

The Advent REVIEW And Sabbath HERALD



TAKOMA PARK STATION, WASHINGTON, D. C., JANUARY 24, 1907

The Life Worth Living

L. D. Santee

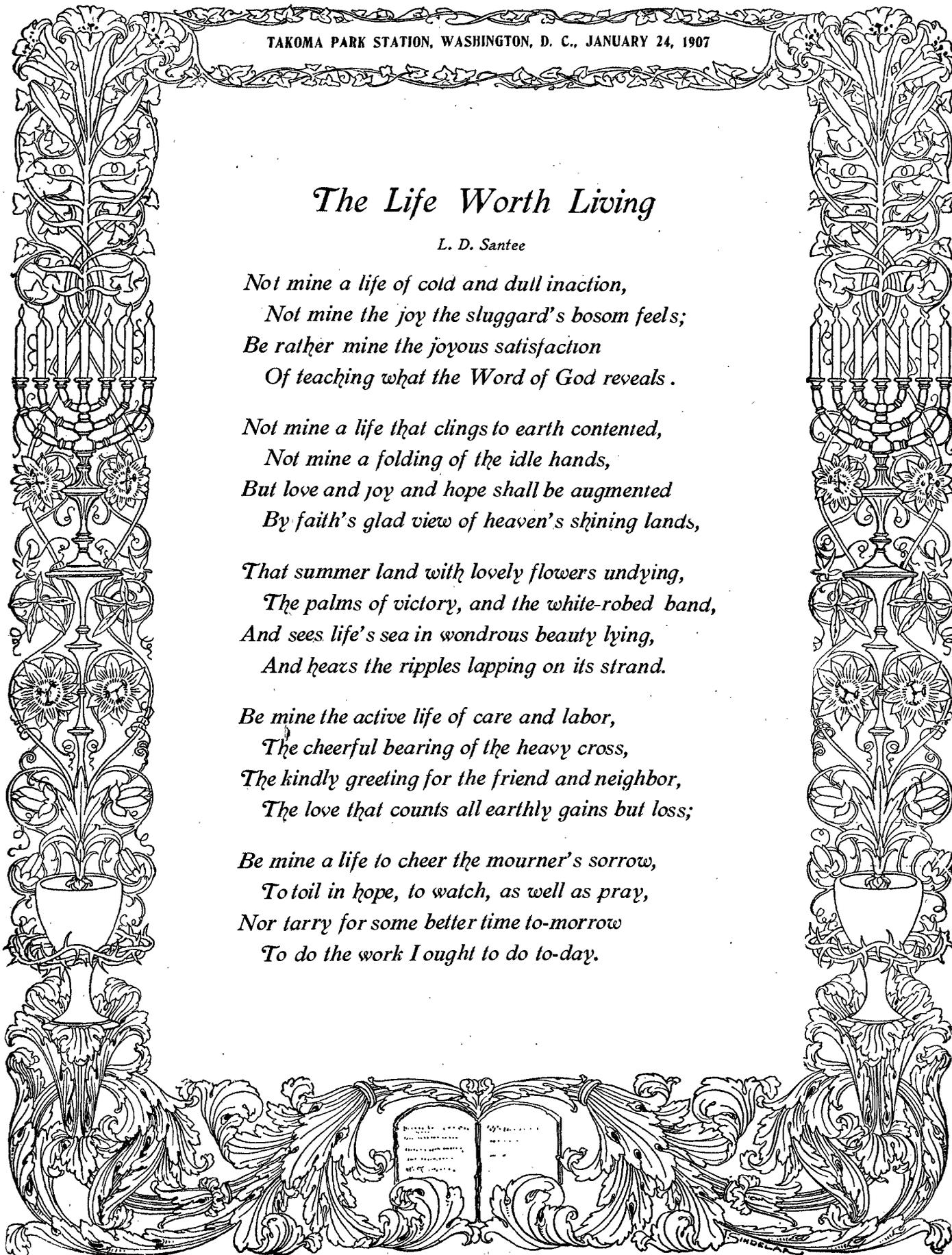
*Not mine a life of cold and dull inaction,
Not mine the joy the sluggard's bosom feels;
Be rather mine the joyous satisfaction
Of teaching what the Word of God reveals.*

*Not mine a life that clings to earth contented,
Not mine a folding of the idle hands,
But love and joy and hope shall be augmented
By faith's glad view of heaven's shining lands,*

*That summer land with lovely flowers undying,
The palms of victory, and the white-robed band,
And sees life's sea in wondrous beauty lying,
And hears the ripples lapping on its strand.*

*Be mine the active life of care and labor,
The cheerful bearing of the heavy cross,
The kindly greeting for the friend and neighbor,
The love that counts all earthly gains but loss;*

*Be mine a life to cheer the mourner's sorrow,
To toil in hope, to watch, as well as pray,
Nor tarry for some better time to-morrow
To do the work I ought to do to-day.*



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

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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

Editorial Letter

Jottings from the Editor's Note-Book on a Trip Around the World

THIS is our seventeenth day out from Vancouver, and we have just sighted the coast of Japan. It is a welcome view after a long voyage. As we expect to arrive at Yokohama to-morrow morning, I will make a few notes concerning our experiences on board this ship.

Taking it all in all, we have had a very favorable voyage. For about two thirds of the time the sea has been quiet—like a summer sea—and the remainder of the run has been the average winter experience. The "Tartar" is a sea-worthy ship, the officers are agreeable gentlemen, and we have been made as comfortable as possible.

An unusual, but very pleasant feature of this voyage is the number of missionaries on board. Our passenger list includes eight Christian workers besides myself. Of these, three are going out to China (two returning after a furlough), three are going out to Japan, one to Korea, and one to the Philippines. As there are only twenty-two passengers in all, we have been able to exert a controlling influence in the atmosphere of the ship, and the result has been a quiet and helpful experience. Besides the regular public services on Sundays, we have maintained a devotional service and Bible study each day, and have had many opportunities for personal talks upon missionary topics. I have conducted the Bible study three times, and spoken at the public service on

one Sunday. Some of these missionaries had never met a Seventh-day Adventist before, and the others knew practically nothing about this advent movement, and it has been a privilege to talk with them about this message as opportunity has offered. Of course the Sabbath question has been discussed more than any other one topic in our private talks, and when we came to the day line, we had rather an interesting experience. As we approached the one hundred and eightieth degree of west longitude, it became evident that Sunday would be the day which ought to be dropped, but rather than to do this (on account of certain special privileges granted to the ship's crew on that day) it was announced on Friday, December 14, that the next day would be Sunday, December 16, although, as the commander himself said, it was really Saturday. The next day was accordingly observed by all on the ship, and I took occasion to tell the missionaries that they were observing the true Sabbath with me. This circumstance served to emphasize the question of the Sabbath.

Two interesting addresses have been given by missionaries who have been home on furloughs, one on the Philippine Islands and the other on China. At the close of these addresses opportunity was given for asking questions, and much valuable information was thus gained. By this personal contact with those who have been working for years in these lands in the far East, I have already gained something of an introduction to the experiences of a missionary on the ground.

Among the missionaries is a Japanese Christian who has been to America for an education, and is now returning to his own people as a teacher of the gospel. I have had some interesting talks with him, and he has made special inquiry concerning our people and their work. He is very hopeful that Japan will be speedily evangelized, and is desirous of having a part in the work.

Since coming on board I have read with interest a missionary book entitled "Japan and Its Regeneration," and have endeavored to get an intelligent idea of the general condition of the first country which I am to visit. In describing the present situation the writer says:—

As Japan has passed through great changes affecting all other departments of human life and thought, the religious

beliefs and sentiments of the people could not remain unaffected. The old religions have been subjected to a great strain, and have failed to satisfy those who were receiving new ideas from the West. Young people taught the truths of science can not, as their parents did, bow their heads and worship the rising sun; they can not go into the Buddhist temples, kneel before the images made of wood or stone, and from their hearts repeat the Buddhist prayers. The forms may at times be preserved, but the reality has gone. Hence multitudes of the young men speak of themselves as having no religion. . . .

Japan might be described as a nation in search of a religion. Though young men may be satisfied for a while with agnosticism, the people as a whole can not be. Thoughtful men are recognizing that irreligion tends to moral degeneracy. . . . Hence many writers for the periodical press are declaring that the great need of the country is religion. . . .

Success or failure [in missionary operations] will not be confined to Japan. It is no longer a secluded nation. What is done there affects other countries, and especially those of Eastern Asia. . . . The influence of Japan upon the nations of the continent is becoming more marked. . . . If Japan should speedily become a Christian nation, Korea, Siam, and the vast empire of China would be profoundly influenced by the event itself, while the Japanese Christians, imbued with a missionary spirit, would join the churches of the West in hastening forward to bring about the redemption of Asia.

As I have pondered over these words, I have wondered if the situation thus described was not in itself a special call to us to carry this message quickly to Japan. I shall earnestly study this problem with our workers now in that field, and shall doubtless report some of our conclusions in my later letters.

Yokohama, Dec. 25, 1906.

S. D. A. *

(Continued)

THE place of pre-eminence belongs to the Son of God, belongs to him not because of any arbitrary decree, not because he was simply put ahead of others, but because by his very nature and being he was there, being the eternal Son of the Father. He was of necessity above all created beings. Now all the trouble that has come upon us in this world grew out of rebellion against that divine arrangement, and the effort to

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

put down Christ from the place that belonged to him, and to substitute another in his place.

When the plan of redemption was announced, and the place was given to the eternal Son as the head of redemption, of necessity he was thus because only he who is head of creation could also be the head of redemption; only the Creator could create anew. From that time until the present, and especially in this last generation, the effort has been and is to obscure Christ, and to substitute some other way than the way of Christ, and to substitute some other means, some other name for salvation rather than the name of Christ, and thus to break down the whole gospel plan of salvation. That is manifested not only in the way to which I have referred among Protestants, but also by those who have openly substituted some one else in the place of Christ. I will read the prophecy which is set forth in these familiar words:—

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. 2 Thess. 2:3, 4.

He who sits in the temple and shows himself to be God, takes the name of the Vicegerent of the Son of God. We call that organization which has this man at its head the papacy. This is the chiefest plan, the best organized plan, that ever has been brought forth in the history of the world for degrading Christ from his true place, and substituting another, while professing loyalty to Christ, while professing faith in the salvation of Christ; yet using only terms and names and forms that belong to Christ, while substituting another in the place of Christ. This is the mystery of iniquity, which is Satan's answer to the mystery of godliness.

This message for this generation therefore must stand for Christ first and last as against every substitute for Christ, and as against every so-called gospel that has some other way of salvation from sin than faith in the sacrifice, the atoning work of Christ. The words of this message (Revelation 14) contain certain terms and symbols. It speaks of the beast and his image; it speaks of the mark of the beast; it speaks of Babylon fallen; various terms used to give to this special message a setting fitting for this time.

Taking the interpretation of these scriptures, we find that this message announcing Christ as the divine Saviour is due in a generation when, above all generations in the past, substitutes will be presented for Christ. There will be

not only a revival of the power of the papacy in this generation, but there will be the revealing of apostate Protestantism which works hand in hand with the papacy to the same end. Both of them really have this purpose in view,—not, I say, necessarily known to those who are the actors in the work, but known to the master mind who has been planning this apostasy all the time from the first, who has been the general in all these movements against God and his Son, and against the plan of salvation—all designed to bring upon this generation this delusion in the most masterful way, that will set aside the work of Christ, and that will make of none effect just as far as possible his sacrifice and his atoning work.

Now take this message in its relation to certain special features or doctrines. Just note the perversions of the gospel, every one of which aims at degrading Christ from his place. This message must stand for certain special, neglected, or set-aside doctrines. It must stand for the Sabbath of the Lord according to the commandment. It must stand for the nature of man as set forth in the Scriptures. It must stand for the atoning work according to the priesthood of Christ as set forth in the epistle to the Hebrews, which is an interpretation of the temple and its services. It must stand for the nearness of his coming.

Now these perversions of doctrine all take away from Christ the honor due unto him. The Sabbath is the sign of the divinity of Christ. It is the seal of the law, but it is notably the sign of the divinity of Christ. It sets forth Christ as the Creator, without whom not anything was made that was made. It is the evidence of his divinity, as manifested in the flesh, the sign that God has revealed himself in Christ for the salvation of man. To set aside the Sabbath, even though it be with such terms as "the Lord's day" and "the Christian sabbath," and even though the original Sabbath be stigmatized as "the Jewish sabbath,"—mark you, that behind this movement is just the one purpose, and that is to set aside Christ and his divine power.

The true teaching concerning the nature of man exalts Christ as our life; that we can not live in any way apart from him; that it is only through him that we have both the present and the future life; and then closely related with that is the further thought that belongs with it, that from our very nature we can not save ourselves. Salvation does not mean to develop the goodness within, the nature within; salvation means to receive the nature from without. From the very nature of man, he must be renewed; he must be created anew in

Christ Jesus. To set forth natural immortality, life independent of Christ, is to degrade Christ from his position as the giver of life.

To refuse to believe in Christ as the high priest, the minister for us in the heavenly sanctuary, is to set him aside from his place in making effective his whole work in our behalf. Were it not for the ministry of Christ in the heavenly sanctuary, the ministry of himself in the person of the Holy Spirit, of none effect would be his sacrifice on the cross. It is not merely that he died for us; but it is also that he ever lives to intercede for us, and this is what makes the whole plan of salvation through faith in Christ effective.

To put off indefinitely, and to put off entirely, any idea of the return of Christ to this earth is to degrade Christ from his true position, when his victorious work will be made manifest. Then it will be seen that he is indeed Lord of lords, and Kings of kings. But this whole scheme of self-salvation, of salvation by education, of salvation by culture, of salvation through human philosophy, of salvation by the development of the good within, putting away the work of Christ, setting aside the doctrine of his coming to complete his work, is putting down Christ from the exalted place that belongs to him, and putting another in his place.

This message, therefore, in direct terms, is to stand for the true revealing of Christ and his exaltation to the place that belongs to him,—the eternal Son, the agent in creation, the agent in redemption. Any movement which degrades him from this place, dishonors God; for it is the purpose of God that we should honor the Son, even as we honor the Father.

(To be concluded)

Incentives to Earnest Prayer

ANOTHER good word comes to us from out of the troublous times in Russia. Our brethren report that the minister of the interior has recently informed our people and notified the governors of the provinces that Seventh-day Adventists are to have the same liberty to publish and preach in the empire that the Russian Baptists have been granted. Well may those who have worked and waited and prayed for this in Russia thank God and take courage.

Changes are rapidly taking place. There is a stirring of the depths in all the world. These things are a call to prayer that the word of the Lord by this advent message may have free course and be glorified in every unwarned field where the enemy has tried to shut out the light. As "prayer was made without ceasing of the church unto God" for

Peter, the angel struck off his fetters and opened prison doors. As believers in Corinth prayed, Paul found deliverance in Asia Minor.

The situation in Turkey just now is a call to earnest prayer that the way may be more fully opened there for the preaching of the message of Christ's soon coming. The Protestant religionists in that land have refused to acknowledge us as Protestants. On this account the Sabbatharians, as the government calls us, are without recognition, and hence our workers have often been haled before magistrates, and sent here and there.

We surely ought to pray that all that our faithful workers have suffered because of this hostility of professed Protestants may soon be turned to the advantage of the truth.

Let us have it understood that wherever the reports show that special difficulties exist or barriers block the way, to that very point the earnest prayers of believers will be directed. The whole history of the work of God bears witness that effectual fervent prayer "availeth much." Definite results follow.

Amid the waking up of the nations, and the turnings and overturnings that we are witnessing to-day, this message of the judgment hour is to sound louder and louder.

In France, the great upheaval that has come to the Catholic Church must work out somehow to the hastening forward of the message. In old Spain barriers that once would have shut our workers out are weakening. The door of access ought to swing wider open. The cable from Madrid brought this significant message last week:—

Against the opposition of the court, King Alfonso to-day authorized, the opening of a Protestant chapel in connection with the palace, for the benefit of Princess Henry of Battenburg, mother of Queen Victoria, of Spain, who is the King's guest.

Our brethren in the East report that China is being "stirred to the very depths." All about us multiply the evidences that intensity is taking hold of every element. Never had the church greater incentives to earnest, united, and definite prayer.

W. A. S.

The Spartanburg Trial

It was decided by those interested in the indictment of the three brethren at Spartanburg, S. C., for Sunday work, that the case of Elder R. T. Nash should be used as a test case, and that the others be disposed of in accordance therewith. The trial has taken place, as will be seen by the extracts quoted in the Religious Liberty Reading on page 20.

There are some thoughts in connection with these matters that are worthy of

more consideration than they generally receive. There is not an advocate of Sunday laws who will admit that their enforcement is an act of persecution against those who religiously observe another day as the Sabbath. The writer has heard prominent National Reformers scout the idea of Adventists' having suffered under the law because of having quietly gone about their own work at home. This conviction of Elder Nash, with the sentence of the court upon him and his two brethren, is an emphatic denial of all such assertions of Sunday-law advocates. The enumeration of the offenses by the prosecution is an enumeration of the most common home duties, whose performance could annoy none but those who wished to compel *religious people* to cease the outward expression of their belief, and act as if they believed in the sacredness of a Sunday-sabbath and the necessity of taking part in its religious observance.

That this is a fact recognized by more than Seventh-day Adventists is shown by an editorial utterance in the *Spartanburg Journal*. The editor of that journal admits that there are "many hundreds of people right here in Spartanburg" who "do more work every Sunday than Mr. Nash ever does, and do not defend it on religious grounds." He says further: "They are not prosecuted, and nobody wants them prosecuted." Then he asks: "Why then jump on Mr. Nash and his people for doing the same thing or less? The reason is," he says, "that Mr. Nash and the Seventh-day Adventists defend their acts on religious grounds, and the others do not." That he sees the injustice of it, as all fair-minded persons must, is shown by his remark: "It is a curious situation, one of the strange inconsistencies of life."

