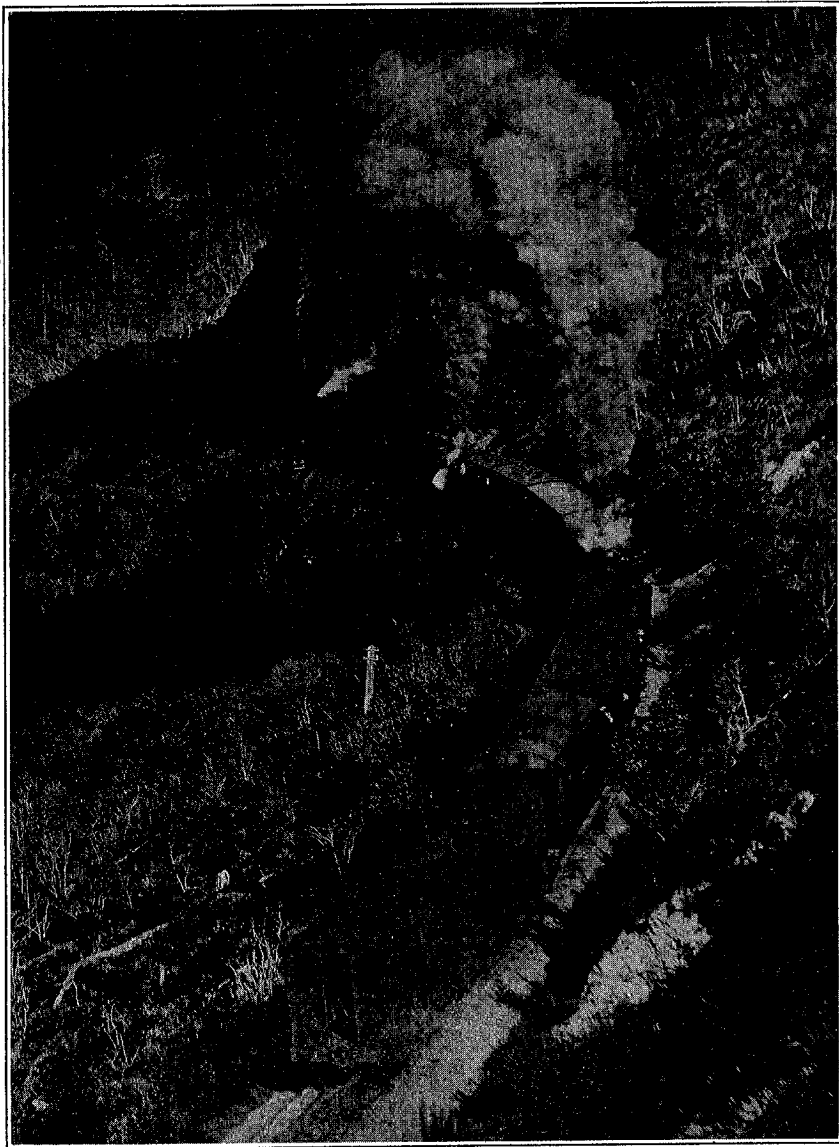


# The Advent REVIEW And Sabbath HERALD

TAKOMA PARK STATION, WASHINGTON, D. C., JANUARY 17, 1907



ASCENDING RIMUTAKA RANGE, NEW ZEALAND.

# Our Publishing Work

The Lord gave the word: great was the company of those that published it. Psalm 68:11.

A NEW edition of Words of Truth Series, No. 32, "Can We Know?" is just being printed. The demand for this tract has been exceptionally good during the past six months. The tract appeals to a certain class of persons who are ever ready to answer in the negative. It clearly sets forth the Biblical evidences of the near coming of Christ. It is one of the best tracts we have for general distribution. Price, 40 cents a hundred, post-paid.

A NEW edition of "Modern Spiritualism," by Uriah Smith, is being printed. This work is composed of seven chapters upon the following topics: A Manifestation of Power and Intelligence, The Progress of Spiritualism, The Agency in Question, Credentials of the Bible, The Soul Not Immortal, The Dead Unconscious, Evil Angels, Warnings Against Evil Spirits, Dangers of Mediumship, Miscellaneous Teaching, Spirits Unidentified, Promises of Spiritualism, Spiritualism a Subject of Prophecy, etc. The work contains 154 pages. Paper covers, 20 cents; cloth, 40 cents.

THERE is still a good demand for "An Appeal to the Clergy." Our workers find this an excellent tract for presenting to the ministers of the gospel, and also to intelligent readers who desire to know more perfectly the facts in connection with the Sabbath question. Nearly half a million copies of this tract have been circulated, and the results have been excellent. It having been written by ministers and addressed to ministers, it is only reasonable to believe that this tract should be an able and authentic treatise upon the subject of the Sabbath. Price, 40 cents a hundred, post-paid.

WE are pleased to announce that a revision of the "Sabbath-school Record and Register" has been made, and that an order has been placed with the Review and Herald for the printing of a revised edition. We shall hope to have the new edition ready in a short time. The book has been simplified, and so arranged that our Sabbath-school secretaries will find it a real pleasure to keep the records of the school, and we believe our Sabbath-school workers everywhere will much appreciate the revised book. The prices will be given as early as possible after the work is completed.

THE new Year-Book for 1907 is now ready to mail. It contains many improvements over previous editions, and will serve as an excellent reference to denominational affairs. All the usual matter heretofore comprising our Year-Books is arranged in a more convenient form, and the new statistical records of our institutions are greatly enlarged, and appropriately grouped with the other matter. It contains the fundamental principles of Seventh-day Adventism, which were printed in the 1905 Year-Book. This feature will be of great service in missionary work, for there is a constant demand for a statement of the belief of our people, which can not be supplied in any other publication. Price, 25 cents, post-paid.

"HARD NUTS CRACKED" is the title of Words of Truth Series, No. 45, which is just being published. It refutes many of the common objections to the position held by Seventh-day Adventists. It is written especially in answer to the objections recently circulated by A. Sims, of Toronto, Ontario. The articles were printed in the Review some time ago, and are now being compiled in tract form. The price will be quoted later.

ONLY a short time ago, the Review and Herald printed 20,000 each of the Religious Liberty Leaflets, Nos. 1, 2, 3, and 4; but orders have come in so rapidly that another edition of 20,000 copies is now demanded, and is being printed. While the leaflets are small and inexpensive, they are quite effectual in placing before the people correct religious liberty principles upon the following subjects: *Principles Too Little Understood*; a short, practical, impressive discussion of the fundamental principles of personal, national, and religious liberty. Eight pages, price 38 cents a hundred. *Sunday Laws: Their Origin, Nature, and Object*; eight pages, price 38 cents a hundred. *The Logic of Sabbath Legislation*; exposing the evils of Sabbath legislation and revealing the true meaning of all Sabbath laws. Eight pages, price 38 cents a hundred. *The Civil Sabbath*; refuting the arguments for the establishment of the civil sabbath, and revealing the principles of true Sabbath observance contrasted with enforced observance. Twelve pages, price, 55 cents a hundred.

HAVE you read the story of A Very Odd Neighbor, as given in Dr. Reed's book, "My Garden Neighbors"? It is a very odd story indeed of two tumblebugs and all that happened to them. You will be interested in reading it, and in knowing all the queer things that the Egyptians used to think concerning these queer bugs. In the chapter entitled "Imposing on Others," you can read of the catbird which tried to impose on other birds, and what became of it. In the chapter called "The School of Birds" you will find that even birds have to learn some things, and that they are taught by their parents. The chapter closes with the wonderful way in which little birds are taught to fly. In the chapter entitled "Bird Ways" you will find many interesting things about birds that quite likely you do not know, but would like to know, and the last forty pages of the book tell you how to become acquainted with nearly a hundred of the most interesting birds. The only way you can know all the interesting things in this book is to purchase a copy. Order from the Review and Herald, or through your tract society; 256 pages. Price, \$1.

Orders for any publication mentioned on this page may be sent to any conference tract society, or to Review and Herald Publishing Association, Takoma Park Station, Washington, D. C., or Battle Creek, Mich.

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# THE REVIEW AND HERALD

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

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## Editorial

### S. D. A. \*

THERE is a combination of three letters which has taken on a new meaning to the world in this generation. There are those here who can easily remember the time when this combination had no particular meaning to any one; but now in almost every land and in a large portion of the islands of the sea, people have learned in a greater or less degree the significance of the three letters "S. D. A." when applied to a people or a work. They have come to know something of Seventh-day Adventists and of those teachings which, taken together are designated as Seventh-day Adventism. The taking of this name was not by chance. It was not decided simply by a vote in a deliberative assembly; it was given to this people and to this movement by the authority of the spirit of prophecy. And this was stated as the special reason for adopting this name: "The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind. Like the arrow from the Lord's quiver, it will wound the transgressors of God's law, and will lead to repentance toward God and faith in our Lord Jesus Christ."

The very name indicates the nature of the controversy in the closing generation; that is, that the controversy would center about the Sabbath as the sign of the true God, and the seal of the law of God, and about the coming of Christ to close his work in behalf of his people,

and to gather them home; and so this movement has stood for this work from the beginning. But there are those who have put an altogether different meaning into this movement. As an illustration of this, I received not long ago an announcement of a course of lectures to be delivered in one of the churches of a large Western city; the title of the general course was "Modern Substitutes for Christ." Among these modern substitutes for Christ was found in the speaker's list "Seventh-day Adventism." It is an altogether wrong interpretation of the meaning of this movement to suppose that it is a new gospel or a new religion, that it is presenting some other way of salvation, or some substitute for Christ; and I have thought that we ought to put another meaning to the letters "S. D. A.," and then to make it clear that Seventh-day Adventism stands for that also; and that is S for Saviour, D for divine, A for announced—Saviour Divine Announced. This is or ought to be the real meaning of this movement, and Seventh-day Adventism must stand in this generation for such a presentation, such an announcement of a divine Saviour from sin as is found in no other movement in the earth at this time.

#### The Need of the Movement

Now to make it clear why there is the evident need of such a movement based upon this idea and representing this idea, I call your attention to the fact that at the present time in one way or another, either by open infidels or by liberal theologians or by apostate Protestants, the divinity of our Lord is being denied, so that there is absolute need that there should be a positive movement to define and to emphasize the divinity of Christ, the Saviour; and this movement must not only announce the Saviour as divine, but that the divine Saviour is coming—that we are in the generation looking for the appearance of that divine Saviour so that this movement must set forth the divinity of Christ, his power to save from sin, his special work in this generation in our behalf, and then make clear, very clear, the fact that his second coming is near, even at the door.

And to illustrate further to what extent this repudiation of Christ as the divine Saviour and the way of life, as set forth in the Scriptures, has been carried, and to what an extent a modern substitute has been put in his place, I will read an epitome of an address delivered in City Temple, London, by R. J.

Campbell, the successor of Dr. Joseph Parker. This epitome appeared in the *Congregationalist* of October 13, under the general title "Changing Theological Beliefs." I will not take time to read it all, but just touch upon two or three paragraphs that will make clear what I wish you to know:—

Mr. Campbell says that popular theology rests on certain assumptions or presuppositions generally taken for granted by pulpit and pew, which can be discerned in almost any sermon. These assumptions are the sanctions of religious thought in regard to the fall, sin, atonement, salvation, holiness, righteousness, justice, love, and judgment, the person of Jesus, and the meaning and scope of his work. . . .

Concerning the doctrines named, Mr. Campbell says that pulpit theology is not related to life as a whole. The fall in literal sense is untrue. It does not influence Old Testament literature nor appear in the teaching of Jesus. It was taken into popular thought partly through Paul's rabbinical thought-forms, partly through observation of the gradual break-up of the Roman empire, leading men to despair of the present. It became dogma in an unspiritual age following on political calamities, and its theory is in direct conflict with the finding of modern science and with true historical method. But many preachers assume the doctrine of the fall, because without it they don't know what to say about sin and salvation.

Sin is not an inherited taint of nature or defect of will which makes disobedience to God universal and inevitable. It is simply selfishness, offense against the God within, living for self instead of living for all. . . . Popular presentations of the remission of sins by faith in the finished work of Jesus are untrue, unethical, and contradicted by the facts of everyday life. . . .

What popular theology says of the person of Jesus is true of the ideal humanity which is ever in the heart of the Father. The uniqueness of Jesus consists in the fact that in him the life of God was manifested for the world to see. That is the life which we are called to live as truly as he was. Faith in him is faith in God, faith in love, faith in the ideal within ourselves, and faith in the great atonement of the race with God.

This simply shows where things are drifting in the ordinary teaching. Dr. Campbell is one of the leaders of religious thought in England, succeeding Dr. Parker, whose pulpit set the tone for many pulpits in England.

But when we speak of a divine Saviour, and that this movement must stand for and defend and emphasize the divinity of Christ, it means more than simply a theological doctrine about the presentation of Christ: it means the whole

\* A sermon by the editor at Takoma Park, D. C., Sabbath, Nov. 24, 1906.

place of Christ in the plan of salvation. Salvation presupposes sin, sin means the fall. Salvation involves the atonement, it involves the gift of Christ for the forgiveness of sin. It involves the righteousness of Christ as the gift of God received through faith. It involves the transformation of character through such faith, spoken of in the Scripture as the new birth. It must cover the whole work of Christ; that is, it must include his incarnation, not simply as the product of his time, not simply as the flower of the centuries, as he is sometimes called, but as a unique person, God manifest in the flesh. It must include his crucifixion as the sacrifice for sin; it must include his resurrection; it must include his ascension; it must include his work as High Priest in the heavenly sanctuary; it must include his coming again to gather his people, and to take them home to heaven. This is all included in the idea of the divinity of Christ. It is not a thing apart from the whole gospel of Christ.

#### *The Place and Mission of Christ*

Now I wish to call attention especially to the meaning of this movement, its meaning as applied to the present generation and the work that is to be done in this generation. Going back to the beginning, and following the history of the work of the gospel up to the present time, you will find that there has been one central point of attack always, not always in terms, and not always openly, but there is one question in controversy, and that question is concerning the place that the Son of God should occupy in his relation to God and his creatures, the relation that the Son of God sustains to the created beings and created things. The divine Son involves the eternity of his being, co-existent and co-equal with his Father, and standing next to the Father, and being the agent, the representative of the Father, so that every revealing of God in his work in every way has been through his eternal Son. And it was the controversy over this question, as to the place that his Son should occupy, which led to the first outbreak of trouble in heaven. This is set forth so clearly, and the whole matter is explained so fully, in the first chapter of "Patriarchs and Prophets" that I shall read a selection from it:—

The Sovereign of the universe was not alone in his work of beneficence. He had an associate,—a co-worker who could appreciate his purposes, and could share his joy in giving happiness to created beings. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." Christ, the Word, the only begotten of God, was one with the eternal Father,—one in nature, in character, in purpose,—the only being that could enter into all the counsels and purpose of God. "His name shall be called Wonderful, Counselor, The

mighty God, The everlasting Father, The Prince of peace." His "goings forth have been from of old, from everlasting." And the Son of God declares concerning himself: "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting. . . . When he appointed the foundations of the earth, then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him."

The Father wrought by his Son in the creation of all heavenly beings. "By him were all things created, . . . whether they be thrones, or dominions, or principalities, or powers. All things were created by him, and for him." Angels are God's ministers, radiant with the light ever flowing from his presence, and speeding on rapid wing to execute his will. But the Son, the anointed of God, the "express image of his person," "the brightness of his glory," "upholding all things by the word of his power," holds supremacy over them all. "A glorious high throne from the beginning," was the place of his sanctuary; "a scepter of righteousness," the scepter of his kingdom. "Honor and majesty are before him. Strength and beauty are in his sanctuary." Mercy and truth go before his face.

The law of love being the foundation of the government of God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness. God desires from all his creatures the service of love,—service that springs from an appreciation of his character. He takes no pleasure in a forced obedience; and to all he grants freedom of will, that they may render him voluntary service.

#### *Heaven's Harmony Invaded*

So long as all created beings acknowledged the allegiance of love, there was perfect harmony throughout the universe of God. It was the joy of the heavenly host to fulfil the purpose of their Creator. They delighted in reflecting his glory and showing forth his praise. And while love to God was supreme, love for one another was confiding and unselfish. There was no note of discord to mar the celestial harmonies. But a change came over this happy state. There was one who perverted the freedom that God had granted to his creatures. Sin originated with him, who, next to Christ, had been most honored of God, and was highest in power and glory among the inhabitants of heaven. Lucifer, "son of the morning," was first of the covering cherubs, holy and undefiled. He stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God, rested upon him. "Thus saith the Lord God: Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth; and I have set thee so. Thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

Little by little, Lucifer came to indulge the desire for self-exaltation. The Scripture says: "Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy

brightness." "Thou hast said in thine heart, . . . I will exalt my throne above the stars of God; . . . I will be like the Most High." Though all his glory was from God, this mighty angel came to regard it as pertaining to himself. Not content with his position, though honored above the heavenly host, he ventured to covet homage due alone to the Creator. Instead of seeking to make God supreme in the affections and allegiance of all created beings, it was his endeavor to secure their service and loyalty to himself. And coveting the glory with which the infinite Father had invested his Son, this prince of angels aspired to power that was the prerogative of Christ alone.—*Pages 34, 35.*

To dispute the supremacy of the Son of God, thus impeaching the wisdom and love of the Creator, had become the purpose of this prince of angels. To this object he was about to bend the energies of that master-mind, which, next to Christ's, was first among the hosts of God. But he who would have the will of all his creatures free, left none unguarded to the bewildering sophistry by which rebellion would seek to justify itself. Before the great contest should open, all were to have a clear presentation of his will, whose wisdom and goodness were the spring of all their joy.

