

# The Advent Review and Sabbath Herald

Vbl. 84

Takoma Park Station, Washington, D. C., March 28, 1907

No. 13

## Blessings and Rewards

He opened His mouth, and taught them, saying,

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.



Behold  
He  
Cometh



Go to the  
Edge and  
to the  
Testimony

# Our Publishing Work

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

See last paragraph on this page for instructions where to order.

OUR new commandment chart just printed by the Review and Herald Publishing Association is 36 inches wide and 51 inches long. The type is large enough to be easily read in the largest hall or tent. It has the words, "The Law of God," printed in large type at the top. It is in all particulars a decided improvement over the old chart, yet the price remains the same,—\$1, post-paid.

THE complete life of Elder James White and the biography of Mrs. E. G. White, with a thrilling history of the rise, early struggles, and progress of the work of Seventh-day Adventists, may be found in a little book by the title of "Life Sketches." This little work will prove to be of great benefit to all who are in any way interested in the work for which these noble servants of the Lord have so earnestly sacrificed. The book is bound in cloth, and contains 435 pages. Price, \$1.25.

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THE HISTORY OF THE SABBATH contains a mine of information on the Sabbath question. Every passage of Scripture having any connection with the Sabbath in the Old and the New Testament is examined. The steps by which the change from the seventh to the first day was made, and the final exaltation of the Sabbath are given in detail. The complete testimony of the Fathers immediately succeeding the time of the apostles in regard to the Sabbath and the first day is presented, and the comparative merits of the two days are shown. The Review and Herald has just succeeded in securing a small edition of the plain cloth binding, which they will close out at \$1 a volume. This is a rare chance for those who desire this complete history to secure it at a very reasonable rate.

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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

### The Message in This Generation

THE apostles gave the message of the Messiah's advent in one generation. They went forth under a commission from their Lord, and in the experience of his promise, "Ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." They were simply to be witnesses to the things which they had seen and heard, and the Lord would use their testimony as the means of telling the world of the great salvation in Jesus the Messiah.

But their experience began with Pentecost, and their testimony was given with pentecostal power, and the results were such as can only come through the abiding Spirit. Their work was done in the power of the Spirit, as "they were all filled with the Holy Ghost." Men were convicted of sin, and cried out, "What shall we do?" "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all."

But this experience cost those men something. They had no settled homes; they were not assured of any fixed income; everything was sacrificed to the one purpose of being witnesses for Jesus. They were arrested and imprisoned; they were driven from city to city; they were made "as the filth of the world," and as "the offscouring of all things." But in the fellowship of their Lord they were sustained, and by the

greatness of their commission they were urged on to give their message to the world. And so they prayed, and so they labored, going from country to country as the heralds of the truth that "the promise which was made unto the fathers" had been fulfilled in the coming of Jesus. And God honored the faithfulness of these men. The gospel was preached "with the Holy Ghost sent down from heaven;" and before that generation passed away, the good news "was preached to every creature which is under heaven," and those very men were witnesses "unto the uttermost part of the earth."

We must think of our own work in the light of these experiences. The Lord is calling upon us to give "the advent message to the world in this generation." It can be done. It must be done. It will be done. "There shall be delay no longer." There will be those who will accept the great commission again. There will be those in this generation who will be witnesses "unto the uttermost part of the earth." The light of this message will shine in all lands, and penetrate even the dark parts of the earth. But it will not be done by committees on plans and resolutions. It means personal consecration. It means personal sacrifice. It means personal work. It means a cutting loose from the world. It means a mighty faith in this message as the truth which the world must have. It means that burden of soul which inspired the prayer, "Give me Scotland, or I die."

Away with all controversy as to when "this generation" began, or how long it may last. Its length is to be measured by zeal, and not by years. A consecrated church can shorten the time. Every report of progress in planting the truth in new fields marks a hastening of the time. Every unentered field is a reminder that "the end is not yet." Fifty thousand men and women who really believe the message which they profess, and are filled with the Spirit, could stir the world in a few short years. There would be no lack of workers, for all would be workers. There would be no lack of means, for no one would say "that aught of the things which he possessed was his own." And God would not fail to co-operate with the human instrumentalities, and the work would be cut short in righteousness. May the Lord lay a burden for his work upon the hearts of his people. May there be a

consecrated, working ministry, burning with the purpose to carry the advent message to every unsaved soul. May the pentecostal power energize every effort. And while the Lord says, "Behold, I come quickly," may the church by its sacrificing devotion to duty, answer, "Even so, come, Lord Jesus."