That the editor does not favor Seventh-day Adventists or their belief, or believe in religious liberty *for them*, is shown by the following extract from this same editorial:—

Let Mr. Nash and his friends understand that they must obey the laws of the land, or at least those laws that their neighbors happen to be interested in. If they wish to refrain from worldly labors and perform religious devotions on Saturday, they enjoy the freedom of being able to do so unmolested. They are not required to hold or attend religious services on Sunday, but there is a statute in this State prohibiting work on Sunday, which is sometimes fished out and given a little use. Let these good people therefore refrain from hunting trouble, and avoid offending their neighbors when the latter have the law, and therefore the courts and the juries, on their side.

Now the real reason why "their neighbors happen to be interested in" that particular law is, according to the editor's own statement quoted above, because "Mr. Nash and the Seventh-day Adventists defend their acts on religious

grounds, and the others do not." They have a religious belief, but are not to be allowed to exercise it because they have Bible authority for holding it. If this is not a restriction of religious rights, then there never has been any in the history of this world.

Those who would restrict the religious liberties of the people have always stigmatized as "trouble-hunters" those who have sought to "worship God according to the dictates of their own consciences;" and this feature is not wanting in this case. Ahab made the same accusation against Elijah. The officials of the Inquisition held the same opinion of the millions whom they sent to their death; and we have it to-day from the lips of those who, failing to appreciate the blessings of religious liberty, are willing to sell their own heritage of religious liberty by compelling their neighbors to yield to them in religious practise. It is true that they do not always see the logic of their own demand; but it stands out as a fact, nevertheless, that when they secure laws abridging the rights of conscience, they are abridging their own rights of conscience, and admitting the right of majority rule in matters of faith.

The *Journal's* editorial closes with these words:—

The law having been declared and demonstrated to them in this kindly manner [he here alludes to the smallness of the fine imposed], the obligation rests upon them to carefully observe it in future. It is also a matter of gratification to the public that these defendants were treated in a kind and considerate manner by the court and its officials, and given no grounds to feel that they have been persecuted.

That the editor, after admitting all he does in regard to the injustice of the matter, could close his editorial as he does is to us "one of the strange inconsistencies of" human nature. We wonder if the fact of persecution depends upon the size of the penalty. We wonder if those convicted Seventh-day Adventists feel that they have equality in the sight of the law with their neighbors whose religious belief differs from theirs. While those who do not defend their Sunday work by Bible authority may work as much as they please on that day, and those who defend their Sunday work by Bible authority are indicted and fined because they work, and are threatened with further prosecution for its repetition, the statement that the latter are not suffering persecution, is a palpable misstatement of facts which deceives no one.

In this particular trial the judge several times reminded the defendant that he must not make a religious argument because the court had nothing to do with the religious belief of Seventh-day Adventists. But as a matter of fact the

whole thing, the passage of the law, the complaint, the indictment, the trial, and the conviction has to do with religion, and is based upon religion. The law was passed to protect and perpetuate a religious institution. The complaint was made against the defendant because some one felt that the defendant had violated a religious institution. That the law of the land was broken never inspired that prosecution, for it is admitted that it is broken every Sunday in Spartanburg by hundreds of people who are never arrested for doing it, and what is true of Spartanburg is true of every city, village, and town in the United States. The indictment was drawn up because a religious man had complained of the "desecration" of a religious institution by those who did not believe in the sacredness of that institution. The trial was granted and the conviction secured, not because of a violation of the law of the land, but because the law as it stands gives men of a certain religious belief an opportunity to compel others to act as *they* do in a religious matter. As long as a civil law for the protection of a religious institution remains on the statute-books of any State, it can not be true that the court has nothing to do with the religious belief of those who are indicted for a violation of such law. The law itself takes cognizance of their belief by compelling them to sacrifice one sixth of their time for holding that belief; and the judge takes cognizance of that belief when he fines a man who does not choose to make that sacrifice.

The spirit that is urging on the whole Sunday-law crusade is plainly manifest wherever the enforcement of that law is attempted. It is those who seek to honor their Creator by resting upon the day set apart by him through his own act and his own command that first feel the strength of its persecuting power. That fact demonstrates as plainly as anything need to who is the real author, the inspiring spirit, of the Sunday-law crusade. C. M. S.

An Important Meeting to Be Held in Europe

At the General Conference held at Washington, D. C., in the spring of 1905, it was decided to thereafter hold the sessions of the General Conference every four years, instead of every two, as had been our custom for some years. And it was further decided that there should be held a special meeting of the General Conference Committee midway between the sessions of the General Conference. According to this arrangement, the next session of the Conference should be held in 1909, and the special meeting of the full committee should be held in 1907.

At a meeting of a part of the General Conference Committee, held in Washington, D. C., April, 1906, it was voted:—

That it is the sense of this council that the biennial council be held in Europe at such time and place as may be agreed upon by the European brethren in counsel with the General Conference Committee.

When this decision was placed before the General Conference Committee in Europe, the chairman, Elder Conradi, pointed out the advantage to be gained by holding this council in Europe. He said:—

Not only are such interchanges of labor good for the brethren who will be present from other parts of the world; it will also do our union men in Europe good to get out of their fields for a time, and to visit about in Europe, that they, too, may keep in touch with the rapidly developing work that God is conducting in other unions. The suggestion to have such a gathering next year meets our hearty approval.

The brethren in Europe advised that short councils be held in Great Britain, Scandinavia, and Germany, during the month of April, and that at the close of these meetings the general council be held in Switzerland early in May. This would give the American brethren an opportunity to meet the most of the workers in those fields, and take careful observations, so that at the general council following they would be better prepared to discuss the affairs of the European field.

It has now been arranged that these European meetings be held as follows: London, April 18-22; Copenhagen, Denmark, April 26-30; Friedensau, Germany, May 3-7; and the general council at Gland, Switzerland, May 10-25.

The union and local conferences in Europe will arrange to have the leading ministers of all their conferences attend the general council in Switzerland. This will be the first full council of the General Conference ever held outside of the United States. It will be the first time that scores of ministers and general workers in Europe will have ever had the opportunity of meeting with the General Conference Committee in council. We believe this meeting will mark a new era in the development and expansion of our work in Europe and the more eastern mission fields. It should give a fresh impetus to our cause the world over.

During the last two years members of the General Conference Committee have visited every continent on the globe. They have joined the missionaries in every large mission field we are operating in all parts of the world in a careful study of the fields, and in planning their work for the future. They will come fresh from these fields to this

council to report their observations, and to present the requests of the missions for the help required for a forward movement.

The council is appointed to continue fifteen days. It is intended that studies shall be given each day on important Bible themes; such as, Our Great Need of the Holy Spirit for Efficiency in the Work of the Gospel Ministry; The Place and Purpose of the Spirit of Prophecy in Our Message; The Importance of Organization in Our Work, etc.

From this brief statement, it will be seen that the proceedings of this council will be very important to our work and workers outside of the United States; and I believe they will be of very great interest to all our people in the States, where our general councils have been held from the beginning of our history up to this time. Our cause is now world-wide in its scope. We can not leave any continent out of our reckoning.

I hope all our people will see light in this move to hold the coming council in Europe, and that fervent prayer will be offered from now on that the Lord will signally bless this meeting.

It is interesting; if not significant, that the first general council held in foreign lands is to be held in the very country to which our first foreign missionary was sent. Our beloved brother, Elder J. N. Andrews, left the United States in 1874, thirty-three years ago, for Switzerland, where he established our first foreign missionary station. He laid down his life in that land, and now sleeps in the Basel cemetery, awaiting the call of the Life-giver. A. G. DANIELLS.

BECAUSE a Roman Catholic priest attempted to disturb a mission service for Italians which was being conducted by Methodists, and a Catholic paper spoke disparagingly of this missionary effort, the *Christian Advocate* (Methodist) made this statement:—

In the United States the Methodist Episcopal Church has the same legal right to open services in the Italian language and advertise them as in any other language or as any other ecclesiastical organization, and it has the same moral impulse to propagate its own views. The Roman Catholic Church does not hesitate to teach all its members its doctrines, and also to teach that the doctrines taught by the Methodist Episcopal Church which do not agree with those taught by the Roman Catholic Church are untrue. We never object to their holding them up as misleading, for we claim for our own church the right to declare that its fundamental doctrines are true, and that any doctrines held by the Catholic Church which contravene our doctrines are misleading.

This is sound religious liberty doctrine. Now will the Methodists grant the same privilege to Seventh-day Adventists as they claim for themselves?

The Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

The British School

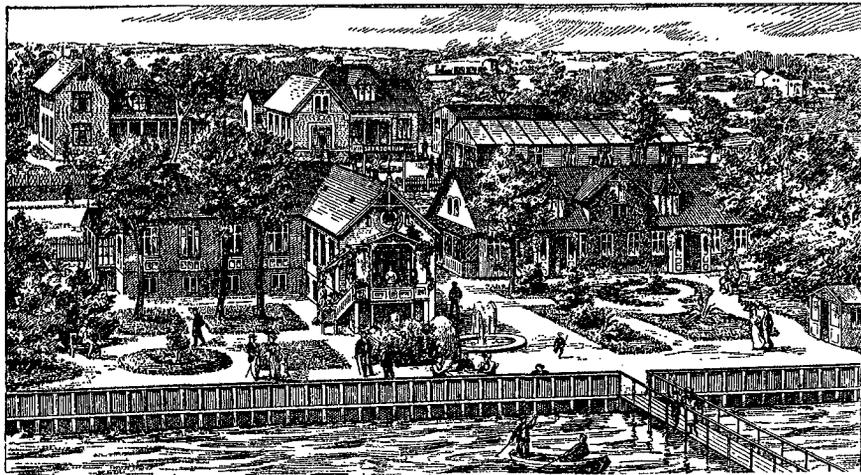
TEN thousand dollars of the \$150,000 fund now being raised is to go to the London College established by our people in Great Britain. Four years ago, in a General Conference Committee council, it was voted to raise ten thousand dollars for the building and equipment of the British school whenever a proper location was secured, and when the brethren in Great Britain were prepared to raise an equal amount, so as to insure the completion of the enterprise. At once the brethren and sisters in Great Britain went to work on the proposition. They sold "Christ's Object Lessons," and raised contributions. They have worked unceasingly at the task. All the time they have carried forward other enterprises, and we must remember that even now, with all the growth of the last four years, they have but fifteen hundred Sabbath-keepers in the entire field. But they have secured the fund at which they aimed, and are ready to go forward with the building.

In the meantime the school has been doing splendid work, under difficulties, in a rented house in London. About one hundred young people are in attendance. At the recent British Union meeting the heads of the different fields testified that the influence of this school in turning workers into the fields had been a leading factor in the growth of their work.

Four years ago the British field was organized into a union conference. Since that time as great progress has been made in the raising up of Sabbath-keepers as in all the twenty-three years preceding. There is a hand of power behind the work in Great Britain, and our brethren and sisters there are working earnestly to make that field a strong helper of our American field in training workers and sending them forth into other lands. Already two young men from this British school have been sent to open our first mission in Uganda, Central Africa.

All along the brethren have recognized the fact that they must get their school out of the great city of London. They have long been seeking for a location within their means, affording the advantages desired, not only for school

work, but for the publishing office and food factory. They have just secured the location toward which they feel the Lord has been leading them. It is at Watford, only fifteen miles from London. Fifty-five trains daily give close connection for business and work with the great city. This is an important point, for many students have earned their way by canvassing. Yet they have secured an ideal rural location in one of those old English estates, beautifully laid out with trees and fields, and having upon it a well-built house, which can be at once utilized for our work. There is a good spring of water on the land, and a water-main runs across the front of the prop-



BIRD'S-EYE VIEW OF THE SKODSBORG SANITARIUM

erty. They are guarded from being built against by other houses from the fact that all about are country estates.

The estate comprises about sixty acres. The publishing house and food factory join in this purchase, so that the school has only to secure its portion of the ground and put up its school building and dormitory. It is for this school that ten thousand dollars is called for in this fund. Steadily year after year the school has paid its way, so that they now have their "Christ's Object Lessons" money intact to go into the building and school equipment. We are putting this money into a school for the young men and women of Great Britain, who are praying God to help them to become strong in this message in order that they may join us in the evangelization of Africa and Asia and all the lands abroad.

W. A. S.

POSSIBLY the terrible catastrophe in Jamaica may affect the resources of the local brethren who are lifting on their new school enterprise, so that the call for funds for that institution will prove more emphatically a call just in time.

The Skodsborg Sanitarium

IN making up the \$150,000 fund, provision was made to help the Skodsborg Sanitarium to the amount of two thousand dollars. Our people should understand why this appropriation is allowed.

In 1902, by request of the General Conference Committee, a number of the union conferences in North America sent delegates to Europe, to attend a general meeting of the European workers, and to visit the various conferences that had been organized. While visiting the Skodsborg Sanitarium in Denmark, it was found that that institution needed assistance. The patronage was altogether too great for its capacity. The managers were paying heavy rents for unsuitable buildings, some located at a distance from the sanitarium. After careful counsel, it was agreed that a new building should be erected, and that

the General Conference would be requested to raise two thousand dollars for this, provided the Danish brethren would raise four thousand. This was agreed to by all parties, and the Danish brethren have raised their share. The building is now being erected, and the two thousand dollars promised by the General Conference is needed.

The Skodsborg Sanitarium has for years been a great blessing to the people of Scandinavia. Hundreds have had their health restored there, and have received very favorable impressions regarding the message. How many have fully embraced the truth, we know not. The sanitarium is a union conference institution, and is receiving the careful attention and hearty co-operation of the leading brethren in that field. The new building and the important changes that are being made will greatly increase the efficiency of the institution, and will give it greater earning power, as well.

A. G. DANIELLS.

THE excellent way in which the officers of the various conferences are taking hold in the matter of the \$150,000 fund, and the hearty response made by the brethren and sisters everywhere, indicate that the enterprise is being taken up in a way that means success. Some of the conferences have set an early date when all the money should be sent in. We confidently expect good returns for this very worthy enterprise, which means so much for our missions and needy institutions.

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.

Love, Light, and Joy

O LOVE that will not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be.

O Light that followest all my way,
I yield my flickering torch to thee;
My heart restores its borrowed ray,
That in thy sunshine's blaze its day
May brighter, fairer be.

O Joy that seekest me through pain,
I can not close my heart to thee;
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be.

O Cross that liftest up my head,
I dare not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

— Rev. George Matheson, M. D.

The Mother's Work

MRS E. G. WHITE

I WISH to arouse parents to see the importance of their position. Few parents take time to think of how much depends on the instruction and training a child receives during the early years of its life. It is at this time that the foundation of a child's character is laid. "Train up a child in the way he should go; and when he is old, he will not depart from it," are the words of the wise man. The lessons a child learns at the mother's knee determine its future experience.

How few parents realize this as they should. As I have called mothers' attention to the wrong habits they were encouraging in their little ones, some have listened indifferently, while others have said, with a smile, "I can not bear to cross my children. They will do better as they grow older. They will then be ashamed of these passionate outbursts. It is not well to be too strict with little ones. They will outgrow the inclination to tell untruths, to meddle, to be indolent and selfish."

A very easy way truly to dispose of the matter, but a way that is not in harmony with the will of God. If a field is left uncultivated, a crop of weeds is sure to appear. So it is with children. If the soil of the heart is uncultivated, Satan sows his seeds of anger and hatred, selfishness and pride, and they quickly spring up, to bear a harvest that parents reap with bitter regret. Too late they see their terrible mistake. The wrong they have done can never be wholly undone. Even if the child, by patient, untiring care, is at last won to the Saviour, his character will always bear the marks of Satan's seed-sowing.

Children left to themselves grow up selfish, exacting, unlovable. Unable to enjoy their own society or the society of others, their lives are filled with discontent.

Aided by the grace of Christ, mothers have it in their power to do a great and grand work. This Satan knows, and he works with all his power to prevent them from doing this work. He seeks to fill the mind with thoughts of fashionable dress. Thus he absorbs the time and strength of even Christian mothers so that they have no time to give to the training of their children or to self-improvement. When the enemy thus secures the attention of the mother, he rejoices; for he knows how much he has gained. He looks on the children as an easy prey; for he has won the mother. She thinks more of display, more of what others think and say of her, than she does of the training of the precious souls in her care. As she sets her feet in the path of fashion, she becomes infatuated. In order to keep pace with the demands of the bondage in which she has sold herself, she works early and late, overtaxing mind and body. She becomes so wearied with remodeling unfashionable garments and making new ones, that she has no heart to read her Bible or to pray. She is too tired to give time to her children. She becomes perplexed and distressed. The yoke that she is trying to bear is very galling; but she imagines that it must be borne, and martyr-like she toils on, struggling under her self-imposed burden. Jesus is calling, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. . . . My yoke is easy, and my burden is light." But she does not hear the gracious invitation. The Saviour's voice is drowned by the clamorous demands of fashion.

Mothers, do not forget that God requires you to give your children constant, loving care. He does not want you to be a slave to your children, but he does want you to teach them to live for him. Day by day give them lessons that will prepare them for future usefulness. One lesson that you will have to repeat over and over again is the lesson of obedience. Teach your children that they are not to rule, that they are to respect your wishes, and yield to your authority. Thus you are teaching them self-control. Give them nothing for which they cry, even though your tender heart would lead you to indulge them. If they gain the victory once by crying, they will expect to do so again, and the next time they will be harder to control.

