fitted to endure." Its synonyms are "indestructible, incorruptible, indissoluble." Man was given the right to choose whether he would have "unending existence." He had not yet made his choice at the time of his creation. In view of the fact that God warned man of the death penalty for disobedience, man was not created "deathless." Man must determine by his own course of life whether he was "worthy or fitted to endure." He had not at the time of his creation made that demonstration. The possibility of death—the certainty of death if disobedient—makes it certain that man was not created "indestructible," or "incorruptible," or "indissoluble;" for none of those qualities are inherent in any organism that has in it the possibility of death.

It is demonstrated by the foregoing that man was not created either mortal or immortal. He was put upon a plane

where he could choose mortality or immortality. He was a probationer, but in a different sense from what we are, in that we are mortal through the choice he made, whereas he was not yet "appointed to die," not yet mortal.

But Adam made his choice. Urged on by the tempter, he disobeyed God. Then came the pronouncement, "Dust thou art, and unto dust shalt thou return." Now, what is his condition? He is not "worthy or fitted to endure;" for in the test he has failed. He is therefore not immortal. Judgment of death has been pronounced upon him; he is "appointed to die." He is therefore mortal. He has made his choice. The Word speaks of him now as mortal: "Shall mortal man be more just than God?" Job 4:17. "Let not sin therefore reign in your mortal body." Rom. 6:12. "This mortal must put on immortality." 1 Cor. 15:53. As if to leave no occasion for any one to believe that man now possesses immortality, Inspiration makes this declaration concerning the King of kings and Lord of lords: "Who only hath immortality, dwelling in light unapproachable."

We are ready now to answer the questions, From what did man fall? and, What was lost in the fall? Man fell from a state of innocence to a state of guilt; from the opportunity of endless living to the certainty of dying; from being the ruler of the world to being a subject of the great fallen angel; from a condition described by the Creator himself as being "very good" to a condition that reflects no credit upon his Maker. He lost the dominion of the world, the approbation of heaven, his own self-respect, and his life. He gained sorrow, misery, degradation, death, and that not only for himself, but for his posterity also as long as time shall last.

An understanding of these facts will enable us to apprehend what the work of Christ for man is and what it does, and will fortify us against the myriads of delusions now prevalent whose purpose is to eliminate Christ entirely from the work of man's redemption, and leave man without a Saviour, lost in the wilderness of sin. C. M. S.

## Note and Comment

### Vinegar and Vitriol

THE *New World* (Catholic), of Chicago, in its issue of April 3, quotes "Father" John J. Wynne, who has just returned from Rome, as representing the sentiments of Pope Pius X respecting the spirit which should characterize Catholic editors and writers toward those with whom they disagree:—

The Holy Father above all things warns Catholic writers and editors to

be courteous and urbane in their statement about those with whom they occasionally have to disagree. . . . I regret to say that too often Catholic publicists indulged in mutual abuse and recrimination, and seemed to act as if terms and tactics that would never obtain in polite society were the proper stock in trade of the editorial offices of the religious publications. Thanks to the insistence of His Holiness on the amenities and urbanity of editorial courtesy, the solution of vinegar and vitriol that formerly flowed with the printers' ink has given way to the mixture of honey and balm.

That this excellent advice is timely has often been demonstrated by Catholic journals, and that they will heed the admonition of the head of their church is to be sincerely hoped. They have never been slow to demand servile respect on the part of Protestants to all things Catholic, and to resent quickly any real or fancied insinuation against their church. They have not been so prompt, however, to manifest the same spirit of courtesy toward others. An example of this is found in the *Catholic Standard and Times*, of Philadelphia, in its issue of April 3. The correspondence editor of the *Press* is taken severely to task for applying the term "Romish" to the Catholic Church:—

No one but an ignoramus or one who wants to insult the religion of Catholics would in these generous times use the term "the Romish Church" in connection with the Church Universal, of which the adjective "Catholic" is a synonym. The Catholic readers of the *Press* could not be blamed if they showed the *Press* in some effective way that they will not allow the correspondence editor to insult their holy church in so wanton and vulgar a way as this.

Here surely is a demand for courteous treatment without the elimination of all the "vinegar and vitriol" from the demand, the editor suggesting to Catholic readers of the *Press* that in some effective manner they resent an insult "so wanton and vulgar." Naturally, after this strenuous demand for courteous consideration, we would expect to see the *Standard and Times* exemplifying the same principles of courtesy in its treatment of others, and thus following the wise counsel of its church head. We are therefore the more surprised to find in the same issue of April 3, as the leading editorial note, the following "vinegar and vitriol" diatribe against the Lutheran Church:—

Muses the *Lutheran*, apologetically: "The Lutheran Church was not born a sect." Certainly not: it was hatched. Insects come into the world in that way. It was hatched an insect, and did not come into the world as a church. The *Lutheran* is quite right as to one postulation, anyhow.

Surely in this treatment of the Lutherans the *Standard and Times* forgot to be "courteous and urbane," and failed

signally to mingle the soothing "mixture of honey and balm" with its statements. We commend to our Catholic contemporary the good counsel of Pope Pius, and suggest that the spirit as well as the letter of that counsel applies with quite as much force to Catholic editors as to the editors of secular journals. It should seek to be consistent in the columns of the same issue at least. Moralists should themselves endeavor to exemplify the same standard of ethics which they demand of their fellows.

### Ceasing to Protest

PROTESTANTS have largely ceased to protest against the erroneous doctrines of the Church of Rome. In fact, many so-called Protestants are anxious to adopt the title, "The Catholic Church," discarding entirely the word "Protestant." This tendency is thus tersely expressed by the *Watchman*, a Baptist periodical published in Boston:—

During the last twenty-five years there has been a decided rapprochement of public opinion in the United States toward the Roman Church.

The genius of Romanism falls in subtly with a very strong tendency of our times. Men crave the voice of authority and the note of certainty. We call this the age of free thought, of inquiry, and investigation, but it is also the age of credulity and superstition.

Protestantism, with its right of private judgment, is not to-day striking a universal note. Many people are tired of inquiry and investigation; they do not want to discover the truth, they want to be told what is true, and they believe what they are told if the speaker is dressed like a prophet and talks like one. All this works directly in the interests of Romanism.—*Quoted in Literary Digest, Aug. 22, 1903.*

### New Theology Defined

THERE appears in the *Christian Standard*, as copied in the *Western Recorder* of April 1, an article from George W. Hamilton, on the New Theology. In answer to the question as to what constitutes this subtle philosophy, he gives the following comprehensive definition:—

It is a compound of the graces and "good things" of Christianity and a new infidelity and an old one, evolution, and disbelief in miracles. These last require the destruction or discrediting of all the books from Genesis to Revelation, for all are full of miracle, and all are diametrically opposed to the theory that man is ascending from protoplasm under the care of evolution. These two "discoveries," disbelief in miracles and evolution, and their corollaries, constitute the whole pretentious structure of the "New Theology,"—colonnade, architrave, cornice and pillar, foundation and dome,—and all the discourses and writings of professor, orator, preacher, or editor are variations, or variations of variations, under these two working principles.

## 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.

### Walking With Thee

JOHN M. HOPKINS

LET me walk with thee, my Saviour,  
Hand in hand, close by thy side;  
I would share thy loving favor,  
And to thee my all confide.  
Walk with me—how bright the path-  
way  
Strewn with blessings all along;  
Hand in hand to heaven's gateway—  
Praising thee in prayer and song.

Walk with thee with hearts united  
In the bonds of love divine;  
Closely clinging to each other,  
As the interlacing vine  
Round the oak doth weave its tendrils,  
For support its strength to share;  
Thus would I, O blessed Saviour,  
Cling to thee in faith and prayer.

Walk with me on love's sweet mission  
To the suffering ones below,  
Bearing light, and joy, and blessing  
As we journey to and fro;  
Seeking for the poor and lost ones  
Who have wandered from the fold;  
Binding up the broken-hearted,  
Sheltering them from storm and cold.

Such to thee I'd bring, dear Saviour,  
Once the "Lamb for sinners slain,"  
Where alone is perfect cleansing,  
And a balm for every pain.  
Thus I pray that I may ever  
Walk with thee through earthly night;  
Then in heaven, with garments spotless,  
May I walk with thee "in white."  
*Hewitt, Minn.*

### A Perfected Church

MRS. E. G. WHITE

CHRIST "loved the church, and gave himself for it; that he might sanctify and cleanse it with washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

When God gave his Son to the world, he made it possible for men and women to be perfect by the use of every capability of their beings to the glory of God. In Christ he gave to them the riches of his grace, and a knowledge of his will. As they would empty themselves of self, and learn to walk in humility, leaning on God for guidance, men would be enabled to fulfil God's high purpose for them.

#### A Lesson From the Baptist's Teaching

The message given to John the Baptist for the people of his day is one that every believer might study to advantage: "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye

the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God.

"Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

"And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

"Then came also the publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you.

"And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages."

The work of reformation here brought to view by John, the purging of heart and mind and soul, is one that is needed by many who to-day profess to have the faith of Christ. Wrong practises that have been indulged in need to be put away; the crooked paths need to be made straight, and the rough places smooth. The mountains and hills of self-esteem and pride need to be brought low. There is need of bringing forth "fruits meet for repentance." When this work is done in the experience of God's believing people, "all flesh shall see the salvation of God."

"Ye shall know them by their fruits," Christ said. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; and a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit; neither can a corrupt tree bring forth good fruit."

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

The fact that our names are on the church books will not secure for us an entrance into the kingdom of heaven. God asks, Have you used your opportunities for service and for the development of Christian character? Have you

traded faithfully with your Lord's goods? Knowing the will of God concerning you, how have you obeyed that will? Have you sought to benefit and bless those who needed help and encouragement? There are many souls who would be brought to a higher standard of character if they could be taught to appreciate the work of purifying and refining and sanctification that should go forward daily in their lives. If they could be brought to sense the worth of souls for whom Christ has died, they would realize how perilous is the condition of him who does nothing to help in the work of salvation.

There is no human being in the world but bears fruit of some kind, either good or evil; and Christ has made it possible for every soul to bear most precious fruit. Obedience to the requirements of God, submission to the will of Christ, will yield in the life the peaceable fruits of righteousness. The inhabitants of this world are dear to God's family. "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 Father permitted his only Son to suffer the penalty of sin; he gave the richest gift that heaven could bestow, that men and women might return from their rebellion to his law, and accept into their hearts and lives the principles of heaven. If men would acknowledge the Gift, and accept his sacrifice, their transgressions would be pardoned, and the grace of God would be imparted to them to help them to yield in their lives the precious fruits of holiness.

"Every good tree bringeth forth good fruit." We have a representation to make to the world of pure principles, holy ambitions, noble aspirations, that will distinguish us from all other people, making us a separate nation, a peculiar people.

In the night season I seemed to be repeating these words to the people: There is need of close examination of self. We have no time now to spend in self-indulgence. If we are connected with God, we shall humble our hearts before him, and be very zealous in the perfecting of Christian characters. We have a grand and solemn work to do, for the world is to be enlightened in regard to the times in which we live; and it will be enlightened when a straight testimony is borne.

The church is yet militant in a world that is apparently in midnight darkness, and growing worse and worse. While the requirements of a plain "Thus saith the Lord" remain unheeded by the worldly element in the church, the voices of God's faithful servants are to be strengthened to give the solemn message of warning. The works that should characterize the church militant and the works of the church that has had the light of truth for this time, do not correspond. The Lord calls upon church-members to clothe themselves with the beautiful garments of Christ's righteousness. Praise and prayer and thanksgiv-



ing should now be heard coming daily from converted hearts and lips.

God needs men and women who will work in the simplicity of Christ to bring the knowledge of truth before those who need its converting power. The message of Christ's righteousness must be proclaimed from one end of the earth to the other. Our people are to be aroused to prepare the way of the Lord. The third angel's message—the last message of mercy to a perishing world—is so sacred, so glorious. Let the truth go forth as a lamp that burneth. Mysteries into which angels desired to look, which prophets and kings and righteous men desired to know, the church of God is to make known.

Christ's wonderful sacrifice for the world testifies to the fact that man may be rescued from iniquity. If he will break with Satan and confess his sin, there is hope for him. Man, sinful, blinded, wretched, may repent and be converted, and day by day be forming a character like the character of Christ. Human beings may be reclaimed, regenerated, and may learn to live before the world precious, Christlike lives.

God has "made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of the times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his will: that we should be to the praise of his glory, who first trusted in Christ."

### What Is the Beast?

GEORGE I. BUTLER

(Concluded)

In the previous article, having quoted at length the prophecy (Rev. 13:1-10) of the power denominated "the beast," and showed it to be a symbol of an influential world-power after which all the world followed, we turned for its complete identification to Daniel's vision of the four great world empires,—Babylon, Medo-Persia, Grecia, and Rome. We learned that Rome existed in two phases: first, as a heathen imperial power; second, as a professedly Christian—religio-political—power. This was shown by the change in the symbol. While Rome in its first phase was a wonderful power, its second phase was still more wonderful. Rome ruled by the popes exceeded in importance Rome ruled by the emperors. "The little horn" exceeded all the rest of the ten in world influence. Leading Protestant commentators agree that "the little horn" represents the papacy.

That which is symbolized by "the little horn" of Daniel 7 is precisely the same as that symbolized by "the beast" of Rev. 13:1-10. Rome in both its phases is represented by the revelator: first, in chapter 12, by the great red dragon with

seven heads and ten horns, which stood ready to devour the "man-child," our Lord Jesus Christ, as soon as he was born (Herod, a Roman ruler, attempted his death); the second phase is symbolized by a sea monster having the same ten horns, and represented as doing the same kind of work attributed to the "little horn" of Daniel's prophecy. This similarity—really identity—is so forcibly presented by Elder Uriah Smith, author of "Daniel and the Revelation," page 524, edition of 1897, that we quote it verbatim:—

"1. The little horn was a blasphemous power. 'He shall speak great words against the Most High.' Dan. 7:25. The leopard beast of Rev. 13:6 does the same. 'He opened his mouth in blasphemy against God.'

"2. The little horn made war with the saints, and prevailed against them. Dan. 7:21. This beast also (Rev. 13:7) makes war with the saints, and overcomes them.

"3. The little horn had a mouth speaking great things. Dan. 7:8, 20. And of this beast we read (Rev. 13:5): 'And there was given unto him a mouth speaking great things and blasphemies.'

"4. The little horn arose on the cessation of the pagan form of the Roman empire. The beast of Rev. 13:2 arises at the same time; for the dragon, pagan Rome, gives him his power, his seat, and great authority.