## Editorial Letter

Jottings from the Editor's Note-Book

AFTER the close of the Sabbath spent at Hsiang Cheng mission station, we began to make preparations for starting on the return journey the next day. In the meantime it had rained so that the roads had grown no better. After some delay on Sunday morning, due to the difficulty of securing a cart for Dr. Selmon and wife and the evangelist, we left the station promptly at one o'clock. Owing to the lateness of the start and the condition of the roads, we could make only half the journey to Shang-tsai that day. At seven o'clock we reached Tsai-ku, the half-way station, where we stopped at a Chinese hotel for the night.

To call such a place a hotel, conveys to the mind of the foreigner an altogether wrong idea. To say that four foreigners, two Chinese evangelists, and two drivers with their teams were cared for at a hotel overnight for thirty-three cents, gold, seems to indicate a very favorable condition for travelers in China. But when the facts are fully stated it will be seen that the price was abundant for the accommodations furnished. When we first looked into the place called a room, which Brother Anderson and I were to occupy, I found one of the Chinese evangelists with a brush scraping up dirt and litter into one corner of the room. He then struck a match and lit the pile, which gave forth much smoke and little heat. The Chinese then brought in two or three armfuls of sweet potato vines which they spread down at one end of the enclosure on the dirt floor and then laid upon them a Chinese mat; and on this we made our bed.

The donkeys had the same accommodations that we had, in the same room, with the exception of the sweet potato vines and the mat. As there was no door to our room and the donkeys were near by, they really became our companions in tribulation, and their constant munching and treading around served to soothe our excited nerves. We had

just gotten into bed when we heard that other members of the Chinese family were to occupy the same room with us. When we woke in the night we could hear the donkeys munching the straw, the drivers talking to each other, and the Chinese snoring on the other side of the enclosure. In the morning, although we were the guests of the house, and had taken this so-called room, we found that three members of the family had taken the liberty to occupy it with us.

We arose at four o'clock and started a fire of corn-stalks by which we warmed ourselves, and prepared to complete our journey. At five o'clock we were off, and between eight and nine o'clock it began to rain, which continued until we reached Shang-tsai at twelve o'clock. Traveling through rain and storm, over muddy roads in Chinese donkey carts, is an experience long to be remembered. It was difficult walking as the roads were so muddy and slippery; it was difficult riding under the cover for reasons already given; it was difficult to ride on the shafts without getting soaked through: and so we took our turns at riding under the cover, stretched out at full length, sitting on the shafts protecting ourselves as best we could, and walking through the rain. We arrived in due time, however, and in good condition with a good sprinkling of Chinese mud on our clothing and boots. During the afternoon it continued to rain, but our appointments were out and we must start the next morning for Si Ping where we should take the train, again. During the night, however, it ceased raining and turned cold so that in the early morning the ground was frozen and there was a biting north wind blowing.

We left at seven o'clock with a heavily loaded cart, there being five passengers with a large amount of baggage. We found it very cold on this journey and suffered quite a bit on this account. However, we all stood it well, and reached the railway station at half-past one in the afternoon. As the train did not go until half past four, we had a good long wait in the cold, there being no waiting-room, and, of course, no fire.

We took the train for an hour's ride to Chu Ma Tien where the train stops overnight. Here we again stayed at a Chinese hotel. The walk to the hotel was through a mass of mud and mire. Our room opened into the central gathering place, the office of the hotel, and as the Chinese continue their talking and smoking until late, we had this sort of music the most of the time. Next morning we rose early and had breakfast of Chinese food, consisting of rice and some scrambled eggs, and other things which I did not dare to try. During the night it had frozen so that we were able to walk to the station on the sur-

face of the mire. We took the train at seven o'clock and after riding for two and one-half hours arrived at Sin-yang Cheo, where we were met at the station by Dr. Miller and other friends, who escorted us to their compound where we were to be entertained, and where our meetings for all the workers of Honan are being held. As practically all of us had arrived, we commenced our meeting the same evening. The next morning nearly all the company visited the ground recently purchased for a printing-office on the west side of the city, just outside the wall. A plot of land containing about one and one-half acres, fronting on the main road to the city, has been acquired, and the work of building has begun.