Children inherit inclinations to wrong, but they also have many lovely traits of character. These should be strengthened and developed, while the tendencies to evil should be carefully guarded against and repressed. Children should never be flattered, for flattery is poison to them; but parents should show a sanctified, tender regard for them, thus gaining their confidence and love.

When children lose their self-control, and speak passionate words, the parents

should for a time keep silent, neither reproving nor condemning. At such times silence is golden, and will do more to bring repentance than any words that can be uttered. Satan is well pleased when parents irritate their children by speaking harsh, angry words. Paul has given a caution on this point: "Fathers, provoke not your children to anger, lest they be discouraged." They may be very wrong, but you can not lead them to the right by losing patience with them. Let your calmness help to restore them to a proper frame of mind.

Jesus loves children and youth. He rejoices when he sees Satan repulsed in his efforts to overcome them. Many a youth is in imminent peril through manifold temptations, but the Saviour has the tenderest sympathy for him, and sends his angels to guard and protect him. He is the good shepherd, ever ready to go into the wilderness to seek for the lost, straying sheep.

Mothers, do you sigh for a missionary field? In your home you have a missionary field in which you may labor with untiring energy and unflagging zeal, knowing that the results of your work will endure through all eternity. Are not the souls of your children of as much value as the souls of the heathen? Then tend them with loving care, bringing God into their thoughts.

Who can do this work so well as a God-fearing mother? The work of the mother who has a close connection with Christ is of infinite worth. Her ministry of love makes the home a Bethel. Christ works with her, turning the common water of life into the wine of heaven.

Christian parents, you are charged with the responsibility of showing the world the power and excellency of home religion. Be controlled by principle, not by impulse. Work with the consciousness that God is your helper. Allow nothing to divert you from your God-given mission. Be true to your trust. God will help you. Guided by him, your children will grow up to bless and honor you in this life and in the life to come.

The Spirit of God—No. 3

A Blessing to God's People

WM. COVERT

1. *When the Spirit of God came upon Azariah, what statement did he make to the king of Judah?*

"And the Spirit of God came upon Azariah the son of Oded: and he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin: The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you." 2 Chron. 15: 1, 2.

2. *What evil condition did the prophet say had for a long time existed in Israel?*

"Now for a long season Israel hath been without the true God, and without a teaching priest, and without law." 2 Chron. 15: 3.

3. *When people in their trouble turn to the Lord, what do they find?*

"But when they in their trouble did turn unto the Lord God of Israel, and sought him, he was found of them." 2 Chron. 15:4.

4. *What blessed truth did King Jehoshaphat learn and proclaim to his subjects?*

"And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem: Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." 2 Chron. 20:20.

5. *What will Satan do against God's remnant people and church? Why?*

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

6. *What encouraging declaration will be made concerning the obedience of the remnant people? and by whom will it be made?*

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. It will be noticed that this church, or people, have the "testimony of Jesus Christ" (Rev. 12:17), and John elsewhere says that "the testimony of Jesus is the spirit of prophecy." Rev. 19:10. The spirit of prophecy will therefore surely be found in the remnant church.

7. *What does Paul say about the gifts that are to be manifested in the church which will be ready and waiting for the coming of Christ?*

"I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Cor. 1:4-7.

8. *What further affirmation is made concerning their readiness for the Lord's coming?*

"Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." 1 Cor. 1:8, 9.

9. *How will the great adversary, Satan, regard this remarkable people? and why will his wrath be hot against them?*

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

10. *What did an ancient prophet once write about gathering out the remnant people from among the nations of earth?*

"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from

Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." Isa. 11:11.

11. *What is said about the standard around which the remnant ones are to be assembled?*

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isa. 11:12.

12. *To what does he liken the highway over which these remnant people are to travel?*

"And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up from the land of Egypt." Isa. 11:16.

13. *If the "way" raised up for this people is like the "way" provided for Israel when they came out of Egypt, will not God himself lead them, and feed them, and teach them?*

14. *Then will not the law be restored to them? and will they not keep the commandments of God and the faith of Jesus?*

Millennial Dawn—No. 6

GEO. B. THOMPSON

No discussion of the doctrine of a future probation would be complete without a consideration of Rev. 20:5, which reads as follows: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." This scripture stands in connection with the record of the binding of Satan during the thousand years, and seems to have been written expressly to upset the heresy of a future probation. It completely overthrows the whole system of Millennial Dawn theology concerning the so-called "second chance" in the millennial age.

Two resurrections are here brought to view, as a *first* implies a *second*. The period which intervenes between these two resurrections is clearly stated to be a thousand years. Some live, but the "rest" remain in the embrace of death "until the thousand years are finished." Those who live in the first resurrection are the righteous. "Blessed and holy is he that hath part in the first resurrection." Rev. 20:6. And this resurrection of the overcomers takes place at the second coming of Christ, when he appears attended by all the angels in heaven, to reap the harvest of the earth and gather into his garner the sheaves separated forever from the tares of sin. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4:16.

As the "dead in Christ," the righteous, all live in the "first resurrection," which takes place when Jesus comes, the "rest of the dead" can refer only to the wicked. This is the only millennial period definitely marked off in the Bible,

and is the very period Millennial Dawn advocates have in mind when they talk of that "golden age" in which the lost will have a "second probation," or "another chance," under more "favorable circumstances;" when the heathen will hear the gospel, and be converted. But we are told in this scripture in language so plain that it is not possible to misunderstand the meaning, that the heathen, the Sodomites, Amalekites, and others who are especially mentioned as having a "second chance," are all dead. During this entire millennial period, in this so-called "golden age," instead of being alive and listening to the gospel, they are sleeping in the tomb. The one thousand years is bounded at either end by a resurrection, making mistake impossible as to when it begins or ends. It is ushered in by the resurrection of the righteous, and closes with a resurrection of the wicked, who "live not" until this millennial period has passed. How, then, are these unnumbered millions of the incorrigible to hear the gospel? Can these corpses believe and repent? If the work of the church is to proclaim the gospel to the lost during the one thousand years, it will be a gloomy task indeed. As well go out now into the cemetery and conduct evangelistic services, and expect converts.

And this is the "second chance," to which the rebels against the government of heaven are bidden to look forward. Surely it is a vain hope. So long as this text stands in God's Word, there can not be the faintest hope held out to sinners of a "golden age" in which all will have "another opportunity" to forsake their ungodly ways, and serve the Lord.

The advocates of the Millennial Dawn see this (nobody, it would seem, could help seeing it). Something must be done to save their entire system of faith from being wrecked by this plain statement of the Word. In some way the troublesome scripture must be disposed of. And this is the way they do it:—

"In this verse (Rev. 20:5) the words, 'But the rest of the dead lived not again until the thousand years were finished,' are spurious. They are not found in the oldest and most reliable Greek manuscripts, the Sinaitic, Vatican Nos. 1209 and 1160, nor the Syriac manuscript. We must remember that many passages found in the modern copies are *additions* which do not properly belong to the Bible. Since commanded not to add to the Word of God, it is our duty to repudiate such additions as soon as their spurious character is established. The words indicated probably crept into the text by accident, in the fifth century; for no manuscript of earlier date (either Greek or Syriac) contains this clause. It was probably at first merely a *marginal comment* made by a reader, expressive of his thought upon the text, and copied into the body of the text by some subsequent transcriber who failed to distinguish between the text and the comment."—"Plan of the Ages," Vol. I, pages 288, 289 (note).

The statement that there are "many

passages" in "modern copies" of the Bible which do not "properly belong" in the inspired record is a claim similar to that put forth by that modern phase of infidelity known as the "Higher Criticism." The tendency of all such statements is to cast suspicion upon the Word, and weaken faith in the Bible as an unerring guide. While there may be a few instances where slight discrepancies have crept into what is known as the Authorized Version, these have all been detected, and corrected in subsequent translations.

It is necessary for them to impeach this witness, else the fable of a future probation is revealed. But there is no authority for discrediting the inspiration of the text, unless it be the statement of the author of the book from which the preceding extract is taken; and this is hardly sufficient. The English edition of the Revised Version makes no reference to this text as being "not found" in ancient Greek manuscript. The American Revised Version, which is admitted by the ripest scholars in the land to be the best translation of the Holy Scriptures extant, does not give the slightest hint that a part of the text is omitted in the "most reliable Greek manuscript." Rotherham's translation, another excellent work, though noting elsewhere "doubtful" renderings, says nothing about this text's being spurious. The Interlinear translation also puts this text on the same basis as other portions of the Holy Scriptures. It is found in Young's translation also, without any hint of its being some "marginal comment." Sawyer's translation contains it, also the Twentieth Century New Testament. In the translation from the Greek text of Von Tischendorf it is found unquestioned. The Emphatic Diaglott based on Griesbach's text gives this verse, and in a foot-note says: "These words (the rest of the dead lived not again till the thousand years were finished) were probably omitted by oversight in Vatican manuscript [No. 1160] as they are found in A. B. C., though not in the Syriac." By "A" is meant *Codex Alexandrinus*; by "B," *Codex Vaticanus*, No. 2066, of the seventh or eighth century; by "C," *Codex Ephraemi Rescriptus*. Finally, the best Greek text, that of Wescott and Hort, contains the passage, and neither have the Revised Versions nor any of the critics, so far as we know, even questioned it. The revisers adopted for their revision the text "for which the evidence is decidedly preponderating," and when that differed from the Greek text "from which the Authorized Version was made," the rule was that "the alteration be expressed in the margin." (See Preface to Revised New Testament, Division II, Paragraph 4.) But there is not even an indication of doubt over Rev. 20:5.

The "Hand-Book of Christian Theology" (Methodist), commenting upon this passage in discussing this question whether or not in the resurrection all are raised simultaneously, raises no question as to the authenticity of the text.

Neither Drs. Adam Clarke nor Bliss, in their comments on this scripture, offers any objection to its genuineness. They had access to these Greek manuscripts, and had some opportunity to know if these words were only a "marginal comment" which got mixed in accidentally. All these, and scores of other good scholars, who have had opportunity for the most extended research, pronounce the text genuine. The fact that they cut out a few other texts, and leave this one without any hint as to its so-called doubtful origin, is the strongest evidence possible of its authenticity. The clause in question is considered spurious only by those who have a doctrine to prove which the text condemns.

Satan is bound by circumstances in the earth, made desolate at the coming of Christ. At that time the saints are all taken to heaven, and the wicked are slain. Then, confined in the earth, compelled to wander amid the ruin which his own hands have wrought, with none to tempt or annoy, he will indeed be "bound." At the end of this millennium of darkness and chaos, he is loosed through a reversal of the events which bound him. The city of God, with all the saints, descends from heaven on the earth (Rev. 20:1-3; Zech. 14:4, 5), and the wicked dead are raised. Satan again has access to his children, and begins his work of deception. He marshals his legions into battle array, and surrounds the camp of the saints. This is the first and only time the entire family of Adam stand on the earth together. But does the church, the "royal priesthood," begin the work of preaching to them the gospel? Does a power which they "will strive in vain to resist" seize hold of them? Is a "second chance" held out to them?—Not by any means. "And they [the wicked] went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Rev. 20:9. They are consumed, root and branch. Mal. 4:1. Sin and sinner are no more. The entire universe is clean, and the great controversy is forever ended.

Christ's Marching Orders for the Church

L. F. STARR

MANY questions of importance come before us for consideration; but there can be nothing of such vital worth as knowing the mind of our Master regarding the work of the church. We have but one source of information, God's Holy Word. In it we can find the direction we seek.

For what does the visible church exist? What is Christ's test of its being his church? Can it fulfil its mission, if it fails to stand that test? These are interesting and vital questions that the church needs to ask and answer from time to time, in order that it may know what is its true standing before God.

Many who stand high in missionary

circles say that the present demand of Christ is for complete recognition of the church's mission in the immediate evangelization of the world. Is this the supreme requirement? Is obedience to his requirements the one test of a standing or falling church? It is important, both to the church and to a lost world, that these questions should be answered, and answered correctly.

What, then, are Christ's marching orders? What is the plan of campaign, or program, for his church? As we search God's Word for information, let us turn to Christ's own teachings. Christ, in the very beginning of his ministry, had a conception of the universal reach of his mission. He said to Nicodemus: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." That this conception did not change, is seen in his prophecy, outlining the future of the gospel work: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. Christ's conception of the mission of his church is put into the form of a positive command in the last charge given to his disciples as representatives of the church for all time: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Here Christ, the representative of the Father, and our king, sent out his disciples for the specific purpose of making disciples and training them to obey him. The commission as recorded in Mark 16:15, 16, shows that the message is for the whole world. John likewise made record of the Master's words, proclaiming to the followers of Christ that they are sent into the world, even as the Father hath sent his Son. He also makes mention of the commission in the closing invitation in Revelation. All who accept the divine call are commanded to address it to others, a command that reaches every saved man, and from which there is no escape, thereby laying anew, as it were, the foundation for universal witnessing of the Christian fellowship. Luke has the commission in twofold form. Luke 24:47, 48; Acts 1:8.

To this work Christ sent his disciples, and sends his church, witnessing, preaching, discipling, and training to obedience many in all lands. If these are Christ's orders, if this is his program for his church, given in the form of a positive command, what follows in regard to obedience to them? First of all, Christianity is distinctively and essentially missionary, having in view always the whole world, at home and abroad. Its missionary work is not secondary and incidental, but primary and supreme. It is impossible for churches to remain Christian, and live in disobedience to this command of the Master. The

churches are made up of sinners saved from sin, by grace, not at all for selfish purposes, but for service and world rescue. The question, Can churches disregard Christ's one command that furnishes reason for their existence, and still be Christian churches? answers itself. Obedience to Christ as Lord, is no less essential to salvation than trust in him as an atoning Saviour. Tested by the Scripture, the church is Christian and Christ's so far, and so far only, as it is obeying its Lord's commands and injunctions. Tested by the signs of the times, we find the necessity of absolute obedience to the commands of Christ.

How many and varied are the excuses which are brought forth when this vital question is being discussed! One says, "I do not believe in missions." Another, "I do not believe in foreign missions, as we have all we can do at home." Still another says, "I do not believe in home missions as the call is so imperative to go forth into foreign fields." After all, my friend, if you believe in Christ's command, you believe in missions, both home and foreign, for they are so closely related, the one to the other, that there is no place where we dare try to divide them, hoping that the operation will be successful. "Ye shall be witnesses unto me both in Jerusalem [at home], and in all Judea [their own State or province], and in Samaria [down south, up north, neighboring States or nations], and unto the uttermost part of the earth [foreign fields]."

In the mind of him who died to save us, and raise us up a peculiar people, there was no discrimination between home and foreign missions. One holds as dear a place in his heart as does the other. For us to say that one is more needful than the other, is to change the word of the Lord. Let us, then, decide as a church that we will obey the order of the day, and do our part in sending the good news (the third angel's message) to others, that they may know our Father, and have his name written in their foreheads, and join with us in the song of praise and triumph when we meet around the throne in glory.

Stuart, Iowa.

Thirty-One Reasons for Sabbath-Keeping

J. H. WOODS

1. God gave the Sabbath to man at creation. Gen. 2:2, 3.

2. The Sabbath was given before the fall, hence before man needed a redeemer. Consequently any remedial system instituted toward buying back what was lost could not affect that holy day.

3. It was observed by the Israelites thirty-three days before Sinai was reached. Ex. 16:30.

4. It was confirmed on Mount Sinai when the ten commandments were spoken by God. Ex. 20:8-11.

5. "The Sabbath was made for man." Mark 2:27. Therefore it is not simply a national institution.

6. It is a sign between God and his people, that they may know him. Eze. 20:20, 12. Such knowledge is still needed.

7. There is but one Sabbath law in all God's Word. It has never been repealed. The blessing and sanctification placed by the Lord upon that day has never been removed. See Amos 3:7.

8. Christ observed the Sabbath. Mark 1:21. We are to learn of him. Matt. 11:29.

9. He called himself Lord of the Sabbath. Mark 2:28. Then the seventh-day Sabbath is the Lord's day. Ex. 20:8; Isa. 58:13; Rev. 1:10.

10. It was Christ's custom to preach on that day. Luke 4:16. His steps led to the house of God on the Sabbath. If we "follow his steps" (1 Peter 2:21), our feet will be guided in the same direction.

11. It was also Paul's manner, or custom, to keep the Sabbath, and preach on that day. Acts 17:2; 24:14; 28:17.

12. The Saviour rested on the Sabbath after finishing his work of creation. He also rested on the Sabbath in Joseph's new tomb, after finishing on the earth his work of redemption.

13. The disciples rested on the Sabbath while Christ was lying in the grave, and after his life's blood had sealed the new covenant. Luke 23:56; Gal. 3:15; Heb. 9:16, 17. Observe, this was "according to the [fourth] commandment" after all types and shadows had ceased at the cross.

14. The evangelists who wrote after the crucifixion, spoke familiarly of the Sabbath as an existing institution. Matt. 28:1; Mark 16:2; Luke 23:54-56.

15. Christ caused the early church to remember the Sabbath through prayer, for about forty years after his resurrection. Matt. 24:20. Praying at least twice a day for forty years equals 29,200 times. Could they ever forget God's memorial of creation? Ps. 135:13.

16. The Gentiles, saved by grace, observed the Sabbath, and no other day. Acts 13:42, 44.

17. Paul preached by a river side, amid the scenes of nature, and where there was no synagogue, on the Sabbath day. Acts 16:13.