"5. Power was given to the little horn to continue for a time, times, and the dividing of time, or 1260 days [years]. Dan. 7:25. To this beast also power was given for forty-two months, or 1260 days [years]. Rev. 13:5.

"6. At the end of that specified period, the dominion of the little horn was to be taken away. Dan. 7:26. At the end of the same period, the leopard beast was himself to be 'led into captivity.' Rev. 13:10. Both of these specifications were fulfilled in the captivity and exile of the pope, and the temporary overthrow of the papacy by France in 1798.

"Here are points that prove identity; for when we have in prophecy two symbols, as in this instance, representing powers that come upon the stage of action at the same time, occupy the same territory, maintain the same character, do the same work, exist the same length of time, and meet the same fate, those symbols represent the same identical power."

With these conclusions, no candid person can disagree. Both must refer to the papacy, that great overshadowing power that ruled the kings of the earth through all the Dark Ages previous to the Reformation. The same Roman Catholic Church exists to-day, representing the largest division of Christendom, still holding all its doctrines of the past, against which the great Reformation protested, and against which the third angel proclaims the most solemn warning to be found in the Canon of inspiration. Its work and influence are still potent in the world, and of late have been steadily increasing, especially in those

lands which had once cast off its influence. Every specification of the revelator concerning it has been literally fulfilled, excepting its final destruction, which is now impending.

It arose among the ten kingdoms, out of the great sea of European populations, with all its blasphemous titles of pretended divine authority, wholly of Roman parentage. It was a composite power: its body like that of a leopard, Daniel's symbol of the Grecian power (Daniel 7); its feet like those of a bear (Medo-Persia); its mouth like that of a lion (Babylon), the preceding three universal kingdoms of Daniel's prophecy having been swallowed up by Rome and become a part of its territory. The dragon, the symbol of Revelation 12, — Rome as a heathen power — gave to papal Rome "his [the dragon's] power, and his seat, and great authority." Constantine, the first professedly Christian emperor, moved his own capital to Byzantium, and renamed it Constantinople, in honor of himself, thus leaving Rome, the old capital, to become the great papal capital of Christendom; and Justinian, the emperor of Eastern Rome, by a decree in A. D. 533, made the pope head over all the churches, and gave him the authority to correct heretics. This decree the Catholics themselves quote as a basis of their authority to rule.

The papal head was wounded to death when the French, under Berthier, in 1798, captured Rome, and carried the pope a prisoner into exile to France, where he died. The papacy for a brief period was without a pope, and Rome was declared a republic. A new pope was elected, but the papacy was for many years very much weakened. Indeed, up to the present time its previous power has never been fully restored. But recent indications demonstrate that its influence is rapidly increasing. But of this more will be said hereafter.

"The forty and two months," that is, 1260 years of his supremacy, reached to 1798. These wonderful fulfillments demonstrate beyond all question that we have the right view of this prophecy. The symbolic beast, against which the third angel's message warns, can be no other than the papacy, with all its apostasies from the blessed gospel of Christ, — a spiritual system completely antagonistic to the humble, loving spirit of our Master and many of his glorious doctrines.

In order to bring this power before the reader clearly, that the absolute necessity of such a warning message to the whole world in the last days as will enable all candid people to renounce the errors growing out of this papal system, may be shown, we notice briefly 2 Thess. 2:1-8 (American Revised Version): "Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand; let no man beguile you

in any wise: for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth 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. Remember ye not, that, when I was yet with you, I told you these things? And now ye know that which restraineth, to the end that he may be revealed in his own season. For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to naught by the manifestation of his coming."

Can there be any question who this lawless one is? Certainly not to the candid one who has read prophecy and history side by side. The papacy is the only power that has dared to claim the prerogative of changing the law of God. He shall "think to change times and the law [American Revised Version]." "He shall speak great words against the Most High," "shall wear out the saints of the Most High," and think to change the law of whom?—Without doubt, the law of God. Dan. 7:25.

Surely this is, above all others who have professed to be Christ's followers, "the lawless one." "He sitteth in the temple," or professed church, of God, claiming to be the only true head of the true church, claiming to be vicar of Christ, with power to forgive sins, called by his faithful followers, "Lord God the pope," that is, the "Holy Father." He exalts himself even above God by claiming to change his holy law. He has set aside God's holy Sabbath,—the day God sanctified in Eden before sin entered the world, and with an audible voice from Sinai's holy mount commanded to be kept, a voice which shook the whole earth upon which we tread,—the Sabbath which all Bible believers must admit was kept by God's people for four thousand years, yea, by Christ himself, all his apostles, and the whole church for more than one century,—and has substituted in its place the old heathen Sunday, the day on which all idolaters worshiped the sun. This change from the seventh-day Sabbath of Bible authority to another day never in a single instance mentioned as a sacred day or a day to be kept as a Sabbath, in all the Bible, is believed by all good Catholics, and taught by all their highest authorities, to have been made by the papacy. This power is to be finally reckoned with for its abominations and blasphemies and lawlessness when Christ shall come. The third angel's message embodies its last final warning.

One more reference we make to Babylon the Great, the mother of harlots and of the abominations of the earth. She is represented as a woman riding on and directing the Roman beast of Revelation 17, with its seven heads and ten horns. She was "drunken with the blood of the saints, and with the blood of the martyrs of Jesus," and it is not strange that John

the revelator, should cry out in astonishment: "And when I saw her, I wondered with a great wonder." A professed Christian church drunken with the blood of Christ's own martyrs; where was ever seen in this world such an astonishing wonder as that?

Is it surprising that God should see the necessity of a final terrible warning to go with a loud voice to all peoples, nations, tongues, and kings, previous to the end? The reader must not fail to remember that the influence emanating from this apostate, blasphemous power has been world-wide, permeating with its subtle, so-called religious influences all people and nearly all religious bodies. In many instances this fact has not been understood by these bodies themselves; many have come out from the Roman communion carrying out with them many of the errors of the mother church. In the very last days of time, these errors must be laid aside. Every scrap of the old Babylonish garment must be laid aside, and the beautiful garment of Christ's righteousness must be the attire of his pure church who will be translated. The only people who ever pretend to be proclaiming this closing message are Seventh-day Adventists. They have made this claim from the very beginning of their existence as a people. This is their message today. They explain it, believe it, proclaim it. From a feeble, humble little flock of disappointed believers in 1845, they have grown, with their unpopular doctrine, to be a people more than a hundred thousand strong, and their missionary work is reaching to the ends of the earth. The progress of this message has been phenomenal.

*Bowling Green, Fla.*

### Giving

S. J. HERSUM

"EVERY good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1:17.

Every gift that is good and every gift that is perfect, comes from God, and they are all given because of his love to man. "For God so loved the world, that he gave his only begotten Son." John 3:16. His Holy Spirit is a gift. See Rom. 5:5; 1 John 3:24. The Scriptures are a gift from the Father. 2 Tim. 3:16. Eternal life also is a gift. Rom. 6:23.

God has made his people colaborers with himself, to labor for the salvation of those for whom he made these gifts. We are "workers together with him." 2 Cor. 6:1; 1 Cor. 3:9.

The first gift man is invited to make is his heart. "My son, give me thine heart." Prov. 23:26. Then man is required to give of his substance; and this is to be given as he purposeth in his heart. The Lord says, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." 2 Cor. 9:7. The Lord specially blesses those who make offerings with

willing hearts. In Ex. 25:2 we read: "Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering." See also Ex. 35:5, 21; 1 Chron. 29:3, 5, 9, 14. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. 8:12. We can see the truthfulness of this in the case of the poor widow. Christ said to his disciples, "This poor widow hath cast more in, than all they which have cast into the treasury." Mark 12:43, 44.

As there are calls coming in for means with which to carry forward this work, our people would do well to adopt a plan of giving systematically. Plan to give to every branch as the calls come in, and God's blessing will surely follow the cheerful giver.

*Richmond, Maine.*

### The Circulation of Our Periodicals

U. P. LONG

Do we fully realize the importance of giving an extended circulation to our periodicals? Surely the world has never before seen a periodical literature which is so nearly perfect as that brought to us in our religious, missionary, educational, temperance, and liberty papers. These periodicals faithfully publish the greatest of all Heaven-sent messages ever given this sinful world. Each week or month they carry the truth wherever we send them. Eternity alone will reveal the results arising from their circulation. Many souls have embraced the truth through this agency alone, and yet only a beginning has been made. The *Signs, Review, Watchman, Life and Health*, and *Liberty* are our leading periodicals in the English. We also have excellent papers in the other leading languages of the world.

As a result of special efforts in this work during recent years, better methods have been learned and put into successful operation. They deserve careful consideration. Our papers can be sold. Indeed, this is being done quite successfully in many parts of the world, especially in cities and towns.

Special advantages arise from selling the papers rather than giving them away. By this means a much larger number of papers (perhaps from three to five times as many) can be handled by a church than when the number circulated is limited by donations. As a rule, people appreciate more highly what they pay for than what is given to them, and they are more likely to read it. The profits of paper sales make this work, to a considerable extent, self-supporting. Other advantages might be named, but surely these are important.

Instead of paying for these papers out of the missionary treasury, another plan is recommended. The members interested, and this should include all, each become personally responsible for a certain number of papers each week, to sell or give away, or to place in the hands of those who can. The cost is but a

few cents a week, and according to their means, spare time, etc., members can take from three to one hundred or more. The librarian orders the whole number, and the subscribers pay enough to cover the cost of the whole club. This relieves the society of the burden of carrying the club, and yet the club may be greatly increased. The policy should be, "Pay as you go."

We also have many other opportunities of using our papers besides selling them. While traveling on the cars or otherwise; during intermissions at factories, workshops, or schools, or at certain public gatherings, and on many other occasions, we can engage others in conversation, and hand them a paper or a tract. Almost every one has opportunities of this kind, and no work is fraught with greater results for good than that in which we come into personal contact with the people.

In all our large cities there are public institutions, prisons, almshouses, hospitals, reading-rooms, and even railroad depots, where some of our periodicals would be welcomed. Send the officials (or hand to them) marked copies of our papers, write them of our interest in their work, asking the privilege of sending our papers regularly. If you do your work discreetly, many will be pleased to accept. Papers may be sent to certain institutions direct from our publishing houses, at cheap rates, when desired.

Another excellent plan is to mail copies to our friends or to certain selected names, following up the papers by correspondence. This plan has long been used with good results. However, there is danger, at times, of spending money for both papers and postage to but little purpose, while we neglect the personal-contact work all around us, which could be done at one half the expense.

Success in the spiritual life depends not only on prayer and study of the Word, but also on daily, systematic labor for others. The periodical work affords such an opportunity.

The work with our papers is a pioneer work. It opens other avenues of usefulness. We can all readily see how any one going from house to house, as one must do in handling our periodical literature, will discover and develop other fruitful opportunities of missionary endeavor.

*Ft. Morgan, Colo.*

### What We May Know

CLAUDE E. HOLMES

THE apostle John's experience was that of a personal, loving companionship with Christ our Lord. John was Christ's beloved disciple. By his association with the Master he became thoroughly established in the truths which Christ came to teach to the human race. While John spoke by the inspiration of the Spirit, he had also the witness of his own eyesight.

In the perils of the last days, when infidelity and doubt are stalking through the world, those seeking such an ac-

quaintance with our Lord as John enjoyed, might well consider what John says, and inquire if they "know" the things which he says we should or may know. In the first epistle of John we find the following essential truths, which, if we are sure "we know," will keep us in the love of the truth, and preserve us from the tendencies of modern liberalism:—

"We do know that we know him." 1 John 2:3.

"Hereby know we that we are in him." Verse 5.

"We know that, when he shall appear, we shall be like him." Chap. 3:2.

"Ye know that he was manifested to take away our sins." Verse 5.

"We know that we have passed from death unto life." Verse 14.

"Ye know that no murderer hath eternal life abiding in him." Verse 15.

"We know that we are of the truth." Verse 19.

"We know that he abideth in us." Verse 24.

"Know ye the Spirit of God." Chap. 4:2.

"Hereby know we the spirit of truth, and the spirit of error." Verse 6.

"Hereby know we that we dwell in him, and he in us." Verse 13.

"We know that we love the children of God." Chap. 5:2.

"Ye may know that ye have eternal life." Verse 13.

"We know that we have the petitions that we desired of him." Verse 15.

"We know that whosoever is born of God sinneth not." Verse 18.

"We know that we are of God." Verse 19.

"We know that the Son of God is come." Verse 20.

"We may know him that is true." Verse 20.

*Takoma Park, D. C.*

### Walk Over It

JOHN M. HOPKINS

EVERY one is subject to trials and discouragements. With some they are not so severe, while with others they seem to follow in rapid succession. Some natures are timid and weak, and with such, trials weigh more heavily than with the strong minded.

But there is a vast difference in the nature of difficulties. Some ought not to be. They are occasioned by the wrong-doing of others,—by slights, or snubs, or the turning of a cold shoulder. There are some extremely sensitive persons who feel hurt and grieved, and go about gloomy and sad, with the head down, looking and acting as if forsaken by all. But what does this course avail? It saddens one's own life, and robs it of all its joy and sweetness. It ought not to be that way. When one is conscious of having done right, what real difference does it make what others think or say?

There is such a thing as manly, womanly, dignified independence. And it is

the right and duty of every person who is performing duty to the best of his strength and wisdom to hold up the head, to put those annoyances, those slights, or even real troubles, beneath his feet; to walk over them, ignore them, treat them as if they had no existence.

I know what I say. I know what trials and troubles mean. I know that if allowed to do so, they will darken and embitter and destroy the whole life. I have learned, or am learning, to look up, to keep my eyes looking straight ahead, to sing, and to be as happy as possible.

Just try this, my brother, my sister. Walk over them. Don't get the blues because of some imaginary evils, or even real ones, but conscientiously do right by all mankind; then hold up your head like a man, trust in God, and walk over those things that would mar your life and destroy your usefulness. Try it.

*Hewitt, Minn.*

### Life, Labor, Rest

S. O. JAMES

"TRULY the light is sweet, and a pleasant thing it is for the eyes to behold the sun." Thus wrote the wise man many centuries ago. It has always been so. Once gifted with life, once upon the stage of action permitted to witness God's harmonies, the endless variety in his workmanship, to love and be loved, how we prize his gift! Tenaciously we cling to it, and only when sin has dethroned reason, do we dare to put forth the hand for its destruction, to launch into the ocean of eternity and meet its Giver unprepared.