#### *A Heavenly Council*

The King of the universe summoned the heavenly hosts before him, that in their presence he might set forth the true position of his Son, and show the relation he sustained to all created beings. The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both. About the throne gathered the holy angels, a vast, unnumbered throng,—"ten thousand times ten thousand, and thousands of thousands," the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity. Before the assembled inhabitants of heaven, the King declared that none but Christ, the only begotten of God, could fully enter into his purposes, and to him it was committed to execute the mighty counsels of his will. The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to him, as well as to God, their homage and allegiance were due. Christ was still to exercise divine power, in the creation of the earth and its inhabitants. But in all this he would not seek power or exaltation for himself contrary to God's plan, but would exalt the Father's glory, and execute his purposes of beneficence and love.

The angels joyfully acknowledged the supremacy of Christ, and prostrating themselves before him, poured out their love and adoration.—*Page 36.*

The Son of God, heaven's glorious Commander, was touched with pity for the fallen race. His heart was moved with infinite compassion as the woes of the lost world rose up before him. But divine love had conceived a plan whereby man might be redeemed. The broken law of God demanded the life of the sinner. In all the universe there was but one who could, in behalf of man, satisfy its demands. Since the divine law is as sacred as God himself, only one equal with God could make atonement for its transgression. None but Christ could redeem fallen man from

the curse of the law, and bring him again into harmony with Heaven. Christ would take upon himself the guilt, and shame of sin,—sin so offensive to a holy God that it must separate the Father and his Son. Christ would reach to the depths of misery to rescue the ruined race.—*Page 63.*

The angels prostrated themselves at the feet of their Commander, and offered to become a sacrifice for man. But an angel's life could not pay the debt; only he who created man had power to redeem him.—*Pages 64, 65.*

(To be continued)

### Ripening for the Reaper

THERE is abundant evidence on every hand that the human race is to-day undergoing a rapid ripening process. On the one hand, loyal characters are ripening for eternity; on the other hand, human flesh is ripening for the pale reaper. From a human standpoint, everything favors the latter ripening and hinders the former. But the characters that ripen for the kingdom of God under these adverse conditions will shine with never-dimming luster throughout eternity. The others will be forgotten with the name and all the wicked works of man's great enemy.

The wages of sin is death. Through sin death in all its varied forms came into the world. There are multitudes of immediate causes, but the great cause of all causes is sin. The continual breaking of God's law gave to man a broken character, a broken constitution; and upon this broken constitution earth's myriad maladies are able to prey at will.

In years gone by an occasional plague would sweep over the country, or leave a windrow of its dead around the world, having found in some unsanitary locality a favorable breeding-ground; but the great dread malady of to-day is local to almost all parts of the world, and other diseases which had been dominant only in certain countries are fast taking root and making for themselves homes everywhere—planting the seeds, as it were, for a great future harvest.

Consumption is rapidly increasing, and the human and the brute creations are infecting each other. States and nations are taking cognizance of the tuberculosis peril, and are doing what they can to stop the increase of the contagion. Pneumonia, with terrible swiftness of attack and conquest, is numbering its dead each year by increasing thousands, standing second only to consumption in the number of its victims, and its rapid increase indicates that it may ultimately pass the record of that disease. Other diseases are slowly reaching out their tentacles into the various portions of the earth, seemingly preparing for a great harvest.

Insanity is also rapidly increasing, so

rapidly, in fact, that public men stand aghast at the published reports of the statisticians in reference to that disease.

The continual breaking out of the bubonic plague in unexpected places shows how a persistent malady can baffle quarantine laws when fertile soil is provided for its spread and growth.

All this is the fruit of sin. It is working out its weakening process in all parts of the earth. Amid the groans of the dying and the anguish of the sick, the fearful work of Satan is speeding to its end in the earth; and that end will come in the midst of the most terrible diseases. That work of sin is making fertile soil of the human family for the "noisome and grievous" sores that shall fall upon both man and beast when the angels of God are pouring out the vials of his wrath in the earth. See Revelation 16. When that work is going on, God reminds his children to watch and to be ready for his coming. Verse 15. It will be a sign to the faithful that their King is at the door. It is blessed to know that even this strong enemy, disease, can not triumph over the people of God in that time. The pestilence of those days will not be able to fasten itself upon them; for "he shall deliver thee from the snare of the fowler, and from the noisome pestilence. . . . Thou shalt not be afraid . . . for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Psalm 91.

When we see from the record of the past what sin has been and has done; what it has promised; and how it has kept its promise; what frailty it has put into the human family; what misery and suffering it has caused, and the terrible end of its career so soon to come—when we see all this, what longing it should put into our hearts to be completely free to-day from its contaminating touch. If the tendrils of sin are allowed to twine around our hearts, strengthening by day and by night, we shall go down with sin in the overthrow of its author. We must cut loose from these earthly anchorings, or we can never cast anchor within the veil. And we must not think we have completed the pruning process when we have looked after the wants of the spiritual man. The violation of the laws of health have very much to do in fastening us to the world and strengthening the power of temptation over us. We are in the closing days of the great controversy; the day of final victory is near at hand. The one who would stand in that day must put away sin, and flee for safety to the arms of the Almighty. It is time to do this now; for the Judge standeth at the door.

C. M. S.

### Into the Fields in 1906

At the beginning of each new year it is encouraging to review the previous year's departure of missionaries for the fields. The Lord is sending the workers forth, and strengthening the hearts of the believers to stand by those who go. It is remarkable how our borders are enlarging, and how the gifts for missions keep flowing in to meet the added responsibilities. It is manifestly the Lord's hand, set for the hastening forward of the advent message.

In this list we include workers sent out by the Australasian and European union mission committees, as now these countries are joining us in sending workers into the African, Asiatic, and island fields. These unions have developed into missionary forces that are to be counted upon as mighty agents for God in the work in the great mission fields beyond their own borders.

In 1906 workers went out into the mission fields as follows. Notice the wide distribution of the new laborers throughout the world:—

#### JANUARY

B. L. Anderson and his wife, to Amoy, China.

#### FEBRUARY

J. F. Olmstead and his wife, to South Africa.

H. J. Jewell, nurse, to Calcutta, India.

#### MARCH

Howard Peebles, printer, to British Honduras.

J. L. McElhaney and his wife, of Australia, appointed by Australasian Union, to the Philippine Islands.

#### APRIL

F. A. Allum and his wife, of Australia, appointed by the General Conference, to Honan, China.

F. E. Gibson and his wife, to Prince Edward Island, Ohio continuing support.

Frank Bond and his wife, to Spain, California assisting in support.

#### MAY

O. E. Davis and his wife, to British Guiana, Western Washington assisting in support.

John Herboltzheimer and his wife, nurses, to Kobe, Japan.

#### JUNE

Dr. Lucinda A. Marsh, to Bombay, India, South Lancaster young people assisting.

Cora Whaley, nurse, to Bombay, India.

Bertha A. Kurtz, nurse, to Bombay, India.

#### JULY

G. Doane Wong, to China.

T. D. Robison, to Peru.

#### AUGUST

H. F. Benson and his wife, to Japan.

J. P. Anderson, to China.

Geo. Israel and his wife, printer, to South Africa.

Miss E. Edie, of England, appointed by General Conference to Nyassaland.



## SEPTEMBER

J. C. Brower and his wife, to Porto Rico, West Michigan assisting.

Dr. H. J. Williams and his wife, to Scotland, to qualify for practise in South Africa.

A. A. Carscallen, of England, appointed by British Union to open work in Uganda, Central Africa.

Peter Nyambo, of Nyassaland, student in London, appointed by British Union to Uganda.

G. Sander, of Germany, appointed by German Union, to German East Africa.

## OCTOBER

J. L. Shaw and his wife (returning after furlough), to India.

R. R. Cook and his wife, nurses, to India.

Mrs. A. Ruoff (paying her own way out), to India.

Mrs. L. L. McCamley (paying her own way out), to India.

Rachel Johnson (paying her own way out), to India.

Bertha King, to India.

J. J. Nethery and his wife, to Egypt.

R. J. Nethery and his wife (paying their own way), to Egypt.

## NOVEMBER

J. S. James and his wife, to India.

C. D. AcMoody, to Turkey.

Dr. H. C. Menkel and his wife, to India.

Dr. Ollie Oberholtzer, to India.

Miss Ellen Brain, nurse, of England, to India.

J. C. Rogers and his wife, to Nyassaland, Africa, College View young people supporting.

H. O. LeFevre and his wife, printer, to Trinidad, West Indies.

The following workers, appointed by the Australasian Union, sailed from Australia in this month also:—

George Teasdale and his wife, to the island of Java, East Indies.

Miss Teasdale, to Java.

Sister Petra T. Skadsheim, to Java.

Joseph Mills, to Singapore, Straits Settlements.

W. H. Fletcher, to Singapore.

G. A. Wantzlick and his wife, to Sumatra.

Gorden Smith, nurse, to Fiji.

Walter Lewis, to Rarotonga, self-supporting.

## DECEMBER

Hattie Harriman, nurse, to Kobe, Japan.

Miss Mimi Scharffenberg, to Korea, Wisconsin continuing support.

E. L. Cardey and his wife, to Central America.

C. E. Morgan and his wife, to Central America.

Mrs. A. T. Burgos, to Mexico.

This represents seventy-six adult workers off to the mission fields in 1906, besides the children. It is a remarkable development in our short missionary history. It is possible only because of the

loyal hearts in all our ranks pledged before God to carry and send the last message of the kingdom to every nation. As individuals, and as churches, as conferences and union conferences, there is a response to God's call that shows that the Lord is making his people willing in the day of his power. W. A. S.

**The North Dakota Conference**

THE annual session of the North Dakota Conference for 1906 was held at the conference school, in Harvey, December 24-27. For some time previous to the meeting, the weather had been cold and stormy, and railway traffic had been blocked. But just before the conference convened, the weather moderated so that a good delegation was able to be present. The majority of the delegates were German brethren, who manifested a deep interest in the affairs of the conference. As a number could not understand English, all the proceedings were conducted in both English and German. It was truly encouraging to see the wide-awake, intelligent interest manifested by these English and German laymen—mostly farmers—in all the affairs of the conference. With such believers, the North Dakota Conference must prosper.

The annual reports presented by the president and other officers showed an encouraging advance in all features of the work during the year. The membership has increased, new churches have been added, and the funds received were the largest of any year since the organization of the conference. Although already short of laborers, the conference voted to release one of its German ministers for a more needy field—the Province of Saskatchewan, Canada. After paying all the expenses for the year, there was a good surplus in the treasury. From this the delegation voted to add two thousand dollars to the amount already appropriated this year to the General Conference for missions. This brought the appropriations of this kind from the various conferences up to fifty-two thousand dollars for this year—one thousand dollars for each week.

The foundation for a good school has been laid. The plant consists of four hundred acres of land, two school buildings, a number of horses and cattle, and some machinery. It is located three and one-half miles from town, but the buildings stand out in full view from the railway station. The school board has shown good judgment in the erection of the buildings. They have used good material, have put it together in a very substantial manner, and have planned well for the purposes for which the buildings are to be used. For the present, the main building serves the purpose of dormitory for the young men, as well

as dining hall, chapel, and class rooms. It is provided with an excellent steam-heating plant, which makes it thoroughly pleasant during the coldest weather. The ladies' dormitory is heated by the vapor system, which seems to give satisfaction. During the conference it was voted to raise one thousand dollars at once with which to install a laundry and a small broom factory. Over half of this amount was raised by the brethren present.

The enrolment of the school at present is about fifty. There are young people enough in the conference who should be in school to give an attendance of at least one hundred. But at present not all of either the parents or the young people fully realize the value of such an institution at their doors. It is believed that by the time the management can get the boys' dormitory built, the attendance will have doubled. Prof. N. W. Lawrence is in charge of the school, and is assisted by a competent staff of teachers. Such a school within reach of the young people on those prairies is an unspeakable blessing, and should be highly appreciated and fully sustained.

This was my first visit to North Dakota: I very much enjoyed meeting with the brethren and sisters, and was cheered by the evidences I saw of the healthy, substantial progress of the cause in that conference. A. G. DANIELLS.

THERE is no doubt that anarchy is on the increase in this country as well as abroad, because of its continued propaganda here and the continual influx of anarchists from the Old World. Miss Emma Goldman, one of the most notorious anarchists in this country, was arrested in New York on January 7 for making alleged incendiary utterances in her speech in Clinton Hall. Being interviewed at the time of her arraignment, she made the following statement concerning the "cause" which she represents in that city:—

We have members of our society of anarchists that are among the wealthiest and most prominent in this city. Men who live in Fifth Avenue mansions and are leaders in the social and commercial life of this city belong to us. We are not the lot of underlings that the police would make us out.

She further declared that the "cause" is being liberally supported by these wealthy men; that there are no less than five thousand in New York City who would obey the expressed will of the leaders of anarchy. She declared that the people had come to look upon the law with contempt, or to regard it as a joke, because of the way it was administered. It is true that in many cases "truth is fallen in the street, and equity can not enter." Bright minds are busy day and night inventing ways to evade the law. Covetousness is at the bottom of it, and anarchy gains adherents and reaps a harvest because of it.

## The Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

### This Is the Time to Do Great Things for the Cause

A MORE favorable time for raising the \$150,000 required to place our institutions on vantage-ground could not be asked for than the present. For a number of years the Lord has blessed the people of the United States with fruitful seasons, ready markets, and high prices. This has brought great prosperity to the producer. At the same time there has come such general prosperity to this country that there is now a great demand for all classes of laborers at unusually high wages. It is true that the cost of living has greatly increased during the last few years. But on the whole, our people have never been better prepared to quickly raise a large sum for the cause of God than they are today.

As a people we should recognize this and express our gratitude to him who has given these bounties and blessings to us. Sincere gratitude expressed by liberal returns to the Lord's cause for the finishing of his work is a good basis for confidence that these blessings will be continued. When God's people cheerfully and heartily co-operate with him in his purposes, the Lord can safely bestow upon them signal blessings; and he will do it. Then let us give cheerfully as he has prospered us.

A. G. DANIELLS.

### The Work in Washington

THE removal of our headquarters to Washington in 1903 is now acknowledged by all our people to have been a great advance step. Already the wisdom of this forward move, taken through the guidance of the spirit of prophecy, has been demonstrated. In this great center of influence the truth has been brought into close touch with the leading men of the nation.

Had this step not been taken, it is almost certain that Sunday laws would have been passed, and our work made very difficult before it had climbed to the height where it could speak to the nation and to the world, as it must, with a loud voice, before the end. No friend of the cause desires any backward step, or that the onward march of this work should be stopped.

One hundred thousand dollars was a very small sum with which to establish our work there, and to provide the institutions directly called for by the spirit of prophecy. That amount was raised, and there was an overflow of more than fifteen thousand dollars. This shows the

intense interest of our people in the work in Washington.

The buildings of the College, although not completed according to the original plan, have been pushed forward so far that the school work is going on prosperously. The General Conference offices were built, and are occupied. The sanitarium work was started in the city, but the whole amount necessary for the Sanitarium in Takoma Park was by no means supplied by that fund; hence the necessity that one third of the \$150,000 fund should be sent to Washington to establish the Sanitarium in that important center.

We feel certain that there is not one loyal Seventh-day Adventist who will not be glad to help in the completion of the good work in Washington already so well begun. A brother living a few miles from the city, who came into the truth as a result of the tent-meetings in Nashville last summer, has just sent in one hundred dollars for this great fund. Many of our dear brethren and sisters who have long been in the faith could much more easily give ten times that amount, probably, than this new convert to the faith. May our people be rebaptized with the same zeal and interest in the work which they had when they first came to the faith; then will not only the \$50,000 for Washington be quickly raised, but the whole \$150,000 fund be supplied; and as in the case when offerings were given for the Washington Memorial church and for the \$100,000 fund, there will be a great overflow. A blessing awaits those of the people of God who will now make a real sacrifice to push forward this great work to glorious victory.

J. S. WASHBURN.

### The Atlanta Sanitarium

BROTHER CHAS. F. CURTIS furnishes the following account of the needs of the sanitarium work in the city of Atlanta, Ga.:—

The Atlanta Sanitarium is a three-story structure of twenty rooms, including bath and treatment room, and a basement. Only eight of the rooms are in condition to be occupied by patients. The third story is wholly unfinished, and some rooms in the first and second stories are only lathed. The elevator shaft is open from the basement to the third story. No dining-room or kitchen has been built, an unfinished room in the basement being used for that purpose.

There is only one bath room in the institution, and it is entirely too small, having but one bath tub. More room is needed in this department, and also more facilities, especially an electric-light bath. The means of lighting and

heating are very meager, only part of the rooms being supplied with gas. The building is heated by stoves, which method, for a large building, is not only inconvenient, but expensive.

The demand for a good sanitarium in this city is demonstrated by the fact that, notwithstanding the condition described, many patients cheerfully adapt themselves to the situation for the sake of the benefit derived from right methods of treating disease. The institution is located in one of the most beautiful portions of the city, in close proximity to Grant's Park, a large beautiful park and zoological garden.

In its present condition the sanitarium does not properly represent the work of God. Atlanta is a modern, energetic, business city, one of the most beautiful and enterprising in all the South. Our sanitarium and health work must be rightly represented in this city, and there is no time to lose.

### The True Ring

THE following letter breathes the spirit of true consecration and sacrifice. We pray that this spirit may lay hold upon those who are able to give one hundred times as much as this brother in the South. This spirit, received by all our people, would close up the work of raising the \$150,000 fund in a day. Before the end comes and the work closes, all those who go through the fiery trials into the kingdom of God will have this spirit:—

MY DEAR BROTHER: Your favor of the nineteenth came yesterday; and, although I do not open my business mail on the Sabbath, when I saw one letter was from you, I ventured to open it, assured that it was about our Father's business. It contained book No. 101 for the \$150,000 fund.