18. The great apostle to the Gentiles "reasoned in the synagogue every Sabbath" (Acts 18:4) until cast out through persecution (verses 6, 7), and continued in Corinth "a year and six months," or seventy-eight Sabbaths. Verse 11. He also broke bread with that church. 1 Cor. 11:23. It was a Sabbath-keeping church.

19. The Sabbath is mentioned fifty-seven times in the New Testament. It is always spoken of by inspiration as the Sabbath of the Lord.

20. Three steps are necessary in order to make a holy day; namely, resting, blessing, and sanctifying. Gen. 2:2, 3. Simply holding a religious meeting on a day does not constitute it a Sabbath.

21. The Sabbath is placed in the center of the law that sets forth God's righteousness (Ps. 119:172), and "shall

not be abolished." Study Isa. 51:6-8.

22. The ten-commandment law is the foundation of God's throne. It was under the mercy-seat in the earthly sanctuary. 1 Kings 8:9; 2 Chron. 5:10. It is now under the mercy-seat in the heavenly sanctuary. Rev. 11:15, 18, 19.

23. The Sabbath was given in Eden by the Lord, the Sunday-sabbath in Rome by the "man of sin." Dan. 7:23-25.

24. Prophecy foretells a reform on the Sabbath in the last days. Isa. 58:1, 13; 56:1-6; Rev. 12:17.

25. The Sabbath law is connected with the "everlasting gospel"—God's last call to repentance and obedience. Rev. 14:6, 7, 12, 14.

26. The same law is the basis of the new covenant, of which Christ is minister. Heb. 8:6-13.

27. The ten-commandment law is also the basis of the final judgment. Eccl. 12:13, 14; James 2:11, 12, margin.

28. It is binding on "whosoever committeth sin" (1 John 3:4, 5); and as "all have sinned" (Rom. 3:23), its claims must affect every one.

29. God, Christ, and angels; patriarchs, prophets, and Israel's singers; the apostles, and the early Christian church, all observed the seventh-day Sabbath. We should do the same.

30. The last blessing in the Bible is pronounced upon those who keep the ten commandments. Rev. 22:14.

31. The Sabbath will be kept in the eternal state, where all will be Sabbath-keepers. Isa. 66:22, 23.

For the reasons given above, Seventh-day Adventists observe the seventh day of the week (Saturday) as the Sabbath, instead of the first day, Sunday.

Melbourne, Australia.

Love

"God is love." In that fact is the seed-idea of all the other manifestations of God. As Christ is the fulness of the Godhead bodily, so is love the fulness of all those other attributes. As in an egg is included feathers, flesh, blood, and bones, and in a seed is comprehended root, trunk with its bark, branches, leaves, and fruit differentiating and yet alike, so in love is folded and by it unfolded all the possibilities of divinity.

It is therefore the fulfilment of all things in heaven and in earth. It is the fulfilment of the law.

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

Love.

Joy is love in ecstasy.

Peace is love at rest.

Long-suffering is love in pain.

Gentleness is love in thoughtfulness.

Goodness is love in deeds.

Faith is love in hope.

Meekness is love at Jesus' feet.

Temperance is love that self-controls—that *reins* in and reigns.

"Against such there is no law;" in other words, Such is agreeable to the law; for love is the fulfilling thereof.—*P. Giddings, in Caribbean Watchman.*



No Need to Worry

ELIZA H. MORTON

No longer will I hold and wear
This heavy garb of anxious care;
It binds my soul, retards my feet,
And keeps me from the mercy-seat:
I'll no more worry night or day,
There's safety in the King's highway.

'Tis Jesus bids me take no thought,
His blood my heavy burdens bought;
He guides the sparrow on the wing,
His Spirit makes the sad heart sing:
I'll no more worry night or day,
There's safety in the King's highway.

He clothes the lily of the vale,
He calms the fury of the gale,
He holds the waters in his hand,
And checks the tide with gates of sand:
I'll no more worry night or day,
There's safety in the King's highway.

When hearts are cleansed, no need to
fear,
Ten thousand angels strong are near;
No condemnation mars the peace
When Christ from sin gives glad release:
I'll no more worry night or day,
There's safety in the King's highway.

I'll bury in oblivion deep
The things which made my proud heart
weep;
Christ will perfect what he's begun,
I see by faith the victory won:
I'll no more worry night or day,
There's safety in the King's highway.

North Deering, Maine.

Mr. Hubbell's Conversion

(Continued)

LEPHIA BRYANT LARSON

MR. HUBBELL would have been deeply shocked if any one had told him he was unkind to his motherless boy and girl. He had no love for, nor faith in, the Bible; but from their mother the children had inherited a deep love for God's Word, and had always been gentle and obedient to the gruff parent whose heart each day grew harder and colder toward Christians.

The meetings in the village had continued a week. Reports reached the farmhouse every day, but Mrs. Clonkey had not returned, nor had any of the Hubbells attended the services.

Jamie had grown very despondent. One day he sat under his favorite apple-tree, reading the little paper he had bought of Mrs. Clonkey. He never murmured because he was lame, but his bright eyes had grown dim of late, and Mr. Hubbell paused often to gaze at his son, and wonder if it would be any use to "take him to any more

doctors." "It's cost me a heap already, but I'd like to see the lad well, I would," he thought, as the thud, thud, of Jamie's crutches smote his ears.

This day Mr. Hubbell was close by, hoeing cabbage, and Mr. Offish coming along at the time, he leaned over the fence, and talked in a low tone.

"Ten converts!" exclaimed Mr. Hubbell. "Ten!"

"Yes, an' Deacon Swift's among 'em! I ain't bin yet, but Jane says 'twould do us, *you and me*, good just to go an' listen. That's mostly what I came over here for this morning. Do you want to go to-night?" Mr. Offish stroked his thin beard reflectively, and looked out of the corner of his eye at Mr. Hubbell, to see how he would take the invitation.

"Dr. True an' his wife rose for prayers last night, Jane says."

"Old Doc. True? You don't say!"

"Yes, who'd a thought it!" solemnly added Mr. Offish. "He stood purty nigh to us believin' in nothing—eh? Hubbell, you think you want to go fer the fun of it? It's a little change from the monotony of hoeing. Better say 'Go,' an' I'll come after you right away after supper."

Mr. Hubbell debated the matter a moment. "Yes, I'll go," he said. "Will you take your wife, or shall we go together and take front seats?"

"Jane's bin four times, and ain't goin' to-night, that's why I thought I'd go. You see I got kind o' curious. She's bin talkin' so much about it. But I ain't lettin' her know I'm goin'; no, sir! I told her I had to drive over to the Ridge to get Clem Johnson to help get in the hay. Well, then I'll drive along here by seven. I promised to stop for Tom Sykes, too; and it'll be good for weak eyes to see us three hard old fellows sittin' up front, won't it, Hubbell? You'll be ready?"

"Yes," answered Mr. Hubbell.

The little hall was well filled when Mr. Offish and his two friends entered. Heads turned to see who was coming in so late. Three young men, whose faces shone with the holy light of God's truth, had risen to sing as the late comers walked toward the front seats, the only available ones. Loud and clear from lips touched with the fire of living faith, rang the words:—

"The waters are troubled,
The angel is here;
The fountain of mercy
Flows healing and clear;
O come in your sorrow,
And come in your sin;
The waters are troubled:
Step in, O step in!"

Mr. Offish saw two empty seats, and drew his friends into them. One of the singers paused and handed down a chair from the platform. The hall was filled.

"The waters are troubled,
No longer delay;
The fountain of mercy
Has healing to-day;
Then why will you linger,
Since life you may win?
The waters are troubled:
Step in, O step in!"

All was quiet now; the youngest man of the three singers opened his Bible and read from the fifth chapter of St. John: "For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had."

"Read all the chapter, friends, when you get home. Jesus is just as willing to heal the sick *to-day* as he was then. Draw near him with a heart of faith, and leave at his feet all your sin and sickness.

"He's coming soon, dear friends; he's calling *you*—you with your blindness—you with your lameness—you with your sadness—every one of you. Jesus is calling you away from the things that hold you to this sin-cursed earth. Strange that of all God's creation man should deny him!—strange, when he says, 'Wilt thou be made whole?' and, 'The prayer of faith shall save the sick,' that we don't want to take his remedy—the cup of faith that Jesus offers us.

"Satan is using all his power to make us sick and to keep us from drinking the living water of faith found in God's Word. Jesus is waiting to bless you,—to heal you of your infirmities. Let him save you *now*; and be among those who 'shall run, and not be weary;' who 'shall walk, and not faint.'

"God's Word is true. The time is short in which to work for Jesus.

"The waters are troubled,
The angel still waits;
He pauses in peril
Who halts and debates:
Give over your falt'ring,
Your struggles within;
The waters are troubled:
Step in, O step in!"

"The meeting is now in your hands, dear friends, and may the angel bring healing and joy to every burdened one here!" Mr. Clonkey sat down.

(To be concluded)

"NEVER tell a child what you can induce him to tell you. Here is a common mistake. Use all your powers of diplomacy in getting the child to put into words that which his mind grasps. It is worth infinitely more to him to tell some truth, even in a broken, bungling way, than to hear you tell it beautifully and eloquently. When he can tell it, he knows it. He may hear you tell it many times without knowing it. Trying to tell it helps him to know it."

THE WORLD-WIDE FIELD

From Jamaica to Colon and the Canal Zone

HUBERT FLETCHER

LAST October I came to Central America from Jamaica, my native land, by invitation of the West Caribbean Conference.

In Colon, where I landed, little or no regard is paid to Sunday sacredness. All are at work on that day. The shops are open, the market laborers are at work, and there is hustling and bustling everywhere. I was agreeably disappointed to find this such an important place. The town is undergoing rapid improvement by the Americans. The streets are being paved, and lighted by electric lights. A sewerage system is being established, and water-pipes are being laid. Provision is also being made against the fires that so often occur. Wireless telegraphy is established here, communicating with all parts of the world. All nationalities are to be found here.

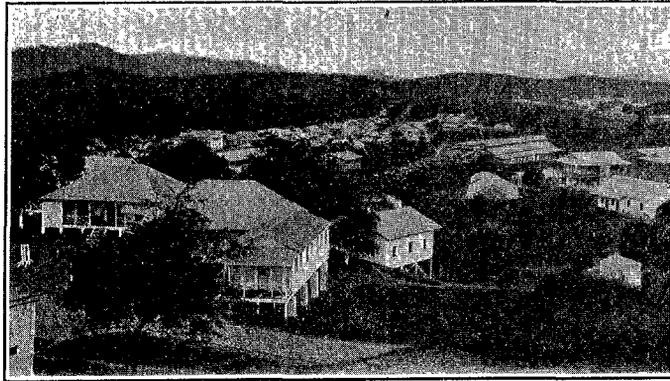
The truth was brought to this place by Brother Muir and Sister Herbert, of Jamaica, about the year 1898. In 1904 ten persons were baptized by Elder Knight, and a church of fourteen members was organized. The following year Brother Peckover held a series of tent-meetings, and a place was secured in his new home at Mount Hope, to hold regular meetings. On account of failing health, he was obliged to leave for the States, and the brethren then took over the entire building. This they kept until February, 1906. Then the Panama Railroad, wanting the land, gave seven hundred dollars for the building, and promised us another site.

Meetings were continued for a while in a rented building, but at present they are held in the house of a brother. We have a membership of thirty-four, and we greatly need a substantial church building; that will give prestige to the work.

The Canal Zone, which is now under American control, has a government of its own. It is a strip of land ten miles wide and forty-six miles long, extending from the city limits of Colon on the west to Panama on the east. The idea of cutting a canal across the isthmus dates as far back as the sixteenth century. The first survey was made in 1581, by Antonio Percira. In 1620 an elaborate report was presented to Philip II, but that did not meet his approval. In all, twenty-five projects of the kind were advanced, until in 1881, M. de Lesseps, at the head of a company, began opera-

tions. Owing to the reckless expenditure of money, they failed in 1891, with less than two fifths of the work done. In 1894 it was passed over to a new company, which had a small force of men at work, but allowed the canal from Bahia to the coast to fill up.

At present the canal is in the hands of Americans, who are investing unlimited sums on the sanitary improvements of the sections. A constant warfare is being waged against mosquitoes and malaria parasites, which they have to a great extent under control. They are also putting up buildings as homes for the laborers, factories, etc., preparatory to the actual digging of the canal.



TOWN OF EMPIRE, CANAL ZONE

It has been my privilege since arriving to travel along the canal section, stopping at the most important places, and I can send a good report of all that I have seen. Many of the ill reports are untrue. All who know how to behave themselves are well treated.

The city of Empire is first in importance, and is the most improved and the healthiest. Here is a vast field, which is fully ripe for the harvest. We need an experienced man to locate on the Zone, to develop the work from Panama to Colon. Empire would be the best place in which to live. I have already applied to the mayor for a plot of land. It would be cheaper to build a mission and dwelling together. Rent is very high, and houses can not be easily obtained.

Here is quite a field for canvassing. Our books are in great demand. We hope soon to establish a depository at Colon, with a corps of well-organized and consecrated canvassers, to do pioneer work. Now is our opportunity to establish missions. We have a few Sabbath-keepers in some of the towns. Other people have told me that since their arrival they have not been anywhere to worship, as they are not allowed to attend the church for the white people. We need many of our books printed in the Spanish language, to reach the natives, who are continually asking for them.

Eastern Polynesia

A. H. PIPER

THE writer is somewhat acquainted with that part of our great field known as Eastern Polynesia. Here are thousands of natives scattered on more than a hundred islands. Before the advent of the gospel, sixty to one hundred years ago, they were savage cannibals, daily practising horrible, heathen atrocities, cruel, vindictive, murderous, no man's life being safe outside the limits of the tribal lands, and then living in constant preparation to attack others, or to be attacked. Christianity put an end to that condition of continual bloodshed. But to-day we see only a mere outward form in religion. "When they knew God, they glorified him not as God, . . . and their foolish heart was darkened," and so darkened have they become, that it is everywhere evident that they are going back into heathenism. Old heathen ceremonies are being revived. Unseemly dances are again being practised. Magic, witchcraft, and other satanic influences are again gaining control of the people. Among the natives are a few who see the downward tendency of the times, and call out for help. It was such a one who said to us not long since, "O when can I send my children to your school? for if they stay in this village much longer, they will all become heathen."

Brethren, can you not recognize in the plea of that poor Polynesian father a call to us to give his children "the bread of life" for the last days? If he was simply desirous of educating his children, he could have done so at the schools on his own island. But no, he wanted more than a mere education. He saw that the children of his village, although learning to read and to write, were growing in vice and immorality, and to see his own children going the same way was more than his father heart could bear. Let us imagine ourselves, we who are parents, in that man's circumstances. How our hearts would yearn toward the little ones God has given us! In giving us the message of Revelation 14, God has greatly blessed us, and shall we not be more zealous in sending it to those whom the Lord has placed in our hands to feed with this "bread of life"?

We are glad that a good start has been made in Eastern Polynesia. Fifteen years ago our missionary ship "Pitcairn" made her first trip to the islands of the South Seas, and to-day we have about two hundred Sabbath-keepers in that field. At a meeting at Raiatea the other day, the writer heard the speaker telling of the first visit of the ship "Pitcairn" to that island. Those on board had announced to the inhabitants of the place that a meeting would be held on the ship on the Sabbath. The time was drawing near for the meeting to begin, but nobody had come from the shore to attend. Just then a native canoe, con-

taining two men, was seen approaching the ship. They came on board, attended the meeting, and to-day are staunch Sabbath-keepers, contented and happy in the faith, and, with tear-bedimmed eyes, talk of the message as their all in all. One of them tells of how good the Lord is to him, for the Lord has not only saved him, but is also bringing, one by one, his large family of children into the fold of Christ. Especially did he mention his oldest daughter, who, when the wife and mother was laid aside in death, became a mother to her younger brothers and sisters, and a solace to the sorrowing father. We speak of this because in these islands the young are so given up to worldly pleasure and licentiousness that to find a young woman willing to do as this one did, is a very rare thing. It is the bread of life as found in the message that produces such characters. If our brethren in America, and the children who, sixteen years ago, gave of their means to build that ship could see the results of her visits to this part of the world, do you suppose they would regret having invested the money in that way?—No, not for one moment.

There is a power in the message that completely changes those who take hold of it. Moreover, it seems that such changes can not be wrought by anything else. To those who know him best, the Polynesian is a man who can not bear to be ridiculed. Nothing else is so potent to change a native mind as ridicule. The man who has the courage to practise health reform in these islands is a marked man. The majority look upon him as an oddity. He is scoffed at, scorned, and derided. The writer was talking to a sick Rarotongan woman a few weeks ago, urging her to give up eating pork. "Give up pig!" she exclaimed, "why, that is an impossibility. What would I do at the birth of a child, at a marriage feast, at a death, if I refused to eat pork? Do you not know that to refuse to eat pork on such occasions is to spurn your host's hospitality? Show me the Maori that ever gave up eating pig." When the name of such a one was mentioned, words fail to describe the look of blank amazement that overspread the poor woman's face.

The native brother named, in spite of the ridicule of forty other men with whom he works on regular occasions, refuses to drink tea or coffee, so much liked by natives, and takes a little water, notwithstanding the jeers of his fellow workers, who taunt him with the fact that he is a Seventh-day Adventist. I thank God that Seventh-day Adventists have a truth that can produce such men.

Another incident that shows devotion to the principles of the truth and the tender regard on the part of the Author of truth thereto, came before our notice a few days ago. A young sister with her husband had planted a patch of melons with the intention of marketing them. For some reason, when the melons were ripe, they could find no buyer. Finally the day came in which they decided to dig up the melons and

plant other food. The sister said to her husband, "Let us put aside the Lord's tenth, and maybe he will send a buyer for his portion." This was no sooner done than a man approached the house and bought some of the melons that composed the tithe, and a few minutes later others came and bought the remainder. Although they were not able to sell one of their own portion of the melons, the money received for the Lord's portion was put aside, and subsequently paid to the tithe treasurer.