Even the poor criminal tramp, homeless, wifeless, childless,—that one who apparently has the least to live for,—will work, if it be only to walk the road and beg, *that he may live*. Then at close of day, weary in the exercise of his graceless trade, if haply he shall find a bed, he must rest. To live is to labor. To labor is to become weary, but what heart so calloused, so hard and inhuman, that it may not feel at least one throb of gratitude when a kindly voice and loving hand invite and beckon to a resting place?

There was labor in that sweet life whose influence still prompts and quickens the toiling worker. The walk to the mountain in the gloomy night, that he might commune with a loving Father,—a soul-refreshing privilege,—the journey over the burning sand by day and the sail over the lashing waves of Galilee, were made that he might rescue one wandering away from his love, and prove to him the sweetness of that rest eternal.

Hear him, dear reader, brother, friend. He sends out the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Physical weariness is a light thing. It may even be sweet as the price of a day's work well done; but my Saviour was weary of sin and its heart-rending effects. Are not you also?

*Spencer, Iowa.*

# THE WORLD-WIDE FIELD

## Rio Grande do Sul, Brazil

JOHN LIPKE

I LEFT home October 8 in company with one of my former students, to make a trip into the interior of our state by wagon. Our wagon, or cart, is pulled by three strong mules. On good roads such as are found in the States and in Germany, we would not need three mules. But here in Brazil we have to pass over roads that are seldom if ever repaired. We carry our saddles with us. When we get into territory where we find only mule paths, where no wagon

Sao Miguel to follow up the interest. At Sta. Maria I took the train for the colony of Sao Pedro, where Brother Brack had labored for some time without much result. The existing prejudice caused by the work of some unscrupulous men has hindered greatly. But we were glad to find one soul with courage to go forward, who seems to be converted. A change noted by all is seen in the life of this man. We hope in time to find souls in this place willing to follow the truth.

On muleback I returned to Sta. Maria,

manner. Some of the inhabitants wish to have a good German school. One of our young men who recently came from Germany is going to open a school. Prominent men will send their children. We hope the school will be the means of converting souls to the truth. We rejoice to see that the work in our state is constantly progressing, and we hope for greater results in the future.

## The Barotseland Mission, British Central Africa

W. H. ANDERSON

I ARRIVED in Kimberley on Tuesday evening, and went directly to the church for prayer-meeting. I spent the evening telling them some of the good things that we enjoyed at the conference. The keynote of the conference — unity and work — met a hearty response from them. We had a pleasant time together. I spent the rest of the evening visiting and looking after some business which I had there. I returned to Brother J. V. Willson's place, and retired at half-past twelve.

Wednesday morning I went out to Brother Honey's, and had a good time with them for the day. The dry weather had continued so long that Brother Honey's cattle and sheep were dying, and his fruit will be almost a failure. I did what I could to encourage him with a good report of the conference. He was quite pleased with the turn things had taken. When I told him of the return of Professor Elfers and his company, tears of joy filled his eyes. I left them in the evening, and joined Brother M. C. Sturdevant, en route to the Solusi Mission.

We arrived at the mission on Friday about two hours before the rain. Things were very dry, and the grain has suffered. While I was there, they had good rains, and the crops looked much better when I left. Brother Sturdevant spent the time Friday evening telling them of the good things that we enjoyed at the conference. There was a spirit of consecration in the meeting. I had the service on the Sabbath, and dwelt on the needs of the natives in this field, and how each one present could help.

After consulting with Brother Sturdevant, I chose five of the boys from Solusi for the work at Pemba. Two of them are married, and the other three will be as soon as it can be arranged. I brought the two married boys home with me, and suggested that their wives remain at Solusi to harvest the crops, and then, when the others are married, come on with them. I think they will be able to come about the first of May.

I then went to Bulawayo on Monday, catching a train on Tuesday for the Falls. At the Falls I visited the French Protestant Mission. This school is closed for the present on account of the scarcity of food. Mealies are 32s. 6d. [eight dollars] a bag. Many of the natives have starved to death, and there is no relief for another month yet. I hope



STARTING FOR THE INTERIOR OF BRAZIL

can pass, we leave the wagon in a safe place, and go on muleback.

The first day was very unpleasant for us on account of the rain and the bad roads. We were disappointed not to be able to reach the place of our destination in time. On Sunday we came to our brethren in the colony of Candelaria, where are a few who seem to be doing well. About ten months had passed since a minister had visited them. One of the former students of our Taquary school, is teaching there, but earns very little money. She has been a great help in various ways. The next Sabbath we baptized six souls at Rio Pardense, and organized a church of twenty-five members at Candelaria. We hope more souls will be added in the near future. In a little more than two days we made the trip from there to the colony of Sao Angelo, where we visited our scattered German brethren. The following Sabbath we celebrated the ordinances with them. The next visit we paid to our brethren at the colony of Sao Miguel. Here we heard of an interest among the Brazilians, which one of our German brethren had created by circulating literature and making visits. News that reached me here made it necessary to leave the brethren the next morning to go to Sta. Maria, where we met Dr. A. L. Gregory and family. We arranged with the doctor and his wife to go to

where I took the train for Cruz Alta. Six hours' ride in a farm wagon brought me to our brethren in the colony of Ijuhy, where we had baptism and celebrated the ordinances. The brethren there are anxious to have a school. They had decided to build a schoolhouse. I promised to see that they have a teacher by the time their house is ready.

After another trip by train, wagon, and horseback, I arrived at Naometoque, a German colony far in the interior. Here we have a church of eighty members, composed of Brazilians and Germans. This is a wide-awake church. It did my soul good to remain a few days with them. The meetings we held there were blessed by the presence of the Spirit of God. I could stay only a few days. After a trip of about four days by wagon, train, and steamer, I reached home again, having been absent six weeks. Three days and a half I could stay at home to do the necessary conference work; only a little time each day I could spend with my family. The work in the field must be done.

The following Sabbath I spent with the brethren at Taquary, where I baptized five souls and celebrated the ordinances with them. At this place we had a local conference last year, which was the beginning of a good work, as gradually souls came into the truth. The Lord seems to work there in a special

to shoot some game here for them next week. I visited the patients at the hospital. Livingstone is a dreary, sandy waste, and absolutely undesirable for a home or town. I saw one novel sight while there. While walking from the mission to the town, I saw a herd of game. There in the bush were oxen, giraffe, wildebeeste, pookoo, litchwe impala, sitatunga, and antelope all herding together. It was a pretty sight. While in Livingstone I met Mr. Horton, an American and the cattle king of the country. In conversation he asked me if I needed any oxen to work on the farm. I told him, Yes; and he kindly offered me thirty-six (two span) for two years. I was glad to get them, and on reaching home sent the boys to bring them from his farm, about one hundred miles away.

Sabbath morning I took the train for home. There was a drunken lot of men on the train, and when the guard saw me, he took me into a first-class compartment, and I had that alone for the whole journey. I did appreciate being free from drink and smoke during the journey.

I arrived at Monze Siding Sunday noon, in the midst of a heavy rain-storm. I donned my oil-skin suit, and walked home. Some of the boys were there to meet me, but they did not bring the ox for me to ride home. It had been raining hard all the day and night before, and the water was often knee-deep in the path. When I came to the river, which the boys had swum in the morning, I found that it had gone down, and I was able to wade it. The water came up only to my waist. I found a nice dinner awaiting me,—new potatoes, turnips, green beans, cucumbers, and bread and butter. I enjoyed this very much after living from a lunch basket for nearly two weeks. There have been heavy rains here ever since I went away. The boys tell me that it has missed raining only one day since I left. Everything has grown well.

I found all well at home except the child of one of my teachers. It has a rather severe attack of fever. I am treating it, and think it will be better soon. This has been a bad year for fever, the rains have been so heavy. I am all right here at home, but I do dread the trip I must make to the out-station next week. I hope that it will clear up before then. It will be disagreeable and dangerous to be wet all the time.

The school here has an attendance of over one hundred. I can assure you it means a lot of work to see to them all. While I was away, twelve girls came. I do not know what to do with them. I have no huts for them, and they have been sleeping on the veranda of my house since their arrival. They move around from side to side to escape the rain. I can not send them home, and I do not see how I can keep them. It is one of the hardest problems that we have to face in the missions.

*Pemba.*

## Danish West Indies

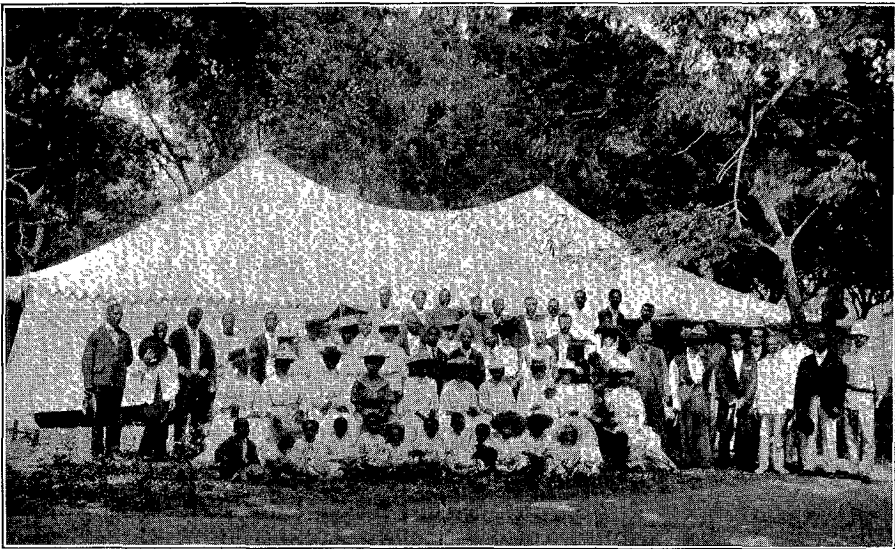
H. C. J. WALLEKER

THE work here is moving steadily forward. After a two-months' tent effort in St. Croix, we took down the tent February 1, and rented a hall. The attendance at our meetings was excellent from first to last, the interest never seeming to wane. Twenty-nine have been baptized, and a church has been organized, which is not fully officered as yet. Many more are keeping the Sabbath, some of whom will soon go forward in baptism. Elder James H. Mat-

by high mountains, over which a traveler can pass only by walking.

The island is divided into four provinces, and has a population of approximately four millions. On account of their separation from foreigners of all classes and the remainder of Japan, the people are comparatively simple, and not so greedy and dishonest as those who have come in touch with the foreigners.

For several months I have desired to visit Shikoku. We have never had a worker there, and I felt called to go. Consequently, when the committee met



TENT AND CONGREGATION AT ST. CROIX, D. W. I.

thews continues the work there in my absence, holding meetings three times a week, besides Sabbath services and prayer-meetings. This is the first work ever done on this island in a public effort, and no Sabbath-keepers were there when we began our labor.

The town where we held the meetings is a place of about five or six thousand inhabitants. There is another town on the other end of the island, about the same size, which we expect to work later.

Since closing the tent-meetings at St. Croix, I have baptized two persons at St. Thomas, and held quarterly meeting with this church; have made one trip to St. John in my motor boat, and am planning for another trip to St. John, Tortola, Anegada, and St. Croix, before starting for General Conference. There are some at St. John who are awaiting baptism, whom I expect to baptize on this trip. Brethren, pray for the work in this island field.

*St. Croix.*

## Visit to Shikoku, Japan

WALTER L. FOSTER

SHIKOKU is one of the large islands of Japan. The fourth in size, it is a little less than two hundred miles in length, and not quite one hundred miles wide. It is so mountainous that there are no railways; except several narrow-gauge lines, only a few miles in length. There are some good 'riksha or wagon roads, but these are disconnected in many places

in February, they decided to let me visit the island.

There is a small body of water between Shikoku and the main island; called the Inland Sea. In this small sea are hundreds of little islands, many of them inhabited; and as the steamer passed among them, stopping at many towns on the coast of Shikoku, it was indeed a pleasing picture; for scenery more beautiful than any painting, seemed everywhere to greet our eyes.

When we went down on the north coast, I left the steamer to make a short trip inland. In passing up the valley, we went through many villages. Some of these have a population of several thousand. Most of the houses have thatched roofs, and walls of straw or bamboo and mud. After a ride of about ten miles in the 'riksha, we came to a village of at least five thousand. This is entirely surrounded by mountains, and has a beautiful stream of water passing through it. The town appeared to be very old, and in one part is a high bluff overlooking the river. On this hill once stood a castle, the home or stronghold of a feudal lord. During the afternoon, I decided to continue my journey by land over the range, and get a still better idea of native life. Tourists who have spent only a few months in Japan during the best season and visited no places but the large cities on the railroads, or some of the famous temples, are inclined to give their friends in America the impression that there is nothing in Japan but cherry blossoms. There are some

cherry blossoms here; but tourists fail to see the extreme poverty, the terrible misery, and the gross darkness that enshroud the people. They see only the conveniences, because they are careful to remain where these can be had. One missionary said to me, "You are the first foreigner I have seen for five months. Our bishop visited us then, and before that I do not remember when a foreigner was in this town, and I have lived here twelve years."

On my first trip by land I rode and walked about thirty-five miles through the country, and much of the time a heavy rain was falling. The steamer then passed down the west coast, stopping at many villages and towns. It was

as the boat passed the first point of rocks. I could see a storm was approaching. It soon struck us. The sea was lashed to foam; the steamer was tossed about like a cork on the water; and the waves sounded like the roar of thunder on the rocky shore. I could see the water turn white as it dashed itself over the many rocks in the distance.

My seasickness continued to increase as we passed on, but I had no fear, for I realized the nearness of help. As we came to several villages, attempts were made to get some of the passengers ashore, but were unsuccessful. Some of the Japanese thought I was dying, and I thought so, too. No doubt in that condition I saw things in a somewhat exaggerated light. Our boat was only sixteen feet wide, the deck had only a canvas cover, and the rain beat in from both sides.

At my first opportunity, I went ashore. After resting one hour, I rode in a 'riksha nine miles, passing through a fine country on the way. The rain continued to fall; consequently, the roads were bad. There were many mountains. The 'riksha man refused to go farther. I was unable to find another 'riksha, so walked, and carried a thirty-pound suit case, through a heavy rain, from eleven until eight o'clock in the evening. The roads were rough, and it took one hour and a half to climb one mountain. During that twenty-five mile walk, I passed through many towns and villages. Many of the people seemed like children, and often twenty or more men, women, and children would follow along, all wishing to talk to me at once,

except a few more timid ones, who perhaps saw a foreigner for the first time.