I took it with me to the last meeting of the week of prayer. After the annual offering was taken, which amounted to \$22.25, I presented the matter of the fund. I placed ten dollars as a pledge after my name, not knowing where the money would come from. But I have learned since coming to this Southland to lean hard upon the promise, "My God shall supply all your need according to his riches in glory." What was my surprise and thankfulness to find in the evening mail an order for just the amount I had pledged!

The amount paid in and pledged is now over thirty dollars for this fund, and I expect more will be given. One of the most touching sights I have seen recently was that of a mother who is struggling hard to meet necessities, encouraging her little girl to place her name to the pledge beneath her own, then taking the hand of her youngest child, and inscribing his name with the pledge of a gift to his Master.

J. S. WASHBURN.

THE Elk City (Okla.) church has taken hold of the work of raising the \$150,000 fund, and has decided to do its share. If this church, composed largely of sisters, and all poor in this world's goods, can do so well, surely our larger and wealthier churches should do more.

## 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.

### What Should I Do?

IF I were told that I must die to-morrow,  
That the next sun  
Which sinks should bear me past all  
fear and sorrow  
For any one,  
All the fight fought, all the short journey through,  
What should I do?  
I do not think that I should shrink or falter,  
But just go on,  
Doing my work, nor change nor seek to alter  
Aught that is gone;  
But rise and move and love and smile  
and pray  
For one more day.  
But if a wondrous hand from the blue  
yonder  
Held out a scroll,  
On which my life was writ, and I with wonder  
Beheld unroll  
To a long century's end its mystic clew,  
What should I do?  
What could I do, O blessed Guide and Master,  
Other than this?  
Still to go on as now, not slower, faster,  
Nor fear to miss  
The road, although so very long it be,  
While led by thee;  
Step after step, feeling thee close beside me,  
Although unseen,  
Through thorns, through flowers,  
whether the tempest hide thee  
Or heaven serene,  
Assured thy faithfulness can not betray,  
Thy love decay.

—Susan Coolidge.

### Gifts and Offerings

MRS. E. G. WHITE

THE end is fast approaching, and many of our churches are asleep. Let all now make it their chief business to serve the Lord. God has entrusted to his people the talent of means, some more, and some less than others. With many, the possession of wealth has proved a snare. In their desire to follow the fashions of the world, they have lost their zeal for the truth, and they are in peril of losing eternal life. In proportion as God has prospered them, men should return to him of the goods he has entrusted to their stewardship.

As members of the Lord's family we have a decided work to do. We must carefully examine our hearts to see if we are truly converted to God's service. Are we entirely free from the worldly habits, ideas, and customs that are abhorrent to God?

"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight

in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent efforts, they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away sin, among God's people on earth.

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?"

The Lord reveals to his people their special sin. "Will a man rob God?" he asks. "Yet ye have robbed me." Still unconvicted of sin, the disobedient inquire, "Wherein have we robbed thee?"

Definite indeed is the Lord's answer: "In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord."

Here are important matters for our consideration. Read carefully the charge that God makes against those who have not fulfilled the conditions of their agreement with him. In his mercy, the Lord has bestowed rich bounties upon his people, and many have selfishly withheld from him the money for which

he calls. Let all carefully examine into their business relations with their Creator. Those who will not hesitate to deal treacherously with their Maker will certainly not hesitate to deal treacherously with their fellow men.

I desire to impress upon all our people that God regards the withholding of tithes and offerings as robbery. We are merely stewards of God. We do not own the money that passes into our hands. In its disbursement we are to be co-laborers with Christ.

We should feel an intense interest in the advancement of the work of God. This work has already grown to large proportions, but it is to advance still more rapidly. We need many more laborers, and there must be with all a spirit of self-denial, in order to provide facilities for the carrying forward of the message into new fields. In many places the work has been greatly retarded because of the scarcity of means. The rebuke of God will rest upon those who do not come up to his help.

In the Southern field a beginning has been made, but there is still a great work to be done for all classes. We now call upon all who love Christ to help with their means the work of God in this needy field.

There should be among us an army of people who are prepared to open the Scriptures to many who are perishing in their sins. Let spiritual-minded men and women take hold of this work where they are. As they find opportunity, let them pray for those for whom they labor. All classes are to be reached. Poverty need not hinder any one from coming to Jesus. We should manifest a decided interest for those who are more wealthy, and endeavor to lead them to lay up their treasure in the heavens, an enduring substance, that will never perish.

Let our church-members take up such work where they are, and let all unite in sustaining the work in the regions beyond. Wonderful progress has already been seen, but we still have an exceedingly large work before us, a work that calls for self-denial and cross-bearing.

As we close the year 1906, I plead with my brethren and sisters to make their record right with God, and to be faithful in rendering to him his own in tithes and offerings. May God help each one to act his part in the work of saving souls.

In the Lord's treasury there should be sufficient means to give an adequate support to those who devote their time to the work of saving souls. Their just wages should not be begrudged them. Those who are willing to labor for the Master should not be allowed to lack for the necessities of life. They should be enabled to live comfortably, and also to have enough so that they can make donations to the cause of God; for it frequently happens that they are expected to take the lead in making offerings.

In the great work of warning the world, those who have the truth in the heart, and are sanctified through the truth, will act their assigned part. They



will be faithful in the payment of tithes and offerings. Every church-member is bound by covenant relation with God to deny himself of every extravagant outlay of means. Let not the want of economy in the home life render us unable to act our part in strengthening the work already established, and in entering new territory.

Schools and sanitariums are to be established. These should be located out of the cities. Students should be fitted to engage in various lines of God's work. We have been greatly favored in securing land and buildings suitable for sanitarium work, at prices far below the original cost. Through the work done in these institutions, we may reach all classes, high and low. The work in behalf of the sick and suffering was ordained of God.

Christ's chief work was in the preaching of the gospel to the poor. He chose to minister to the needy, the ignorant. In simplicity he opened before them the blessings they might receive, and thus he awakened their souls' hunger for the truth, the bread of life. Christ's life is an example to all his followers. It is the duty of every one who has learned the way of life to teach others what it means to believe in the word of God.

There are many in the shadow of death, who need to be instructed in the truths of the gospel. Nearly the whole world is lying in wickedness, yet we have words of hope for those who sit in darkness.

"The land of Zebulon, and the land of Naphtali, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand."

From Christ's methods of labor we may learn many valuable lessons. He did not follow merely one method; in various ways he sought to gain the attention of the multitude; and then he proclaimed to them the truths of the gospel.

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers disease and torments, and those which were

possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan."

Christians are not only to give freely of their means to sustain the Lord's work; wherever they are, they are to labor disinterestedly for souls. They themselves are to be sanctified through the truth, to be purified and cleansed from all pride and selfishness. Then they will be prepared to meet their solemn obligations to God, and to enlighten the minds of others who are in darkness regarding Bible truth. Not one thousandth part of what should be done is being done by those who understand the plan of salvation. Every true Christian is so to represent the plan of salvation in his own consistent life, and in his unselfish efforts in behalf of others, that no one to whom he has access may say, "No man cares for my soul."

*Sanitarium, Cal., Dec. 6, 1906.*

### Millennial Dawn—No. 5

GEO. B. THOMPSON

THE doctrine of a second probation appeals to the unregenerate heart. It makes entirely unnecessary any present repentance or any missionary operations in home or foreign fields. According to that teaching, the great missionary campaign of all time is to occur in the "succeeding age," when the church, the "royal priesthood," will bring all to an "accurate knowledge of the truth."

In Matthew 24 the signs which are to precede the coming of the Lord, and herald the end of the world, are given by our Saviour in response to the question of the disciples, "What shall be the sign of thy coming, and of the end of the world?" In chapter 25 is given the experience of the church near the end of time, the period immediately preceding the coming of Christ in the clouds of heaven. The professed church is here represented by ten virgins, five of whom were wise and five foolish. "And while they [the foolish virgins] went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut." Verse 10. This is the time spoken of in Rev. 19:7: "For the marriage of the Lamb is come, and his wife hath made herself ready." Here Christ is represented as taking to himself a bride. The church is not the bride (Rev. 21:9, 10), but the *invited guests* present at the marriage supper. Rev. 19:7-9.

His going in before the Father to receive the bride, is thus described by the prophet: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion,

which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7:13, 14. The "coming" here spoken of is not the coming of Jesus to this earth to receive his people, but his coming "to the Ancient of days," the Father, to receive from him the kingdoms of this world. That this is before his second coming is very clearly stated. "He said therefore, A certain nobleman [Christ] went into a far country [heaven] to receive for himself a kingdom, and to return."

#### No Second Probation

This is very clear; but note that at this time, before he comes, the door of mercy is shut. Matt. 25:10. Probation for man is ended, and some are shut out, and lost. "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are." Luke 13:25. Here is a time when the door of mercy will be shut, and the reply to those on the outside from the One who has shut the door, holds out no hope of "a second probation." "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Verse 28.

But why should they weep and gnash their teeth if they are to have another chance to enter in? It is clear that they have no such chance, and fully understand that they are "thrust out" forever. We nowhere read that the "door" which is once "shut" is ever to be opened, and another "chance" offered to all the lost. It logically follows that if the Lord should do this for sinners, he would needs do the same for the devil and all the fallen angels. Why not give them another chance as well as man?

The great lines of prophecy in the book of Daniel throw much light upon this question. In the second chapter, under the symbol of a great metallic image, the history of the world from the destruction of Jerusalem by Nebuchadnezzar till the final destruction of all the kingdoms of this world is given. Babylon, Medo-Persia, Grecia, and Rome were to bear sway successively as universal monarchies. The fourth kingdom, Rome, symbolized by the legs of iron, was to lose its iron stability and become divided, as indicated by the mixture of iron and clay. Between the years A. D. 356 and 483 the Roman empire was divided into ten kingdoms; namely, the Alemanni, Franks, Vandals, Burgundians, Visigoths, Lombards, Ostrogoths, Suevi, Heruli, Anglo-Saxons. The territory of these ten kingdoms is to-day occupied by the nations of the Old World. The Lord further declares, "And in the days of these [ten] kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44.

This is not a description of the work of the gospel, and the conversion of the world. Earthly kingdoms are to be broken in pieces and consumed. They are to be utterly wiped out of existence, and the fifth universal kingdom, symbolized by the stone which is cut out without hands, is to be eternally established in the territory now occupied by earthly kingdoms, when the earth is made new. "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer thrashing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Verses 34, 35.

This stone represents the kingdom of our Lord and Saviour, which is to be established in the earth. When Jesus comes the second time with power and great glory, the wicked nations of earth will wail and lament because of him. Matt. 24:30. They are not converted, but are as the worthless chaff blown from the thrashing-floor after the wheat has all been gathered out for the garner. They are not to have another probation in a glorious millennial age. O, no; they are carried away, and "no place" is found for them in the entire universe. Nothing, it would seem, could be more conclusive on this point. See also Ps. 37: 9, 10.

#### God's Disposition of the Nations

This destruction of sinful nations is described also in the Psalms: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. 2:8. Here the heathen, or nations, who, we are told, have not had "a full opportunity," are mentioned. Are they to have another probation in an age to come? Listen: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Verse 9. This language is so clear that comment would but weaken its force. Having forgotten the Lord, they must needs perish. The wicked nations of the world are only chaff in the Lord's sight, and instead of having a second probation, will be "turned back unto Sheol." Ps. 9:17, A. R. V.

In Daniel 7 the testimony upon this point is equally clear. Here the same four universal kingdoms are brought to view. Also the ten kingdoms, symbolized by the ten horns on the head of the "dreadful and terrible" fourth beast. The rise of the little horn, or papal power, is then brought to view, and the wicked and blasphemous work which it was to perform during the long dreary years of the papal millennium, is clearly outlined. "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until

a time and times and the dividing of time." Dan. 7:25. This brings us down the stream of time to the beginning of that period known as "the time of the end," which began A. D. 1798, or down the historic stream near the time when the kingdom of Christ is to be set up.

But what is done with this power symbolized by the "little horn"? Is it to be converted?—No. Is a "second probation" in the "age to come" promised?—No. "I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Dan. 7:11, last part. "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Verse 26.

This same beast power is brought to view in Revelation. When Jesus comes crowned "King of kings and Lord of lords," this antichristian power and all the armies of the earth are "gathered together to make war against him that sat on the horse, and against his army." Rev. 19:19. And what is the conclusion of this terrible contest? Are they given another "opportunity" in the millennial age, under more "favorable" circumstances, to accept of the King against whom they are now making war? Indeed, they are not. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone." Verse 20. There is no hint in all this of a second probation. It is utter destruction from the presence of God. 2 Thess. 1:7-9. Instead of a "second probation" they go alive into the lake of fire. They are destroyed in the "burning flame."

#### A Conclusive Example

Through all the ages the Lord has had his witnesses. The fact that some from every kindred, tongue, and people have chosen to know God and be saved in the kingdom (Rev. 7:9) is conclusive evidence that all might have chosen life and been saved. The fact that they chose not to know God is no argument that they must be given another opportunity to see if they will change their minds. Notice what is said concerning the antediluvians: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Heb. 11:7. Noah chose to follow God. All the antediluvians could have done the same. The Lord here says that the antediluvians are condemned because they did not repent. They made their choice, and, having decided they would not have Christ rule over them, the condemnation of God rests upon them. Are these sinful giants all to have another chance in which most of them are to repent and have their condemnation changed into approbation? God has never so stated. Having gone down into the tomb under

condemnation because they rejected light, they must remain under it forever. "In the place where the tree falleth, there it shall be." Eccl. 11:3.

### "Signs of the Times"

R. M. CLARK

It is hardly possible to-day to pick up one of our many periodicals and not find one or two strong articles on the signs of the times that are appearing among the nations and people. Prophecies are being fulfilled, wars are being waged, and earthquakes rend the earth. These and many other things to-day attract the attention of our people constantly. Let us for a moment look and see if there are not some of the signs of the times in us as individuals, and then let us lay the ax at the root of this tree.

The writer recently stood before an audience of young people, and looking into their faces, this thought arose in his mind, "Surely, here are signs of the times." They were mostly students, and although they were well dressed and intelligent-looking people, yet not more than fifty per cent of them had a clear eye and smooth complexion. There was a boil here, pimples there, acne over yonder, and dark circles under the eyes of another. Now why was this? Let me name a few of the reasons,—late hours, irregular habits, hasty eating, improper food, chocolate creams, ice-cream sodas, and cigarettes. These in all degrees of excesses are the reasons; but why are they signs of the times?

In 2 Tim. 3:1-6 we read: "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves;" and in Matt. 24:37, 38, we find these words: "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage." Is it not true to-day that men are "lovers of their own selves"—"lovers of pleasures more than lovers of God"? Men of to-day are in such a condition that not only an appetite for drink controls them, but also that for food. Oftentimes an outrage in diet will bring on a condition of actual drunkenness. The young lady, while she is bewailing the "luck" which gives her such a complexion, is at the very time, perhaps at 11 P. M., sitting before a bowl of oysters, or with a box of favorite chocolates in her lap, which she is emptying as rapidly as possible.

But a short time ago I stood watching a young man shave, and his face was so covered with pimples that before he had finished, it was bleeding in more than a dozen places. He often turned to me and bitterly bemoaned his fate. I ventured to suggest, finally, that if he were willing to "pay the price," he might be as well favored as any one. He immediately said he would pay any price to rid himself of this plague. He said, "I would willingly spend my entire salary for six months to be rid of this thing." I told him the price as best I could, and

tried to make plain to him that it was a simple working of cause and effect; that the "price" was regular hours, at least eight hours' sleep, a simple, plain diet, free from all condiments and rich pastries, pure water for a beverage, and absolutely no wine, liquor, or tobacco. As soon as I stopped, he said, emphatically, "If I have to go through that régime to have it, I guess I'll keep the face I already have." And I thought, "Signs of the times."

Think of it, my friends. Is it not sad that the things which are really best for a man are so repugnant to him? His nature is so far degenerated that his appetite has control over will power, judgment, personal comfort, and health.

How are we to escape the seven last great plagues? There are precious promises in the ninety-first psalm. Take your Bible and read them. Note especially the third, sixth, seventh, ninth, tenth, and sixteenth verses.

I wonder how many of us think that when we are having, perhaps every few weeks, an acute attack of indigestion, due to transgression of God's laws for our physical being, with which it is our privilege to be perfectly familiar, we can claim these precious promises? Is there any one presumptuous enough to think for a moment, when he can not control his abnormal appetite long enough to obtain even a clear complexion, that he will stand in those days and see a thousand fall at his side, and ten thousand fall at his right hand? Does any one think he can make the Most High his habitation and have a body maimed, debilitated, and worn out with transgressions of the laws of this same Most High? O, but one says, "He can perform a miracle. I have faith; and when he says, 'No plague shall come nigh thy dwelling,' I am safe."

Brother and sister, faith is all right, but without works it is dead. Let us have works also in this matter. Let us do our part as best we can, and as God has taught us, then claim the promises. Diligence will be rewarded. "With long life will I satisfy him, and show him my salvation."

Let us put away these idols of the flesh; for "what agreement hath the temple of God with idols? for ye are the temple of the living God." 2 Cor. 6:16. Alas, how many people to-day are worshipping at the shrine of these idols! Shall we who claim to have a message to the world worship there? Can we teach and believe in the third angel's message and have existing in us at the same time these signs of the times?—Impossible! Let us rather glorify God in our bodies. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Let us as Christians endeavor to do this thing, following Paul's advice to the Romans: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

Washington, D. C.