This same sister, when younger, was crossing the lagoon with her brother in a canoe. When about half-way across, they noticed that a large shark was following them. The brother was very much afraid, for it would have been an easy matter for the shark to upset their frail canoe. The sister in a quiet manner said to her brother, "Keep quite still while I ask God to help us," and kneeling in the canoe, she offered up her prayer. When she had finished, the shark was not to be seen, nor did they see it again. It is such childlike confidence in God as this that develops characters in harmony with his Word. The simplicity of the religion of such a person is beautiful to behold, and such religion is obtained by a belief in, and an obedience to, the truth contained in the message of Revelation 14.

Nor are we alone in noticing such development of character through obedience to the message. While talking with a native missionary of another church, the conversation turned to the subject of the spiritual condition of the people of the missionary's village, and without hesitation this man said, "There is one man in the village whom I consider to be a thorough Christian;" and the man mentioned, brethren, was a believer in the truth. He was no better than any other native when he first came in contact with the message, and confessed at the time that he had broken, over and over again, every command of the decalogue. But what a change do we see to-day! Instead of an evil-smelling, dirty, and disorderly house, he has the cleanest and neatest home in the village. Instead of living with other native families, so conducive to wrong doing, he has but his wife and children in his home. No other man in the tribe is more industrious than is he, and no other man is more prosperous. Even the enemies of the truth say of him that he is blessed of God. As the Sabbath approaches, go to his home and you will find him preparing for it. Watch the sun sink in the west, and as you do so, you will hear his whistle calling the members of his family to begin the Sabbath with prayer. He is the first to come to meeting, and the last to go away. True, he is but human and makes mistakes, but he is ever ready to confess them and put them away.

What, brethren, has caused such reformatations as these? We answer with words inspired by the Spirit: "The law of God is the foundation of all enduring reformation. . . . Obedience to God's

law is the greatest incentive to industry, economy, truthfulness, and just dealing between man and man." Therefore let us be of good courage in the work before us, for it must prosper. Let us be true to our responsibility. "The message of Revelation 14 is the message that we are to bear to the world. It is the bread of life for these last days." "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Rarotonga, Cook Islands.

Kief and Dobrianka, Russia

H. F. SCHUBERTH

AFTER our good meeting in Bender, we left, in company with Elder J. Perk, for Kief, the holy city of the Russians, where is the famous Lavra Monastery, to which the devout make many pilgrimages, that they may worship the so-called sacred relics or skeletons of the saints—in reality wooden images in many cases. Here the truth has secured a good foothold, as the efforts of Elder Wildgrube, assisted by Brother Schmidt among the Germans, and Brother Pilke-witsch among the Russians, have been crowned with a good degree of success. Here in the hall used for our public lectures (which accommodates about one hundred and fifty persons comfortably), we held the conference of the Middle Russian Mission field, October 10-14. As the larger number of hearers were Russians, the lectures, studies, and business transactions were translated from the German into that tongue. Sunday afternoon I was much pleased to speak to an intelligent and attentive German congregation, and the questions asked by the hearers after the lecture, showed that there is a great desire on the part of many to hear the truth for these days. In our audiences at Kief there were university professors, students, and other persons of rank and influence.

At the meetings in North and in South Russia we had passed resolutions of thanks for the permission to have all our German publications enter the country, expressing the hope that ere long the ministry of the interior might allow us the same freedom for the Russian literature. At our meeting in Kief we received the good news that this privilege had also been accorded us, so now all our publications are officially allowed in Russia.

The Middle Russian field contains almost sixty-seven million people. It has the smallest membership of any of our Russian fields,—one hundred and seventy-six. It was apparent to all that we should do our utmost to provide for the education of Russian workers; and the seventy of our own people who were at the meeting contributed and pledged over two hundred and fifty dollars toward the educational fund.

If we consider the various nationalities represented, and the many religions and the large cities; if we think of the Russians, the Tartars, the Jews, and the Tunguses and Samoyeds; if we remem-

ber the Greek and Roman Catholic and Protestant Churches, the Mohammedan, and the heathen Shamanism, or nature-worship, religions; if we look at such cities as Moscow, Kief, Archangel, Novgorod, and Kazan,—indeed, when we realize that the people speaking forty different languages, and having such a variety of religious beliefs are to be warned, scattered as they are over such an immense territory, then we get a faint glimpse of the magnitude of the work yet before us.

In the Middle Russian field our Russian paper, known as the *Olive Tree*, has already been the means in the hands of God of bringing several into the truth. We saw some of these and heard their cheering testimony at Kief. We would heartily recommend this small paper to

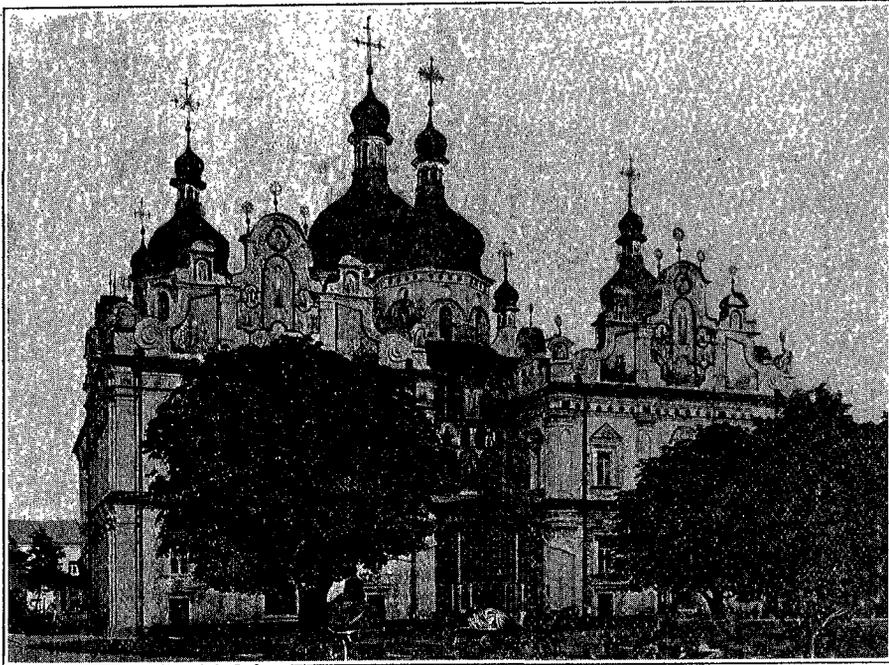
river wharf to keep warm; for there was no waiting-room, and the docks were so far from the village that we did not dare seek accommodations in the town, for fear the boat might arrive and leave again before we could get on board. To add to our discomfort, the weather was cold and wet.

But we finally reached Dobrianka, which is two hundred miles north of Saratof. We found about one hundred and sixty brethren together, among them probably ten native Russians, while the rest were Germans. Because of the total failure of the crops in this part of Russia, and the consequent poverty and need among many of our members, the churches in the East Russian Conference were poorly represented. Thirteen of our churches are located in the fam-

erty to hold religious meetings, and stated that if they wanted to assume the right to disturb a religious meeting like ours, he would request them to give us a properly written and signed document to that effect, and that he would then send this statement to St. Petersburg. They were unwilling to do this. In answer to the question as to what the names of the six "hypocrites" were, they could give no reply. Finally, we all agreed that they should report to the higher officials over forty-five miles distant (these higher officials had sent them to investigate our doings) that the meetings were political in no sense, but purely religious, and that we would close our session on the morrow, which was Sunday. The report could come back Monday, but we would have completed our work and closed the conference. Thus we were able to finish up all our business Sunday, and that evening we again had fully as large a congregation as the previous evenings. The fifty Cossacks which the police had threatened to send to disperse the meeting, did not appear. We were pleased that God had given us such favor with the government that we now can work as never before in spreading abroad the principles of the third angel's message.

The East Russian Conference was formerly known as the South Russian Conference, but since the separation of the South Russian Mission from the conference territory at the beginning of this year, it is known as the East Russian Conference. Brother H. J. Loeb-sack was again unanimously chosen president; the other members of the committee are H. K. Loeb-sack, J. Wuckert, M. Fischer, and A. Gonder. Two ministers, one licentiate, and six missionary licentiates conduct the work among the 17,655,350 inhabitants of this field. Their present membership is 988; 102 have been received by baptism and vote since the beginning of 1906.

Although the general conditions in Russia are sad, and there is much suffering among the people, yet our work goes quietly forward. Just now is the time to work. I was much pleased to see what respect the police officials manifested when we showed them the address of thanks we had presented to his majesty the czar, and gave them a copy of the decision of the Senate stating that our meetings were in no way political, but religious, and religious only. They had been talking about the higher authorities at Kamyshin; but we were able to talk about the still higher authorities at Petersburg; and in the hands of a kind Providence, this good name at Petersburg is working wonders as far as religious liberty for us is concerned. Let all remember the work, the workers, the brethren and the people in this great field.



LAVRA (RUSSIA) MONASTERY

all our readers who desire to spread the truth among their Russian-speaking neighbors.

For the coming year, Elder O. Wildgrube was again unanimously chosen director of the field, assisted by a committee of four brethren—J. Ebel, A. Granberg, C. Schamkow, and A. Kusmin. There is one minister,—one licentiate, five Bible workers, and four colporteurs.

Sunday evening, the fourteenth, we took the train for Kamyshin, about one thousand miles east of Kief; for the East Russian Conference was to be held at Dobrianka, a village about thirty miles from there, October 18-22. Two days and three nights of constant traveling brought us to Kamyshin, where we met Elder H. J. Loeb-sack. We had to take a boat up the Volga, to reach Dobrianka, and according to the time-table, the boat should leave immediately after the arrival of our train. The transportation company's agent told us that the boat would probably be at the dock "any minute," as it was past due. But the man's "any minute" stretched out to twenty-three hours, during the whole of which time we had to march up and down the

ine district, where they have only potatoes and a kind of blackberry that grows on potato ground to eat, because their melons, pumpkins, and grains have been a failure. In many cases they have not reaped even half as much as the seed they sowed.

We were favored with extremely pleasant weather, for usually it is cold at this time of the year on the Volga. This year, however, we were able to hold our meetings in the open air. This proved a great advantage to us, for it would have been impossible to find room to accommodate the fifteen hundred outsiders who attended the evening lectures. Naturally enough, the interest of the people to hear, aroused the dragon spirit in some who were opposed to the truth. A pastor thought to cause us trouble, and to prevent the meetings. About twelve o'clock at night, after we had finished our business session, and were preparing for bed, a brother came in and said, "The police are coming at once, and have been empowered to discontinue the meetings." A few minutes later two policemen, accompanied by the village constable, appeared, to arrest the six "hypocrites" there. Brother H. J. Loeb-sack replied that we had full lib-

"BRETHREN, go! The day-dawn breaketh.

Of its glory go and tell,
In the Father's name we send you,
To his tender love commend you.
God be with you; fare you well."

Notes from Japan

W. D. BURDEN

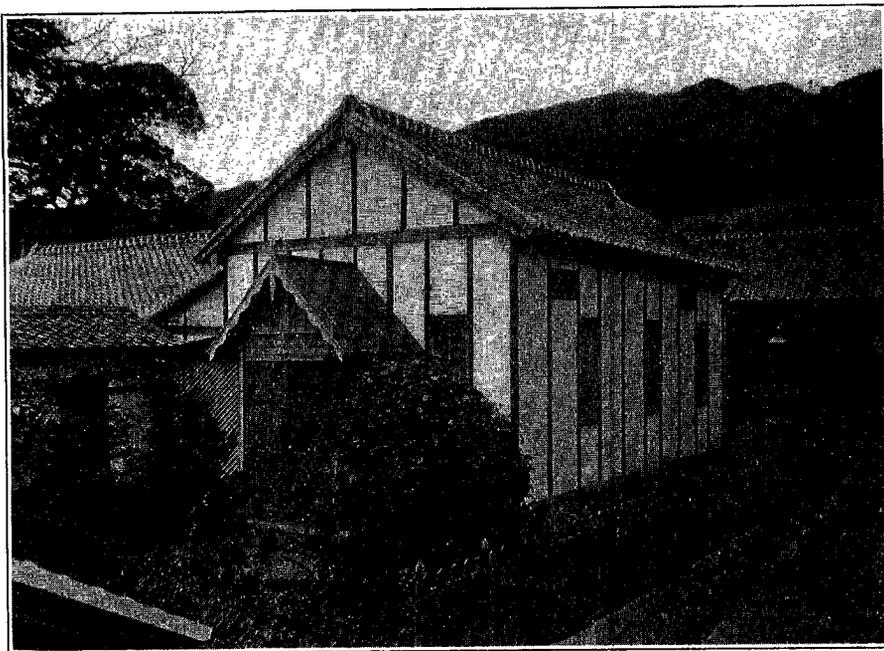
JUST recently we have held our second tent-meeting in Japan. This time it was in Takasaki, a city about sixty-five miles north of Tokyo, having a population of thirty-five thousand. This has been a very strong Buddhist section, and there are still many evidences that its teachings have not yet entirely lost their hold on the people. However, we found the people much more simple-minded and teachable than those living in Tokyo and the ports.

There are, we were told, some three hundred and fifty Christians of all denominations, in and about Takasaki, some of whom date the beginning of their Christian experience back more than twenty years. Those who attended our meetings were mainly from among the non-Christian element in the several communities.

Since the first of last year, two young men — Brethren Watanabe and Suzuki — have been working in this city, introducing our literature. They made a house-to-house canvass of the place, selling our Japanese paper wherever they could. To those who would not buy, but were willing to read, they loaned the papers. Then when the next number of the paper was out, they went around and exchanged the new papers for the old ones. Many, of course, would have nothing to do with Christian literature, but our brethren secured a list of more than five hundred families, to whom they supplied the paper every month. Several became deeply interested, and in time we expect to see them come out fully on the side of truth. But Japanese are very slow to move, even after they are convinced of their duty. One man, a lumber dealer, was so affected that he gave up his tobacco entirely, and when we pitched our tent, he gave us the free use of anything we wanted from his yard to seat and fix up the tent, hauling the lumber to and from the tent without charge. He even refused to take pay for what we had cut in fixing up the tent. We thought this quite remarkable, for other lumbermen would not even rent us lumber.

Our meetings began September 21, and continued three weeks. During the first part of the meetings, the weather was favorable, and the tent was well filled every night. Later it became very cold and stormy, so we were not surprised that the attendance decreased.

Many would not come for fear they would be made to pay. Very frequently when invited to enter the tent, they would ask how much we charged for admission. Of course we were glad to tell them it was free, but they seemed to think there must be some trick about it. They seemed unable to conceive of any reason why such meetings should be held, except to make money. We heard some saying that it was not good to go into the tent, for we took the names of those who attended the meetings, then afterward went around to their houses, and compelled them to buy our books. Perhaps there was some shadow of an excuse for this latter conclusion; for between meetings we did try to search out the interested ones, and in visiting their homes we were not slow to present the many good things in our literature.



S. D. A. CHURCH, KOBE, JAPAN

There were none who took a full stand during the course of our meetings; and had it been in the States, we would perhaps have felt that the effort came far short of accomplishing what it ought. But in this country we have to exercise much patience. Like the farmer, who sows his seed, then has to spend many weary days caring for it before he reaps any fruit, so after we sow the gospel seed, and even after we find our hearers really interested, we must wait, sometimes for months, before we see them fully decided to obey.

When we closed the meetings, there were several who seemed much interested. We expect yet to see a number of them take their stand on the side of truth. Since returning to Tokyo I have received very encouraging letters from one family to whom we sold some books, telling how much they enjoyed reading them, and giving me a very warm invitation to visit them again. Our canvassers are still at work in Takasaki, trying to help the interested ones. They are also making one more canvass of the city, this time seeking to take as many subscriptions as they can for our Japa-

nese paper. They give a very encouraging report of their work.

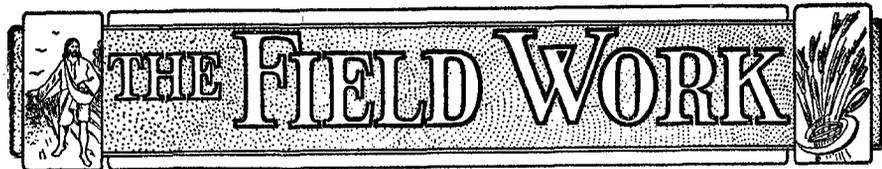
Next month our canvassers are to begin work in Maebashi, another city of about the same size as Takasaki, only a few miles farther up the country. Here they will follow the same general lines of work as they did in Takasaki. All through the country there are towns with a population of from ten to fifty thousand, where we ought to have workers now, carrying on this same work. But the laborers are so few, and those who are available need very much to have some special training. We certainly ought to have a well-equipped training-school, where our young native believers could receive the training necessary to make them efficient workers. Other missions spend much money in training and educating their workers.

While I would not advocate doing just as they do, yet it does seem to me that we ought to provide for this need in a much more definite way than we have yet been able to do, owing to the lack of men and means. We must have foreign help to plan, lead, and direct in the work, and we hope to see our force of foreign workers materially strengthened in the near future. Yet it seems evident that the bulk of the work must be done by native help, and I believe that a few hundred

dollars spent in educating them for this work will prove a paying investment.