That night was spent at a very simple hotel by the roadside. The building was poor and old, but I had eaten nothing for two days, for I was still a little sick. For supper I had a few dried minnows, *tofu* (bean curd), and a bowl of rice, which contained one part of pebbles to six of rice. The people had all retired when I arrived at this village of twelve huts, but in a short time all of them but a 'riksha man had come in to see the foreigner. For more than an hour I answered their childlike questions. Many times during the trip, among other questions, those poor people asked, "What god do you worship?" They worship the sun, moon, an idol, a sacred mountain, the emperor, their ancestors, or the nation's heroes.

I will not tell more of the little experiences that attended the journey, but I long to be among the people. I long for the time when I can freely speak their strange tongue; when this weak instrument can fully understand their dark sentences; when these eyes shall

see some waiting for the kingdom of God. Can those who read this say, "I can do no more this year than I did last for missions"? Perhaps you did nothing last year. But if you saw thousands of poverty-stricken people every day,—people in the depths of sin, with not a warning of their approaching doom,—tell me, could you say, "I can do no more"? Now, in this time when the glory of earthly powers is passing away, remember the missions in your prayers and offerings. Meditate upon these things: "For what is a man profited, if he shall gain the whole world, and lose his own soul?" "Render . . . unto God the things that are God's." "For we brought nothing into this world, and it is certain we can carry nothing out."

*Kobe.*

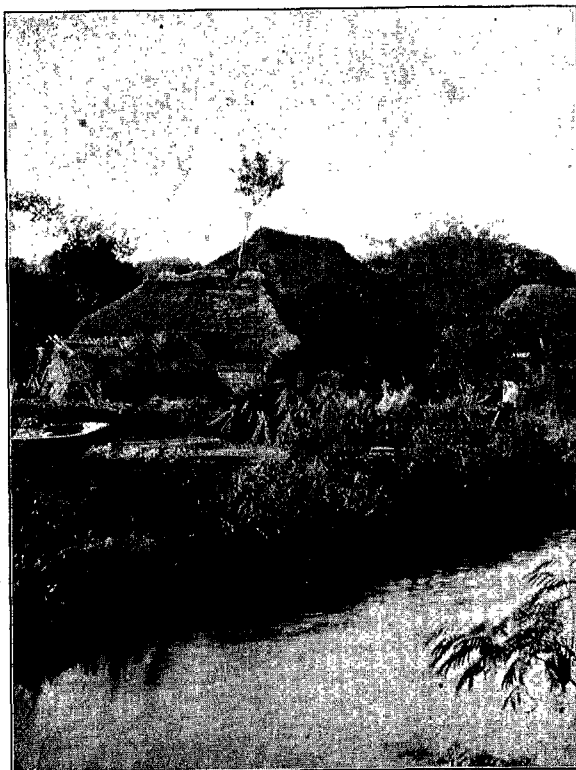
### A Christian Colony in the Himalayas

THERE is a place in India that stands as a perpetual memorial to the fact that God hears prayer. It is three miles from the border of the "sealed land" of Tibet, in the heart of the Himalaya Mountains. It contains three thousand acres of land, and is owned by the American Himalayan Christian Colony (undenominational), incorporated under the laws of the State of Illinois. Gorham Tufts is the founder and head of the colony.

This land was purchased through prayer, and is maintained and all its departments kept going by prayer. Yet they are not visionaries, these men and women who compose this colony of Christian missionary farmers. Nothing could be more practical than their plans and their manner of carrying them out. The work is divided into different departments, that is, training-school, village work, orphanage, and the industrial department. The last mentioned has several subdivisions, and is considered of great importance. Dissatisfaction is often occasioned by the idleness and inefficiency of the Christianized natives of foreign lands. "What to do with the converts" has become a problem. The Himalayan colony has been enabled partially to solve this problem by putting its converts to work. "Labor is honorable, and idleness a disgrace to any people," is the teaching given to both adult converts and the children in the orphanage. The climatic and agricultural conditions are almost perfect. The soil is adapted to nearly all fruits, vegetables, and grains. Already there are sugar-cane, rice, wheat, and barley under cultivation. Cattle, sheep, and goats are being raised by the colony, and the dairy products find a ready market.

Mr. Tufts and his associates believe that native teachers are destined to be an important aid in the evangelization of India. They thoroughly understand the people; they know the language, are acclimated, and can be supported at little cost.

All the needs of the Christian colony have thus far been supplied by voluntary contributions.—*The Christian Herald.*



A JAPANESE THATCHED COTTAGE

necessary to change boats several times, in order to see the more important places.

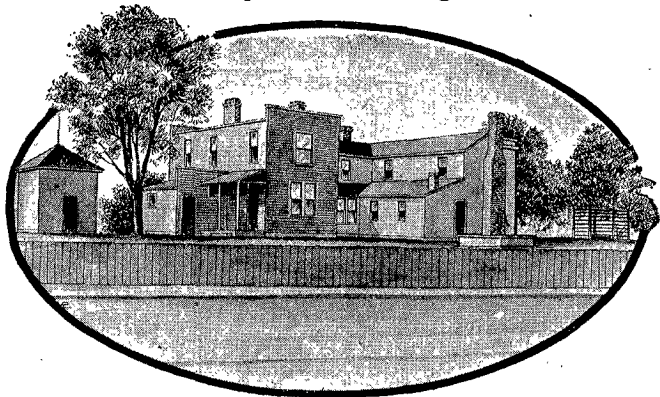
Several times I was warned to keep off the small boats. But as the larger boats all turn back at a village called Sukumo, because of the many rocks and big waves on the south coast; and as I wanted to pass around the islands, for the 'riksha fare was too high from Sukumo to where I could take the large steamers, there remained nothing to do but take a small steamer, or return the way I came. Within half an hour our little steamer was on her way to face the open sea. Progress was slow, however, and about dark we passed into a small inlet for the night. That evening the captain and his sailors came into my cabin, to spend the time talking and asking questions. The room was nine by six feet, a door in each end, *tatami* on the floor, and *hibachi* (box for coals) in the middle of the room. All night the boat kept up an uneasy motion, which did not help my seasickness. At three o'clock in the morning we started. It was raining. The wind became strong

# THE FIELD WORK

## Medical Missionary Work for the Colored People

At the present time a special effort is being made to place upon vantage-ground the three sanitariums for colored people,—at Nashville, Tenn.; Huntsville, Ala.; and Atlanta, Ga. We believe this is as it should be, and that these institutions should be speedily freed from debt, and fully equipped.

The plans for these institutions are, however, very modest, as the total cost of the three, when placed in running



SIDE VIEW OF NASHVILLE (TENN.) SANITARIUM

order, will not be so great as that usually expended on one of our smaller sanitariums provided for the white people.

When we came to the South about thirteen years ago, we expected to find the colored people a strong, sturdy race, largely immune to the many ills so common to the white man. Our surprise was great when we found that, owing to surroundings, habits of life, and a most pernicious diet, disease, sickness, and suffering are the rule, and strong, sturdy, healthful manhood and womanhood the exception.

The poverty of the people, especially in the great black cotton belt, often makes it impossible to secure the services of a physician, even in critical cases. Especially is this true on the plantations located at considerable distance from the cities, where the fee of a single visit usually ranges from ten to twenty dollars—cash in advance. Under such conditions thousands are compelled to suffer without the attendance of a nurse or a physician.

As a result of our labors for this people, in many places and under almost all conditions, we were early impressed with the fact that medical missionary work should go hand in hand with our other efforts. But to make such an effort successful, a corps of medical missionary workers must be trained to accompany the teacher or Bible worker. More than this, we believe that all teachers and workers should receive sufficient training in healthful house-keeping, hygienic cooking, and simple treatments to qualify for the uplifting of those among whom they labor, and to relieve many sufferers who would otherwise be utterly neglected. Such relief work will gain the gratitude and

secure the confidence of the people. It will open the doors to thousands of homes that would be otherwise closed to the truth. The medical missionary work can easily double the efficiency of our efforts for this people.

It is to the sanitariums that we must look for the education and training of workers along medical missionary lines. And it is largely to prepare for this training work that the three sanitariums previously mentioned have been undertaken.

At Nashville a beautiful and appropriate property has been purchased. The main building was formerly the home of one of the aristocratic families of Nashville. But gradually the homes of the colored people had been coming nearer and nearer to it, until it stood upon the border line between the residences of the white and the colored. For this reason the property was secured at a very reasonable price.

Built before the war, the house is, as would be expected, old fashioned, but comfortable and roomy. It is located on the corner, with one hundred seven feet front on Foster Street, and a side of two hundred ten feet on Stewart Street. The grounds are elevated several feet above the street level, and are beautified by several magnificent shade trees. All features unite to make this a delightful location for the Rock City Sanitarium.

It was early realized that the central training-school for medical missionary workers must be located in some large city like Nashville, where the school instruction can be combined with actual, practical work in the needy homes of the thousands of colored people. It has therefore been planned that this sanitarium shall be the leading training-school for this field, and that, as far as possible, the classes at the other sanitariums and the leading schools shall come to Nashville for their final, practical work in completing their course as nurses.

In equipping the building it was found that there was no suitable place for treatment-rooms. Hence a modest addition has just been completed, containing bath-rooms below and surgical operating room and wards above. A side view of

the sanitarium from Stewart Street is given in the oval picture, showing this addition in the rear of the sanitarium building.

The buildings now ready for use fit the sanitarium for a limited number of patients, but do not provide for helpers and students. Before its real training work can be properly undertaken, a dormitory must be erected.

When finished and equipped, with dormitory as mentioned, the total cost will reach close to ten thousand dollars. Certainly this is a modest sum when all the facilities so secured are considered. It is but a drop in the bucket when compared with our large sanitariums, yet this small investment will fully equip this institution for a work which will mark a new era in the mission work for the colored people. This entire sum should be raised as quickly as possible. The dormitory is needed as soon as it can be completed.

The funds to carry this enterprise to the present time have been supplied by the Southern Missionary Society. But this society can not carry the burden of purchasing, equipping, and maintaining an institution of this kind. The field of this society is the mission school work. Already its legitimate work is handicapped because of the money it has advanced to this institution. This burden should be removed at once by the raising of a fund sufficient to cover the entire cost of the purchase and equipment of the Rock City Sanitarium, thus placing it on vantage ground.

The Huntsville school is now completing a modest, but well-equipped sanitarium of two stories, with basement for treatment-rooms. For two years a class of intelligent young colored persons have been taking the nurses' training course. The group in the accompanying picture shows the present class. The first graduating class of five will finish their course next year. They should spend a few



NURSES' CLASS, HUNTSVILLE (ALA.) SANITARIUM

weeks in actual practise in Nashville before going to their field.

At Atlanta another small sanitarium is being completed on the lot in the rear of the church and school building recently purchased for the benefit of the colored people.

Certainly the work for the colored race in the South is onward, and it is hoped that the more favored and better financially endowed people of the North will lend a helping hand to this important work.

J. E. WHITE.

**The Death of Elder J. M. Rees**

IN the death of Elder Joseph Madison Rees, as announced in the REVIEW last week, the cause of truth has lost a devoted and loyal advocate. His long years of service and his wide range of operation in connection with our church work, together with the spirit of Christian helpfulness and genial companionship which ever characterized his relationship to his associates, endeared him to many hearts. These will be interested in the following record of his life and labors in the gospel ministry:—

Brother Rees was born in eastern Tennessee, Dec. 17, 1844. When he was four years of age, his parents moved to New London, Ind., and here he grew to manhood. At the age of eleven years he was left an orphan. This sad experience, although disappointing to his early hopes, was nevertheless turned to good advantage in the development of those qualities of perseverance and strength which were characteristic of his later life, and which constituted him a stanch leader of his fellows.

The call for volunteers in connection with the Civil War thrilling his young heart, he enlisted in 1862 as a member of Company G, of the Eighty-ninth Indiana Regiment. He served most creditably as a soldier, and was mustered out at the close of the war, in 1865. About one year after retiring to civil life, he was married to Miss Melvina Seaward. She was a Christian and an observer of the seventh day as the Sabbath. Her religious faith deeply engaged the attention of her husband, and the year following, through faithful study, directed by the prayers and example of his godly companion, he accepted the system of truth and doctrines held by this church. Its principles appealed to his heart. He felt that upon him rested the duty of going forth to proclaim the gospel of the coming kingdom to his fellow men. Accordingly closing out his prosperous business as a merchant, he began, in 1877, publicly to preach the gospel. Fruit attended his early labors, and convinced his brethren of the genuineness of his call to the ministry of the word. Hence the year following, in 1878, he was ordained a minister in the Indiana Conference of Seventh-day Adventists. In this State he labored till 1886, when he began his long service of official responsibility in church work. He was sent by the General Conference to take charge of the North Carolina Mission field. The following year he was invited to accept the presidency of the Tennessee Conference. Here he remained till the autumn of 1889, when, on account of his wife's failing health, he was compelled to return to Indiana, where he continued in public labor till 1893. He then became president of the Arkansas Conference. After this, from the years 1895 to 1906, he filled the position of president in the conferences of Oklahoma, Colorado, Missouri, and Southern Illinois. In January, 1906, he voluntarily retired from his official labors, feeling that his own health, as well as his wife's, demanded that he should be less burdened with the care and perplexity attending conference management. Returning to his old home conference, he again became a laborer in Indiana. But the anticipated rest and relief did

not long continue. His experience was again needed in the work in which he had rendered such efficient service for many years. He was asked to respond to the earnest appeal of the West Virginia Conference. Hence, in the autumn of 1907, he accepted the presidency of that field, and entered upon his last charge, in which he was doing most acceptable work at the time of his death, April 8.

Beginning his public life in 1877, Elder Rees engaged in the Christian ministry for a period of thirty-two years. For more than twenty years of that time he occupied the position of conference president. His work was uniformly successful both in soul saving



FROM A LATE PHOTOGRAPH OF ELDER J. M. REES

and in executive administration. The latter work he accepted only as the call of duty, the former was his chief delight. In the presentation of the truth for this generation, and in leading men from the thralldom of sin to the liberty of the sons of God, he found his greatest pleasure.

The last few weeks of Elder Rees's life seemed particularly marked with hope and abiding trust. He often spoke to his family and friends of his confidence in God and his strong hope in the speedy triumph of the work to which he had devoted his life.