A Chinese contractor who has had some experience in erecting buildings for foreigners has charge of the work. His pay is two hundred cash, gold, (twelve cents) a day. The ordinary workmen receive one hundred and thirty cash, or about eight cents, a day. The sand for the mortar and the small stones used in the footings for the foundation are brought on the shoulders of Chinese boys from the river near by. The large pieces of cut stone to be used as a kind of water-table are brought by men who carry them suspended from poles which rest on their shoulders. The brick for the main walls are burned near by. The building will be thirty-five by seventy feet, and two stories in height, and will be used almost wholly for the publishing work.

Our meetings have continued until the present day, February 3, with the following program: Morning worship, 6:30; Bible study at 9, followed by committee work; reports and counsel meetings from 2:30 until 5, with an intermission; Bible study in the evening at 7:30. All the mission workers in Honan, and Brethren Anderson and Wilbur from Canton are here. We have had a very profitable time thus far, and the outlook is that the meetings will be a great help to the work in this field.

W. W. P.

### ***The Sabbath, a Sign***

WHEN Jehovah had accomplished the deliverance of his chosen people from Egypt, he gave them an ordinance whose observance was to continue as long as they were a people, for a sign, both to their posterity and to the world, that God had wrought a great work for them. The Lord speaks thus to Israel concerning the ordinance:—

Thou shalt tell thy son in that day, saying, It is because of that which Jehovah did for me when I came forth out of Egypt. And it shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes, that the law of Jehovah may be in thy mouth:

for with a strong hand hath Jehovah brought thee out of Egypt.

This ordinance was the seven-day period of eating unleavened bread. It was given for a purpose. Its yearly repetition was designed to keep in the minds of the people God's watch-care, power, and love over and upon his faithful children. The child would ask, "Why do we do this?" For answer the parent must tell the story of the mighty manifestation of God's power in their behalf; and as it kept the works of the Creator in mind, it kept in mind also the One who performed the works. When heathen people asked the Israelites why they were eating unleavened bread during a period of one week, the answer must make known to them also the true God and the mighty works he did in behalf of his people.

It was ever God's design that his people should witness for him to the people who did not know him—that they themselves should be a sign always pointing to him as Creator and Saviour. While they obeyed him and walked in his ways, they accomplished God's purpose and were an evangelizing influence in the world. When they turned from his law and went in their own way, God's purpose in them was thwarted, they lost the blessing of God, and they led the heathen peoples into denser darkness.

It will be noticed from the scripture above quoted that Israel's adherence to God's directions concerning this memorial was to be a sign upon their hand and a memorial between their eyes—in the hand and upon the forehead—the same place where the mark of the beast is to be found at the close of earth's history upon the people who oppose the law of God and persecute his people.

God has another memorial, a memorial of a greater work, a memorial that is not restricted to any one people for its observance. "The Sabbath was made for man," for every man; and God designed that every obedient observer of that memorial should be a sign, pointing to him all peoples that do not know him. He said:—

Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am Jehovah your God. Ezek. 20:20.

How many in the world need that knowledge? The world is perishing today for lack of it, and why? The people have not hallowed his Sabbath. They have put another day in its place. The Lord commanded the keeping of the Sabbath because that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." It was to point with unchanging finger to the mighty work of creation and to the

Maker of the heavens and the earth. As long as men kept it they could not forget him or his works. When they ceased to keep it, they forgot him, and what he had done, they forgot his law, made religions of their own, and fell down in worship before beasts and birds and creeping things and stocks and stones and every sort of image the mind and hand could fashion. They had lost the sign that pointed to the true God, and so made a god of anything their fancy turned to.

God knew that the Sabbath memorial was necessary if the people were to retain a knowledge of him. The fact that the nations and peoples that forsok the Sabbath have gone into all manner of idolatry, shows the wisdom of God in giving the Sabbath. He who truly keeps the true Sabbath can not forget God. Wherever in this world God's people go, he designs they shall witness for him and stand as a sign to the people. Keeping his Sabbath, they point the world to his power and his sovereignty.