## The Spirit of God—No. 2

Prophets Endowed

WM. COVERT

1. *What calamities befall a people when God no longer speaks to them through visions?*

"Where there is no vision, the people perish." Prov. 29:18, first part.

2. *What obedience characterizes a happy people?*

"He that keepeth the law, happy is he." Prov. 29:18, last part.

3. *How much of his plans and purposes does God make known to his people through his prophets?*

"Surely the Lord God will do nothing; but he revealeth his secret unto his servants through the prophets." Amos 3:7.

4. *Who among the children of men may come in touch with the mind of God?*

"What man is he that feareth the Lord? him shall he teach in the way that he shall choose. His soul shall dwell at ease; and his seed shall inherit the earth. The secret of the Lord is with them that fear him; and he will show them his covenant." Ps. 25:12-14.

5. *What relation do prophets sustain to the church of Christ?*

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12:28.

6. *How many prophets are mentioned as belonging to the family of Philip the evangelist, and what was their relation to the evangelist?*

"And the next day we that were of Paul's company departed, and came unto Cæsarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. And the same man had four daughters, virgins, which did prophesy." Acts 21:8, 9.

7. *What aged prophet served in the temple at Jerusalem when the infant Saviour was there presented by Joseph and Mary?*

"And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." Luke 2:25-32.

8. *What prophetess was also connected with the temple service at the same time? and what was her age and experience?*

"There was one Anna, a prophetess, the daughter of Phanuel, of the tribe

of Aser: she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem." Luke 2:36-38.

9. *Who was the leading counselor used by the Lord to judge and teach his people at the time Barak led the armies of Israel to victory?*

"And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm tree of Deborah between Ramah and Bethel in Mount Ephraim: and the children of Israel came up to her for judgment. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the Lord God of Israel commanded, saying, Go and draw toward Mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand." Judges 4:4-7.

10. *Since God once led his people to victory through the agency of a prophetess when an important crisis was pending, may he not do so again if conditions demand it?*

"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.

11. *What other prophetess is mentioned by name in the ancient Scriptures? Who went to her for advice, and with what success?*

"So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe (now she dwelt in Jerusalem in the college); and they communed with her. And she said unto them, Thus saith the Lord God of Israel, Tell the man that sent you to me, Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched." 2 Kings 22:14-17.

To enjoy God and heaven it does not require that we wait till the last touch of death reveals all things in the light of eternity. We may take God and heaven along with us every day, and carry their peace and glory into all the dull and prosaic scenes of earth.—Thomas Lathrop.



Ps. 55: 22; Prov. 20: 3

HELEN A. STEINHAUER

Is your trouble real? Drop it  
At the feet of Him who died;  
If but fancied, quickly stop it,—  
Starve it! choke it! have you tried?

Fancied ills are sure to gather  
Force and volume as they roll;  
Add nor word nor thought, but rather  
Banish swift from heart and soul.

Peace and blessing follow patience  
With forgiveness of each wrong;  
Let them shed their blessed radiance,  
And your sighs will turn to song.

Honor cometh to him only  
Who from strife doth keep aloof;  
'Tis the fools who're ever quarreling—  
And who can not tell the truth!  
*Battle Creek, Mich.*

### Mr. Hubbell's Conversion

LEPHIA B. LARSON

MRS. CLONKEY had lately recovered from typhoid fever, and the doctor advised outdoor work for a while; so she went with her husband on his missionary journeys.

She chose canvassing for her part in the Lord's work, and soon regained her health. She was a sprightly little woman with pleasant face and kindly ways. The evangelists were holding meetings in the village, and Mrs. Clonkey canvassed the farmers near by.

One morning as she stepped inside the gate of an enclosure filled with blossoming fruit-trees and sweet lilacs, she saw a man a little way down the field, and seating herself on an old box, waited for him to approach. He was hoeing potatoes, and came slowly toward her.

At last the row was finished, and Mr. Hubbell crossed the patch of grass, leaned against the apple-tree beneath which the lady sat, and said, as he mopped the perspiration from his sun-burned face, "Fine day, ma'am; an' work just a heaping up. Books?—No! No! I hain't time to look at 'em! but Marthy an' Jim are powerful fond o' readin'. Jes' step along up to the house and like es not Marthy 'll take one."

Mr. Hubbell led the way to the house, and opened the door. "Hey, Marthy," he called, and a girl of seventeen came from the kitchen. "Where's Jamie? Have a chair, ma'm. O! here you be," as a tall boy of fourteen appeared slowly advancing on crutches.

Mrs. Clonkey sat down and laid her books on the table. "If there's anything you want, Marthy, why just subscribe for it!" Mr. Hubbell swallowed a dipperful of water, and hurried back to his hoeing.

An hour passed and still Martha and James Hubbell listened while Mrs. Clonkey read from several books. "O, how I wish father could have heard you read that!" exclaimed the happy boy as a chapter from "Steps to Christ" was finished.

Mrs. Clonkey gathered up her papers, making ready to visit the next farmhouse just in sight, when Mr. Hubbell appeared, flushed and excited. "There—O mercy—pigs! Marthy, run! Would you mind helpin' us a little, ma'm? I'll pay you well fer it. You see Jamie's lame and can't help."

Mrs. Clonkey smiled, and laid her Bible and magazines on a chair. It had been several years since she had run down pigs that way. Off they started across the garden. Any one who has ever helped to catch young pigs knows just what kind of time they had. Mr. Hubbell, who was a large, heavy man, puffed and yelled and used some bad language, while the eight little pigs ran hither and thither through the garden, which was the farmer's delight.

"I'll—never—keep—another," he panted as he chased a little black one round and round an apple-tree. "They're the meanest things—in—the—whole creation! Come, Marthy, hurry! I've got him! Just help me a little. Pshaw! there, he's got away! Let him go; I'm clean beat out. Let's go to the house."

They went to the house. Mrs. Clonkey gathered up her books. Mr. Hubbell asked her to remain for supper, but time was very precious to her now. "I really can not," she answered, looking at her watch. "My husband is holding meetings in the village, and expects me to be back to help him."

"O father," cried Jamie, "let us go. Let us drive the lady to town."

A frown gathered on Mr. Hubbell's face. His warmth of manner suddenly changed to zero. "I believe I did hear something about your meetings," he said. "Well, your man won't get any converts round here. Folks round here are too orthodox, though maybe there'll some on 'em go 'n hear what's said! Do you preach, too?" he added, after a long look at the garden where the eight little pigs had committed such depredations.

"No, I don't preach," said Mrs. Clonkey, but I help in other ways that I can. We are going to stay two weeks. Try to bring the children, Mr. Hubbell."

"Not if I know it," snarled Mr. Hubbell.

"I wish we could go," said Jamie.

"We never go anywhere since mother died," pleaded Martha; "please let us go; come with us, father."

"Bosh! Nonsense!" growled the father.

"You seemed to be a woman of some sense, but it hain't possible, ef you belong to them that air looking for the second coming of Christ. I ain't much use fer any religion, and no use for your kind. No time at all fer it, ma'm!"

"Yes, brother," answered Mrs. Clonkey, lifting her soft blue eyes to the man's angry gaze. "Yes, brother, Jesus is coming soon, to save all his faithful ones from the sorrow and distress of this sin-cursed earth. Come to the meeting to-night, brother. We will do you good. Don't harden your heart to the Saviour, who died for you."

Mr. Hubbell bent a terrible frown upon the little woman, and said, angrily, "You go, an' take them papers along with you!"

Jamie and Martha followed her to the gate. "I'm sorry father talked so to you," said Martha. "He's an infidel, you know, and he and Mr. Offish treat Christian folk dreadfully bad. When mother died, father and Mr. Offish made up their minds not to have any kind of sermon or reading at her funeral, but Jamie and I cried so that Miss Bringwald read a few verses from the Bible. Poor, dear mother, how hard father made it for her to live right!" and Martha leaned against the gate-post while the tears flowed unrestrained.

"Father's good to us every other way, but he won't let us go where we can hear anything about Jesus," said Jamie. "I thought I'd tell you we'd like to come to the meeting so much."

"You poor, dear children," said Mrs. Clonkey. "May the Lord bless and keep you! Good night," and she kissed the curls on Jamie's brow.

The sad eyes of the "little mother" followed the woman till a turn in the road hid her from view, then with a deep sigh the boy and girl slowly walked back to their cheerless home—cheerless because God's name was never used save in oaths, and the story of the love of the Saviour was considered a fable fit only for an idle moment's jesting.

"I kept one little book," said Jamie, "I had to."

*Aberdeen, Wash.*

*(To be concluded)*

### Women Who Live Alone

WOMEN living alone have a bad trick of trying to save money at the expense of their meals.

Economy in food is right, up to a certain point; after that it becomes folly.

Worse yet, they try to save labor in washing dishes, and when that means not cooking a thing because it is too much trouble to wash the pan afterward, that woman's digestive future is in a bad way.

The worst of this sort of shrinking is that the light housekeeper often works harder to save work than she would if she had things decent and in order.

Especially is this the case with young women who get their breakfast before starting out on their day's work, and

who come back at night too tired to care for anything but a cup of tea and a piece of bread—if it rests with them to prepare it.

This may be economy for a little while, but let a young woman's system once get run down—and nothing will accomplish this sooner than not being properly nourished—and there is no limit to the list of fearful diseases that lie in wait for her.

The actual money cost of having enough to eat is so small that comparatively few working women have to deprive themselves of the necessities in the raw state; but the trouble of preparation often seems altogether too great for a family of one. Then solitary meals are not conducive to enjoyment, and are apt to be a good guide to indigestion and its attendant train of evils.

It is woman's duty—almost her first duty—to provide herself with internal fuel.

Baker's bread is cheap and easy, but its nourishing power is meager. And sweet things that look so attractive in the pastry cook's windows are vain delusions. They do not taste half as good as they look generally, and they take the place of nothing else, being merely extras, not substitutes, to say nothing of their indigestible properties.

If two or three working women can club together, there will be a surprising saving.

The same fire, kettle, and filling of it, will cook a dish for three as well as for one, and the division of labor makes each one's part seem so much easier, even if she actually does more than if she were alone.

Men, as a rule, will pay more attention to the simple rules of health, but then they are less fastidious about their surroundings.

And they are not apt to feel that terrible nervous strain that makes the average woman think she must succeed in putting herself on an entirely self-supporting footing, and help everybody else related to her, all at one time.—*St. Louis Republic.*

### Her One Talent

MARGARET SANGSTER tells of a woman neither young, nor beautiful, nor robust, nor accomplished, nor educated, who became a bride. She realized that she was extremely unlike her brilliant husband. "I have not even one talent to fold away in a napkin," she said. But the husband loved her, and she loved him, and would, please God, make him happy. "There is one comfort—I can keep house," she said. So she planned the delicate, dainty, healthful meals, and kept the home clean, but not forbiddingly spotless. It invited the tired husband to rest, to litter it with books and papers, if it pleased him to bring work home from the office, while she sat beside him ready to smile or speak as he looked up. The husband said, one day: "There's one talent you have, dear, beyond any one else in the world—the talent of having time enough for everything."

His home was a suburb of paradise, and he went forth to the competitions of life steadily successful in all his enterprises. And the quiet wife, who had time to love him, to share his hopes, listen to his plans, and make his life supremely happy, was an element in his success which counted more largely than even the husband knew.

It is rare to find in this hurrying world a being who works with an air of repose; who can pause to listen to another's story; who has a heart touched to so responsive a key that sympathy in a friend's good fortune is as ready as pity for a friend's calamity. This woman, who had the one talent of doing fully and blithely every home obligation, by degrees became a social power. A large class of girls each Sabbath bent eagerly around her while she unfolded the lesson to them, and upon stated occasions she entertains the poor, pale, fagged-out girls of the down-town factories, and keeps them, by kindly words and helpful ministry and a Christian example, from places of temptation, for she believes it as much a Christian work to keep young girls pure as to save the poor remnant of their ruined lives after they have fallen. Telling the life story of this woman, Margaret E. Sangster says: "Altogether, when I think of the sick beds this little woman sits by, the heart-aches she soothes, the confidences of which she is the trusted recipient, the happy home-life which is hers, and the good she is doing, silently, I am quite sure her talent is bearing interest for the Master."—*S. S. Lesson Illustrator.*

### Never too Slow

It is wonderful how much one's feelings have to do with the way time seems to pass. If one is in a hurry to finish something by a certain hour, the minutes seem to fly too fast. If one is waiting impatiently for the hour to strike, the very seconds seem to creep. Is it not so?

"I am sure that clock is too slow!" cries Harry, waiting for the time to come when he may go out on a promised pleasure trip.

"No, my boy, the clock is not too slow. Your feelings are too fast, that is all," mama says. "You are in a hurry, but that does not hurry the clock. It goes on just the same, and at the right time it will strike."

It is one of the hardest things in the world to be patient when one wants a thing very much. One may be wishing earnestly for something that is really a good thing, but he wants it now, and wonders why he must wait. There are young people who are in a hurry to be older, to be grown up, and to have the things that they think will belong to them then. They can hardly wait.

It is a great blessing that God does not allow his good things to be snatched before the time. Everything that is good is coming as fast as he thinks best. As one has wisely said, "God's clock is never too slow."—*Selected.*

### Charity Toward All

MRS. D. A. FITCH

As I looked through a soiled window, beyond a part of which could be seen blue sky, and beyond the other part a dark building, I noticed that on the part through which the sky was seen there was little trace of dirt, but it looked comparatively clean, while on the other part every speck was visible. The thought was suggested that if we look at our fellow men with heaven in the background, there will be nothing in their lives which charity can not cover. All is absorbed in Jesus, for he stands in place of the erring one.

As the dark background brought out all the soiled spots on the window, so sinful humanity delights in making prominent the faults of those who should be or really are transmitters of light to the world.

A white dove flew between the window and the building, in its passage screening from sight the specks really there. Let us all be like the dove, the white dove, to throw the mantle of charity over the mistakes of others.

*National City, Cal.*

### Kissing the Baby

*It is a Custom Which Ought to Be Violently Discouraged*

THERE is one respect, at least, in which democratic American mothers will do well to imitate royalty. That is the way in which indiscriminate caresses are forbidden the adoring circle of relatives to his little royal highness, the new baby of many names. No one but the queen and the Duchess of York is permitted to kiss him.

That is a most wise rule. A baby is something more than a flower to be passed from hand to hand or a peach to be bitten. It is a nervous little organism, more liable to disorders of all sorts than older persons. And yet it is much to be doubted whether Corbett himself could stand the treatment bestowed upon a helpless infant. It is tossed and cuddled and kissed. No one ever waits to learn whether it is in a mood for caresses. No one ever imagines that it would be better content with less demonstrative affection. It is half smothered beneath kisses. It is rendered breathless, feverish, and nervous by the treatment it receives, and the mother who permits such things wonders that the baby cries so much "for nothing."—*Selected.*

A CONTENTED heart is an even sea in the midst of all storms. It is like a tree in autumn, which secures its life when it has lost its leaves. When worthy Mr. Heron lay upon his death-bed, his wife, with great concern, asked him what was to become of her and her large family; he answered, "Peace, sweet heart; that God who feeds the ravens will not starve the Herons."—*Rev. William Secker.*



# THE WORLD-WIDE FIELD

## Basutoland, South Africa

MINNIE CORNWELL-CHANEY

BASUTOLAND is a mountainous country lying southeast of the Orange River Colony and west of Natal. It contains 10,293 square miles, and has a population of about 275,000. It is quite barren of trees generally, but a few have been planted, mostly about the houses of the few white people who reside in Basutoland, such as missionaries, shopkeepers, and English government officials. The land that is granted to these can neither be bought nor sold. Our mission here at Kolo, for instance, has for its use about eight acres of land at the foot of Kolo Mountain, where our mission buildings are located. This is treated as belonging to the mission, but it can not be sold.

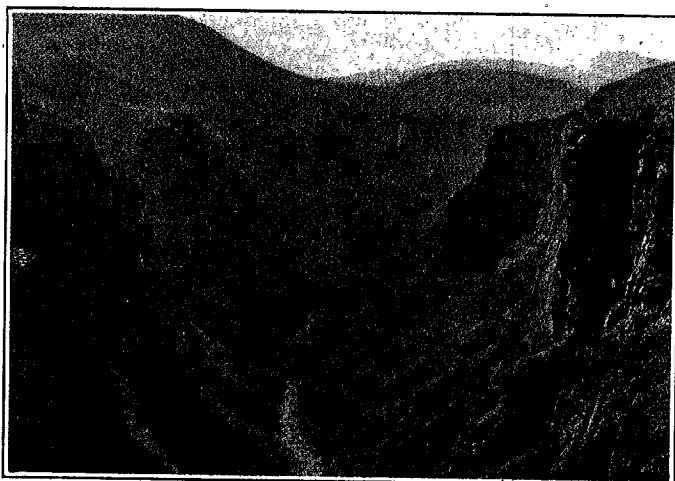
The language of the Basuto people is called Sesuto. I think it is not considered difficult. It has been reduced to writing with the use of our own alphabet.

The Basutos have portions of land granted to them by the chief. They live in kraals, and have their allotted lands lying side by side, with no fence of any kind between. They raise mealies (corn) and Kafir-corn mostly, some wheat and pumpkins, a few beans, and sometimes a few other products. The plowing is done with oxen, and the women do much of the hoeing. The thrashing is done in the field, on thrashing-floors—places prepared by smoothing with spades, sweeping, and then smearing with a plaster of mud. The mealies and Kafir-corn are thrashed out by beating with sticks, generally by the men; and the women clear away the refuse and separate the chaff from the Kafir-corn by fanning it out in the wind. The wheat is tramped out by horses or by cattle.