As already stated, funeral services were conducted in Washington, D. C. These were attended by the only son, Prof. D. D. Rees, of Mt. Vernon (Ohio) College, and the two daughters, Mrs. Smith and Miss Pearl L. Rees, the latter being the secretary and treasurer of the West Virginia Conference. These, with one daughter, deceased, constitute the children of Elder Rees. Unfortunately the afflicted wife and mother, who has been practically a helpless invalid for eight years, was unable to be present, being confined to her bed in the Washington Sanitarium. Three of Elder Rees's fellow ministers conducted the funeral service, while six other fellow ministers acted as pallbearers. The body was taken to the old home at Kokomo, Ind., where, after final services, it was interred in the family burying-ground.

Brother Rees rests from his faithful

labors, but the influence of his godly life still lives. That influence, gathering strength and volume with passing years, will constitute a monument to his memory more enduring than that of granite or marble. The full fruit of his labors of love he will see and rejoice in throughout the eternity of the redeemed.

The sudden fatality resulting in the tragic death of our lamented brother, as well as similar occurrences of daily happening throughout the world, should appeal with solemn admonition to every observer. We know not what may wait on the morrow in our experience. Now is the accepted time. To-day and every day should there be a squaring of accounts, a knowledge of divine acceptance, a constant abiding in Christ Jesus. Our times are in his hands; and whether we live or die, we should commit to him, moment by moment, the keeping of the life here and the realization of the life that is to come.

F. M. W.

**A Good Record**

*Georgia's Monthly Report of Magazine Sales*

The following report is for the four weeks ending March 27:—

AGENT	HOURS	SOLD	VALUE
W. D. Hughes	3	2	\$ .20
Mrs. Highsmith	4	25	2.50
Mrs. Rainwater	12	180	18.00
T. Henderson	43	333	33.30
Mrs. M. Gale	46	269	26.90
Maude Rainwater	13	375	37.50
Mariah Macmillan	16	254	25.40
Mrs. C. C. Hunt	63	606	60.60
Myrtle Maxwell	43	1002	100.20
<b>Totals</b>	<b>243</b>	<b>3046</b>	<b>\$304.60</b>

*Summary*

Number of agents reporting..... 9  
 Average hours' work a week..... 6¾  
 Average hours' work a day, 5 working days a week, 1 hr., 24 min. or 1½  
 Average copies sold an hour..... 12½  
 Value of sales an hour..... \$1.25  
 The average profit to each agent was 75 cents, or 87½ cents an hour, according to the number of magazines ordered in each case.

We are, indeed, pleased at the efforts of Brother A. L. Manous, field missionary agent of Georgia, to place the periodical business of that State upon the same methodical basis as our regular book business, securing from the agents full reports of the number of hours worked, copies sold, and value of sales. We trust that many other conferences will adopt a regular system of reporting periodical sales in their territory. The sale of ten of our ten-cent magazines for one dollar will doubtless do as much to spread the third angel's message as the sale of a dollar book. They may, in fact, do a greater work; for they introduce the truth to ten families instead of only one.

The above report, just as it came from Brother Manous, shows that our ten-cent periodicals are being sold with good success in the South. A glance at our department, "The Work and the Workers" (page 2), each week will reveal the fact that hundreds of our agents in all parts of the land are meeting with equal success in disposing of these attractive messengers of truth. And, the



best part of it all is that many who heretofore have not been considered good canvassers, are making some of our best records.

We trust that as far as possible our periodical agents will order their magazines through, and arrange for territory with, their State tract society, who are the legitimate purveyors of all our denominational literature in their territory.

A. J. S. BOURDEAU.

### Mexico

FOR about four years we have had a brother, by the name of Alberto Gomez, located in the city of Torreon. This brother and his wife have been faithful in holding up the light of truth in that place, and as a result of Bible readings held in their home, three other families have recently embraced the truth as it is in Jesus. Brother Gomez now requests that an ordained minister be sent to baptize this company of believers.

G. W. REASER.

### Mexico's Awakening

THE work of bringing the third angel's message before the Mexican people has been one of great difficulty. It is useless to dwell upon the causes which have hindered, further than to confess and deplore our weaknesses. Our organization is even yet incomplete; and the natural indifference is so characteristic as to be easily ranked as a sign of the times.

Little by little, changes for the better have taken place; a feeling of unity prevails; our organization is shaping more perfectly; and there is manifested, in different places, an interest to hear and obey the truth, which has attracted the attention of the Catholic clergy and the secular press. For some time the efforts have centered on the publishing work, and the results are encouraging. The clipping from the *Mexican Herald* shows how our paper, *El Mensajero*, is rated by the clergy—condemned with the Holy Scriptures:—

"CATHOLICS FORBIDDEN TO READ PROTESTANT BIBLES  
"Special Dispatch to The Herald.

"MORELIA, MARCH 27.—Circulars issued by the higher church authorities of this state, in which all Catholics are forbidden the reading of Protestant Bibles and certain other Protestant literature, including a paper called *El Mensajero de la Verdad*, have been circulated throughout the various parishes of the state and read from all Catholic pulpits.

"The immediate cause of this circular is the presence here of a Protestant missionary, who has been distributing Bibles and copies of *El Mensajero de la Verdad*. It appears that many good Catholics were reading both the paper and the Bibles until the matter reached the knowledge of the priests, followed by the above result."

In Guadalupe recently the same paper speaks of a ban which the Catholic clergy has put upon all publications, secular and religious, which in any way reflect on the teachings of that church; and many families have placed notices on their doors, saying that such papers will neither be received nor read.

These reports indicate that an awakening has begun, that many are seeking for truth and light; and, at the same

time, that the Catholic Church feels that it would not be helped by the circulation and reading of the Holy Scriptures, nor by periodicals and literature which are set in defense of religious truth; also, that the Seventh-day Adventist paper has the honor to be named and proscribed with the Holy Bible. We should thank God and take courage, while redoubling our efforts to shower the country with literature, and should see to it that our work is organized so that it will be representative on every point.

The educational work is barely started among us. Other denominations are far in the lead. A woman of the Catholic faith informed me, a few weeks ago, that she had sought a school in which to educate her son, a mere child. She went

and the minister of China; the Swedish consul, of Chicago; the Persian consul, of New York; and other men of influence. These men have all spoken in the highest terms of the beautiful location of the Sanitarium, and the excellent service given by the workers.

The new bridge, which is rapidly nearing completion, will add to the beauty of the surroundings, and will make it possible for many more to avail themselves of the advantages of the sanitarium treatments and the quiet country life.

We have had to refuse accommodation to quite a number of our brethren and sisters who have applied for rooms during the meeting of the General Conference. We shall probably not be able



FIRST NURSES' CLASS AND THEIR INSTRUCTORS, WASHINGTON SANITARIUM

to a general inspector of schools, who told her that the Methodist schools gave the best training of any. And on his recommendation, she placed her boy in the Methodist boys' school in Puebla, although she lives in Cuautla.

Our medical work is more generally represented. An open door is found everywhere for blending the healing of body and soul, and less serious opposition is experienced.

There are openings for all. Several brethren and sisters are giving real force and character to the work by operating different kinds of business in an honorable and successful manner. The government respects and encourages all such; and so does the Lord. Mexico will furnish her quota for the church triumphant in the new earth home. She is enrolling them now in the church militant. Now is her day and opportunity—and ours! A. ALLEN JOHN, M. D.

### The Washington (D. C.) Sanitarium

THE Washington Sanitarium at Takoma Park is having a good patronage. Every room in the new dormitory for nurses, which accommodates about fifty, is at present filled with nurses and patients. The sanitarium building is also full. I have never seen a more intelligent class of patients than those at this institution. I have never heard less complaining among patients. Guests who come seem anxious to receive and follow the instruction given in lectures. We have had with us a number of government officials,—the minister of Norway, the minister of Sweden, the minister of Denmark, the minister of Persia,

to accommodate any besides our patients during that time, but we shall do our utmost to provide rooms for patients. If necessary, we shall have tents for the nurses and workers, and fill the nurses' dormitory with patients. Any who desire to enter as patients during the time of the General Conference meetings, should correspond with us beforehand. D. H. KRESS, M. D.

### Hunan, China

CHANG-SHA.—A few items gathered from our experiences in the dispensary during the past week may be of interest. One day four men of affluence and influence called to have their eyes examined for treatment. While two were having their eyes tested for spectacles, we had a most interesting conversation with them all, and found they were of the family who are running the largest girls' school in Hunan, which has between three hundred and four hundred girls. We hope, as a result of this visit, that we may be able to look over their school at some future date. When they left, each kindly consented to take away three tracts. This is but another evidence that "the medical work is the right arm of the message." And when we remember that these men belong to the same household as the notorious man Chow Han, who is undergoing a life sentence at Changsha for publishing and distributing anti-foreign literature, which it is said was responsible in part for the murder of foreigners in the Yangtse Valley some years ago, we are glad that even these silent messengers for the truth have entered yet another of Satan's strongholds.

It is interesting in this connection to state that although this Chow Han was at one time holding a high government appointment, yet he had his sons learn how to cut characters from wood blocks, because, it is said, he feared he would get no one else to prepare his literature lest they might be brought under the limb of the law.

The visit of these four men to our dispensary was a pleasant contrast to two cases of poor men who had come no less than fifty Chinese miles to see if the doctor could restore their lost vision. Four months ago one of these poor men had had no trouble with his eyes, but, owing to some slight affection, he rubbed them until he had destroyed his sight completely. We can almost hear his words now, as he said, in effect: "If only one had known what to do!" The other man will also soon be totally blind; and mainly through ignorance. O, how we long for the time when so many cases may not have to be turned away as at present! Our quarters are so ill adapted for surgery, and so badly lighted, that it would be very unwise to operate. Moreover, the doctor has no qualified nurse to assist her in such cases. PERCIVAL J. LAIRD.

### North Carolina

SILVER CITY.—One evening as I was reading our good papers, the thought occurred to me, Why not have some temperance meetings here? So I began to agitate the subject; for there is great need of reform in this line especially. I visited the Methodist Episcopal church one Sunday, and talked the matter over with the pastor. He appeared willing to co-operate; so we met that afternoon to lay plans and to select officers. They chose me as leader. We asked about fourteen different persons to read, sing, and recite on various temperance themes. But few had anything suitable to read, so I furnished them with articles.

We had our first meeting last Sunday, which was very interesting. About fourteen persons were on the program, and nearly all the articles were taken from our literature. The large church was very nearly full. All were delighted with the meeting. These are to be continued monthly. I will be thankful for any health and temperance tracts or papers for distribution that any one can send us. There are only two families of Sabbath-keepers here. Pray for us, that we may hold up the blessed light of truth. MRS. W. L. KILLEN.

### Brazil

THE general meeting at Uniao da Victoria, Parana, was held January 26-31. This meeting, although attended by but few more than the members of the Uniao da Victoria church, was a very good meeting, and it brought blessings that will be long remembered by all who attended it.

The attendance was about sixty, and Bible studies were given in three languages—German, Portuguese, and Polish. The meetings were held in the new schoolhouse which the brethren had recently built. Each evening a Portuguese preaching service was held in the theater of the town, which had been kindly furnished us free of charge.

On Friday, January 29, nine persons were baptized, one of whom is a cousin

of the governor of the province of Parana.

We are glad to see that the construction of railroads is being rapidly pushed forward, and we hope that in the near future it will be possible to go by rail from Rio de Janeiro through the southern states of Brazil to Buenos Aires. All this means a more rapid spreading of the truth in this field, and a hastening of the closing work of the gospel. F. W. SPIES.

### "Chapel Row in Singapore"

UNDER this heading the *Straits Times* of January 7, published in Singapore, speaks in the following complimentary manner of the work of Seventh-day Adventists:—

"Many persons expressed the opinion, when his excellency the governor gave the Methodists the imposing site for their chapel on Fort Canning Road, that it was too near the Presbyterian church, and now a representative of *The Straits Times* has unearthed the fact that still a third chapel is to be erected in the same general neighborhood, only a little farther on the other side of the Presbyterian church than the new edifice of the Methodists is on the southeast. The neighborhood may now be fairly entitled to the name of Chapel Row.

"The new building is to be a very neat structure, but smaller than the other two, and will be built on a site purchased from the government on Penang Lane, where the ground slopes up to Fort Canning Road, which will pass behind the chapel at a level approximately near the eaves. As this new structure is to be the church home of the Seventh-day Adventists, the services held there will not disturb the worshippers in the other two churches, as they will be held on Saturdays, this sect considering that day to be the true Sabbath.

"The sect is not as yet a large one in Singapore, but its devotees make up in vigor and industry what they lack in numbers, and it is safe to say that they are very modest in erecting a church home to seat only one hundred eighty persons.

"Messrs. Williams, Draper, and Steadman, who have had a large share of the prominent buildings of the town lately, are the architects, and they have drawn a structure which makes a very attractive appearance on paper, and will doubtless do so in bricks and mortar in the course of a few months, as bids have already been called for and are under consideration by the building committee. The most striking feature of the exterior of the building is a broad tower-like spire, or spire-like tower, under which an admirably sheltered driveway gives access to the front entrance. The interior is very conveniently arranged, with two vestries and class rooms, the latter having folding doors, which will enable them to be utilized as a part of the main body of the church on special occasions.

"The services to be held in the building will, at first, be only in the two languages in which the mission of this body is doing the most of its work here, English and Chinese, but later on, services in Malay will probably be held there. Like most of the other Christian bodies, the Adventists have had to begin in a small way; but without ostenta-

tion and by earnest, hard labor a congregation has been collected, and a number of adherents gained. The same body is doing a considerable work in Sumatra and Borneo among the natives of those islands, some of the most intelligent of whom have been sent to Singapore and are being educated in the Adventist training-school at Mount Pleasant, Thomson Road. For the present at least, they do not plan to take up the work of general education, as most of the other non-conformist bodies have done here, nor do they at present plan to acquire other property than their house of worship, the work on which is to commence very shortly. Of the money required for the purchase of the site and the erection of the building, one thousand pounds has been furnished from the United States, where the body is strongest; the remainder will be sent by friends in Australia, whence most of the local workers come. The denomination is very strong on the island continent, and has numerous sanitariums and large printing and sanitary food-preparing establishments there."

### Field Notes

TEN persons were baptized at San Jose, Cal., recently, all but one of whom were young people.

As a result of meetings held at Elmhurst, Cal., five persons are keeping the Sabbath, and others are much interested.

A CHURCH of twenty members was organized at Hawarden, Iowa, on March 7. Eleven were baptized on Sabbath, March 6. Others expect to go forward in the ordinance soon.