But a rival has arisen. It is not a memorial of creation, for it calls the people to rest on the day when God began his work. It is not in harmony with God's design, for it is out of harmony with what he did. It is not a sign "between Me and you;" for its purpose is to supplant the "sign" which God himself established. It is not a memorial of the resurrection; for the resurrection necessitated the working of the very powers of creation, and there is nothing in work that symbolizes rest. There is nothing in rest that memorializes work. It is not a memorial of the resurrection, because God does not give two memorials of the same event. Baptism is the memorial of the resurrection. "We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." "For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6: 4, 5. The rival sabbath is a sign, but not a sign of loyalty to God and his commandments. It is a memorial, but a memorial of a certain power's attempt to put a human institution in the place of the divine. And that power which has made that attempt will yet place the sign of that counterfeit institution in the hand and on the forehead of all who yield to it in obedience and worship.

They who yield obedience to God's law, who keep the Sabbath he instituted, will feel the wrath of "the beast" and of that power which "maketh the earth and them that dwell therein to worship the first beast" (Rev. 13:12); but heaven is watching over them. In spite

of persecutions and the threat of death, they have maintained the "sign," observed the memorial, of the true God; and so the Revelator declares of them, "Here is the patience and the faith of the saints." Rev. 13:10. C. M. S.

### Rooted in Him

"I AM the root." Rev. 22:16. The root gathers from the soil the elements needed for the nourishment and growth of the plant. Jesus says to the believer, "I am the root."

He is to us who believe what the root is to the plant. His is the responsibility of nourishing and sustaining the life. He knows the elements needful for our growth. There can be no drying up of the supply in the life that is rooted deep in him.

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Jer. 17:7, 8.

The hot blast may beat upon the tree, but its root is spread deep along the watercourses. Our Root, Jesus our Saviour, is by the river of water of life. It was just after showing John in vision the river of life, clear as crystal, flowing from the throne of God and of the Lamb, that the Saviour said, "I am the root." Blessed message to our hearts in this dry and thirsty land.

We have not to maintain, of ourselves, our own spiritual life, but to maintain our connection with the Root. Let the heart's affections lay hold by faith upon Jesus, as he leads his people in the shining pathway to the city of God. Just as we become Seventh-day Adventists by believing the advent truth as it is in Jesus, so let us continue rooted and grounded in it, rejoicing in the Saviour and the "blessed hope" of his soon coming. To us all now, so near the end of the pathway, the Lord says:—

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily." Col. 2:6-9.

Blessed is the man who walketh not in the counsel of the ungodly, but whose delight is in the law of the Lord, and whose heart and life are rooted in Christ Jesus. "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf

also shall not wither; and whatsoever he doeth shall prosper." Ps. 1:1-3.

W. A. S.

### Organization—No. 9

*A Brief Account of Its History in the Development of the Cause of the Third Angel's Message*

Two important decisions were reached by the brethren in the general council held in 1860.

First, it was decided that a legal organization should be effected to hold the property of the Review and Herald Publishing plant, and to manage its business affairs. Definite arrangements were made to carry this decision into effect at the earliest possible opportunity. Second, a name was chosen by which we as a people should thereafter be known.

Having definitely settled these two questions, the Council adjourned, and the brethren separated without reaching an agreement regarding the organization of churches. And as far as the report of the proceedings indicates, the organization of conferences was not even suggested.

After reading the report of the Council as it appeared in the REVIEW, some of the brethren sent to the editor statements of their opinions regarding the decisions of the Council. Elder John Byington wrote:—

I am glad to learn that the conference saw eye to eye in forming a legal association, so that there may be order in the temporal matters of the church. If it is right for a brother to give or take a deed of a house, in my mind it is equally so for an association to so arrange that they can legally hold a meeting-house or printing establishment. . . . As to a name I have sometimes thought the plain scriptural term, "Church of God," was all that is necessary. But in reflecting more on this subject, I see that God has given to his people and to individuals names suitable to the time and circumstances under which they were placed. . . . I would say to my brethren scattered abroad I can not see a reasonable or scriptural objection to the name Seventh-day Adventists, as it is significant of the position the church of God must occupy in the time of the end.—*Review and Herald, Vol. XVI, page 189.*

The associate editor of the REVIEW who at first opposed Elder White's suggestion concerning organization expressed himself as follows:—

I am truly glad to hear from the conference, by brethren that were present, and feel to thank the Lord for the unity of spirit that exists among his people, and which pervades their assemblies. I do not feel like waiting for the full report in the paper, but upon the information received from brethren who were present, can say, I am persuaded that the means recommended are in accordance with the will of God. . . .