There are quite a number of springs and streams in Basutoland, and I know of no nicer water in South Africa than we have here at our mission station. It comes down from the side of Kolo Mountain in pipes, from a spring which was granted to the mission. However, Basutoland has suffered much during the last few years from the lack of rain; and at times the locusts come and devour the crops. There are many birds here, too, that feed upon the growing grain; so the natives watch their lands to frighten away the birds. The Basutos own a great deal of stock, such as horses, cattle, sheep, and goats, and also a few ostriches. There being no fences generally, the stock is herded, usually by the little boys.

The climate of Basutoland is bright and sunny, but there is much wind. It is very dry in the winter. The summer is the rainy season. There is an occasional snowfall in some places in the winter, especially in the Maluti Mountains, which I think have more or less snow almost every winter. Basutoland has quite a high elevation. Our mission here, at the foot of Kolo Mountain, is probably about five thousand feet above sea-level. The country is not malarious, and on the whole, is quite healthful.

The natives (both Christian and heathen), men, women, and children,



A GORGE IN BASUTOLAND

often wear little but blankets. The faces of the women are usually disfigured with markings made by cutting small gashes and putting into them a black, indelible substance. By the children the blanket is often dispensed with, and nothing added to take its place.

The Basuto huts are usually built of rough stone, plastered, on the inside and out, with mud. The roof is of thatch, and the floors are of earth, covered with a plaster of mud. Windows are seldom used, but small openings are left in the walls, instead. Enclosures in front of the huts are common. They are formed of Kafir-corn stalks, extending in a circular shape from corner to corner. The ground of the enclosure is plastered like the inside floors of the huts. The Kafir-corn stalks serve both as a windbreak and as a screen. The enclosure forms a sort of general living-room; and one much more cheerful, bright, and wholesome than the darkened and poorly ventilated hut. The cooking and beer making is also frequently done in these enclosures.

The Basutos are very intemperate. They make their own beer, and plenty of it. The light beer, called *leting*, is an important part of the regular diet. It is used freely and almost universally, among the church people as well as among the heathen. "Beer-drinks" are

frequently given at the various homes, and large numbers of the people attend.

There are many schools in Basutoland, but what the people need is the school of Christ. They need Jesus. They need to be taught his will and ways, how to be like him, the necessity of having Christ abiding in the soul. They need to be taught, by the grace of God, "that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:12, 13.

Our work since coming here has been varied, including holding gospel meetings both in the church and in the open air in the native villages, personal work, visiting, treating the sick, Bible teaching, canvassing for gospel literature, Christian-school work, including industrial work, such as cultivating the soil, brick-making, and building.

In August Mr. Chaney and I, with our interpreter,—Murray Kalaka,—went to Makeneng, the village of the late paramount chief, Lerithodi, near Morija, where we spent about a week. We were entertained by a Holland blacksmith and his colored wife and a partner of the blacksmith, who were living in the village in one of the native houses.

Prior to our visit here, Mr. Chaney had sold a book entitled "Coming King," to an American blacksmith at Morija, and had also taken his subscription for one

of our religious papers, *The South African Sentinel*. This blacksmith loaned the "Coming King" and some copies of *The South African Sentinel* to a family at Makeneng. They became so interested in these that the Hollander sent his subscription to Cape Town for the paper, directing them to send him all the back numbers for the year. Having learned of this family, Mr. Chaney went to see them; and later we made the visit mentioned.

They told us that on Sunday, only the day before our arrival there, the man was reading in the *Sentinel*, and there found the Sabbath truth. He called the attention of his wife and his partner, and read to them. They also saw the truth, and all three decided to obey, and walk in the way of God's commandments.

They seemed to be hungering to hear more of the truth, and their hearts were open to receive it. It was a precious time that we spent with them. Others (natives) came in to hear, and the Lord blessed in the presentation of his message of truth.

Lerithodi's head wife, who is the head of the village, endeavored to hinder us in our work. She got very angry because we held meetings there. However, the Lord overruled, and just before we left, she accepted some of our literature in the Sesuto language,—a copy of "Steps

to Christ," and a booklet, "The Coming of the Lord," which I took to her.

On Thursday evening before leaving that place, we walked to Morija and spent the evening with the American blacksmith, and with an Englishman and a young Dutchman, who were present. We had a very pleasant, and, I believe, profitable evening with them. We arranged with them to hold a meeting there on the following Sunday. On that day we drove down from Makeneng. The Lord was with us, and we had a good meeting, and left an appointment for another meeting the following Sunday.

On the next Monday morning we left Makeneng, and went to a native village, where we were entertained for the night by the chief. He gave us the use of his own hut, the best in the village. Although it was after dark when we arrived, we had a meeting with a number of the natives who came in shortly before we retired for the night. The next morning before breakfast, Mr. Chaney called the people together with his cornet, and we had another meeting, with quite a number present. After breakfast, before we left for Kolo, he called them together again, likewise, and we had the third meeting, about forty being present.

Mr. Chaney has continued the meetings at or near Morija each Sunday (with but one exception) since they were begun. There seems to be a real interest at this place. Members of the family from Makeneng attend. The wife especially is rejoicing in the light of the gospel, and says she does not fear death any more. How sweet it is to scatter the precious seed of gospel truth to hungry souls!

### **Missionary Work for the Italian People of America**

CHAS. T. EVERSON

FREQUENTLY in our work here at Rome we find those who manifest much interest in the truth; but when confronted with the difficulties that are involved in its practise, they turn their eyes toward the western sky and look for a way of escape in "the promised land" of America. As a consequence many whose consciences have begun to be stirred by the truths of the Bible go to America with the thought of finding there a country more in harmony with the principles taught in the Sacred Volume.

Others, with no thought of religion, embark for the New World in search of a place where they can make a living, and lay by something for the future. Among both of these classes there are those who can be helped religiously and influenced for the truth.

When they are here in Italy, they are compelled to work early and late, seven days in the week, in order to eke out a mere existence. These grinding economical conditions are not calculated to give them much time or disposition to study the truths of the Bible. And even if they

were disposed to do so, there is the ever-vigilant priest following closely in their wake from the cradle to the grave, to see to it that they do not imbibe anything but the doctrines of Catholicism. The people dare not call their souls their own, and of the Bible they are totally ignorant, generally speaking. Should a Bible by chance fall into their hands, it is quickly confiscated and destroyed by the priest. Consequently the poor priest-ridden people are slaves to the church and to their industrial conditions. When we think of these facts, it is not to be wondered at that so many thousands emigrate every year to America. Their friends who have preceded them, write glowing letters of the country, describing it as flowing with milk and honey. And the poor oppressed Italian who is working for a mere pittance will sacrifice his last farthing in order to reach that land of plenty.

Once in America, their financial condition begins quickly to improve, and they feel more like men than beasts of burden. The parish priest also is thousands of miles away; and the superstition and iron hand of priestcraft that previously held them in subjection has largely lost its hold. Surely under these new conditions, surrounded by Protestant influences on every hand, the work of reaching their hearts by the truth ought to be greatly facilitated.

Here it is difficult for them, on account of their poverty, to spend even two cents for a tract; while in America, with a great change in their financial condition, there is no reason why something could not be done in circulating our literature among them.

Why could not the churches that are situated in the cities where there are large numbers of Italians, do something to help this poor priest-ridden class of people? You may question the possibility of benefiting them. But I wish to say that some of the Italians who have gone to America as Catholics have been converted there, and have returned to their country, and become centers of influence for the propagation of the gospel. I have heard of one man who was converted in America—an ordinary working man—who built a church in his home community, and obtained a splendid following for the gospel.

If there are those who would like to take up work among the Italians in America, Italian literature upon the leading points of the message, in the form of small books and tracts, can be procured of any of our regular State tract societies.

Do not let us forget that under the blue skies of Italy many a martyr has shed his blood for the love of the truth. Rome is full of the monuments and records written in blood, that speak stronger than words, telling us what those who lived here in the past centuries did for the cause of Christ. Why can not we expect other just such faithful witnesses for the last great message, also, from this same country?

Rome, Italy.

### **The India Mountain Mission**

J. L. SHAW

OUR brethren and sisters in America who have so willingly given of their means to start a mission in the mountains of India will be glad to know that fully six thousand dollars has thus far been paid in. Part of this is awaiting disposal at the Pacific Press, Mountain View, Cal., and the rest is in the hands of the General Conference.

We feel deeply grateful to God and to the friends who have given so generously of their means for this good work. It is another instance of answered prayer, and a further assurance that God has great things in store for India. We were told by the Lord's messenger at the General Conference in 1893 that "the same work must be accomplished in Australia, New Zealand, in Africa, India, China, and the islands of the sea as has been accomplished in the home field." From this statement and from a knowledge of conditions in India, undoubtedly the Lord is about to do a short, quick work in that land. Not since Christ was upon earth, and perhaps never before, have conditions been so favorable for a rapid spread of the truth. The entering of Western ideas and the gradual breaking down of caste are favorable to the entrance of light and truth; and the facilities now provided in the way of railroads and postal and telegraph service are agencies for its wide and rapid advancement.

We believe a mission in the mountains will be an advance move, providing as it will a place for our worn and weary workers from the plains to recuperate and revive their exhausted energies. At the same time it will open work among the hill people, and ultimately we hope a training center may be started. If we shall be successful in educating Indian workers in the mountains, they can go, with little fear of disease, to the most sickly and malarious districts of the river and plain region and carry the gospel. In this way the cause may be advanced, and our workers be spared.

We are now on the sea in company with a party of ten workers, and shall soon reach Port Said, the half-way port in the voyage from England to India. We have been blessed thus far with a smooth passage; officers on the ship say it is exceptional. For this we are thankful to God. Five other workers will reach Bombay one week later than our party, and all, God willing, will reach India in time for our general meeting, which will be held early in January.

Our general meeting will be an important occasion, and workers from various parts of India, Burma, and Ceylon will be present, and plans of work will be considered. We shall be favored with the help of Elder G. B. Thompson, of America, who is with us to represent the General Conference, and to counsel and encourage our workers at this meeting. We know our faithful band of missionaries are looking forward to this occasion, and will be greatly encouraged by the arrival of so many new workers.

We feel constrained to ask your prayers especially in regard to the location of the mountain mission. The Lord has provided means for a mission in the mountain districts, and he has done it in answer to prayer; and now let us pray that he who has put it into the hearts of our people to give this money may lead his servants in finding land in a healthful place in the mountains for its location.

We wish to ask all who have not paid their pledges to pay them as soon as possible to the treasurer of their respective churches, that the money may be hastened on. Undoubtedly there are some who have heard little or nothing about this project who would like a share in this important move. Every dime or dollar or multiple of the same will be a godsend to the work in India, and may be sent either to the Pacific Press Publishing Company, who have done so much through the *Signs of the Times* in raising this money, or to the treasurer of the General Conference, Takoma Park Station, Washington, D. C. In either case specify that the money is for the India mountain mission.

### Costa Rica

H. LOUIE MIGNOT

COSTA RICA is one of the territories of the newly organized conference known as the West Caribbean. It is a Spanish republic, and lies between the republics of Nicaragua and Panama. It is divided into seven provinces and eighty towns. These provinces and towns contain two hundred and ninety-five thousand inhabitants. The most important provinces are Puntarenas, Limon, and Cartago. The first is the shipping port on the Pacific coast, and contains fourteen thousand seven hundred inhabitants. The second is the shipping port on the Atlantic side of the country, and is famed for its great export of bananas. It is a growing town, and contains nine thousand and forty-one souls. The third is valuable as a health resort. It is situated on a fair altitude above the level of the sea. Its climate is cool, its air bracing and refreshing, and its soil productive. It has forty-six thousand inhabitants.

Roman Catholicism is the religion of the inhabitants of the country. There are also some Protestant organizations; namely, the Baptist, Wesleyan, and Anglican. They labor chiefly among the West Indians. These people number about eighteen thousand. A goodly number of them reside in the town of Limon. Others live in the several sections along the railroad, while thousands are to be found scattered on the many hundred banana farms.

In this country, with its many thousand inhabitants, there was but one worker until the latter part of this year (1906); when two other workers entered the field. One is located in San Jose, the capital of the republic, a city of ninety-three thousand inhabitants; and the other at Cartago, a city of forty-six

thousand souls. Think of the other towns, and their many thousands who must be warned of the coming day of Jehovah's wrath! The banner of truth has been unfurled, and some have turned from the power of darkness unto the power of light. The believers in the country had reached an aggregate of ninety-three; but from removals and apostasies, their present number stands at seventy-four.

This is among the most needy fields. Its present needs, however, are more workers—workers that are consecrated, experienced, wide awake, and hardy—men who are able to stand the burning tropical sun and the heavy rains—men who know the customs of the West Indians as well as those of the natives. With such workers, we are certain that a bountiful harvest of souls will be gathered in Costa Rica, to await "the glorious appearing of the great God and our Saviour Jesus Christ." That the dear Lord himself shall direct such workers to this most needy field, is the prayer of his humble servant.

*Pacerarito.*

### Judson the Pioneer

ADONIRAM JUDSON; Burma—two names of strangely differing sound, linked together forever in letters of living light.

The intensity of Judson's spirit is one reason for the unique place which he holds in our missionary history; the other is found in the remarkable conditions in which he wrought out his splendid work. These were never known before; they never can be again.

Every stage in Judson's career is marked by storm and stress. Dec. 2, 1808, is noted in his diary as the time when he gave his heart to God. He was then twenty years old, but he had come out of a country parsonage to be an avowed skeptic, and to travel about the country as a reckless, strolling player. Then, profoundly moved by Buchanan's "Star in the East," through exalted spiritual experiences he came to the determination to spend his life as a missionary to the heathen; and still further the depths of his soul were troubled when, as he sailed in the "Caravan" with his sweet young wife in the spring of 1812, Judson, after his study of the New Testament, sorrowfully separated from those who had sent him forth, and cast in his lot with the Baptists.

In Burma, then the kingdom of a native despot, every day brought conflict or suffering. There were no helps for Judson in learning the difficult language; the haughty Buddhists despised him and ridiculed his religion; then came the war between the Burmese and the British, when Judson was arrested and cast into prison. What he suffered in body and mind, no words can ever describe. All that flesh can feel of pain, he felt, and day by day he saw his beautiful and devoted wife, as she came to the prison to minister to him, fading and failing by reason of her trials.

Yet Judson never for a moment faltered in his purpose. The prospects, he said, were "as bright as the promises of God." He was willing to wait seven years for the first convert, and when friends at home grew impatient, he wrote, "Give us twenty-five or thirty years more, and then inquire again." He lived to baptize many scores of Burmans, to know of thousands of converts throughout the country, to translate the whole Bible into Burmese, and then, as he sought a little rest and some relief from his sufferings, he fell asleep on the open sea, and rests beneath the waters that cast their spray against the rocky coast of his boyhood home at Plymouth, and lave the tropic shores of Burma.—*Baptist Missionary Magazine.*

### Bencoolen, East Indies

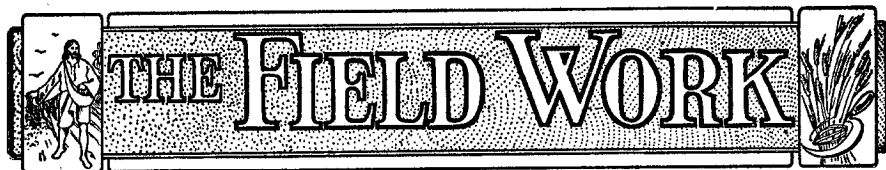
G. F. JONES

BENCOLEN, situated on the west coast of Sumatra, is as pretty a place as one could desire to live in. The trees are tall and beautiful, shading the roads. Beautiful plumaged birds flit about in the trees, pretty squirrels and monkeys also jump about among the branches, and the clear blue sky above adds to the peaceful beauty of the place. All this made me long for the true peace and rest of our paradise home, where not only nature is decked in her very best, but the inhabitants also are all righteous.

While I observed the loveliness of Bencoolen's suburbs during my short stay of two hours, I had much to do in a short time, as I had landed for the purpose of getting one of Brother Munson's Chinese orphans, whom I was to take with his brothers and sisters. These I had brought with me from Padang. My two hours' visit was by no means a pleasant one, because of the unexpected difficulties encountered in carrying out my mission, and yet the glimpse I had of Bencoolen's natural beauty can not be forgotten.

Bencoolen has people who would welcome some one to open a school, and be at the same time a missionary. Ten days before on my way to Padang I had called there with only one hour on shore, but had many invitations to come and open an English school. The richest Chinaman in the place offered to help me. A number of people gathered around me in the street, asking many questions, religious and otherwise; Bencoolen's population is not large. Now is the opportune time for the everlasting gospel to enter not only Bencoolen, but all Malaysia.

God did not forget Portugal, if we did. In 1755 his message of approaching judgment was clearly seen and read in the great Lisbon earthquake. That generation passed away, and still we did not go to explain to them these things. The next generation had grown gray before the messenger of the truths of the third angel landed upon their shores.



# THE FIELD WORK

## Porto Rico

MAYAGUEZ.—We have let the last of the native helpers go, and Brother and Sister Moulton have come to Mayaguez to help us in a series of meetings and to do some canvassing. It really costs us two dollars to sell one dollar's worth of books. This year's work has been principally among the English-speaking people, and they are few, and it costs a great deal to hunt them up here and there, and then return to them to deliver the books. The Spanish people will not buy religious books. But we are sowing the seed. We have sold more than a hundred dollars' worth of books the past year, and one hundred and fifty dollars' worth of tracts. Recently we spent thirty-five dollars to publish some articles on present truth, to answer false accusations that were circulated everywhere against Adventists. As a result of this, three young native ministers have learned about the message. But though acknowledging the truth, they have not taken a stand for it openly. We are not discouraged, but do long to see the work move.