A short time ago we were cheered by the arrival of Brother and Sister Benson. They are hard at work on the language, and are of good courage. We are glad also to report that the work is onward. Several have just recently united with us to keep God's commandments. Some of these give promise of becoming valuable laborers. What a glad day it will be when the work is finished, and God's own people are gathered home! May we all be faithful in doing what we can to hasten its dawn.

THE great unentered countries are like ships, laden with human souls. And as we turn the field-glass toward the fields, we may see millions of souls for whom Christ died. They are going on the ship to destruction. An enemy is upon the bridge who is determined to wreck these millions, and while we look at our watches for one minute, there are twenty souls going to Christless graves, unwarned, not knowing the message of salvation.—*J. L. Shaw.*



THE FIELD WORK

The Friendly Islands

THE mission of Seventh-day Adventists to these islands began some twelve years ago. About 1895 Elder Hilliard and his wife came as witnesses, and held up the banner of truth amid the prevailing darkness. Dr. M. G. Kellogg also lived in Nukualofa, Tonga, building the mission house. Like the apostle Paul, Brother Hilliard worked with his own hands, carpentering, etc., thus lightening the expenses of the mission. Sister Hilliard conducted a school, the memory of which to-day is held in good repute. In traveling around here, many have introduced themselves to us by saying they were taught in Sister Hilliard's school. Many families in Tongatabu became acquainted with our truth through the labors of Brother and Sister Hilliard. Brother and Sister Butz labored with them for a little while, and were then left in charge of the field. A church of twelve members has been raised up. A few others partially accepted the truth, were baptized, and attended the church, afterward giving up. We have one Tongan Sabbath-keeper as a result of these labors. Sister Butz got into the homes and hearts of the people by ministering to the sick, which work has been appreciated.

Some tracts have been written and translated, dealing with the second advent, the love of God, baptism, tobacco habit, etc. These have been freely distributed in Tongatabu and some of the surrounding islands, including Lefuka, Haapene, and Eua.

The mission property consists of the church building, school building, and mission house, which stand on about two acres of rented government land.

The church-school, under the labors of Sister Ella Boyd, has done and is doing commendable work. The school has been filled all the time, and, through the blessing of God, has the best reputation of any school in Tonga. The present enrolment is twenty-four. Some of the students are doing very encouraging advance work.

The present outlook for our work here in the Friendly Islands is encouraging. To our minds, at least at present, future plans consist in doing educational work among the children. We shall endeavor to increase our church-school membership and to keep our standard high, giving the children the best education possible. We propose also to open a night-school for young men. We are endeavoring to introduce the sale of our health foods.

One of our brethren, W. Palmer, who has a good command of the language, having lived in these islands for over twenty years, has begun to translate the larger portion of "Bible Readings" into the Tongan language. There is a demand for such a work among the people. The native ministers here often go to our brethren for their Sabbath's sermon. We believe that a book like this would sell readily. We shall have to work in faith, as far as its publication is concerned.

Brethren and sisters, the Lord's work in these darkened islands needs your prayers. Great light has shone upon Tonga, but as yet the people sit in darkness.

E. E. THORPE.

Church Organized in Chicago

We gladly state that another church of Seventh-day Adventists has recently been organized in Chicago. This new church meets in Belden Hall. The place is at the corner of Lincoln Avenue and Orchard Street, second floor. The entrance is from Lincoln Avenue. It is near the place where our camp-meeting was held last summer. Much labor has been bestowed in that part of the city recently, and perhaps fifty persons embraced the truth in connection with the service, but some of these have united with the different Seventh-day Adventist churches in Chicago and elsewhere, and probably twenty in this district are keeping the Sabbath as a result of the meetings, but have not united with any of our churches yet. About twenty members belong to the new organization, and half of these are receiving letters from other churches that they may unite there. It is confidently expected that other persons who have lately embraced the truth will soon unite with the company here. This new church enters upon its course with courage and confidence in the righteousness of the cause which it has espoused. May its membership increase and its works be approved by the Lord.

WM. COVERT.

Peru

LIMA.—One year ago this morning (November 16) we landed in Callao. The year has passed very rapidly, and, for the most part, pleasantly. As is usually the case, in looking over the year's work we can see many mistakes, and many good things undone; but we are exceedingly thankful to our kind Heavenly Father for his beneficent care, his daily help in trial, and his patience with us.

With but little exception, our health has been good. In our work we have tried to move cautiously, and we can see that it is gradually coming into shape as an organized effort. Nearly all of the first believers here were leavened with false theories when we came, and most of them have dropped out. The newer members are coming right up through the tests thus brought upon them, and are getting quite fully established in the truth; but it has been a trying task. However, I think that the first year or two will be the most difficult. We have not organized a church yet, and have baptized but two, but hope to organize soon in Lima.

Last night seven came to our meeting, some for the first time, and said that they wanted to keep the Sabbath and unite with us. All seem intelligent.

One man last Sabbath went to his

employer, and asked for Sabbath free, offering to work Sundays. The employer refused to grant the request, even though from a trusted man, his underpaymaster. This brother took home his tools, and has spent the week looking for work where he can keep the Sabbath. He is an excellent man, and we shall watch after him carefully.

Brother Robinson has just finished some new benches, and we are looking for a larger meeting place, as this one is outgrown.

We face our second year with courage, and hope, and confidence in God. O, if our people could see the need, and the harvest of souls that might be gathered but may be lost, they would send more men and means into these dark and sinful parts of the earth—our earth; for, is it not promised to the faithful, the children of Abraham? When shall we arise and proclaim the kingdom of the Lord Jesus in the fullness of power? "Then shall the end come."

How many more of the aged standard-bearers must fall under the power of death before the final victory? Ever since I can remember anything, my father has talked of seeing Jesus come. He tried to do what he could to help. He made an effort to train his children for the work. But death claimed him before the fruition of his hope. He died last May, after living this message for sixty years. May God give to his servants who stand as leaders minds filled with the wisdom of God, and words newly edged with power sent down from heaven, that the work may be done soon.

F. L. PERRY.

South Africa

PORT ELIZABETH.—At present the work here is encouraging, and our hearts are made glad to see a few taking their stand for Christ, even in this field, where it is quite difficult to get the gospel of the kingdom before those who still sit in darkness. Very many do not realize their need of original research, digging for the treasures of God. They seem satisfied with the established churches, and see no need of making a change, but there are some who are willing to sacrifice for Christ, giving up position and all for him whose we are.

Brother W. C. Walston and I came here in July from Oudtshoorn. He began meetings in Uitenhage, twenty-one miles distant, and I began here in Port Elizabeth. Brother Walston worked faithfully in Uitenhage, laboring in love to draw the honest to God. After spending about two months there, he was called up-country to assist Elder Armitage in the Somabula Mission, twenty-two miles from Gwelo, Rhodesia. Since then I have endeavored to carry on the work in both places to the best of my ability, and in the fear of God. The members in both churches are quite active in missionary effort, and the success enjoyed is largely due to their efforts. Since July, 1906, nine sisters and one brother have been baptized and taken into the two churches. Many others are interested, while a few are seriously counting the cost of yielding all to the Lord and walking with him.

We invite those of the household of faith to remember us in their daily petitions to God, that we may have spiritual success in our work for the Master, and

that we may be fruit-bearing branches. We do pray that our coming to Africa may not be in vain, but that we may see some turning from sin and unrighteousness to walk in harmony with all the precepts of God. J. F. OLMSTEAD.

The Iowa State Young People's Convention

THIS convention was held at Des Moines, Iowa, December 26-30. About twenty-five delegates were present, representing almost as many societies or churches. These, together with the young people residing at Des Moines, made quite a goodly company to consider the important issues brought before the convention. In addition to the delegates, Elder Luther Warren, Elder Starr, Brother Fred Wilbur, Prof. Floyd Bral-liar, and the writer were present.

The program consisted of addresses, papers, and discussions. There was the utmost freedom and the best of spirit manifested in carrying on the discussions. It was very interesting to learn the attitude of the different churches toward the young people's work, the nature of the societies' programs, and the kinds of work carried on by each. In following the discussions the delegates used their note-books and pencils freely to preserve the many practical suggestions offered.

The stirring addresses given by Elder Warren aroused all present to the supreme importance of making their calling and election sure. An individual heart searching resulted, the fallow ground was broken up, and praise and consecration meetings were enjoyed by all. The Spirit of the Lord brooded over all the meetings of the convention.

From the convention the delegates returned home with a determination to kindle the zeal of their societies by imparting to them the inspiration received at the council. We look for Iowa to forge to the front ranks, to plant her standard where it belongs, and to sound the rallying cry to her hundreds of young people—"The advent message to all the world in this generation."

C. L. BENSON.

Bermuda

HAMILTON.—The first of October we moved from the rooms we had occupied since we first came to Bermuda. We now have a six-room cottage. Our people have been urging the matter of a church-school for some time. We have felt very deeply over the situation, and my wife opened a school in one room of our house, six weeks ago. She now has eleven pupils. Ten of these belong to Sabbath-keeping parents. From the beginning we have felt the blessing of God in this work. There are eight or ten more children in the circle of our church, but their parents live nine miles distant. So far we have not been able to make any arrangement whereby they can attend.

Since writing last I have been sick two weeks. Two or three weeks before, I began open-air meetings on Monday nights, in a new place, seven miles from Hamilton. At first the people were very backward, but they have gradually come nearer to us. Two Monday evenings while I was sick, Brother Enoch held a service at this place. Last night about

fifty persons were in attendance. The evening was quite chilly, as were also the two preceding Monday nights, but the people sat and listened. The very week I was taken sick I had intended to hold a service every night, it being bright moonlight. Had I been able to do this, I suppose the people would have heard enough so they could have been brought to a deciding point before these chilly nights came. But here we are, in a very trying place. We have been unsuccessful in finding a room in this neighborhood in which we could hold our meetings. Two or three persons have offered their rooms, but they were too small to accommodate the people. We have been thinking that we may have to get a tent. We have been making some inquiries about a room one and one-half miles this side of the point where we have been holding these meetings, but have not received a decided answer. It is a little doubtful whether we could hold the same interest, should we move.

We also have two or three interested families here in Hamilton, and the same number nine miles west, where I have a service every Thursday night.

JAMES A. MORROW.

British Honduras

BELIZE.—I have just come in from a preaching service held on the street, at which we had excellent attention while I talked on the second chapter of Daniel. We have a folding organ, and with Mildred to play, we get a good crowd. At first we had no interest, except in the singing; to-night we had the best of attention to the preaching. About two months ago I began these meetings in another part of town. The interest was small, yet a few came to hear the singing. One woman of seeming ability has accepted the Sabbath. She has two daughters, and we hope to see them, also, with us soon. Now we have chosen another place, and the interest is much better, with a better class of people. Of course, when the weather is bad, it stops our work; but often the rain has held off until the meeting closed. We are thus reaching many people whom we could not meet in any other way.

At the meetings held in the first place, a Catholic man came with a club every night for some time, and drove off all the Catholics. Several young men of the Catholic college came to see me, or asked me to visit them, but these visits were immediately stopped by the priests. I am holding these meetings while waiting for an opportunity to go over to Spanish Honduras. The governor has kindly sent me an official permit, signed and stamped, giving me the special privilege of coming to Spanish Honduras without waiting for the quarantine to be lifted. This was sent last month (September), but we have not found a boat yet that would take us, so great is the smuggling business; for when a boat is smuggling, no passengers are wanted. One came in yesterday which I understand is going straight in, and we may be able to go the first of next week. This trouble of getting passage here is sometimes a very serious one. A ship would be a necessity if there were more workers in this field; and I expect to see such a conveyance before this mission field becomes a conference.

And now let me mention the matter

of laborers. I have been in this field for more than six years. I have taken things as I found them, and have worked hard, yet I have not had any great success. Sometimes I have been encouraged with a successful effort; but I think the losses have been nearly equal to the increase. The last two seasons here have been very trying ones, on account of the quarantine, which has hindered our work a great deal; I have not been able to go about as I should, and have had to depend altogether on writing.

I am sure one laborer in Spanish Honduras, one in British Honduras, and one in the Bay Islands, would be but a little band, with the field so divided and no ready means of conveyance. We always pray that God may help in the home field, and bless it abundantly, and we would humbly ask a share in your prayers for the work here.

H. C. GOODRICH.

The Argentine Conference

FIVE years ago the River Plate Conference, embracing Argentina, Uruguay, and Paraguay, was organized. At the organization of the South American Union Conference last March, Uruguay, and Paraguay, and Misiones were cut off and made into two separate mission fields. At the sixth annual meeting of the River Plate Conference, recently held at Alberdi, the name was changed to the Argentine Conference, which now more properly designates its territory.

Alberdi is the wealthy suburb of Rosario, in the Province of Santa Fé, the second largest city of Argentina, containing about one hundred and fifty thousand inhabitants. Work was begun in this place by Brother Arthur Fulton during the school vacation last summer, with the result that several souls were won for the truth, and others became interested. It was to help develop this interest and to plant more firmly the truth in this important center that the conference was appointed for this place.

To search out the interested ones, to personally invite all to attend the meeting, and to get the truth into as many homes as possible, a goodly number of the workers and brethren and sisters visited the homes of the people, selling our papers and tracts. About 1,350 copies of the paper and 315 thirty-two page tracts were sold, and thirty-six subscriptions were obtained. Some very interesting cases were found, and the evening attendance at the meetings was good. One woman who had never heard of the truth before attended nearly every meeting, fully accepted the message as far as she had opportunity to learn it, and was baptized. Others were deeply interested, and since the camp-meeting the work is being followed up by Brethren Maas and Rojas and some sisters. We hope soon to be able to organize a small church in this place.

On the last Sabbath about one hundred adults were present. The Lord blessed us throughout, but especially the last few days. All present consecrated themselves anew to God, and fourteen precious souls were baptized. At the close of the afternoon service Brother Jacob Mangold was ordained to the sacred work of the gospel ministry, to which the Spirit witnessed. The day

closed with an excellent social meeting. Nearly six hundred dollars was donated to enlarge the school building, to obtain more land for the school farm, to secure a permanent place of worship in the city of Buenos Ayres, and to assist Chile on account of its loss in the recent earthquake. We expect our donation to this fund will be considerably augmented by our brethren who were not present. The officers of the conference were all re-elected. A spirit of harmony and good will was manifest throughout the entire meeting. The year has been the best in the history of the work in Argentina.

Since the previous conference one hundred and seven have been received into the churches or have been baptized. Although the harvest was not so good as the previous year, 1906 will probably show an increase in tithes and offerings. The message has been planted on new soil, and plans are shaping to enter permanently new provinces. Elder Mangold and a colporteur will make the province of Corrientes their future field of labor. Brother Arthur Fulton and his wife, after laboring a short time in Junin, in the province of Buenos Ayres, a large territory where nothing as yet has been done, will go to the province of Mendoza, at the foot of the Andes Mountains, to open up the work. The prospects for our work were never so bright as now. We see evidences that clearly indicate that the time for the increase and enlargement of God's people has surely come, and that there will be delay no longer.

J. W. WESTPHAL.
Diamante, Entre Rios, Argentina.

**Received on the \$150,000 Fund
Up to Jan. 15, 1907**

Atlantic Union Conference	
Central New England Conf.	\$ 365.29
Chesapeake Conference	20.22
Eastern Pennsylvania Conf.	70.78
Greater New York Conference	76.50
Maine Conference	26.22
New Jersey Conference	158.50
New York Conference	583.50
Southern New England Conf.	323.56
Vermont Conference	331.76
Virginia Conference	53.00
Western Pennsylvania Conf.	160.15
West Virginia Conference	54.11
Western New York Conf.	11.00
Total	\$2,234.59
Canadian Union Conference	
Maritime Conference	\$ 1.00
Quebec Conference	6.00
Ontario Conference	3.00
Total	\$ 10.00
Central Union Conference	
Colorado Conference	\$ 28.00
Iowa Conference	24.50
Kansas Conference	53.23
Missouri Conference	19.80
Nebraska Conference	825.40
Wyoming Conference	6.50
Total	\$ 957.43
District of Columbia	
Washington churches	\$ 758.85
Lake Union Conference	
West Michigan Conference	\$ 207.21
Indiana Conference	1,480.71

North Michigan Conference	9.25
Northern Illinois Conference	333.59
Ohio Conference	286.62
Southern Illinois Conference	186.15
West Michigan Conference	440.25
Wisconsin Conference	897.55
Total	\$3,841.33

North Pacific Union Conference	
Conference not specified	\$ 248.35
British Columbia Conference	10.00
Montana Conference	56.45
Upper Columbia Conference	24.75
Western Washington Conf.	173.00
Idaho Conference	26.00
Western Oregon Conference	82.13
Total	\$ 620.68

Northern Union Conference	
Alberta Conference	\$ 1.25
Manitoba Conference	64.00
Saskatchewan Mission Field	5.85
Minnesota Conference	874.41
South Dakota Conference	18.90
North Dakota Conference	445.42
Total	\$1,409.83

Pacific Union Conference	
Arizona Conference	\$ 10.00
California-Nevada Conference	48.07
Southern California Conference	45.05
Utah Conference	10.00
Total	\$ 113.12

Southern Union Conference	
Alabama Conference	\$ 5.00
Tennessee River Conference	24.60
Florida Conference	26.75
North Carolina Conference	12.25
Kentucky Conference	6.40
Cumberland Conference	12.84
Louisiana Conference	50.25
Total	\$ 138.09

Southwestern Union Conference	
Arkansas Conference	\$ 85.50
Oklahoma Conference	306.29
Texas Conference	310.42
Total	\$ 702.21

Unknown	
Unknown	\$ 143.00

Foreign	
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
India	9.60
South America	23.35
Total	\$ 561.88

Grand Total	\$11,491.01
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NOTICE.—We note 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 the above 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.