In my first articles on the subject of organization, I was wrong in taking the position that the property of the church

was properly held. This point, upon consideration, I immediately yielded.

My only fear relating to organization has been the fear of offending God by changing our scriptural organization for an unscriptural one. This, if I understand it, has been avoided. It is not recommended that we become incorporated as a church, but that a business association merely be formed so as to conform to the usages of the law. The wisdom of the conference has devised a plan to avoid the evil, and I trust also that they had the Spirit of God. . . .

I wish to counteract and remove, as far as possible, the injurious influence of my hasty communication on the subject of legal organization. I did not weigh the matter as I should. . . . I might have suggested a plan of organization avoiding the evil which I feared, instead of thus confidently and self-complacently recommending that nothing should be done. I regret that I did not consider the matter carefully and prayerfully, before writing in a manner not calculated to keep the unity of the Spirit. I hope that none will stumble over this into perdition. I ask forgiveness of all the dear people of God.—*Id.*, page 196, and *Vol. XVII*, page 136.

These open, frank admissions of error in his first position regarding organization, and the hearty approval of the decision of his brethren in Council, show that our brother possessed those noble and admirable traits of character which make for peace and unity among brethren.

Not all, however, were pleased with the decisions of the Council. The following expression of opposition came from Ohio:—

We conclude from present aspects that the name, "Seventh-day Adventists" is being made obligatory upon our brethren in present truth, and if so be that it is considered a test of fellowship and loyalty to the precious cause of truth, we most earnestly request Brother and Sister White to call a conference for Ohio at Gilboa, at their earliest convenience. This we deem necessary for the following reasons:—

1. Without further light Ohio can not submit to the name, Seventh-day Adventists, as either a test, or an appropriate name for God's people.

2. Being appointed a finance committee at the last conference, and having now on hand means for carrying on the cause in Ohio, we could not conscientiously expend those means in any other than the advancement and extension of the truth and church of God.

3. If such means are to be expended otherwise, it will be necessary for the churches in Ohio to assemble in conference and give instructions to that effect, and also choose some other committee to make the disbursements. . . .

J. DUDLEY,  
L. E. JONES,  
J. P. FLEMING,

*Finance Committee for Ohio.*

—*Review and Herald*, *Vol. XVII*, page 164.

One member of this committee repudiated this statement to which his name was attached. He wrote:—

I wish to say through the REVIEW that I did not write the notice of the seces-

sion movement in Gilboa, Ohio, neither did I ever know its contents until I saw it in the REVIEW, nor did I authorize any one to indorse my name to such sentiments as therein contained. I do not, however, wish to be understood as intimating that there is dishonesty in this, but rather a misunderstanding. We expect it to be corrected by the writer. I would say, My sympathy is with the REVIEW. Joseph Dudley.—*Id.*, page 181.

Seven believers in Green Spring, Ohio, wrote as follows:—

We do not indorse the article of the Financial Committee, as set forth in REVIEW No. 21. We receive the name, Seventh-day Adventists, because it contains the two leading principles of our faith: first, the second coming of our Lord; and second, it sets forth the fourth commandment. On the other hand, the name, "Church of God," is not appropriate, because there are several churches by that name, and so many by the same name would make confusion.—*Id.*, page 181.

Seven brethren at Portage, Ohio, sent this protest to the REVIEW:—

It was with mingled feelings of grief, disappointment, and shame that we read the statement from the Finance Committee for this State (Brethren Dudley, Fleming, and Jones, of Gilboa), as published in No. 21 of the REVIEW.

It is a mystery to us how they could speak in the strain they have on the matter of "the name" for Ohio; especially as all in the church at Portage, and all at Lovett's Grove, are unanimous in the approval of the action taken at Battle Creek on this subject; and with pain we have realized that the only dissenting vote was from Ohio. We are thankful for so fitting and appropriate and unassuming a name as Seventh-day Adventists.