EIGHT persons have begun the observance of the Sabbath, at Prattsburg, N. Y., as a result of meetings held in that place. A number of others are under deep conviction.

Two persons have begun the observance of the Sabbath as a result of the tent meeting at Mercedes, Tex., and a church of fifteen members was recently organized at that place.

THE following comes from Brother D. G. Turk, Unadilla, N. Y.: "Six have stated that they are going to obey the Lord by keeping his Sabbath. A number of others are in the valley of decision."

ELDER E. A. MERRELL reports that five adults have accepted the truth as a result of a series of meetings held at St. Joseph, Mo., and on March 23 these, and a youth, were baptized and united with the church.

At Elida, N. M., eleven signed the covenant, and five others are keeping the Sabbath as a result of meetings recently conducted by Brother H. E. Giddings. These, together with six who had previously been keeping the Sabbath, were organized into a Sabbath-school.

ELDER F. I. RICHARDSON reports the baptism of eleven (three of whom were rebaptized) on March 21, at San Diego, Cal., and states that there are several others who are apparently on the point of accepting the truth as the result of Bible work done since January 1.

# 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  
W. A. COLCORD,

Chairman  
Secretary

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

(Concluded)

RABBI DRACHMANN, of New York City, president of the Sabbath Association, was the first speaker to defend the bills exempting observers of the seventh day. He spoke of the patriotism and loyalty which the Jews had manifested in this country, and said that they had done nothing at any time to discredit or repudiate American institutions. He said he supposed America was a free country, and that people who came here were granted equal privileges with all other people, as far as religion was concerned. He told of the hardships the Jews had to endure by being compelled to lose one day each week from their labor if they kept the seventh day and were not allowed to work on the first day.

He said that it was a great surprise to him to think that in this land of freedom and liberty, people should attempt to terrorize American citizens by telling them what might happen if they sought to exercise and enjoy inalienable rights, which were theirs as citizens. It was a surprise to him to hear such statements from the lips of men in this country, and he almost wondered whether it was a land of freedom as people generally considered it to be.

He made a very strong plea in behalf of the rights of the Jews, and made some very vigorous and telling points in behalf of the rights of conscience. He appealed to the committee and to the representatives of labor, to give to the poor Jews what they asked and desired for themselves. He thought it was only fair to give to one class of citizens what was desired and demanded by every other class of citizens.

He plainly stated that they were not discussing the matter from the standpoint of their fullest rights, but he thought that certain things should be done for the Jews so that there would not be oppression brought to bear upon them. While his speech was very telling and very touching, still the real point of religious freedom and religious liberty was weakened. He wanted the Jews to have the privilege of doing on Sunday what other people were allowed to do on Saturday, and this because they were Jews.

A Jewish lawyer followed him, and promised the committee that if the Jews were given the privilege of attending to their business on Sunday, he would see to it that all seventh-day observers, whether Jews or Seventh-day Adventists, would keep the Sabbath conscientiously. This was rather a surprising statement, to say the least; and we wondered whether he proposed to do by the seventh-day observers as the Sunday-law guardians propose to do with Sunday observers. This lawyer told the committee that he would see that every Sabbatarian who desired to observe the seventh day should register with the

prosecuting attorney of the county, and make a clear statement that he actually refrained from labor on that day, and did it conscientiously. We were certainly glad we were not found on that side of the bill.

The last speaker favoring the bill was Mr. Aaron J. Levy, a member of the Assembly. His speech was very interesting, instructive, and profitable. He showed that all that the Jews were after was an extension of Penal Code 264, giving the Jews the privilege of opening their stores on Sunday, as well as performing work and labor, since it has been established by the courts that work and labor did not include the opening of places of business.

After ably discussing the bills from the standpoint of the Jews, he turned

liberty; but because they were so conscientious in their faith, and were so strongly entrenched in the true principles of civil and religious liberty, that they could not, under any circumstances, violate their consciences by asking for any privileges which rightfully and lawfully belonged to them. They did not and could not favor any exemption, and therefore could not stand with the Jews in speaking in favor of the bills. He further gave the committee and the people to understand that the Seventh-day Adventists held different views of Christianity from those held by other people who called themselves Christian, and they seemed to follow the Bible more closely in their practises.

It was indeed encouraging to hear such words from the lips of an able Hebrew concerning Seventh-day Adventists, and it impressed the writer very much with the fact that the Lord has a key for his people to unlock many Jewish hearts that they may be opened to receive his blessed truth.

The chairman of the committee then announced that time would be given to the Seventh-day Adventists. Elder A. J. Clark made a few remarks, and I followed, speaking for about fifteen minutes. I told them we regretted very much that we were obliged to oppose the bill on the ground that it was class legislation. The state has no right to give to any one class of citizens privileges which can not be enjoyed by every other class. The Lord graciously helped us to present the true principles of religious liberty, while at the same time we had an opportunity of telling the committee as well as the Jews that we were Sabbath-keepers. We showed them that we were keepers of the seventh day, not as Jews, but as Christians; that we observed the seventh day as the Sabbath because Christ commanded it.

We called their attention to the fact that, viewed from any and every standpoint, legislation in behalf of Sunday observance is religious, and religious only. That they might appreciate this fact, we showed them that all the Sunday forces were doing everything in their power to compel all classes to observe the first day of the week as a sacred day, and furthermore, that the prime movers in this whole movement were the ministers and religious enthusiasts. Their attention was further called to what these people proposed to do to all who dissented from them and who had no reverence for this man-made religious institution, by reading the following statement, written to Pastor J. S. Washburn, Hawleyville, Iowa, by Rev. M. A. Gault, clergyman of the Reformed Presbyterian Church, District secretary of the National Reform Association, and District secretary of the American Sabbath Union: "I see most of your literature [referring to literature circulated by seventh-day observers] in my travels, and I am convinced that your folks will die hard. But we are helping Brother Crafts all the time to set the stakes and get the ropes ready to scoop you all in. You will kick hard, of course, but we will make sure work."

We then showed them the accompanying placard, copies of which were scattered broadcast by the American Sabbath Union, in the days when Wilbur F. Crafts was editor of the Sabbath Reform Library. It was quite a revelation to the committee, and it was a

Fac-simile of Page in a Sunday-law Document, Issued by the American Sabbath Union.

SABBATH REFORM LIBRARY, Vol. 1, No. 5, JAN. 16, 1890.  
Issued quarterly and semi-annually, by AUTHOR'S PUBLISHING CO., 128 HANCOCK ST., N. Y. WILBUR F. CRAFTS, Editor.  
400 pp. per year, subscription price, 75c. This 3 page number, 35c. per 100.  
Entered in N. Y. P. O. as second class matter.

(To be hung on the breast of every one who buys postage stamps, provisions, cigars, clothing, or what not, on the Sabbath.)

**I AM  
BLIND  
Selfish  
Shiftless**

**REST AND LET REST ON  
THE REST DAY.**

(OVER.)

"No burden on the Sabbath Day."  
"That thy manservant and thy maidservant may rest, as well as thou."

his attention to the constitutional view of the subject, and delivered an able speech on true religious liberty. He told the committee that they had not asked all that belonged to them, as the first constitution of New York State, and every constitution since that time, granted full and complete religious liberty. He confessed that there was more that belonged to them than they asked for, but they would be satisfied if they could receive what they requested.

The speaker then paid a most glowing tribute to the Seventh-day Adventists. It was one of the most eloquent eulogies given to any people that we ever heard. It was not given by way of flattery, for he had nothing to gain by it; but his earnest manner and his forceful presentation showed that he was speaking from the depths of his soul. He said that they were a class of people who were Christians, and emphasized the fact that they were different from the ordinary Christians, and, though they believed, in principle, concerning the Sabbath question as did the Jews, they could not stand with them that day in favoring the bill. It was not, he said, because they did not believe in the Sabbath, nor in the principles of religious

great surprise to some of Mr. Crafts' lieutenants. At first it was doubted whether he wrote it, but when we showed them the name and the stamp, they confessed that it must have been even so.

At the close of the talk one of the members of the committee inquired how or where our freedom was abridged. He wanted to know if we did not have full and free liberty. We told him that as long as there was one Sunday law on the statute-books, our liberties were abridged. I then told him that there had been a large number of arrests made in different States of persons who observed the seventh day, some of these honest men being obliged to work in the chain-gang with the vilest criminals. He wanted to know if they were not arrested for violating the Sunday law rather than for working on the seventh day. I told him that if the Sunday law were not on the books, there would not have been any arrests. He said no more, but saw the point.

Elder F. H. DeVinney, of Rome, N. Y., and Elder A. J. Clark, of Hudson, N. Y., made brief remarks, declaring their belief in full religious and civil liberty.

The committee were very kind, and it was apparent that many of them appreciated these God-given principles of religious liberty. One of them said it was an education to them, and they desired very much to have our people come there as often as we could.

After the hearing was over, I met several of the Jews, and they expressed themselves still further concerning Seventh-day Adventists. They admitted we had the truth on these points, and appreciated the fact that we were endeavoring to do the Jews more good than they were doing themselves.

We felt to thank God for the victory he gave us, and for the privilege of presenting what truth we did. We are in the midst of the battle. We need, beloved, to keep on the armor. We need to pray much that the Holy Spirit will open the eyes of many of these people, both Jews and Gentiles, that they may see the light and truth involved in this whole question. F. C. GILBERT.

## Current Mention

—The government revenue collectors have seized a distillery at Baltimore, Md., containing 8,000 barrels of whisky, for alleged fraud in the matter of revenue payments.

—Damage estimated at one million dollars has been caused by ice jams in the Niagara River at the Falls, which have backed up the water of the river to an extent never before known.

—There being many American teachers and missionaries in Persia, the State Department at Washington has notified the Persian government that the United States would hold Persia responsible for the protection of these persons.

—Wheat in the Chicago exchange continues to increase in price, and the one chiefly responsible for the high price declares that it will go still higher. Because of the high price of flour incident to this rise in the price of wheat, bakers are threatening to raise the price of bread, and some are predicting bread riots unless conditions can be altered.

—The Japanese government is said to be negotiating with an American builder of submarine boats for the purchase of plans for a new kind of submarine boat of smaller size than the type now in use, but of double speed.

—A severe earthquake shock, accompanied by subterranean rumblings, was experienced at Lima, Peru, April 12. Two days previous the seismograph at Albany, N. Y., recorded a severe earthquake at a probable distance of 6,000 miles, but its exact whereabouts have not been definitely located as yet.

—A report from St. Petersburg states that the negotiations between Bulgaria and Turkey looking to the settlement of the dispute between those countries are now taking an unsatisfactory course, and have reached a practical deadlock. There is talk of mobilizing the Bulgarian army unless Turkey shows a more conciliatory spirit.

—Because of the tariff on manufactured silk brought into this country, a combination of French silk manufacturers in southern France have decided to move their \$10,000,000 silk manufacturing plant to the United States. The largest field for their product has been in the United States, and the removal of their plant will enable them to reach the same market without paying the heavy duty.

—The final ceremony in the beatification of Joan of Arc, at St. Peter's, Rome, was appointed for April 18. Following the service, the pope was to descend to the basilica "to venerate the portrait of the Maid." After that date Joan of Arc may be venerated by Catholics everywhere, and altars may be erected to her in all Catholic churches. The pope will soon publish a decree proclaiming the Maid protectress of France. Sixty French bishops and 40,000 pilgrims are expected in Rome to take part in or view the ceremony.

—At the examination of candidates for ministerial license in the New York Presbytery on April 12, the majority of the candidates examined were refused license for the time being because of their extremely "modern" views regarding theology, Christ and his work, and the sacrament. It was stated by some of the examiners that the answers given by some of these theological graduates would have delighted infidels, and they expressed their determination to go back of the graduates to the professors who are responsible for the views held by these young men.

—Dr. Clay, of the University of Pennsylvania, has been bringing to light interesting discoveries from the unearthed library of Nippur. This ancient Babylonian city has been identified as the Calneh of Genesis. It is shown from the unearthed records which are now being translated, that business transactions very much like our own were carried on in those far-off centuries. There are copies of hills of sale, leases, ejectment proceedings, receipts for taxes, notes, and transfers of property. One contract has been translated in which a slave girl is given as the security for a debt. It is therein stipulated that during this contract no interest shall be paid on the debt, and there shall be no price on the service of the slave, but she was to be returned when the debt was cancelled.

—Since acquiring the island of Formosa in 1895, the Japanese have increased the railroad mileage of the island from 62 miles to 334. This railway extension was built under government supervision at nearly \$2,000,000 less than the estimates.

—The present temperance wave is not restricted to America. In Germany a strong indictment against the liquor traffic has been drawn up by leading scientists and college professors. Physicians of Denmark have issued a statement to the effect that one death in every seven in that country is caused by the drinking of liquor. Switzerland has banished absinth, though the country loses a large revenue by the act. It is said that England is showing less interest than are these continental countries in measures for the eradication of the intemperance evil.

—Recent discoveries in regard to the nature of soil fertility have suggested the employment of various novel fertilizers. Manganese has been applied with success, and now magnesia is being employed as a fertilizer for cereals, potatoes, beets, and leguminous crops. The magnesia was applied in the form of kaimit, or Stassfurt potash salt, which contains fourteen per cent of magnesium sulphate. In the experiments the yield of sugar-beets was increased 4,500 pounds an acre; with grains the increase varied from one seventh to one fifth of the total crop; the crop of potatoes was increased by 6,000 pounds an acre, and was rendered immune to the attacks of mildew fungus; and the yield of hay from natural meadow land was increased 1,150 pounds an acre.

—On April 13 the Turkish troops at Constantinople made a violent demonstration before the parliament building, arrested all the members of the committee of union and progress, and demanded a change in the government. Rioting during the day resulted in the death of seventeen and the wounding of thirty persons. The resignation of the grand vizier was accepted by the sultan, and the following day Tewfik Pasha was appointed to that position. The committee of union and progress knew of the agitation against the new régime, but knew that they could rely upon the officers of the army. It is now stated that the sultan has been working, by means of secret emissaries, among the rank and file of the troops. These have rebelled against their officers and brought about the present conditions. On April 15 mutinous marines captured the commander of one of the Turkish war-ships, and hanged him at the sultan's gate. This is the commander who had trained the guns of his ship on the sultan's palace at the time when the sultan was forced to grant the new constitution. It is now charged that his execution was carried out on the sultan's order. The Young Turks are depending upon the third army corps, which is now marching on Constantinople; but the situation has many complications, and no one can foresee what will take place. It is reported that the Albanians are in revolt, and that the Moslems are killing Armenians and Christians in a number of places, pillaging their property, and burning their homes. The European powers are undecided as yet whether to take action or not.