Field Notes

THREE members of the student bindery family, South Lancaster, Mass., were baptized on Sabbath, January 5.

BROTHER C. J. KUNKEL reports that, through the Lord's blessing, the fruit of a tent effort in Winnipeg, Manitoba, the past season, is ten souls who rejoice in present truth.

FROM Flint, Mich., Brother B. F. Stureman reports that the Sunday following the week of prayer two went forward in baptism, the Baptists kindly granting the use of their baptistery. The following Sabbath two others united with the church on profession of faith.

FOUR persons recently embraced the truth, and three of them were baptized at Leach, Tenn. Brother W. S. Lowry held three meetings in a schoolhouse a few miles from the church, and then continued in the church, with the result above told.

BROTHER CHAS. F. ULRICH reports progress in presenting the truth at East Wakefield, N. H. Although the plain, cutting truths have been presented, there is no prejudice. Another man and his wife have decided to obey God. A Sabbath-school of eleven members has been organized.

BROTHER RAY HICKMAN reports fruit still being gathered of the seed sowing done at the tent-meeting held by Brother J. R. Bagby and himself near Addington, Okla. The last Sabbath of the week of prayer, another brother was baptized, making seven that have been added to the church there recently.

SISTER SOPHIA V. PARKER, the Bible worker in Shawnee, Okla., has been made glad to see seven of her readers recently begin to observe the Sabbath. Two of these first became interested during the tent-meetings the past summer. Other attendants at the meetings are still interested, and she hopes for still more soon to join the thirteen new Sabbath-keepers in Shawnee.

SISTER ELLA MALLORY, who styles herself a "paper missionary," is selling our periodicals in the settlements along the Tanana River, a tributary of the Yukon, in Alaska. She sends clippings of favorable notices that appear in the newspapers, and reports only the kindest of treatment. Her zeal for her work is attested by the fact of enduring the rigors of that climate, being out when the thermometer registered fifty degrees below zero.

BROTHER E. R. WILLIAMS and his wife are working in connection with the Englewood church of Chicago. They have rented a hall at Sixty-ninth and Sangamon Streets, and besides the Sabbath meetings hold services three evenings in the week. Since the removal of the Sabbath meetings from the small quarters formerly occupied on Sixty-third Street, the Sabbath-school has more than doubled in numbers, and Sabbath, December 15, eight were added to the church, four by letter, and four on profession of faith. There are three to be baptized.

Current Mention

— Priests and students are beginning to respond to the order of France that they shall serve in the army the same as other citizens. Fifty-five hundred are affected by the order.

— The worst flood in twenty years is raging along the banks of the Ohio River and its tributaries. In the immediate vicinity of Cincinnati alone fully 15,000 persons have been driven from their homes.

— A tidal wave has devastated some of the Dutch East Indian Islands. According to an official dispatch, 300 persons perished on the island of Tena, while forty are known to have been drowned at the island of Simalu.

— A New York alderman has been arrested for receiving a bribe of \$500 each for the votes of himself and ten of his colleagues in the contest of choosing a recorder. A member of the common council of Pittsburg has been convicted of soliciting a bribe in that city.

— The worst typhoon in ten years swept over the islands Leyte and Samar of the Philippines, January 10. One hundred lives were lost in Leyte, and the barracks and officers' quarters on Samar were destroyed. Communication with these islands was cut off for six days.

— According to New York report two former officers of the Palma administration in Cuba are in that city, and a third is in Europe, to again foment trouble in the island. These reports state that arms and ammunition have been shipped clandestinely from New York to Cuba for possible future use.

— 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 thirty-five workmen near by. Of these three are dead, seven are dying, and twenty-four are missing. It is feared they were engulfed by the molten mass from which they were last seen fleeing.

— Encouraged by some successes, strikers in the mill district of Orizaba, Mexico, cut the wires of telegraphic and telephone communication, and began pillaging the shops and houses. When a body of troops arrived, it met with resistance. The soldiers fired upon the mob, killing thirty and wounding eighty. Not long after thousands of the strikers suffering from hunger from being idle returned to work, at least seven of the ringleaders of the trouble were executed by the government.

— Train wrecks seem to be chronic with increasing frequency and horror. A single paper has brought the news of nineteen dead and thirty injured near Terra Haute, Ind., from the explosion of a car of powder on a siding; and sixteen killed and ten injured at Fowler, Ind., caused by the engineer of a fast train on the Big Four Railroad passing a block signal in a fog; also minor casualties to trains at Denmark, S. C.; Minneapolis, Minn.; Meridian, Miss.; De Soto, Kan.; Peoria, Ill.; and two at Hammond, Ind.

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 Program for Sabbath, Feb. 2, 1907

SINGING: "Courage" ("Hymns and Tunes," page 622).

SCRIPTURE READING: Revelation 13 (responsively).

PRAYER.

SINGING: "Tidings from the Battle" ("Hymns and Tunes," page 1247).

* READING OF ARTICLE.

COLLECTION.

SINGING: "Onward, Christian Soldiers" ("Hymns and Tunes," page 1397).

BENEDICTION.

"The Night Cometh When No Man Can Work"

"I MUST work the works of Him that sent me, while it is day: the night cometh, when no man can work." John 9:4. These were the words which Christ addressed to his disciples as he realized that his opportunities for personal service before his crucifixion were drawing to a close.

The words "day" and "night" are used in this text figuratively, the word "day" signifying opportunity, and the word "night" the cessation of opportunity. If the Saviour of men felt keenly the necessity of improving the time as he saw the approaching crisis which was to culminate in the sacrifice of his life for the salvation of sinful men, how much more should God's people feel the necessity of improving the few remaining opportunities they have in warning men before the eternal night shall come when God's work in saving the lost will be forever ended!

A Striking Similarity

There is a very great similarity between Christ's work and the experiences he had prior to his crucifixion, and the work and experiences of those to whom the proclamation of the third angel's message has been committed, a few features of which I will attempt to mention in this connection.

To Jesus there was committed the finishing of the work for his time, for he says, in John 4:34: "My meat is to do the will of him that sent me, and to finish his work." So likewise God's remnant people are given the finishing of this work before the end of all things.

The character of the Saviour's mission was almost an exact counterpart of our work on the question of Sabbath reform, for a prominent feature of his work was that of exposing a traditional sabbath, and practically demonstrating what true Sabbath-keeping is. The traditional feature of the sabbath of his time consisted in the manner of its observance. In these times it is a traditional day, and the matter of its observance is also becoming traditional.

* It would be well to have three persons take part in the reading of the article.

Another marked feature of similarity between Christ's experiences and work and ours was the intolerance manifested toward him, and the persecution he suffered because of his loyalty to that Sabbath which he himself had made at the close of creation week.

The popular religious elements of the times united and conspired against him, and finally their bitter hatred resulted in his cruel death on Calvary. We are told by the apostle Peter that "even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." 1 Peter 2:21.

Since his suffering was largely due to his loyalty to the Sabbath, shall we shrink from the suffering and hardship it brings when we know that we have been called to this very thing, and the Lord has also given us an example to follow him in this respect?

Our most earnest efforts, therefore, should be exerted in seeking a preparation of heart that we may follow our Master in this particular, and warn others of these things, that they, too, may accept of the gospel, and thus be able to endure to the end.

Unmistakable Evidences of the Nearness of the End

The strongest evidence to Christ that the night was coming when his opportunities to labor would be cut short, was the spirit of intolerance that was being manifested toward him on almost every occasion, because of his strict adherence to the true idea of Sabbath-keeping.

Most important of all the movements that are taking place to-day, indicating that our opportunities will soon be closed for carrying the gospel to those in darkness, are those which are multiplying against the rights of conscience.

We have been declaring for over sixty years, upon the authority of the Word of God, that the time would surely come when the whole world would wonder after the beast; that this country would make an image to the beast, and enforce its mark (Sunday observance), by the aid of the civil law, upon its inhabitants. The evidence of the speedy fulfilment of these things during the past year have been unparalleled.

The present Congress has been more prolific than any of the preceding ones in the introduction of measures involving proposed religious legislation, principally for Sunday laws. At the present writing only one of these measures has become a law, and that one is a bill to close the Jamestown (Va.) Exposition on Sunday.

We would scarcely have expected the result to have been otherwise in view of the precedents which have been established in this country in the closing of great expositions on Sundays during the past twenty years.

Good Results of Faithful Work

The success which has so far attended the united efforts of our people in retarding the enactment of these evil measures into law by Congress is indeed gratifying, and should prompt us to greater activity in our future efforts.

The writer recently had an interview with a congressman who had introduced a Sunday bill which failed to become a law. He said that he thought he would not introduce any more Sunday bills, because it took so much of his time to

attend to the correspondence which it involved in responding to letters written to him by our people. This statement impressed me with the importance of each one of our people's writing the congressmen from their respective districts in reference to the evils of religious legislation. If you have not already done so, do not delay longer; for the Wadsworth Sunday bill for the District of Columbia, H. R. 16483, is still pending in the hands of the Senate Committee for the District of Columbia.

There has been great activity in some of the States to secure more rigid legislation than they already have. Many cities have been carrying on crusades against Sunday labor, open shops, and places of amusement. Our department has done some effective work in opposing the work of these crusades by giving public lectures and distributing our literature, consisting principally of our journal *Liberty* and religious liberty tracts.

Our religious liberty workers in Oklahoma have done excellent work in showing the delegates of the convention the danger of framing into the new constitution anything that will be a hook in subsequent times upon which to hang religious legislation.

There is a strong effort being put forth by our workers in California in opposing the proposed change in the constitution of that State, whereby the promoters of Sunday legislation can secure a Sunday law for California. Let us pray that this State, which since the Sunday campaign in 1882 has not had its statute-books stained and polluted with the corrupting virus of religious legislation, may be kept clean and white.

The citizens of California should be reminded of the statement of Mr. Crafts, the so-called Christian lobbyist, concerning the States which have persecuted those who refused to obey the Sunday laws. He denominated them as "backward States."

It is inevitable that any State which has a Sunday law will inflict persecution upon those who refuse to obey; so the truth of the matter is that the States which have Sunday laws are the backward States, rather than those which do not have them.

The Spartanburg Trial

The following editorial regarding the prosecution of our brethren in South Carolina appeared in the *Spartanburg (S. C.) Journal* of Jan. 12, 1907:—

"It seems a pity, in view of all the wickedness and law-breaking that is going on and all the bad people who are at large, to take up the time and energy of the courts in prosecuting people who work a little on Sunday because their religious belief tells them that Saturday is the real Sabbath and should be observed as such. Yet it is pretty hard to say that any other verdict than a conviction could be arrived at under the statute, and a somewhat difficult position to say that we may have one day for the sabbath of part of the people and another day for another part.

"It was proved that Rev. R. T. Nash, of the Seventh-day Adventist sect, spaded up his garden, threw up the terraces, set grape-vine posts, sawed lumber, and did various other odd jobs on Sunday. He was found guilty, and separated from one dollar. Both the facts and the law were against him, and no

ecclesiastical argument could save him. It must be confessed that these people point to some Scriptural authority for their Saturday idea that is hard for the orthodox Sunday believer to get around. However, we are no theologian or Bible scholar, and possess limited information on this point. To our notion it does not cut any particular moral figure, what day is observed, just so one shall be.

"But think of how many hundreds of people right here in Spartanburg do more work every Sunday than Mr. Nash ever does, and do not defend it on religious grounds. They are not prosecuted, and nobody wants them prosecuted. The street-cars run, the railroad trains run, both freight and passenger, the ice men, the livermen, the refreshment men, the newsdealers, and many others work more or less every Sunday, and nobody objects to it, and properly so. Why then jump on Mr. Nash and his people for doing the same thing or less? The reason is that Mr. Nash and the Seventh-day Adventists defend their acts on religious grounds, and the others do not. It is a curious situation, one of the strange inconsistencies of life."

The report of the trial as published in the same journal reads as follows:—

"Charged with violating Sunday law by performing labor, Rev. R. T. Nash, a Seventh-day Adventist, who lives in the upper part of the county, appeared in the court of general sessions Thursday morning. He pleaded his own case before the jury, and was given a respectful hearing by the court and the jurors, though several times he branched off on an ecclesiastical discussion, and Judge Aldrich was forced to instruct him to confine himself to the statutes, stating that the court had nothing to do with the religious belief of the Seventh-day Adventists. The minister explained that he was unused to court proceedings, and thanked the court for his instructions, and begged that when he strayed from court-house etiquette for the court to correct him.

"Rev. R. T. Nash, along with Revs. Allie Johnson and J. J. Soper, were indicted on the charge of violating the Sunday law. They were indicted separately, and the case against Mr. Nash was the first to be tried.

"The trial of the case created considerable interest, the court room being crowded with spectators, including several ladies, members of the families of the ministers under indictment, and those who are followers of the creed of the Seventh-day Church.

"Solicitor Sease introduced several witnesses who testified that Rev. Mr. Nash and members of his family violated the Sunday law by following worldly vocations on that day, such as working the garden, hoeing cotton and corn, etc.

"After the state rested its case, Mr. Nash took the stand in his own behalf. He stated that he believed Sunday was the first day of the week, and he had no compunctions of conscience for working on that day, and that he and the members of his family did do light work on Sunday, though no work was engaged in that would disturb his neighbors. He said Saturday was his Sabbath, and he and the members of his household remembered it as the Lord's day and kept it holy.

"When he had concluded his testi-

mony, he made his argument to the jury. He opened by addressing the court and jury in a dignified and respectful manner, and quoted the commandment to remember the Sabbath day to keep it holy. He also read the statute under which he was indicted, and then entered into a discussion of why Saturday is observed by Seventh-day Adventists as the Sabbath day, not the day commonly called Sunday.

"Several times during the course of his remarks he was interrupted by the court, who stated that he must refrain from making a religious argument, but stick to the law of the State. The judge said he had nothing to do with the belief of the Seventh-day Adventists. After parleying several times, Mr. Nash continued his address to the jury, and from his standpoint handled his case well.

"After Mr. Nash had finished his argument, Solicitor Sease addressed the jury, and then Judge Aldrich delivered his charge."

A letter has just been received from Elder R. T. Nash, of Campobello, S. C., in which he briefly reports the trial of two brethren and himself. The following is a part of the letter: "The trial is over, and all three were fined the same (one dollar each). The costs were thrown on to the county by some means, I do not know how, but the Lord wonderfully helped us. As there were three of us to be tried on the same charge, the solicitor suggested that we make my case a test case, and all abide by the decision of the one. This the other brethren seemed glad to do, believing that the Lord could use me to more advantage at such a place. The Lord gave me freedom and favor with the entire court. Even the old judge, after opposing my plea from the standpoint that I was making an ecclesiastical plea, gave me as light a sentence as he could possibly do and sustain the law. The court-house was well filled, and many seemed favorably impressed, and some were deeply touched, and paid our fines to the sheriff without counseling with us about it. We do not know yet who paid them. After the trial was over, many heartily shook my hand, assenting to my plea on the unconstitutionality of the law. I will write out a report of it for the REVIEW soon, so you will get more particulars."

Our Nation's Influence Abroad

The influence which this nation has had upon other countries in favor of religious freedom is now being turned backward by her example in seeking to bring about an alliance between the church and the state through the almost universal demand for Sunday legislation in this country. In Peking, China, an order has been issued against the admitting of visitors into their government offices on Sundays. France has recently passed a law making rest compulsory one day in seven. In Havana, Cuba, the municipal authorities have taken up the matter of Sunday observance, and with a few exceptions have ordered all places of business closed on Sundays. The champion of Sunday laws in the Dominion of Canada claims to have scored a remarkable victory in securing a Sunday law in that country that has no exemption clause for those who observe another day of the week. This movement was carried on by the Lord's Day Alliance, an association

which is similar to the American Sabbath Union.

Confederating Against the Truth

It almost causes one to tremble when he stops to consider what an enormous influence can be brought to bear against those who are standing in defense of true reform. We see how the federated churches are becoming united with the Roman Catholic Church and with the Federation of Labor organization. According to a statement made recently by the secretary of the New England Sabbath Protective League, Martin D. Kneeland, of Boston, Mass., it is evident that the leaders of federated labor are ready to unite with religious forces in obtaining Sunday laws. He claims to have had interviews with Samuel Gompers, president of the American Federation of Labor; John Mitchell, chairman of American Federation of Miners; and other labor leaders, and reports that they are looking with favor upon the proposition of Sunday-law enforcement.

The New York Independent, of October, 1902, says: "No one can watch the recent development of trade-unionism, with all its unquestioned value and importance, and not be impressed by the rapidity with which it is tending to become a dogmatic religion, surcharged with bigotry, fanaticism, and superstition. The trade-unions embrace possibly two and a half million members. If they are all to become dogmatic religionists, the days of persecution 'for the faithful' are not over."

If this movement is looked upon with such apprehension by those who are not viewing it from the standpoint of the sure word of prophecy, should not those who are enlightened concerning the outcome be alive to the meaning of these movements? The Lord says "that the image of the beast should both speak, and cause that as many as would not worship the image should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

This tremendous tide which has now become world-wide ought to arouse every soul who understands the outcome of it to exert every possible effort to rescue men and women from this blighting deception before the crisis comes.