B. E. CONNERLY.

## Honolulu, H. I.

WE have been much interested in the reports of the laborers in foreign fields, and are rejoicing that the message is fast spreading to the remotest corners of the earth. The omens are good, and the Lord seems to be hastening the hour of his return. We are living at the cross-roads of the Pacific, and now and then we rejoice to see new faces and earnest hearts hastening on across the water to spread the glad tidings of the soon coming of our Lord.

Brother Doane Wong stopped with us several months, and we were sorry to have him leave us, but glad to know that with a heart filled with the message he is going to let the light shine where the people sit in great darkness. The Macedonian cry seems to be coming from many places in the great country of China, and our prayer is that the Lord of the harvest will quickly send forth the laborers so that every heart longing for the message of salvation may hear the cry, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

Elder G. A. Irwin made a short call a few days ago, and we were glad to counsel with one of so much experience. From every side we receive encouragement and strength, and although the battle may be sharp and the conflict fierce at times, we know it is the Lord's, and that victory is sure.

We are having much for which to praise the Lord; for he is touching the hearts of the people, and a few are yielding to him. The opposition is the strongest and most persistent that we ever met, but the Lord is giving the victory in many cases, although we are sad to say some are giving up the truth and turning away from the Lord.

October 7 five dear souls went forward in baptism. Four of these were the first Chinese women that were ever baptized on the island, so far as we can learn. Yesterday three others who had decided to give up all sin and follow the Lord Jesus Christ were baptized; one of these was the first Chinese mother that has ever been baptized here. We are praising the Lord that the message is at last entering the homes of the Chinese people in this place. We expect that we shall soon have another baptism, and two Hawaiians, a man and his wife, will be added to our number.

We are struggling hard now to raise money for a church building, but it seems that unless we can receive help from the outside, we must fail. For fifteen years this little company has donated liberally to every call that has been made, and they themselves have moved from one rented hall to another, having no home of their own. We see how this has continually hindered the work, and that in order to have a substantial church we must have a house in which to meet. Are there not some who would be glad to help us erect a church building in so important a place as Honolulu? Our little company is brave and persevering, but we are all of very limited means, and everything is very expensive here. Pray for the work in Honolulu.

C. D. M. WILLIAMS,  
LENA E. WILLIAMS.

## Spain

BARCELONA.—We are well and of good courage. We have recently rented a vacant store in a heretofore unentered part of this city, and have begun meetings with an average attendance of about sixty. We are earnestly seeking God that he may help us make the message plain to these ignorant, yet precious souls.

At present there is a great stir all over this country among devoted Catholics for fear similar steps to those taken by France will be taken by this government. This has already caused a rupture in the government, and brought about a change of administration. All are anxious as to what the outcome may be.

The prominent women of the country have taken up the matter and sent a petition to the government, urging that no move be made that would in any way hinder the prosperity of the Roman Church. Yesterday in the palace of a certain aristocrat, thirteen hundred influential women congregated to protest against the proposed law dealing with religious associations.

There have been many public demonstrations, not a few of which have resulted in the shedding of blood. A few days ago one of our brethren went to his native town, in the province of Alicante, with the idea of selling tracts and distributing Gospels. The parish priest had learned of his coming before

he arrived, so as soon as possible after our brother reached the town, the priest called a meeting of the whole town, and warned them all against him and his literature. At the close of the priest's discourse a relative of the brother made a short speech, in which he suggested that they give the heretic a sound beating. This the brother was able to avoid only by leaving the town after the shades of night had fallen.

However, many doors are wide open for this message. From many parts invitations are coming for us to go and present the truth. But who will answer these calls? May the Lord of the harvest send forth laborers into the ripened field, is our prayer.

WALTER G. BOND.

## Jamaica

SINCE our last report, the Lord has continued to bless our feeble efforts for souls. At our second baptism, September 21, Elder Beckner baptized nine persons; and since that time, and in spite of bitter opposition and insults, twelve others have taken their stand at Mt. Providence, where we conducted the last tent effort. Some of these thus won to the truth were leading members of the English Church.

On Friday, the twenty-first, this company and the one at Post Road were organized into a church of twenty members, and others are soon to follow. The ordinances of the Lord's house were also celebrated. A spot has been bought, a kiln burned, and other plans are being made to build a small house of worship. We have had hard encounters with the enemy of truth, but now we praise God for these souls, and pray that his grace will supply all their needs in Christ Jesus.

During the week of prayer, Brother Mullings was left to conduct meetings among these believers and those at Bird's Hill, while the writer went to Santa Cruz, Southfield, and Grove Town. At Santa Cruz I spent the first two mornings, and then with my laden bicycle went over the Santa Cruz Mountains, sixteen miles, to Southfield. At both places the Lord came graciously near to his children, and souls were refreshed from his presence.

Tuesday, when the sun was hottest, found me up the great Plowden Hills, on my way to Grove Town. As I tediously pushed my wheel over the hills, my throat becoming parched at times, I called to mind the rough experiences that Brethren Eastman and Richardson, and others, had when they were hurrying from place to place, establishing these churches. May God, richly reward these dear laborers. At Grove Town we also had good seasons, although one half the members were absent on account of sickness and other causes. We believe this last week of prayer has helped all to realize that we are in the time of the latter rain.

We look forward to our union conference gathering in Kingston, January 11, with great expectation. We know that our Father has rich blessings in store for us all, and we pray that all his children may open wide their hearts to receive them. Brighter days for us in the islands have come. Praise God for the light of present truth! Remember us in your prayers. A. N. DURRANT.



### Another Church Organized in China

HAVING set apart Sabbath, October 13, for organizing a church here in Kulangsu, we sent word to all our people in this locality to be present. Friday evening at sundown found twenty-one adults and about nine children assembled at the chapel for an evening service. Elder Keh preached an excellent sermon on baptism, and it would have made your heart glad to see how eagerly the older members of the congregation turned to read every text as it was given out.

As we had planned to have baptism before the service the following morning, all who wished to take part in that ordinance were given an opportunity to ask questions after the Friday evening sermon. This opportunity was improved to such an extent that it was half-past nine before the meeting could be brought to a close. Although it was thus more than three hours long, all present showed a lively interest to the end.

The Sabbath services were held at our house. Promptly at nine o'clock all had assembled. After a few remarks by Elder Keh and the writer, all went down to the beach, where Elder B. L. Anderson administered baptism to four of our Chinese brethren, one of whom was the father of the young worker who died of the plague last spring, and whose words to his loved ones, as he lay dying, were so used by God that both his wife and his father have now been baptized, and the father has taken up the work his son laid down. It was touching to hear the father say, before the baptism, "This day I count myself as a new-born babe in Christ."

In the afternoon we organized a church of seventeen members, only one of whom has entered subject to baptism. So now we have a little church consisting of eleven men and six women. Besides, there are a number of young people and children, also several adults, who are keeping the Sabbath, but have not yet joined.

After the organization, officers were appointed as follows: Elder, Brother Keh; deacons, Hok Sin and Tsoan Sui; clerk and treasurer, Mrs. B. L. Anderson. Immediately following, the ordinances of the Lord's house were celebrated.

Most of those present seemed to have a deep sense of the solemnity of the occasion. Another service was held the evening after the Sabbath, and one on Sunday morning, after which some from up-country returned to their homes, rejoicing in the truth of a soon-coming Saviour.

From the first, the meeting was a

source of much profit and spiritual strength to all. The Spirit of the Lord was present at all times, giving the speakers power to present the truths clearly, and impressing the hearers with the precious words from the Book of truth.

As we see the Spirit of God working with power in this vast field of China, and as we read of the advance moves in every land and among every people, and note how the truth is going as a witness to all the world, our hearts are filled with thanksgiving and praise that God is thus leading his people on to victory. Not only are our hearts encouraged by these signs of our Lord's soon coming, but there is nothing that so gladdens the hearts of our native Christians as to hear the good news from every land, and to see that the coming of their loved Lord is truly near. One of our young workers said, "I rejoice whenever this old earth trembles, because I know it is

there, says the one here was far worse. The fire and the inability to cope with it was the same as there. The water-pipes were immediately broken, and the city was in darkness. All Valparaiso was in the streets in a few seconds. Women were crying, screaming, and praying to the Virgin Mary for protection. But we thank God for a faith that can look away to Jesus even in the midst of such dreadful scenes.

Mr. Steele and I remained in a small *patio* just behind our house, and at the side of another tall house. Neither of us felt any fear; we knew our God was able to deliver us if it was his good pleasure. And as far as we know, not one of our people perished. We had three distinct heavy quakes. In the first one a large part of the wall between our kitchen and dining-room fell out, and everything on the kitchen shelves was thrown to the floor; but strange to relate, not a single dish fell from my cupboard or was

broken. We had nothing in the way of ornaments, as all were lost when our house burned eight months ago. When the house began to shake, I immediately thought of the lamp, and carried it to the kitchen as I ran out of doors. After I reached the patio, it shook for several seconds, then there was a lull, and during that time Mr. Steele tried to extinguish the fire that had begun by the wall's falling on the lamp; not succeeding, he cast the lamp into the patio, where it could burn without doing any damage.

All this happened in just a few seconds, then began the second shaking, which lasted as long

as the first, or nearly as long; then came another lull of a few seconds, during which we went into the street. We had not more than reached the street when the third began, but it was very short. I do not wish ever to witness another such scene.

The condition of the people is exactly as it was in San Francisco. All have read of that, so it would be useless to repeat it. All are reduced to a common level. We have as yet not suffered from hunger, as we had a small supply of provisions in the house, which we managed to save. Our house did not fall, but eventually burned. We managed to save most of our furniture, but the loss to the mission was total, as it was impossible for Mr. Steele and me to carry out all the books and things that were in the office. Then, too, there was no place to store them, even if we had been able to save them. The people in Chile are very quick to help themselves to other people's property. Some of the things we did save were stolen. The tremors have not yet entirely ceased; yesterday and to-day they have been less frequent.



BELIEVERS IN THE KULANGSU CHURCH

only another sign that Jesus' coming is very near, even at the door." Would that all, like this young man, might hear the sound of our Lord's approach in every earthquake and mighty calamity that is coming upon the earth.

W. C. HANKINS.

### In the Valparaiso (Chile) Earthquake

LONG before this letter reaches you, you will have heard, by cable or otherwise, of the terrible earthquake that has visited us here in Valparaiso. It began on the sixteenth of August, at about ten minutes to eight, and must have lasted at least one and a half minutes. It was the most awful thing I have ever witnessed. At the end of this time scarcely a house of any value was left standing. The few that do remain are being thrown down with dynamite, as in many places it is not safe to walk in the street. The wreck is appalling, and no matter to what part of the city one goes, he encounters the same thing,—ruin, ruin, ruin. A gentleman who was in San Francisco at the time of the earthquake



To-morrow evening it will be one week since the night of terror. The city is quite well guarded, but as yet there are not sufficient soldiers to guard the hills. Since I have been writing this, a large force has entered the city, so that now the hills may also be more secure from thieves. Many thieves have been shot while they were carrying on their nefarious work. For two days past we have been living in a house, but just now we have had three quite hard tremors, and the police have ordered all kerosene lights extinguished. We shall take our beds out and sleep in the street. Provisions are being distributed in all parts, so it seems there will not be much suffering from hunger. God has most certainly favored us, and we can see his leading. More and more we are convinced that we are indeed in the time of the end, and that we need to be more expeditious in accomplishing the Lord's work.

MRS. WM. STEELE.

### Scotland

EDINBURGH.—Our trip across the ocean was a very pleasant one. Neither my husband nor I experienced any seasickness. We are now nicely settled only a few minutes' walk from town.

Edinburgh is a beautiful old classic town, with its fine schools, churches, and castles. The Edinburgh Castle is built way up on the rocks, and the gardens are about a mile long. On the opposite side of the street we have our finest stores (shops they are called here). We have enjoyed climbing the surrounding hills, which are as green and fresh as our American lawns are in June. They tell us the grass will remain green all winter, for we have a great deal of rain and not much cold weather.

A little Scotch girl, Miss H. Granville, and I have been telling the people about our soon-coming Saviour. We have spent some time in New Haven, a suburb of Edinburgh, among the better class of people, also the fisher folk. The people express great interest in our work. I am surprised at finding so many who are waiting for Christ's second coming.

The houses of these fisher people are built of stone, one or two stories high, on the shore of the North Sea. The women may be seen going through the streets, wearing short striped skirts, with large double baskets of fish on their backs. Many of them are old and gray-haired. Upon entering the rooms of these fishwives one is impressed with the display of dishes hung on every square foot of the wall. Though the rooms are small and crowded, the inmates seem to have learned well the lessons of cleanliness and neatness.

I feel very grateful for the opportunity of telling others about our wonderful truth, and enjoy the experiences and lessons I learn from day to day, though I often feel a great need of a better understanding of the Scriptures, and greater ability to grasp the promise of God for an increased growth of intellect, that my faculties may unite with the divine, that every power of my being may be brought into direct contact with the Source of light. It is the simplicity and faith of a little child, ready to learn, that we must have, so that we can tell our message plainly and with force. God is indeed good to us. We see his

guiding hand every day. Our one ambition is to be ever found ready to do his bidding.

MRS. ALYCE HANSEN-WILLIAMS.

### The Week of Prayer in Nashville, Tenn.

WE regard the readings prepared for the week of prayer as the best that have ever been sent out for this occasion. The definite appeal of our people for the fulfilment of the promise of the Holy Spirit is certainly our prayer at this time. "Ask of the Lord rain in the time of the latter rain."

The weather was quite unfavorable, being rainy and very chilly. Meetings were sometimes small, but always most encouraging to those present. Our first meeting was held Sabbath, December 15, in the Nashville church, at the same place Sunday and Wednesday evenings, and on the last Sabbath, December 22. Meetings were held in the publishing house at ten o'clock each day, with the exception of the two Sabbaths and Sunday; also in private houses and at other hours of the day by those who could not attend the services named.

There seemed to be a real spirit of revival in the meetings held in the publishing office. Confessions were made, and a definite stand taken by those who had become discouraged, and several started in the Christian life.

On the Sabbath we felt that much of the tender Spirit of God was manifest in our meeting. A large number came forward for prayers, and several desired baptism. There was a spirit of praise in the meeting for the blessings of God, and most earnest requests for prayer for fathers and mothers, for children, for dear ones, for those interested.

We felt greatly encouraged by this meeting, and believe that the Lord will mightily bless the work in Nashville. This is an important center. Pray for the workers here, that a standard may be raised, that the light may shine through all the South.

J. S. WASHBURN.

### In the New Province of Croatia

ELDER J. F. HUENERGARDT, of Hungary, speaks as follows of the first step toward a new province:—

"I had the privilege of visiting a Croatian priest, when I first visited the Croats. He seemed very friendly, and ready to sacrifice his time to listen to the principles of truth. After listening for a while, he said: 'That is very much like our faith.' Of course we can not blame him for thinking that way, for, as a general thing, they are a very careless people about the truths of Scripture, and do not regard it as at all important to examine into the teachings of the Word of God concerning their salvation. However, at length he seemed quite interested, and through him I had an opportunity to distribute some of our German literature to lawyers, teachers, and even physicians, who all seemed anxious to learn more about the truth.

"Returning from Agram, I observed a young man reading a novel on the cars. He showed the pamphlet to me, and I told him that I had something much better than that for him to study, handing him at the time one of our tracts. He read for a time, and then asked how much it would cost. I told

him that he might freely keep it, and that if he desired, I would give him still other literature of the same nature. He was anxious to get all the literature we have in that language (the Servian), so I let him have all he desired, and also gave him some German tracts. He then ordered a Bible of me, and in giving his address, I noticed that it was Agram. When we parted, he requested me to promise to visit him. I hope this may give us a start in the capital city of Croatia."

### British Guiana, South America

GEORGETOWN.—After locating at this place, we found a great work to do in bringing harmony out of discord. Notwithstanding the earnest, faithful efforts of the servants of the Lord to restore peace and union, the condition was still unsatisfactory. But God is working here, and we hope for a revival of the experiences of the early days for this church.

I have been holding services in a suburban district, with the result that eight have signed the covenant and are now awaiting baptism and admission into the church. At this same place Elder D. C. Babcock introduced the truth several years ago in a tent-meeting with good results, but many who resisted the call at that time have now given their hearts to the Lord, and are keeping the commandments of God. Thus others have planted, we have watered, but God has given the increase. There are several deeply interested whom we hope to see take their stand soon. Unto the Lord be the praise.

O. E. DAVIS.

### The Book Work in South Carolina

IN company with others, I went to Laurens County last spring to sell "Coming King." None of us were natural salesmen, and Satan was on hand to oppose us in many ways, but we depended upon the Lord and sought him earnestly, and we were not disappointed.

A certain preacher who was selling books there at the same time, became so stirred over the large numbers we were selling that he warned the people against the books wherever he went. He also brought the matter before the Baptist Association. This association then advised all the members who had the books to burn them, and warned all others against the agents. But if any books were burned, I never heard of it, and as far as I know, only three or four orders were lost. On the other hand, many read the books to see what was wrong with them.

We worked in Laurens County 3,793 hours, and placed 1,524 copies of "Coming King" and 734 helps, making a total of 2,258 books on present truth, valued at \$1,767.95. This gave us an average of forty-six and two-thirds cents an hour. One brother's sales amounted to over seventy cents an hour. We know that such inexperienced agents as we could not have done this without help from above, so we give all the credit to the Lord.

This State is a good field, and we are going right on with the work. We believe the Lord wants South Carolina canvassed. Frail man may try to hinder the work, but what can he do against such a mighty truth as we have? There

are thirty-eight more counties in this State to be worked with "Coming King"—some just as good, some not so good, and some better than Laurens. There are forty-one counties for all other books.