We simply protest against the communication of the committee, hoping they may yet repent of their error. We greatly fear that all those who are neglectful of, or inattentive to, the "Testimonies" Nos. I to VI, and to "Spiritual Gifts," Vols. I and II, are making a grievous and fatal mistake. Yours for union with God and his people.—*Id.*, page 181.

Elder T. J. Butler who seems to have been the leader of the opposition in Ohio, published an acknowledgment of his error in which he said:—

I see from Brother White's remarks appended to our call for a conference, that he "never thought of making the name a test, neither knew of any in Michigan who did." Well, I am glad that he has said so. It has relieved our minds very much. True, we understood at the Battle Creek conference that it was to be no test; but since that time divers letters have been sent to this church from different points which breathed a different sentiment, from which some of us concluded that probably the name was becoming a test. I am sorry that we were so fast in coming to that conclusion, as in so doing we wronged our brethren and also ourselves. We ask pardon for our haste, and promise to try to be more prudent in future. T. J. Butler.—*Id.*, page 181.

The publication of these statements helped to settle affairs in Ohio.

A. G. DANIELLS.

## Note and Comment

CONVERSIONS from Romanism to Protestantism in Prussia and Austria are increasing, according to the statistics of the Year-book of Pastor Schneider of Prussia. The statistics which he gives show that conversions from Catholicism to Protestantism have been sixty-six thousand in excess of the conversions from Protestantism to the papacy. The figures also show that during the past five years seventy-five thousand Catholics have been converted in Austria.

THE Christian Register says:—

The Catholic Church must recognize the law of progress in the separation of state and church or surrender all hope of becoming the universal church.

The Register does not know the Catholic Church if it imagines that the said church will recognize anything as progress which that church does not originate. According to the words of its own officials, it tolerates what it can not control, looking and working for the time when it shall achieve its own ends in its own way. It expects to be the universal church, but not through recognizing as a law of progress anything that has been accomplished through Protestant influence. It will never be the universal church; for up to the time when the Son of man appears in the clouds of heaven there will be a little band keeping "the commandments of God, and the faith of Jesus." That is all that will stand in her way; but all the rest of Christendom will acknowledge her supremacy, as saith Revelation 13 and 14.

CONCERNING the rapid growth of the movement for a more strictly observed Sunday, the *United Presbyterian* says: "The movement for Sabbath rest is gaining in popular support. Men of all classes are in it: there are no denominational or sectarian lines; there are no party boundaries." We have long maintained, on Scriptural authority, that the time was not distant when all Christendom, save one small people, would be united in enforcing a pseudo-sabbath upon the world; that Catholics and Protestants would unite in this; that persecution would come, as a result, upon those who chose to observe the Sabbath of Jehovah. Christendom is uniting now for that very purpose, making that very demand, and persecution has already come along these lines. The increase of the movement indicates an increase in the result of the movement—persecution, and we shall see more of it from now on. It is no time to lose heart or faith when we know we are in the very culmination of the work.

# One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

## What a Worldly Man Says

Concerning the Removal of Our Denominational Headquarters to Washington, D. C.

I THOUGHT it would be encouraging to our people who are trying to raise the \$150,000 fund, a part of which is to assist in establishing our denominational headquarters in Washington, D. C., to know how men, not of our faith, look at this move.

Recently I was canvassing in the city of Chamberlin, S. D. I visited the Indian school located at this place, and while there met the superintendent of the school. This gentleman is also government inspector of Indian schools.

During our conversation he asked what my work was. Upon being told, he asked me what organization, or society, I was connected with. When informed that I was a Seventh-day Adventist, he said: "Your people have their headquarters at Battle Creek, have they not?" In answered, "No, not now." At this he expressed some surprise, and inquired where we were located. When told that our headquarters had been moved to Washington, D. C., he said: "I knew that you were doing some work there, but did not know to what extent. What have you there?"

On being informed that the General Conference office, the Review and Herald Publishing Association, the Training College, and a sanitarium in process of construction, were located there, he said with deep earnestness, "That is the wisest move you people ever made. You have now established yourselves at the center of influence for the nation—in fact for the whole world. You have placed your work where it will be recognized as it would be in no other place."

Men not of our faith clearly see the truth of the messages the Lord has been sending to us for some time. Ought not we, then, who have received this counsel from the Lord, to put forth most earnest efforts to speedily raise the amounts required for the work begun there and in other places? May the Lord bless the efforts put forth. J. T. THOMPSON.