A Word of Caution to Our Own People

Some of our people have come to feel that there is no use of opposing the efforts of the enemies of the Sabbath as they seek to obtain legislation which will deprive us of our liberties. Those who have thus been deceived should consider the following words from the spirit of prophecy:—

"We as a people have not accomplished the work which God has committed to us. We are not ready for the issue to which the enforcement of the Sunday law will bring us. It is our duty, as we see the signs of the approaching peril, to arouse to action. Let none sit in calm expectation of the evil, comforting themselves with the belief that this work must go on because prophecy has foretold it, and the Lord will shelter his people. We are not

doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience. . . . If our people continue in the listless attitude in which they have been, God can not pour upon them his Spirit. They are unprepared to co-operate with him. They are not awake to the situation, and do not realize the threatened danger. They should feel now, as never before, their need of vigilance and concerted action."—*"Testimony," No. 33, pages 241, 242.*

The Lord told us years ago that a lull, or respite, would be given us before the final tide of persecution would set in which would not cease until Jesus comes and delivers those whose names are written in the book of life.

For nearly ten years we have enjoyed a remarkable degree of liberty in this country with scarcely an arrest of our people for Sunday labor.

It is to be regretted, however, in this time of respite, that so little has been done by us to disarm prejudice and warn the people of these things. In this time our denomination has doubled numerically. This means that half of our own people know but little regarding the principles underlying this phase of the third angel's message.

Shall we to-day by our prayers and by our means do what we can to stay this rapidly approaching crisis? It will require funds to aid our department in its various lines of work. It should be remembered by all that only one general collection is taken for this branch of the cause, and this is the time for that collection for 1907. We trust that each one will do what he can to help in this noble work.

Questions

1. What is meant by the words "day" and "night" in John 9:4?
2. How should our zeal compare with Christ's in these points?
3. What are the parallels mentioned between Christ's work and our?
4. To what have God's people been called?
5. In view of this calling, in what should we now exert ourselves?
6. What was the strongest evidence to Christ that his earthly mission would soon close?
7. What is one of the most striking evidences indicating to us that our work will soon close?
8. How long have we already been warning people against the beast, its image, and mark?
9. What is the record of the Fifty-ninth Congress in the introduction of measures for religious legislation?
10. What is an effective way to oppose religious legislation in Congress?
11. What is being done throughout the States for and against Sunday laws?
12. What countries can you name that are following America's example on the down-grade of Sunday legislation?
13. What mighty forces will evidently unite in enforcing the Sunday institution?
14. What lesson should we learn from the fact that those who know not the truth see danger ahead?
15. What false idea exists in the minds of some regarding the work of opposing religious legislation?
16. What does the spirit of prophecy say?

K. C. R.

Religious Liberty Notes

THE Central New England Conference is planning for some special meetings in Boston, Mass., to oppose the Sunday-closing crusade, which is being carried on so vigorously in that city. They are hopeful of securing Faneuil Hall, the old "cradle of liberty" in which to hold the meetings.

The Sunday-closing crusade in Wilimantic, Conn., is affording an excellent opportunity to educate the citizens of that city and its vicinity on the true principles of religious liberty. The theater of that city was given to us free of charge Sunday evening, January 13, in which to defend the principles of religious liberty. A large and attentive audience was in attendance to hear Elder W. A. Westworth, Elder W. R. Andrews, and the writer discuss the question. A report of the effort will doubtless appear in the next issue of the REVIEW.

A voice from London, England, bears no uncertain tone on the question of Sunday legislation: "The Archbishop of Canterbury, the Archbishop of Westminster, and the Rev. John Scott Lidgett, representing respectively the English and the Catholic Churches and the non-conformists, have issued a joint 'message to the nation,' calling for a stricter observance of the Sabbath, declaring it is impossible to exaggerate the importance of this matter to the well-being of the nation, and setting forth their conviction that on an adequate and reasonable observance of Sunday depends the possibility of promoting the deeper, more sacred, and more enduring interests of the common life." K. C. R.

A Warning Unheeded

THE following statement from Thomas Jefferson was quoted from his notes on Virginia, in an article by Joseph E. Pierce in a recent issue of the *Spartanburg Daily*:—

"In his notes on Virginia he says: 'Besides, the spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless. A single zealot may commence persecution, and better men be his victims. It can never be too often repeated, that the time for fixing every essential right on a legal basis is while our rulers are honest and ourselves united. From the conclusion of this war we shall be going down-hill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to affect a due respect for their rights. The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us long, shall be made heavier and heavier till our rights shall revive or expire in a convulsion.'

"There is not a shadow of right in the general government to intermeddle with religion. Its least interference with it would be a most flagrant usurpation."

The truthfulness of these foregoing immortal sentiments should be heeded by all, and thus avert the persecution which must inevitably follow if they are disregarded.

NOTICES AND APPOINTMENTS

To Members of the Battle Creek (Mich.) Church

A GREAT many persons who are members of the Battle Creek church have removed from the place, and some have failed to report to the church for years. Their address is not known, and consequently the officers are unable to secure information regarding their present standing. The church board have considered the matter, and have voted that a notice be published to all members of the Battle Creek church who have failed to report to the church for a period of two years, that unless they report to the clerk before April 1, 1907, their names will be dropped from the roll of membership of this church.

By order of the church board,
A. L. BAYLEY, Clerk of the Church.
Battle Creek, Mich., Jan. 10, 1907.

Notice!

THE undersigned hereby join in issuing the following call for an annual meeting of the New England Sanitarium and Benevolent Association to be held Tuesday, Jan. 29, 1907, at 10 A. M., at the sanitarium in Stoneham, Mass.

The meeting is called (1) to hear and act upon the annual reports; (2) to consider the best method of nominating members of the constituency, officers and trustees of this association; (3) to amend the present by-laws of the association, or to adopt new by-laws which shall conform to existing conditions; (4) to elect members, officers, and trustees for the ensuing year; (5) to transact any other business that may legally come before the meeting. A full attendance is desired.

(Signed)

- W. M. LEE,
- C. C. NICOLA,
- H. B. TUCKER,
- FREDERICK GRIGGS,
- D. M. HULL.

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:—

Taylor Cousin, Martinsville, Va., periodicals.

W. V. Ives, Temple, Mich., *Signs, Watchman, Liberty*.

Mrs. W. S. Cash, Lawton, Okla., can use at once many periodicals suitable for rack work.

Secretary Young People's Society (S. D. A.), 2234 Magazine St., New Orleans, La., *Signs, Watchman, Life Boat, Liberty*, and tracts; also literature in foreign languages.

Addresses

THE address of A. R. Bell is R. F. D. 1, Washington, N. J., instead of Trenton, N. J.

The address of Elder C. D. AcMoody is Bagtchedjilk (Ismidt), Turkey. Open mail via London, England.

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

WANTED.—One more consecrated Seventh-day Adventist lady nurse (graduate), also a brother or sister as cook. Address Wm. P. Schuster, Connerville, Ind., Care of Fayette Sanitarium.

WANTED AT ONCE.—A first-class coat-maker to work by the day. Steady work and good pay. Must be a Seventh-day Adventist. Address Rusch & Oster, 282 Yamhill St., Portland, Ore.

FOR SALE.—Thirty acres land, with new frame house, a young orchard, and barn, also shed for tools. One mile from Bethel post-office, church, and school. For further particulars, address J. W. Doering, Bethel, Wis.

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.

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

BUFF ORPINGTONS.—To answer questions called forth by former notice we have prepared a brief account of the origin, history, description, and excellences of this popular breed of fowls. Send for it; it is free. Address Union College Poultry Yards, College View, Neb.

FOR SALE.—Purest, most healthful vegetable oil for cooking and salads; no odor, keeps indefinitely: gal. can, \$1; 5-gal. can, \$4. Also pure virgin olive-oil: gal., \$2.75; half gal., \$1.40; quart, 85 cents. Lunch Nutrena, a hygienic fat and blood producer: 1 lb. box, 35 cents; send for samples. Address E. W. Coates, 535 W. 110th St., New York City, N. Y.

FOR SALE.—Ideal home in Academia, Ohio, near college and church-school. Fine eight-room house, furnace heat, cistern water in kitchen, and famous spring just outside back gate. Three lots, fruit-trees, grape-vines, garden, and nice lawn. A most desirable property, increasing in value, and a delightful home in every respect. For particulars, address Dr. Wm. Lee Secor, La Grange, Ill.

Obituaries

MCARTHUR.—Died at the home of her daughter in Jackson, Mich., Dec. 31, 1906, Mrs. Nancy McArthur, aged 78 years. Sister McArthur embraced the third angel's message in 1876 under the preaching of Elder E. P. Daniels, and united with the Spring Arbor church of Seventh-day Adventists, of which she has since been a consistent member. She is survived by three brothers, three children, eleven grandchildren, and one great grandchild. The funeral service was conducted by the writer.

M. N. CAMPBELL.

SALT.—Died at the home of her sister, Mrs. Hester, at Hasbrouck Heights, N. J., Dec. 1, 1906, of consumption, Sister Irene Salt, aged 44 years, 10 months, and 19 days. She suffered greatly, but she patiently endured to the end. Her faith was strong in the blessed hope of the first resurrection. The funeral service was conducted by the writer.

J. G. HANHARDT.

CLAYSON.—Died at her home in Sparta, Wis., Dec. 30, 1906, of cancer, Martha J. Clayson, aged 71 years, 9 months, and 10 days. She accepted the message in 1860, and bore her sufferings with patience. She leaves an aged husband. The funeral service was conducted by the writer; the words of Jesus, "Because I live, ye shall live also," were the basis of comfort.

W. W. STEBBINS.

LEER.—Died at the sanitarium in Battle Creek, Mich., Nov. 29, 1906, of shock resulting from an operation, Emanuel Leer, son of Elder Valentine Leer, of Milltown, S. D., aged 21 years, 1 month, and 29 days. He suffered much for five months, and had undergone three severe operations. He died in full faith of a resurrection among the righteous. Funeral service was conducted at Milltown, S. D., by the writer.

G. A. GRAUER.

NICHOLS.—Died Dec. 2, 1906, at the Baptist Old Ladies' Home of Washington, D. C., at the advanced age of 86 years, Ruth C. Nichols. Sister Nichols enjoyed the best of health for one of her age. She was in the 1844 movement, and in early life was a missionary among the Indians in Indian Territory. Two nieces and a nephew survive her. The writer spoke words of comfort at the funeral service from Ps. 90: 10.

K. C. RUSSELL.

LEWIS.—Died at the home of her sister, Mrs. Wm. A. Pearce, Petersburg, Va., Dec. 20, 1906, of tuberculosis, Lucy E. Lewis. Sister Lewis united with the Seventh-day Adventist church of Hebron, Va., in April, 1904. She was a great sufferer, but bore it all patiently, having a strong hope of a soon-coming Saviour. She leaves two sisters to mourn their loss. Words of comfort were spoken by the writer from Isa. 57: 1; Rev. 14: 13.

H. W. HERRELL.

BERRY.—Fell asleep in Jesus at San Luis Obispo, Cal., Nov. 18, 1906, Sister C. L. Berry, aged nearly 64 years. She with her husband received the message in Michigan, and afterward moved to Seattle, Wash., where Brother Berry died, leaving his wife to the care of their son, E. D. Berry, who to the last devotedly fulfilled the trust. Sister Berry was true to her convictions, and fearless in expressing them. The funeral service was conducted by the writer.

D. T. FERRO.

PAYNE.—Died at her home near Pollock, S. D., Dec. 1, 1906, of diphtheria with complications, Sister Mable Payne, aged 21 years, 7 months, and 19 days. She embraced present truth about four years ago through the influence of her sister. A husband, an infant daughter, a mother, two sisters, and a brother expect to meet her at the gathering of God's people. The following scriptures were read at the grave, the service being necessarily brief, owing to strict quarantine: John 11: 23-25; 1 Cor. 15: 50-55; John 14: 1-3; Rev. 21: 4.

ROY C. KINSEY.

DOUGHERTY.—Died at the home of her daughter in Robinson, Aroostook Co., Maine, of catarrh of the stomach, Sister Ann W. Dougherty, aged 83 years, 2 months, and 24 days. Sister Dougherty was converted and joined the Free Baptist Church when a young girl, and remained in that church until her attention was called to the third angel's message. After investigating it, she accepted it with all her heart. As one expressed it, "All she ever wanted to know was what the Lord would have her do, and she would go forward and do it." She leaves five daughters, who were with her in her last sickness, and did all in their power for her comfort. The funeral discourse was preached by the writer; text, Rev. 14: 13.

S. J. HERSUM.



WASHINGTON, D. C., JANUARY 24, 1907

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

THE new Year-Book gives the membership of the West Indian Union Conference as 3,374.

THE German Union reports the organization of another conference, in northern Germany.

WE hear from Rome of new believers, one member recently baptized being a priest who stepped directly out of active service in the Catholic Church.

THE antichristian nature of all Sunday laws is shown in the fact that they find their first victims among those who honor their Creator in obedience, and seek to follow Christ in truth.

It will be noticed that we have given considerable space to religious liberty work in this issue. This is because the first Sabbath in February is to be devoted to the religious liberty interests, and this issue contains the program for that day. It is hoped that our churches everywhere will make much of this occasion. A new power seems to have entered the Sunday-law crusade in the various nations, and the work of warning the world against the dangerous and antichristian crusade devolves upon a small people. It would be well to have several take part in this program in each church or company, and for the one who reads the last portion of the reading to ask the questions upon the reading. Church officers should not forget that the collection on this particular Sabbath goes to the support of the religious liberty work. It is the only collection which this department receives during the year, and we hope it will be a large one.

THE "Year-Book of the Seventh-day Adventist Denomination," for 1907, is just from the bindery. As in former years, it is a full directory of denominational organizations, institutions, and enterprises. Each year, however, the directory bears encouraging witness to the enlargement of the work and the multiplication of facilities for carrying it forward. With the organization of conferences and union conferences in other lands the rapid spread of the work has been most marked. Historical and statistical matter of value appears, and there is a reprint of "Fundamental Principles of Seventh-day Adventists," a brief review of the doctrinal truths for which this message stands. Students of

our world-wide work will find here the distribution of the missionary forces. The statistical secretary, Brother H. E. Rogers, has worked earnestly to bring the information in the directory up to date. Price, 25 cents.

THE *United Presbyterian* comments favorably upon the fact that the head of the Catholic Church in England and the head of the Church of England have united in an earnest protest against the growing desecration of the sabbath (Sunday) in that country. It is also stated that the leaders of the non-conformist bodies have joined in this effort to "protect the sacredness of the day." Sunday-law enforcement is the slogan that will rally the world under one banner to oppose God's last message and the people that give it.

The Jamaica Earthquake

ANOTHER fearful calamity has visited the world. On last Monday afternoon, at half-past three o'clock, a considerable portion of the island of Jamaica was in the throes of a terrible earthquake. The reports state that the principal shock lasted thirty-six seconds; but this was sufficient to throw down a large part of the city of Kingston. At that hour of the day the streets were filled with people, natives and visitors, and as the larger buildings were pitched into the streets, hundreds of these persons were crushed to death or maimed, and many of those in the collapsed buildings had no time to escape, and were caught by the falling walls and ceilings. Fires immediately sprang up in various parts of the city, largely completing the work of demolition, and adding to the death list by cremating many of those pinned down by the fallen buildings. Latest reports state that eight hundred dead bodies have been removed from the debris, and it is estimated that the total death list will reach twelve hundred. There is the usual tale of much suffering from lack of food and water. Two United States war-ships have arrived at Kingston, and are rendering what aid they can. The shore line is sinking, and two light-houses have disappeared.

At the time of the earthquake a union conference council was being held at Kingston, at which our workers were present from all the West Indies and Central America. There were also in attendance from this country Elders E. W. Farnsworth, I. H. Evans, Luther Warren, and U. Bender, and Prof. C. B. Hughes. Just as we go to press a cable-gram comes containing the one word "Evans," which we interpret to mean that these brethren are safe.

We have about fifteen hundred believers in Jamaica, and a church building in the city of Kingston.

A Serious Consideration

THE year 1906 went out with a number of very serious calamities in the record of its last days. In fact, it has been denominated by some writers as the year of catastrophes.

The year 1907 has been ushered in with a similar accompaniment, and bids fair to rival its predecessor. At no time has there been such a storm of earthquakes throughout the world as during the weeks just past. They have occurred in Russia, in the Scandinavian Peninsula, and other parts of Europe, in Scotland, in Michigan, Pennsylvania, and Maryland, and now comes this fearfully destructive one on the island of Jamaica. With good intentions scientists are seeking to quiet the apprehension and fears of the people by explaining that these earth tremors are but the regular processes of normal mountain growth. Mountains may have been elevated in certain countries by these earth contortions. In other localities they have sunk under the same process. In fact, the shore at Kingston is reported to be sinking now, and there is much fear that the site of the city may be wholly engulfed. Visitors are leaving as fast as possible.

The truth of the matter is that there is nothing normal about it. The shaking of a palsied man is not an indication that the processes of normal growth are being worked out in him. It is an indication of disintegration, a sign of his approaching end. Even so it is with this sin-sick earth. On no day of the year do the fearful forces that are working her dissolution cease their activity. There have been earthquakes in the past, serious ones; but these phenomena are increasing with wonderful rapidity. Our Saviour declared that when his return was near at hand, there would be "earthquakes in divers places." On one day last week earthquakes were reported from various places in both Europe and America. This certainly indicates that we are in the day of his preparation. Look at the recent record: St. Pierre, St. Vincent, Guatemala, San Francisco, Valparaiso, and Kingston, aggregating so many thousands of dead and injured, and so many millions of dollars' worth of property destroyed. In connection with this testimony which the earth itself is giving, let us put that statement of the spirit of prophecy, recently reiterated, that we are much nearer the close of this earth's history than many of us believe.

The time to work is short, and there is a mighty work yet to be done. Let us heed the admonition, "Get ready; get ready." That includes both the doing of the work and the acquiring of that preparation which will make our work successful.