If any others whose hearts are in the message have a burden for this field, I shall be glad to correspond with them.

C. F. DART.

Chester, S. C.

Received on the \$150,000 Fund  
Up to Jan. 8, 1907

<b>Atlantic Union Conference</b>	
Central New England Conf	\$ 362.29
Chesapeake Conference	15.22
Eastern Pennsylvania Conf.	65.78
Greater New York Conference	76.50
Maine Conference	26.22
New Jersey Conference	158.50
New York Conference	580.00
Southern New England Conf.	323.56
Vermont Conference	331.76
Virginia Conference	53.00
Western Pennsylvania Conf.	152.65
West Virginia Conference	54.11
Western New York Conference	6.00

Total \$2,205.59

<b>Canadian Union Conference</b>	
Maritime Conference	\$ 1.00
Quebec Conference	3.00
Ontario Conference	3.00

Total \$ 7.00

<b>Central Union Conference</b>	
Colorado Conference	\$ 28.00
Iowa Conference	18.50
Kansas Conference	35.28
Missouri Conference	19.80
Nebraska Conference	816.10
Wyoming Conference	3.50

Total \$ 921.18

<b>District of Columbia</b>	
Washington churches	\$ 643.85

<b>Lake Union Conference</b>	
East Michigan Conference	\$ 194.21
Indiana Conference	1,336.76
North Michigan Conference	5.00
Northern Illinois Conference	333.59
Ohio Conference	286.62
Southern Illinois Conference	182.15
West Michigan Conference	435.25
Wisconsin Conference	95.50

Total \$2,869.08

<b>North Pacific Union Conference</b>	
Conference not specified	\$ 248.35
British Columbia Conference	10.00
Montana Conference	56.45
Upper Columbia Conference	23.25
Western Washington Conf.	73.00
Idaho Conference	26.00
Western Oregon Conference	80.13

Total \$ 517.18

<b>Northern Union Conference</b>	
Alberta Conference	\$ 1.25
Manitoba Conference	10.00
Minnesota Conference	874.41
South Dakota Conference	18.90
North Dakota Conference	445.42
Utah Conference	10.00

Total \$1,340.98

<b>Pacific Union Conference</b>	
California-Nevada Conference	\$ 42.25
Southern California Conference	45.05

Total \$ 97.30

Receipt and Disbursement Statement of the General Conference  
for Year Ending Dec. 31, 1906

	RECEIPTS	DISBURSEMENTS
Cash on hand, Jan. 1, 1906	\$ 14,312.03	
Conferences and tract societies	2,715.07	\$ 8,798.99
Colored work	5,099.70	7,100.25
Depositors	33,011.69	18,270.78
District of Columbia Evangelical Committee	7,122.73	6,813.88
Expense		3,024.93
From conferences for support of laborers	18,456.92	
General Conference building		1,401.25
General Conference Association	3,141.29	42,662.98
General Conference Corporation	853.25	3,991.45
Haskell Home	115.73	1,151.84
Orphanage fund	4,398.40	4,081.33
Loans	10,789.02	26,185.20
Missionary Acre	129.99	
Publishing houses	559.39	10,567.83
Pacific Press fund	5,915.80	5,949.31
Religious Liberty Bureau	3,704.65	570.64
Specific and special accounts	23,620.80	17,015.60
Washington building fund	1,640.14	251.48
\$150,000 fund	7,470.15	3,869.48
Annual offering	39,992.49	
First-day offering	22,482.02	
Missions	60,554.41	
Midsummer offering	12,413.18	
Sabbath-school donations	34,008.78	
Tithe	12,736.17	
To laborers		42,149.66
Mission fields		99,759.07
Cash on hand Dec. 31, 1906		21,627.85
Totals	\$325,243.80	\$325,243.80

I. H. EVANS, Treasurer.

<b>Southern Union Conference</b>	
Alabama Conference	\$ 5.00
Tennessee River Conference	24.60
Florida Conference	21.75
North Carolina Conference	12.25
Kentucky Conference	3.40
Cumberland Conference	12.84
Louisiana Conference	47.25

Total \$ 127.09

<b>Southwestern Union Conference</b>	
Arkansas Conference	\$ 84.50
Oklahoma Conference	301.29
Texas Conference	19.10

Total \$ 404.89

<b>Unknown</b>	
Unknown	\$ 143.00

<b>Foreign</b>	
Australia	\$ 122.45
China	3.00
South Africa	128.16
Jamaica	3.17
Yukon Territory	10.00
England	249.65
Gold Coast, West Africa	10.00
Mexico	1.50
Costa Rica	1.00
Saskatchewan, Canada	5.00
India	9.60
South America	23.35

Total \$ 566.88

Grand Total \$9,853.02  
I. H. EVANS, Treasurer.

NOTICE.—We notice that many are sending their donations on the \$150,000 fund to the Review and Herald Publishing Association. It is desired that, so far as possible, all donations for this fund be sent to the State or union conference treasurer. If for any reason this can not be done, then all remittances should be sent to I. H. Evans, Treasurer, Takoma Park, Washington, D. C., and not to the Review and Herald Publishing Association.

Worth Trying

ON a recent Sabbath in the small church at Hemingford, Neb., after a brief talk on the mission of *The Signs of the Times*, and its use as a missionary agent, twelve yearly individual subscriptions were secured for the paper. (Of course all were already taking the (REVIEW.)

Have others of our churches considered what a mighty factor the *Signs* is in this message, and how easy it is to use as a medium to reach souls? During the year it treats all phases of present truth in an attractive as well as convincing manner, and is always awake to discern the significance of events, now so rapidly occurring.

What can be done in one church can be done in yours. We need the *Signs*, first of all, for ourselves, to study anew the inspiring truths for this time, also for the instruction of our children. Then it will be a good investment to send in a subscription for a friend or relative.

If we really desire to see this night of woe close, and the glad day of eternity dawn quickly, why not decide to do something definite now to help? We have made a suggestion. Isn't it worth trying?

J. F. BEATTY.

BROTHER F. L. PERRY writes from Lima, Peru: "There are many large cathedrals here, and one sees priests at almost every turn. The other day I found before a cathedral a large old wooden cross about eighteen feet high. There were nailed to this cross the different articles used in the trial and crucifixion of Christ—four spikes, the thorny crown, the scepter, the cock that crew, Pilate's wash-basin, the sponge, and other articles. The people regard these things with reverence as they do images of the saints, etc."

## Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

### Prospect

(See "Testimony," No. 35)

"If in this great center [New York] medical missionary work could be established by men and women of experience, those who would give a correct representation of true medical missionary principles, it would have great power in making a right impression on the people."—Page 37.

"Every city is to be entered by workers trained to do medical missionary work."—Page 59.

"In foreign countries many enterprises for the advancement of this message must yet be begun and carried forward. The opening of hygienic restaurants and treatment rooms, and the establishment of sanitariums for the care of the sick and the suffering, is just as necessary in Europe as in America. In many lands, medical missions are to be established to act as God's helping hand in ministering to the afflicted.

"Christ co-operates with those who engage in medical missionary work. Men and women who unselfishly do what they can to establish sanitariums and treatment rooms in many lands will be richly rewarded."—Page 51.

The preceding quotations intimate the scope of our medical missionary work for which we are to plan. Some have the idea that altogether too many of our young people are preparing for this branch of the work. This can not be true, especially in the preparation of nurses, if we comply with the foregoing specifications. An increasing number of calls is coming from all parts of the world for consecrated medical missionaries. Young men nurses are especially in demand. Fewer young men are turning their attention to the nursing work than formerly, whereas the demand for these is multiplying. Reference to our list of calls for nurses shows a dozen or more openings in institutions for head nurses, and calls for nurses in bath rooms, treatment rooms, and for private practise are numerous. "I have written to you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one," comes to us with as much force to-day as it did to those who lived eighteen centuries ago. There is a call for young men, young men who are strong, physically and spiritually, to enter the medical work as nurses. W. A. R.

### A Call from Peru

SEÑOR EDUARDO F. FORGA, of Arequipa, Peru, who has been for several months in Europe in behalf of the religious liberty and health reform movement in South America, is in Washington for a few days in the hope of securing some helpers for the South American field.

Brother Forga recently accepted the truths of the third angel's message while in England, and is returning to his native land with a desire to see these truths

which we love, carried to the people of our sister continent.

While he was in England, Brother Forga was married to Miss Marguerite Lacey.

For six years Brother Forga has been superintendent of mining interests in the Andes of South America. During this time he has been a strict vegetarian. His spare moments have been given to the preparation of various documents and pamphlets devoted to health reform, of which he has published over forty, varying in size from one-page leaflets to booklets of one hundred and sixty pages. These have aggregated over two million pages in all. He has borne the entire expense of this himself, in the hope that his fellow countrymen may be enlightened on this important subject.

Brother Forga is now looking for medical missionary helpers, both doctors and nurses, who will join him in this great work. In this department, under date of January 3, we called attention to openings in this field in an article from "Ariquipa, Chile." This should have read, "Arequipa, Peru." Brother Forga's work in this country has done much toward opening the way for our medical missionaries. Who is ready to step in and reap the harvest of this abundant seed sowing?

These two laborers are leaving soon to carry on their work in South America. They are in need of help, both doctors and nurses. They report abundant openings for work in different countries of this continent. Who will say, "Here am I; send me"? W. A. R.

### Findings

BROTHER and Sister Moore, who went to Cuba in May, 1904, are still doing self-supporting missionary work in that island.

Ida Carr and Juneata Brickey, 518 Palmetto St., Chattanooga, Tenn., are doing self-supporting missionary work in that city.

Dr. Clarence F. Ball has for some years been engaged in private practise in Rutland, Vt. He has worked up an excellent practise there, and is doing a good work in holding up the light of present truth in his State.

We are in receipt of a letter from Brother E. W. Snyder, of the Cuban Mission, Marianao, Cuba, in which he gives the following interesting items: "It is clear to us that now is the time for a physician to come to this country, while everything is so favorable for him to get governmental recognition. In most of the countries of South America where I have been, it is very difficult to secure registration. Here it is a much easier matter, as translation into Spanish is permitted, while the examinations are much less rigid. I have in mind an opening where there is a crying need for a good physician. The place is Nuevitas, the principal port of entry of the province of Camaguey, and it is destined to be the center of the main American district of Cuba. When I was there lately, an American family appealed to me to send them a doctor, stating that through the carelessness of a half-drunk Cuban doctor, lives had actually been lost. The nearest doctor of any consequence is forty-six miles distant." W. A. R.

## Current Mention

—James Bryce has been appointed ambassador from Great Britain to the United States.

—A fire destroyed the greater part of the plant of the Michigan Stove Works at Detroit, Mich., January 8; loss, \$750,000.

—By the throwing or dropping of a bomb in the largest banking institution of Philadelphia, January 7, the cashier of the bank and the would-be robber were both instantly killed; twenty other persons were injured, and the interior of the building was completely wrecked.

—By an explosion of gas at the base of a blast furnace in Pittsburg, Pa., January 9, tons of molten metal were showered about the workmen near by. Twelve bodies have been recovered, ten men are in hospitals, dangerously burned, at least four of whom can not recover, and seventeen men are missing from their homes. It is feared they were engulfed by the molten mass from which they were last seen fleeing.

—The captain of a British steamer arriving in New York January 8, said that for the first time in his experience of over thirty years he was unable to tell when his vessel left the Gulf Stream because of the high temperature of the water between where the stream is supposed to be and Sandy Hook. Ordinarily at this season the temperature of the water is about the freezing-point, but he found it to be 60° Fahrenheit.

—Earthquake shocks were quite severe and very general over the State of Pennsylvania in the early morning of January 10. Also reports come of shocks felt about the same time in Maryland and Michigan, as well as from Christiania, Norway, Stockholm, Sweden, and Russia. The crater of the Mokuaweo Volcano, Honolulu, is sending forth fire and smoke that can be seen hundreds of miles, and streams of lava are crossing the snow fields.

—The shah of Persia, who had long been ill, died January 8. In August last, as the result of long-continued agitation in Persia and many disturbances of a serious nature, the shah granted a constitution to Persia, with a national assembly and other reforms. His eldest son, Mohammed Ali Mirza, thirty-five years of age, will succeed to the throne. He has a good education, both European and Persian. But his official troubles are beginning early, as his father's third son, Ishrat, has raised a force of 10,000 men in Luristan, in the hope of capturing the throne.

—The feeling of alarm in official circles of St. Petersburg has been increased because of the success of the social revolutionists in learning the most carefully concealed movements of its marked victims, many of whom have suffered the past few months. Major-General Von der Launitz, prefect of St. Petersburg, was assassinated January 2, and on the ninth the military procurator, General Povloff, was shot down by a man who gained access to the garden surrounding the military court building. The circumstances point to widespread treachery in the military court.

## Christian Liberty

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

Conducted by the Religious Liberty Bureau  
K. C. RUSSELL, - - - - - Chairman  
W. A. COLCORD, - - - - - Secretary

### Religious Liberty Notes

THERE is an epidemic of Sunday-closing crusades now prevailing in New England, especially in the cities of Boston, Mass., and Hartford, Conn. The opportunities that these agitations afford for presenting true principles of liberty should be improved by the friends of religious liberty.

The *Daily Picayune* of New Orleans, La., bearing date of Dec. 31, 1906, contains a report of a sermon delivered by Elder S. B. Horton on the outlook for the coming year concerning the question of church and state. The sermon contains many important suggestions regarding the vital issues which confront the world.

The *Pacific Union Recorder*, bearing date of Dec. 13, 1906, says: "Elder J. O. Corliss, religious liberty secretary for the Pacific Union Conference, made a trip to Sacramento last week to study the outlook for and against the religious liberty campaign now being waged throughout the State of California. Petitions and other literature bearing upon this subject have been prepared, and are now being sent out to our churches and isolated members throughout the State. It is hoped that an earnest, telling work will be done by all who are able to help."

The *Congregationalist*, the organ of the Congregational Church, says: "We believe the desire is well-nigh universal to protect Sunday from the invasion of the daily routine of work. That further legislation will do this is doubtful. Sunday laws may restrain; they do not inspire. Without a community of persons who find in the day they make a sabbath a spiritual inspiration which is peculiar to that day, public sentiment will not long continue to make Sunday a rest day. Sunday depends for its distinctive atmosphere and vitality on Christians, not on legislators."

From a column editorial article which appeared in the *Washington Sunday Post*, bearing date of January 6, we glean the following statements: "Any institution that is upheld or regulation that is followed purely on compulsion, while it may be a regulative force, can not be regarded as entering into national life. No one should be coerced into any special method of observance of it or criticized for the use to which he puts it." The article states that there has been no transfer of the Sabbath to the first day of the week, and cites the following in support of the statement: "This view is supported by Melancthon, Grotius, Archbishop Whately, Jeremy Taylor, John Milton, and other high authorities. The *Lutheran Review*, published in Washington, said some time since: 'The seventh day, and the seventh day only, is of divine institution. It is abrogated by the New Testament.

No other day has been divinely instituted in its place. Hence, we must regard ourselves entirely free with respect to the religious observance of any fixed day.'"

Orders are coming in encouragingly from our State conferences to have yearly subscriptions of *Liberty* sent to each of their State legislators. We trust that all conferences that have not yet supplied their State legislators with a subscription to *Liberty* will do so at once. By so doing they will place in the hands of the lawmakers a statement of the principles which should govern them in their action upon proposed laws, that would abridge the rights of conscience in this country.

The Wisconsin Church Federation Convention shows that there has been no mistake in what has been outlined as their real object, for the burden of the speakers was in the interests of Sunday legislation. Here are a few of the statements made: "Man and society can never be saved unless they keep this day" (Sunday). "There is a Sunday law, and that law can be executed; and the thing to do is to keep the law, and see to it that others keep it." "Some of the best things that have come to us have come from the American sabbath." This is the line Church Federationists are working on. K. C. R.

## NOTICES AND APPOINTMENTS

### Notice!

It is greatly desired that George Scott, who is a member of the Seventh-day Adventist church at Minetto, N. Y., should report at once to the clerk, Mrs. Stella M. Hare-sign, R. F. D. 5, Oswego, N. Y.

### Notice!

THE following-named members of the Kalamazoo (Mich.) church are requested to report at once to the church, as we wish to revise our church records: Electa Francisco, Daniel Harter, and Mary E. Foster. Address G. A. Hudson, Church Clerk, 411 Jane St., Kalamazoo, Mich.

### Notice!

At Campobello, S. C., February 4-24, we expect to hold a training-school in the interest of the canvassing work. Proficient instructors have been secured, and we expect a real spiritual feast. Any one from the North or elsewhere who is interested in the work here and expects to join us in it should be on hand, if possible, at the opening of the school. For further particulars, write me at Chester, S. C. C. F. DART.

### The Morning Watch.

IN accordance with the recommendation of the recent council of secretaries of young people's work, a prayer cycle or calendar has been published. A definite line of Bible study is suggested for every day in the year 1907, including suggestions for special objects of prayer. This calendar is published with the hope that many of our young people will be helped, thereby, to form the habit of daily communion with God. Any young people in the Central Union Conference may obtain a copy of this calendar, free of charge, by writing to the secretary of young people's work in their State. M. E. KERN.

### An Important Course in Public Speaking

THE faculty of the Washington Training College has provided a course in public speaking to begin immediately. In addition to the technical or theoretical part of the work, there will be instruction given in regard to the preparation and delivery of sermons, the use of illustrations, prayer, making appeals, personal work, bringing people to a deciding point, baptism, organizing churches and Sabbath-schools, conducting prayer-meetings, conducting the ordinances, reading the Scriptures, reading hymns, pronouncing the benediction, and the like.