# NOTICES AND APPOINTMENTS

## Cavassers' Institutes for 1909

COLUMBIA UNION CONFERENCE  
Mount Vernon (Ohio) College, Mount  
Vernon ..... April 16-30

LAKE UNION CONFERENCE  
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 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 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!

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 consist 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 executive committee of the West 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.

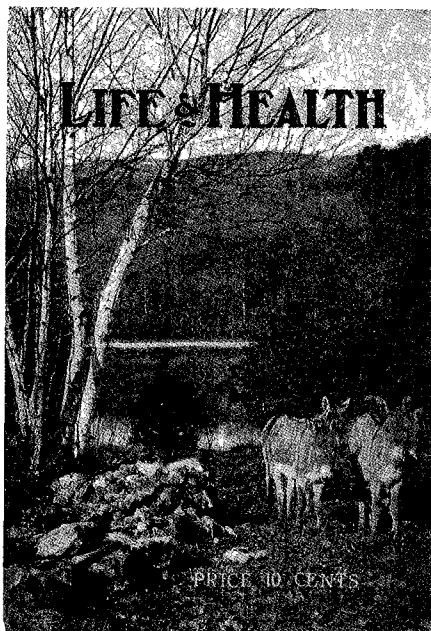
This meeting is convened for the purpose of rendering and considering reports, electing a board of trustees, and for the transaction of any other business that may properly come before the association.

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

### The May "Life and Health"

THE May number of *Life and Health* is now ready for delivery. The beautiful, artistic cover design—something out of the ordinary—will, of itself, make this issue a rapid seller. And the contents themselves are first-class.

The popularity of this, our easiest-selling magazine, is shown by the fact that 35,000 copies of the April number were ordered



FACSIMILE OF COVER PAGE

before April 14. The remaining orders for that number must be filled with the May number.

Notice the variety and value of the articles contained in this excellent number:—

#### Contents of May Number

GENERAL ARTICLES.—Why Eat Meat? by D. H. Kress, M. D.; The Bicycle—and Why, by R. O. Eastman; Rice: Its Value and Adulteration, by Rev. Henry S. Clubb; Symptoms of Autointoxication, by J. R. Leadsworth, M. D.; The Need of Organized Antituberculosis Work, by G. H. Heald, M. D.; Garden Reveries, by R. O. Eastman; Moderate Drinking, by President Eliot of Harvard.

THE CONSULTING ROOM.—A Bad Cough—A Fading Blossom—A Mouth Breather—Spring Biliousness, by G. A. Hare, M. D.

HEALTHFUL COOKERY.—Cooking Lessons, No. 5—Healthful Desserts, by George E. Cornforth.

RATIONAL TREATMENT IN THE HOME.—Home Treatments for Common Diseases, No. 3—How to Give Fomentations, by W. A. George, M. D.

CURRENT COMMENT.—Our Dietetic Education—Dr. Wiley Should Be Retained—The School Garden.

ABSTRACTS.—Lengthening Human Life—The Passing of Overfeeding in Tuberculosis—Acne, or Pimples—Tobacco and Alcohol on the Young Man.

THE MEDICAL FORUM.—Fresh Air in the Treatment of Disease—Dangers of Tuberculosis in Cows as Viewed in America and Scotland—Nerve Strain in Schoolchildren—Knowledge Versus Manners—Foot Deformity and Its Results.

THE MEDICAL MISSIONARY AT WORK.—Healing as a Part of the Gospel, by A. A. John, M. D.; Medical Missionary Work in Java, by J. E. Fulton.

EDITORIAL.—As We See, So Are We—Always Positive, Sometimes Accurate—The Third Interim Report, Royal Commission on Human and Animal Tuberculosis.

SOME BOOKS.—Bacterial Food Poisoning—Hygiene of the Lung in Health and Disease—Books Reviewed.

NEWS NOTES.—The Rat a Nuisance—Fatal Poisoning by Wild Parsnips—A Martyr to Medical Science—No Smoking in the Subways—Preservatives in Hamburger Steak—Temperature in Infant Feeding—Tuberculosis in Children—Leprosy in Hawaii—International Congress on Alcoholism—Is Meat Inspection a Safeguard?—Victims of Meat Poisoning—and twelve other interesting items.

#### How "Life and Health" Actually Sells

Here are seven records taken from actual experiences, showing how this magazine sells in the cities:—

1. Largest sale in one single day, made by a tall, bashful girl in the city of San Jose, Cal. Copies sold, 230. Street sales. Worked some after supper. First week's work. Day's profit, \$16.10.

2. Best record for eight hours' work (on three succeeding days), 260 copies sold. Lady agent. Profit, per hour, \$2.27.

3. One year's scholarship in Union College earned in three weeks by a young lady in California. After paying her expenses and ticket from San Francisco to Lincoln, Neb., she had nearly \$50 left for pin-money.

4. Seventy-six copies sold in two hours by a young lady in Illinois. Copies sold per hour, 38. Profit, \$5.32, or \$2.66 per hour. Selling thousands of copies right along.

5. A seven weeks' record of over 25 copies sold per hour. Retail value of sales, per hour, over \$2.50. Profit, per hour, \$1.75. This, for seven weeks, remember.

6. A New Orleans agent sold 200 copies in eight hours. "Everybody reached out for the magazine. It is a fine seller," she writes. Average sales, per hour, 25 copies. Profit, \$14, or \$1.75 per hour.

7. Ninety-one copies sold in four hours, by a beginner, in Georgia. "Entering a nice store," she says, "I called for the proprietor, sold him a copy, and asked permission to work the store. He replied: 'Work the store, and the whole town, for that matter, and much success to you! I happen to be the mayor.' The Lord especially blessed me in my work."

#### You Can Sell the May Number

Send five cents for sample copy. Also ask for leaflet, "How to Sell Our Magazines," and a printed canvass.

Join our force of over 1,000 *Life and Health* agents. Order through your State tract society, if possible.

PRICES: Single copies, 10 cents; 5 to 20 copies, 5 cents each; 25 to 400 copies, 4 cents; 500 to 800 copies, 3½ cents; 1,000 or more, 3 cents.

If you order direct, send cash with order. Try 25 copies for \$1.

In applying for agency, kindly send a written recommendation from your pastor, teacher, banker, tract society, or leading business firm of your town. Address *Life and Health*, Takoma Park, Washington, D. C.

#### Earning a Scholarship Through Magazine Sales

You can earn a scholarship in any of our schools, and meet your vacation expenses, by the sale of our ten-cent magazines. Some of our most successful agents could easily earn two yearly scholarships during the twelve weeks.

Presidents U. S. Grant and James A. Garfield earned their college scholarships by selling the printed page from door to door. And among other notable recruits in the great army of canvassers might be mentioned George Washington, Abraham Lincoln, Napoleon Bonaparte, Daniel Webster, the great Bismarck, the poets Coleridge and Longfellow, President Hayes, Madame de Stael, James G. Blaine, Mark Twain, and scores of other self-made men and women.

The work of selling our magazines is pleasant, and does not generally arouse prej-

udice. Again, the returns from these sales are immediate, thus enabling one to meet current expenses. Neither is there any period of anxious waiting for a future time of delivery. Finally, the agent needs to go over the ground but once.

The profits on the sale of two thousand to twenty-five hundred copies of *Life and Health*, *Liberty*, the *Protestant Magazine*, or the Temperance number of the *Youth's Instructor* (\$140 to \$175) will be amply sufficient to pay for a year's scholarship in any of our colleges or academies. The sale of a few hundred extra magazines will furnish the economical student with sufficient profits to defray the summer's expenses. Failing to sell enough copies to earn a full year's scholarship, even an inexperienced agent should be able to dispose of a sufficient quantity to secure a half-year's schooling.

#### Our Plan, Briefly Expressed.

The Publishing Department of the General Conference has submitted to all of our publishing houses and schools a uniform plan for the earning of scholarships through periodical sales. Having accepted the same, the Review and Herald Publishing Association now makes the following liberal propositions to worthy students who desire to engage in this work:—

1. The student may sell *Life and Health*, *Liberty*, the *Protestant Magazine*, or the Temperance number of the *Youth's Instructor*, according to choice.

2. Those desiring to earn a scholarship shall make full and satisfactory arrangements with the State tract society for doing so, and shall uniformly order all magazines through the tract society office.

3. Cash should accompany all orders from students who, for a valid reason, can not order through the State tract society. In extreme cases the publishers may ship the first consignment of magazines without pay. In such cases, however, the magazines, once sold, must be paid for in full before a second consignment is sent. Once formed, the cash habit is the easiest and best for buyer and publisher alike.

4. The State tract society shall control the assignment of territory to the students, thus protecting the regular periodical agents already in the field.

5. The ten-cent magazines shall be furnished to the student at the regular rates until he has sold enough copies for a year's or half-year's scholarship, as follows: 5 to 20 copies, 5 cents each; 25 to 400 copies, 4 cents; 500 to 800 copies, 3½ cents; 1,000 or more, 3 cents.

6. As soon as the publishing house is informed by any State tract society or school that a student has sold the required number of magazines for a year's or half-year's scholarship, and that said student has deposited the money required to apply on said scholarship, the publishing house will remit to the business manager of the school the student will attend, the difference between the amount paid for magazines at the regular rates and three cents a copy. This will make the final cost of the magazines, to these students, only three cents a copy, regardless of the number ordered at any one time, during the effort.

7. In case any student who has earned a scholarship is unable for any good reason to attend school, his scholarship may be transferred to any one whom the State tract society officers may recommend, and whom the school authorities can accept as a student.

8. In view of the fact that our schools will be greatly advantaged by these cash-down scholarships, and also by the addition of such a desirable class of seriously minded students, a number of our educational institutions propose to offer to these student-cavassers a discount of ten per cent from their regular scholarship charges. Wherever carried out, this plan will, of course, materially reduce the number of magazines required to be sold. The Publishing Department of the General Conference will shortly announce a list of the schools that will make this discount.

#### Lay Your Plans Now!

As soon as you have decided which school you will attend next year, and which of the four magazines mentioned you desire to sell, write us, and we will give your case our personal attention, and place your name upon our list of special agents. Send fifteen cents in stamps for a sample copy of the four magazines, *Life and Health*, *Liberty*, the *Protestant Magazine*, and the Temperance number of the *Youth's Instructor*. Also ask for our circular, "How to Earn a Scholarship." Address Periodical Department, Review and Herald Publishing Assn., Takoma Park, Washington, D. C.

#### 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.]

James McCorkle, Swayzee, Ind., *Signs*, *Watchman*, *Life and Health*, and tracts.

Mrs. N. A. Reiber, Brunswick, St. Simon Isle, Ga., *Liberty* and tracts for free distribution.

J. F. Parker, R. F. D. 2, Fort Smith, Ark., denominational papers and tracts for use with colporteur wagon.

Fred Lazier, Spalding, Saskatchewan, Canada, *Signs*, *Review*, *Liberty*, *Watchman*, and *Life and Health*.

Miss Violet Phillips, 818 Broadway St., Eau Claire, Wis., *Little Friend*, *Instructor*, and other denominational literature.

#### Addresses

THE address of C. C. Webster is 416 Fremont Ave., Springfield, Ohio.

The address of the New Jersey Tract Society and New Jersey Seventh-day Adventist Conference is now 815 Genesee St., Trenton, N. J.

#### Address Wanted

ANY person knowing of the whereabouts of Mrs. J. M. Carey, who left Elgin, Ill., for New York State some ten years ago, will confer a favor by sending her address to the clerk of the Seventh-day Adventist church at Elgin, Ill. Address Minnie A. Peterson, 34 North Gifford St., Elgin, Ill.

#### Notice!

BROTHER S. H. CARNAHAN, of Cuba, advises any of our brethren who contemplate moving to that field, and purchasing land, to correspond with E. L. Campbell, San Claudio Cabañas, Cuba. He is a Seventh-day Adventist, and well acquainted with conditions in the island.

#### Important Warning

THERE is a Swedish man traveling about on foot, borrowing money in large sums from Seventh-day Adventists. When last seen, he went by the name of August Lundberg. He is about forty-four years of age, about five feet eight inches tall, has somewhat dark hair, and is partly bald on top of the head, and wears mustache. He appears very pleasant and kind-hearted. He does not claim to be a Seventh-day Adventist, but claims to be much interested in the truth. He says he is a stone mason by trade, and has a long tale of woe to tell—that he has been sick for years; been cheated by people, and at last robbed on the train; but that he has money and property in Sweden, and is expecting some money soon. He has been in several towns in Iowa, and is at this writing in Rock Island, Ill. He may go by other names, so I sincerely hope our people will be on their guard. E. ROSENWOLD.

#### 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.—Two first-class coal-miners. Steady work the year round; good pay. None but Seventh-day Adventists need apply. Address F. F. De Rush, Palisade, Colo.

CALIFORNIA Honey (sage and orange), in 60-lb. cans, 7 cents. Ripe olives, 50 and 70 cents. Olive Oil, \$2.50. Corn and Cotton Oils, 80 cents. Oils in gallon cans, add 15 cents. Address W. S. Ritchie, Corona, Cal.

FOR SALE.—Large house and 80 acres of land, 40 acres cleared; 20 partly cleared; 20 wood lot. Cause of sale: Owner desirous of entering the canvassing work. Address J. C. Wells, R. F. D. 5, Box 55, Hesperia, Mich.

WANTED.—To rent, on shares or for cash, for three or five years, a well-improved rolling farm,—not more than 160 acres,—near Seventh-day Adventist church in Iowa, east of Sheldon. Address Peter Bloemendaal, Sheldon, Iowa.

FOR SALE.—Good six-room house, large cellar, barn, chicken house, well, windmill, everything new. Fifteen acres of land, one and one-fourth miles from church and church-school. For price and terms, write Geo. Blum, R. F. D., Hastings, Neb.

WANTED.—Man and wife, also single woman, for farm in middle Tennessee. Steady employment year round. State age, experience, wages expected, and references. Commence May 1. Address Mrs. E. F. Payne, Norfield, Miss.

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.

WANTED.—Physician to take charge of laboratory, to do pathological and clinical work, and assist in operations and general duties at the Chamberlain Sanitarium. Address all communications to Dr. C. P. Farnsworth, Chamberlain, S. D.

WANTED.—A graduate lady nurse, one who is capable of taking charge of a small institution, assisting surgeons, instructing training-class. First-class executive ability required. Give references and state salary desired. Mt. Vernon Hospital-Sanitarium, Mt. Vernon, Ohio.