Considerable attention will be given to memory work, such as the memorizing of Scripture, hymns, bits of choice poetry, and gems of prose. Much attention will be given to the preparation of subjects in a logical and connected way; and a large amount of composition work will be required in the way of preparing outlines of subjects, and the framework of sermons and addresses.

Considerable reading will be required of such works as are best adapted to fit one for effective and efficient public speaking.

As students become qualified to speak in public, they will be encouraged to give brief, simple addresses, as openings may be found for their doing so.

The regular teaching work will be assigned to four teachers most eminently fitted for the work, their work to be supplemented from time to time by instruction in special topics by General Conference laborers.

It will be seen that the course is one of especial value to young people who wish to enter the ministerial or Bible work.

As this course does not come during the regular college hours, there will be opportunity to take up, in connection with it, other studies now being offered at the College.

For the benefit of those who are unable to pay their way through the school year, opportunity will be given to pay for a part or the whole of the tuition in work.

Those who desire to get the full benefit of the course should enter the classes without delay. Correspondence relative to the course should be addressed to Washington Training College, Takoma Park Station, Washington, D. C.

### Business Notices

BRIEF business notices will be published in this department subject to the discretion of the publishers.

Display advertising will not be accepted, nor do the publishers solicit advertising of any kind for this paper.

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.

We open no accounts for advertising, and cash must accompany each order.

All persons unknown to the managers of this paper must send with their advertisement satisfactory written recommendation. It is not enough to refer to some individual by name. Secure his recommendation in writing and send it.

WANTED.—A good, permanent place at housework; must be Sabbath-keepers. Address Miss Caroline Thomsen, Burt, Iowa.

WANTED AT ONCE.—Good laundress and women to do general cleaning. Address Prospect Sanitarium, 5411 Prospect Ave., Cleveland, Ohio.

FOR SALE.—Most convenient and best steam cooker on the market. A trial will convince any one. Send stamp for a leaflet telling all about it. Address Rapid Steam Cooker, Laura, Ohio.

FOR SALE.—We are making a specialty of our "Ideal Brand," absolutely pure, odorless, healthful oil, which can not be excelled for general cooking purposes; shipped in 5-gal. cans at \$3.75. Give us a trial order and be convinced. Address Vegetable Oil Co., Oska-loosa, Iowa.

**WANTED.**—A position in good health restaurant where I can learn healthful cooking, or one in sanitarium where I can take nurses' course. Can furnish best of references. Address Mr. E. H. Bliven, Box 382, Salem, Ore.

**FOR SALE.**—Vegetable cooking oil; nothing can beat it for shortening. Prices: 1 5-gal. can, \$3.85; 2 cans, \$7; 3 cans, \$10, till further notice. Between Colorado and Ohio, freight prepaid. Address R. H. Brock, Arkansas City, Kan.

**FOR SALE.**—Cooking oil, none better: 5 gal., \$3.50; 10 gal., \$6.75. Malt honey: 5 gal., \$4; 10 gal., \$7.50. B. gluten or honest Graham flour, \$5 a bbl., and *Life and Health* 1 year free. Write for lists to New York Food Co., Oxford, N. Y.

**SPECIAL NOTICE.**—Order a large supply of our rancid-proof peanut butter immediately—only 10 cents a pound—as peanuts have advanced 50 per cent. Purest coconut oil, 13 cents in 50-pound lots. Order to-day. Address Vegetarian Meat Company, Washington, D. C.

**FOR SALE.**—My farm in Oklahoma. Well improved. Near nice town, two railroads, Seventh-day Adventist church and church-school. Very cheap for cash. Might exchange for property in the Southern Union Conference. Address S. J. Pryor, Care of Southern Publishing Assn., Nashville, Tenn.

### Publications Wanted

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

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

G. M. Watkins, R. F. D. 13, Farmingdale, Ill., periodicals and tracts.

W. J. Rich, Bache, I. T., Dist. 15, REVIEW, Signs, Watchman, Liberty, Instructor, and tracts.

Thomas Richardson, National Soldier's Home, Va., Signs, Watchman, Liberty, and Instructor.

Mary E. Hinds, R. F. D. 4, Lawrenceburg, Tenn., REVIEW, Signs, Life and Health, and Watchman.

Mrs. Lizzie Anderson, 15139 Loomis Ave., Harvey, Ill., REVIEW, Signs, Watchman, Life Boat, and tracts.

Secretary Young People's Society (S. D. A.), 2234 Magazine St., New Orleans, La., Signs, Watchman, Life Boat, Liberty, and tracts.

## Obituaries

**CHRISTIAN.**—Died at Kenmare, N. D., Nov. 20, 1906, Alice, only daughter of Elder A. E. and Bertha Christian, born April 23, 1905. Words of consolation were found in Jer. 31:15-17. JAY W. INGLISON.

**NASON.**—Died at St. Paul, Minn., Nov. 16, 1906, of heart trouble, Mrs. Martha F. Nason, aged 78 years, 2 months, and 2 days. She experienced religion in early life, and became a Seventh-day Adventist in 1879, uniting with the St. Paul church as a charter member in 1883. She was faithful until the last. Four sons and two daughters were born to her, of whom but one son, Pembroke, still lives, with whom Sister Nason made her home, her husband having died two years ago. Funeral service was held at the home in St. Paul, and her body was taken to Farmington and laid to rest, there to await the Master's call in the first resurrection. F. A. DETAMORE.

**RIFE.**—Died at Timberville, Va., Dec. 13, 1906, Mrs. Emma E. Rife, wife of Henry A. Rife, aged 61 years, 9 months, and 24 days. She was a great sufferer for eighty-one days. At her request, the writer conducted a short service, at which the fifteenth chapter of First Corinthians was read. She leaves a husband, two sons, and two daughters. R. D. HOTTEL.

**GRIFFIN.**—Died at Clay Center, Kan., Nov. 20, 1906, Ruth K. Griffin, aged 24 years, 9 months, and 1 day. At the age of nineteen years Sister Griffin went to Battle Creek to take the nurses' course, but on account of failing health was obliged to return home, and after a lingering illness of two years and six months with the dread disease consumption, she fell asleep, to await the coming of the Life-giver. The funeral took place at the home of her mother, and was conducted by the writer. His remarks were based on 2 Sam. 14:14. W. A. EASLEY.

**FRENTRESS.**—Died at Portland, Ore., Nov. 5, 1906, Laura A. Frentress. Sister Frentress was born May 14, 1834. She accepted present truth about eight years ago at a camp-meeting in Oakland, Cal., and was a member of the St. Johns (Ore.) church at the time of her death. She was a consistent Christian, bearing patiently her severe sufferings. We laid her to rest in the beautiful Riverview Cemetery to await the call of the Life-giver. Funeral service was conducted by Elder W. J. Burden; text, Job 14. J. M. MEIKLEJOHN.

**RHODES.**—Died on Sabbath morning, Dec. 15, 1906, while seated at the breakfast table, Mrs. Julia M. Rhodes. She was born in 1823, and removed with her husband from New York to southern Wisconsin in their early married life. There they embraced the Seventh-day Adventist faith, and were among the pioneer believers in that State. The husband went to California in 1869, and died there very shortly after his arrival. Sister Rhodes removed to Battle Creek about thirty years ago. Her godly and peaceful life won for her the love and confidence of all who knew her. Only her son, our Brother Clinton D. Rhodes, and his family, survive her as near relatives. GEO. C. TENNEY.

**SCOTT.**—Died at his home in St. Johns, Ore., Nov. 25, 1906, of typhoid fever, J. C. Scott, aged 54 years, 11 months, and 7 days. Brother Scott and his wife were converted twenty-seven years ago, under the labors of Elder H. Schultz, and joined the Seventh-day Adventist Church, of which he was a faithful member until the time of his death. Brother Scott has been a regular subscriber to the REVIEW since he embraced the faith. His faith in Christ was unwavering till the end. He was a member of the Western Oregon Conference Committee, and was loved and highly respected by all his brethren. He is survived by his wife, three sons, and one daughter. The funeral was held from the Congregational church. The service was conducted by the writer, assisted by Elder Daniel Nettleton. F. S. BUNCH.

**LEWIS.**—Died at his home in College View, Neb., Oct. 8, 1906, Christopher T. Lewis, aged 56 years, 1 month, and 15 days. He embraced Christianity in the spring of 1872, and was identified with the Campbellite Church. Shortly afterward he began the study of the third angel's message by reading the REVIEW AND HERALD. He attended a course of lectures held by Elder J. H. Morrison at Sandyville, Iowa, in the winter of 1873, and accepted the truth in the spring of 1874. He connected with the College View church in its early days. After vigorous treatment and surgical operations for a cancer of the eye, it was thought that a cure had been effected, but later it made its appearance on his jaw, and took the form of sarcoma, or cancerous tumor. He suffered intensely for some time, but his faith never wavered. He leaves a wife, one daughter, two sons, one sister, two brothers, and many friends to mourn their loss. Comforting words were spoken by Elder J. H. Morrison, from 1 Thess. 4:18. M. W. LEWIS.

**CONWAY.**—Died at Vassar, Mich., Dec. 21, 1906, of consumption, Robert Conway, aged 52 years. Present truth was brought to him by Elders I. H. Evans and Eugene Leland twenty-one years ago. He gladly accepted it, and has been the elder of the church nearly all the time since. He lived a consistent Christian life, loved and respected by all. A wife and three sons mourn their loss, but not without hope. He requested the funeral sermon to be based on Rev. 14:13, which had been a comfort to him in his affliction. The service was conducted by the writer, assisted by Elder Wm. Ostrander. A. R. SANDBORN.

**CHAPMAN.**—Died at Algona, Iowa, Nov. 30, 1906, of cancer of the throat, Frank H. Chapman, aged 78 years, 11 months, and 9 days. His first religious experience was in the third angel's message, his conversion having taken place under the labors of Elders Snook and Brinkerhoff in 1850. He was ever firm in the faith, and in the early history of the work in Iowa was a valued counselor. He frequently made large gifts to the cause, and his interest in the message that he loved never waned. His first wife and his children all preceded him to the land of silence. His second wife lives to mourn the loss of a loving and true companion. The funeral was conducted by the United Brethren minister of West Union, as the remains could not be kept long enough to secure a minister of his own faith. J. C. CLEMENS.

**ROOT.**—Died at Wright, Mich., Dec. 2, 1906, of heart failure, while sitting at the hearth waiting for his companion to prepare the evening meal, Ephraim Henry Root, aged 78 years, 1 month, and 14 days. In 1850 he settled on a farm in the thickly wooded district near Wright, Mich. In 1858 he embraced the third angel's message, and about two years later he and his wife became charter members of the Wright Seventh-day Adventist church, one of the oldest churches of the denomination. He remained a member of this church until his death. In 1874 he was ordained to the gospel ministry. He served as president of the Michigan Seventh-day Adventist Conference for a number of years, and was well known and greatly respected by all his brethren. He was the last survivor of his father's family of seven children, and the only one to leave any offspring by the name of Root. He was the father of four sons and two daughters, all of whom, except Warren S. and James Z., died in early childhood. Words of comfort were spoken by Elder A. G. Haughey in the Adventist chapel at Wright, from Ps. 116:15. \* \* \*

**STOW.**—Died at Nunda, N. Y., Dec. 4, 1906, Elder John Bayman Stow, aged 52 years, 10 months, and 2 days. Brother Stow had long been a conference laborer in the New York and Pennsylvania Conferences, having begun preaching the message some twenty-three years ago. Death came to him while at his post of duty. He and his wife were conducting a series of meetings at Nunda. On the last day of his life, he finished the work of building the new church by driving the last nail of the rostrum. During the evening he visited an aged and afflicted sister of the church, praying for her consolation, and singing his favorite hymn, "I will follow thee, my Saviour." He expired immediately upon returning to his home, while seated in an arm-chair. Elder Stow was a man of generous impulses, bold and fearless in the advocacy of those principles he believed to be right. His wife is left to mourn, but not as those who have no hope. The funeral was held at the union church in Conewango Valley, N. Y., December 6, at noon. Many relatives and friends were present at the services. Among those present was an only brother, A. J. McIntyre, of Cleveland, Ohio. Appropriate and comforting remarks were made by Elder F. Peabody, and the remains were laid to rest in the village cemetery, to await the resurrection, when we believe our dear brother will come forth to immortality and the reward of the righteous. JOHN S. WIGHTMAN.





WASHINGTON, D. C., JANUARY 17, 1907

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

FOUR were recently baptized in Iceland. That mission field, so far in the north, with its one church and two workers, now reports a membership of twenty-one.

We have received from Elder Everson, of Rome, two new Italian tracts, entitled "After Death" and "The End of All Things." They are issued with colored covers, illustrated, and present a very interesting appearance.

THE article from Chile, published in this week's issue, was unexplainably delayed in reaching us, and yet we believe that it will be interesting to our readers in spite of the fact that the experiences recorded therein occurred some months ago.

OCTOBER 29, Brother Carr, of Fiji, writes: "Pauliasi, on his return from Australia, immediately went to Colo to help in the good work there, where, as reported by our native worker, Alipati, seventy-seven have accepted present truth."

THERE is nothing more encouraging than reports of success and victories gained. The REVIEW for 1907 will be largely filled with such reports, and we hope it may go into the home of every Seventh-day Adventist to carry its messages of warning, hope, and courage.

NOTICE of the sailing of Elder U. Bender and his wife, for the West Indies, was crowded from this page last week. They sailed with the party for the Jamaica Union Conference meeting. In releasing Elder Bender, their president, the Arkansas Conference made a genuine sacrifice for the mission fields.

AN aged and faithful veteran in the service of the third angel's message has been laid away in Michigan. Elder E. H. Root was a familiar figure in the gatherings of our people in the early days of the work in Michigan. His home at Wright was often a home also to visiting pioneer laborers, as Joseph Bates, James White, and others. Brethren White, Andrews, and Butler officiated at his ordination in 1874. As conference president and committeeman he was officially connected with the Michigan Con-

ference for over twenty years, respected and beloved by his associates. Full obituary notice appears on page 23.

WE have at this Office many copies of our foreign publications, which could profitably be used in ship-mission work, or in communities where foreign languages are spoken. These will be sent to any one desiring to use them in this manner. These publications are in the German, Danish, and Swedish languages.

Too late for insertion in its proper place we received notice of the call for an annual meeting of the New England Sanitarium and Benevolent Association to be held Tuesday, January 29, at 10 A. M., at the sanitarium in Stoneham, Mass. A full attendance of the constituency of the association is asked for. The notice will be published in full next week.

ELDER GEO. O. STATES, of Cedaredge, Colo., has published a little pamphlet of sixteen pages entitled "Earthquake Experiences and Lessons," which will doubtless be of service to the cause in bringing the attention of the people to a consideration of "what these things mean." We believe that good will be accomplished in its circulation. Price, one cent each.

ONE of the most attractive little publications that reaches this Office is *The Bulletin*, published bimonthly by the Young Men's Literary Society of Takoma Park, D. C., C. E. Holmes editor. The January issue contains a number of excellent articles that will well repay reading, also a cut of the General Conference building, in which the society holds its meetings. The price of the journal is twenty-five cents a year.

### ***The Annual Religious Liberty Collection***

THE regular time for the religious liberty collection to be taken, as has been duly appointed by the General Conference Committee, will be Sabbath, February 2.

It should be remembered that this is the only general collection which is taken for this department of the work during the year. We would therefore urge that all conference and church officers begin at once so to plan that this offering shall correspond in amount with the important work for which it is to be used.

Never were the enemies of religious freedom more active than now in mustering their forces for the final conflict. The exaltation of the rival sabbath through legislation is not confined to this

country, but is sweeping like a mighty avalanche upon other countries as well.

As the result of a recent Sunday-closing crusade in Boston, Mass., twelve hundred summonses were issued for violation of the New England Sunday law.

Word has just been received at this Office, reporting the arrest of three of our people for Sunday labor at Spartanburg, S. C. Time and space would fail us to mention the events taking place indicating the relentless struggle which is now on between the powers of light and darkness.

A special program will be prepared to be carried out in all our churches on the day of the collection, Sabbath, February 2. This program will appear in the REVIEW bearing date of Jan. 24, 1907.

K. C. RUSSELL,  
*Chairman Religious Liberty Bureau.*

LAST week important general meetings were in session in four quarters of the earth. The West Indian Union Conference opened in Jamaica; the South African Union was in session at Cape Town, Elder G. A. Irwin in attendance; a general meeting for India, Burma, and Ceylon was in session in Calcutta, Elder G. B. Thompson attending; and the Japan Mission is supposed to be holding general meetings this month in Japan and Korea, Elder W. W. Prescott being in their councils. May these gatherings, with the blessing of God, give great impetus to the work.

THE January number of the *Missionary Review of the World* contains much excellent matter in reference to the progress of the gospel in the regions beyond. The editor has an interesting article on "The Outlook and Openings for Missions," from which we quote the following excellent paragraph:—

Surely, world-wide opportunity means commensurate responsibility. Wo to the church if Laodicean lukewarmness leaves her lightly to regard and practically to neglect such privilege and duty. Christ's trumpet-peal is, "Occupy till I come!" There is need of men, of money, above all of *prayer*. Neither heralds of the gospel nor gifts of money will fill the gap if prayer be lacking; but true prayer will send men and women to the field, and secure a firm hold on "the ropes" at home while others go down into the dark caverns of heathendom. Nowhere burns such a divine search-light, exposing the deformity of selfishness and illiberality, and turning our comeliness into corruption, as when we get alone in the closet with God. But nowhere else do we also find how greatly beloved of God is the humbled soul who, conscious of unclean lips, waits for the touch of a coal from the heavenly altar that gives the tongue of fire, and the voice from the secret place of power, saying, Behold I send thee forth as my witness to the ends of the earth!