ONE hundred pounds "BAN-NANA CEREAL," \$8. The new NUT FOOD DRINK made from bananas, nuts, and grains. Strongest food drink on market, and pronounced strongest and smoothest drink made. Samples for dime. ASK YOUR GROCER. Ethan A. Brown, Des Moines, Iowa.

FOR SALE.—We desire to offer to the Seventh-day Adventist families our line of pianos and organs at special discounts. We handle a number of the high-grade makes. We have been in business for the past eighteen years, and can give you the best of references from our people. We will be pleased to mail you a catalogue of pianos and organs, and will be glad to answer any correspondence concerning the same. Address L. C. Penn, 14 South Main St., Mt. Vernon, Ohio.

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. Write for special low prices on Coconut Oil, Olive Oil, Vegetable Cooking Oil, Cereal Coffee, and other health foods. All guaranteed absolutely pure. Low transportation rates. Address Vegetarian Meat Co., 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.

WANTED.—Printer, for foreman in composing room; Sabbath-keeper, non-union, good make-up, job compositor, acquainted with handling linotype work, able to supervise, read proofs, plan work. Eight-hour day; good place for right man. References. 439 West Sixth St., Plainfield, N. J.

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.

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

BROWN.—Francis Brown died near Glenburn, Cal., March 12, 1909, of old age. He was born at Rome, N. Y., came to Illinois in his younger days, and there married Martha French. Six children were born to them, four of whom still survive. In 1869 he, with his family, moved to California. In 1885 he accepted the third angel's message, and continued faithfully to keep the Sabbath of the Lord. While we mourn for him, it is not without hope. MRS. M. F. BROWN.

COLTRIN.—Died April 2, 1909, Brother S. C. Coltrin, aged sixty-two years. For many years he labored in the West, canvassing and doing Bible work, and for some time was engaged in ministerial work as a licentiate in the Mississippi Conference. On account of malarial sickness he was compelled to return to the northwest. At the time of his death he was employed as business manager for the Forest Home Academy, where he endeared himself to the students by his kind, Christian disposition. On the morning of April 2, after conducting Bible study with his class, he retired to his room, feeling ill. He grew rapidly worse, a doctor was summoned, and his family was notified of his condition. After a sickness of a few hours, he passed quietly to his rest. His death resulted from internal hemorrhage caused by gall-stones. The body was taken to Tacoma, where the family resides. He leaves a wife, two sons, two daughters, and several grandchildren to mourn their loss. Words of comfort were spoken by the writer, from 1 Thess. 4: 13-18. S. W. NELLIS.

WATT.—Ethel R., daughter of C. E. and Isa Watt, was born in Cascade County, Montana, Feb. 25, 1905; and died of diphtheria at College Place, Wash., Jan. 29, 1909, aged 3 years, 11 months, and 4 days. While father, mother, three sisters, and a brother greatly miss little Ethel, they look forward to the soon-coming resurrection, expecting to meet her when she comes up in immortal bloom. At the funeral Elder O. A. Johnson presented some comforting promises from the Word of God. OSCAR HILL.

FORBES.—Ervin D. Forbes, son of Thomas H. and Rachel D. Forbes, was born in Mt. Vernon, Wash., July 12, 1900; and died in Lodi, Cal., April 1, 1909. His mother died when he was five months old, and he has since lived with his grandparents, Brother and Sister Glossen. He was taught to love the Lord, and he was dearly loved by the grandparents. A favorite scripture which he often repeated—John 14: 2, 3—was used as the text at his funeral service, held April 3, at the church in Lodi.

D. T. FERRO.

VANBUREN.—Died at the home of her son, in Lintonia, a suburb of Yazoo City, Miss., March 26, 1909, of a complication of diseases, Sister Anne Vanburen, aged seventy years. She gave her heart to her Saviour at an early age, and has been a member of the Seventh-day Adventist church at Yazoo City for over seven years. In her suffering she continued firm in the faith, steadfast in the doctrine, praising God. The writer, assisted by Brethren J. W. Allison, J. J. Lee, and O. S. Johnson, conducted the funeral service at the home of her son. Words of comfort were based on Rev. 14: 13.

W. A. LEON HENRY.

MCCOLLISTER.—Died Jan. 10, 1909, of paralysis, at the home of her daughter, Mrs. A. A. Hills, Los Angeles, Cal., Mrs. Rebecca Rockwell McCollister, aged 80 years, 5 months, and 10 days. The deceased was born in Gainesville, Cattaraugus Co., N. Y. She was one of eleven children, and is survived by one brother. She was converted in early life, and about twenty-four years ago united with the Seventh-day Adventist church at Milwaukee, Wis. She was ever a most devoted wife and mother. She leaves many sincere friends. Her two children were constantly at her bedside during her illness.

MRS. G. F. WILLIAMS.

CALLICOTT.—Died at Mercedes, Tex., after an illness of one month, March 15, 1909, Brother L. A. Callicott. He formerly lived in Hazel, Ky., but had recently moved to Texas. He was patient in his sickness, and his faith was strong to the end. He had been long in the service of the Master, and had, in a quiet, unassuming way, lived and witnessed on the side of truth. He leaves a wife and eight children, six of whom were away at school at the time of his death. When asked if all was clear between him and the Lord, he said, "All is well." We sorrow not as those who have no hope. He was taken back to his former home in Kentucky for burial. W. M. CUBLEY.

RUNYAN.—Etta S. Codner was born Dec. 20, 1857. She was married to O. S. Runyan, Jan. 25, 1881; and died at their home near South Haven, Kan., March 24, 1909, aged 51 years, 3 months, and 4 days. Converted in early life, she joined the Methodist Church. In 1894 she embraced the truth for this time, and with her husband tried to bring up their children in the fear of the Lord. She was a home missionary, and labored at times beyond her strength, to carry the printed page of truth to her friends and neighbors. She was always ready to help care for the sick and suffering. By her example and influence she will long be remembered by all who knew her. She bore her own afflictions with great patience, and, conscious almost to the last, she bade her loved ones farewell, leaving them an example of her Saviour's life, which, if followed, will unite them again in an unbroken family, where parting will be no more. Words of comfort were spoken by the writer to the

bereaved family and a crowded house of sympathizing friends. The large attendance at the funeral was a token of the high esteem for Sister Runyan, held by the community. The audience gave marked attention to a brief presentation of the state of the dead and the resurrection. R. H. BROCK.

BOSSARD.—Fell asleep in Jesus, on March 3, 1909, Carl M. Bossard, only child of Mr. and Mrs. E. P. Bossard, of Calgary, Alberta, aged two years, five months. He will be much missed in their home; his loving disposition, and the love he manifested for everything pure and beautiful, will never be forgotten. Funeral services were conducted by the writer, who spoke encouraging words from Isaiah 53. Little Carl was laid to rest in Union Cemetery. We sorrow not as others who have no hope.

C. A. BURMAN.

NEWTON.—Died at Winnipeg, Manitoba, April 1, 1909, Samuel Arthur Newton, aged forty-six years. Mr. Newton was struck by a swinging timber while engaged at work on the new union depot at Winnipeg. He was taken to the hospital, but lived only a short time. He was not a Sabbath-keeper, but was very favorable to the truth, and often spoke to others about the Sabbath. In his last hours, after the accident, he called upon God for mercy, and passed away with a peaceful look upon his face. A widow, and two sons aged eleven and two, are left to mourn. The funeral services, which were held at his home, 559 Ross Ave., were attended by many sympathizing friends.

E. J. HARVEY.

THOMPSON.—Sister Charlotte Thompson was born in Glasgow, Scotland, Sept. 19, 1837; died at her home, 6559 Morgan St., Chicago, Feb. 14, 1909, having passed the seventy-first year of her age. About six years ago Sister Thompson, through instruction given to her by her son, A. E. Thompson, accepted the precious truth of the third angel's message, and notwithstanding her failing health she remained faithful to the light received until death claimed her. She leaves a husband, two sons, and two daughters to mourn the loss of one who was kind, patient, and loving. At the funeral words of comfort were spoken by the writer, after which we laid her to rest in the vault at Mt. Hope Cemetery. M. C. KIRKENDALL.

AMSDEN.—Died in Milwaukee, Ore., April 5, 1909, Ernest H. Amsden, aged 18 years, 10 months, and 28 days. Tuberculosis was the immediate cause of his death. Ernest was born in Wisconsin in the year 1890, and was left an orphan at the age of fourteen; and Elder C. W. Flaiz, then laboring in Minnesota, became his guardian and cared for him until his death. The only near relative left to mourn is a sister, who was with him during his last illness. Ernest gave his heart to the Saviour during his recent sickness, and became earnest and zealous in his experience, exhorting his friends to meet him in the kingdom of God. The funeral was conducted by the writer; and words of consolation were spoken, based upon 1 Thess. 4: 13. T. H. STARBUCK.

HUNTLEY.—Brother Albert Huntley was born at North Kinsberry, Ontario, Oct. 26, 1840, and died at his home near Armstrong, British Columbia, March 13, 1909, aged 68 years, 4 months, and 18 days. Our brother, with his wife, was baptized by Elder Joseph Bates at Howell, Mich., about thirty-five years ago, and he remained faithful to the truth till the day of his death. For several years he had been afflicted with apopleptic fits, which increased in severity and frequency till the last. Although unable to remember recent events and new faces, he retained a good knowledge of present truth, and the soon-coming Saviour was very precious to him. Of six children, one son and one daughter are left to mourn their loss. Funeral services were conducted at the home by the writer, and we laid our dear brother to rest in the Vernon Cemetery.

P. P. ADAMS.



WASHINGTON, D. C., APRIL 22, 1909

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

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A CANVASSERS' institute for the Southern Missouri Conference will be held at Carthage, April 30 to May 9. Let all interested make note of this appointment.

ALL interested in securing an education should read about the scholarship plan on page 22. This plan affords a means of education to any enterprising young man or young woman.

WITH an especially attractive cover design and a varied and valuable table of contents (outlined on the twenty-first page), the May number of *Life and Health*, now ready, will please all who receive it.

It is quite evident that our people are just beginning to awaken to the importance of providing themselves with the *General Conference Bulletin*. Of late they are sending in their subscriptions quite encouragingly. All who expect to order it, should do so at once. Only three weeks now remain until the Conference opens.

WE have information that Miss May Loveday, graduate of the Caterham Sanitarium training-school, has been selected as the nurse to go out from England to India this month with Miss Brunson, whose departure we noticed last week.

WE have received the first number of a new publication edited by Brother G. F. Jones, and issued quarterly by the Seventh-day Adventist Mission Press, of Singapore. The title of this new messenger of truth is *Zaman Pnghabisan*, and it is printed in the Malay language. We hope this paper will be a strong factor in the advancement of the already prosperous work at Singapore.

SOME Missionary Volunteers are planning to earn scholarships by selling the Temperance number of the *Instructor*. Many can do it. The prices are: single copy, 10 cents; 5 copies, 5 cents each; 25 copies, 4 cents; 100 copies, 3¼ cents; 500 copies, 3½ cents; 1,000 copies, 3 cents. Those who sell enough for a half-year or whole-year scholarship will have remitted to the school they attend all the money they have paid for papers above three cents a copy. Write for leaflet, "How to Earn a Scholarship." Order your papers at once.

THE largest order for single yearly subscriptions for the new quarterly, the *Protestant Magazine*, has just been received from Brother W. E. Lohman, of Illinois. He sends a check for \$15.45, and a list of one hundred three subscribers,—nearly all being his own townspeople. He writes: "Pray that the Lord will prosper me so that I can do the like often. I paid for these myself. I wish to have a part in this closing work." Truly this is good home missionary work. Have you made up your list of those who should receive this new magazine?

THE Ohio Tract Society has broken the record by sending in the largest order ever received for single yearly subscriptions for the magazine *Liberty*. The order specifies that the magazine shall be sent for one year to three hundred four persons, all residents of Mount Vernon, Ohio. The previous order received from Brother L. C. Mitchell, acting secretary, was also a remarkable one, calling for *Liberty* to be sent for one year to three hundred of Ohio's most prominent citizens, including the governor of the State, four chief justices, one hundred fifty-two legislators, and one hundred forty-one judges. The two letters thus contained six hundred four yearly subscriptions, a splendid showing, indeed. We hope that other conferences will take the matter up and do a like work for the leading people in the various States.

WE learn that Elder W. C. White and Sister E. G. White will arrive in Washington from California next week.

By mistake and to the embarrassment of all concerned, subscriptions to the *General Conference Bulletin* are being sent to this Office. These should be sent either to your State tract society or direct to the General Conference, Takoma Park Station, Washington, D. C.

IN Paul's day the gospel found its way into Cæsar's household. Providence is creating similar openings for the special message for this generation, whereby it may be brought before those occupying high positions in the political world. An incident of this character is seen in the recent opportunity afforded Brother and Sister J. S. Wightman to present the principles of religious liberty before the Missouri Legislature. By resolution in the House of Representatives, Mrs. Wightman was invited to use the chamber for an evening address on "The Rise of Religious Liberty in the United States." This lecture was well attended by the legislators and their families. She was then invited to address the legislature in session, on the same principles. Of this later address the *Jefferson City Daily Times*, of April 14, speaks as follows:—

Mrs. Lulu Wightman, the public advocate of civil and religious liberty, was attentively listened to by nearly every member of the legislature in his seat yesterday afternoon. Many of the wives and families of the representatives were present, and a number of senators were present.

Mrs. Wightman spoke from five o'clock, the hour fixed by the resolution adopted in the House earlier in the day, until a quarter past six o'clock. Her subject was the "Object of Civil Government." . . . Nature has endowed Mrs. Wightman with a remarkably fine voice; while it is very evident that she has given much study to her subject. The speaker traced the work of Roger Williams, the statesman-preacher, who founded the first free commonwealth in the New World, depicted in glowing terms the struggles of the early colonists to free themselves from a church-and-state system of government, and read from various American State papers in support of her contention that it was not in the province of civil government to legislate upon questions that were distinctly and essentially moral and religious. She paid particular attention to the United States Senate and House reports of 1829-30, in which the government had refused to commit itself to religious legislation, condemning the methods of religious bigots of that day to amend and change the Constitution of the United States so that religious dogmas and tenets of faith might be enforced upon a free people. . . . As upon the preceding evening, at the conclusion of her speech a large number of lawmakers gathered about the woman apostle of "inalienable rights," and offered their congratulations.