Elk Point, S. D.

## Received on the \$150,000 Fund up to March 19, 1907

### Atlantic Union Conference

Central New England Conf. . . . .	\$1,242.41
Chesapeake Conference . . . . .	130.70
Eastern Pennsylvania Conf. . . . .	406.92
Greater New York Conf. . . . .	400.75
Maine Conference . . . . .	160.97
New Jersey Conference . . . . .	164.45
New York Conference . . . . .	1,018.17
Southern New England Conf. . . . .	563.73
Vermont Conference . . . . .	615.13
Virginia Conference . . . . .	207.12
Western Pennsylvania Conf. . . . .	502.67
West Virginia Conference . . . . .	157.62
Western New York Conference . . . . .	378.91

Total . . . . . \$5,949.55

### Canadian Union Conference

Not specified . . . . .	\$130.41
Maritime Conference . . . . .	281.43

Quebec Conference . . . . .	6.00
Ontario Conference . . . . .	3.00

Total . . . . . \$420.84

### Central Union Conference

Colorado Conference . . . . .	\$ 244.94
Iowa Conference . . . . .	1,302.91
Kansas Conference . . . . .	1,023.77
Missouri Conference . . . . .	429.55
Nebraska Conference . . . . .	2,024.90
Wyoming Conference . . . . .	319.87

Total . . . . . \$5,345.94

### District of Columbia

Washington churches . . . . .	\$1,109.27
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### Lake Union Conference

East Michigan Conference . . . . .	\$ 592.01
Indiana Conference . . . . .	2,574.06
North Michigan Conference . . . . .	83.30
Northern Illinois Conference . . . . .	920.94
Ohio Conference . . . . .	1,994.62
Southern Illinois Conference . . . . .	619.46
West Michigan Conference . . . . .	1,943.74
Wisconsin Conference . . . . .	1,333.80

Total . . . . . \$10,061.93

### North Pacific Union Conference

Conference not specified . . . . .	\$305.30
British Columbia Conference . . . . .	10.00
Montana Conference . . . . .	130.65
Upper Columbia Conference . . . . .	970.59
Western Washington Conference . . . . .	862.39
Idaho Conference . . . . .	44.90
Western Oregon Conference . . . . .	524.97

Total . . . . . \$2,848.71

### Northern Union Conference

Alberta Conference . . . . .	\$ 65.80
Manitoba Conference . . . . .	64.00
Saskatchewan Mission Field . . . . .	21.85
Minnesota Conference . . . . .	2,502.39
South Dakota Conference . . . . .	1,977.35
North Dakota Conference . . . . .	757.45

Total . . . . . \$5,388.84

### Pacific Union Conference

Arizona Conference . . . . .	\$ 156.87
California-Nevada Conference . . . . .	2,693.26
Southern California Conf. . . . .	281.94
Utah Conference . . . . .	96.01

Total . . . . . \$3,228.08

### Southern Union Conference

South Carolina Conference . . . . .	\$ 13.00
Alabama Conference . . . . .	5.00
Tennessee River Conference . . . . .	25.60
Florida Conference . . . . .	32.95
North Carolina Conference . . . . .	12.25
Kentucky Conference . . . . .	15.40
Cumberland Conference . . . . .	12.94
Louisiana Conference . . . . .	72.95
Mississippi Conference . . . . .	3.00
Georgia Conference . . . . .	14.50

Total . . . . . \$207.59

### Southwestern Union Conference

Arkansas Tract Society . . . . .	208.14
Oklahoma Conference . . . . .	607.34
Texas Conference . . . . .	524.33
Indian Territory . . . . .	3.00

Total . . . . . \$1,342.81

### Unknown

Unknown . . . . .	\$146.20
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### Foreign

Australia . . . . .	\$122.45
China . . . . .	3.00

South Africa . . . . .	128.16
Jamaica . . . . .	3.17
Yukon Territory . . . . .	10.00
England . . . . .	256.32
Gold Coast, West Africa . . . . .	10.00
Mexico . . . . .	1.50
Costa Rica . . . . .	2.00
India . . . . .	12.48
South America . . . . .	23.35
Switzerland . . . . .	5.81
Panama . . . . .	1.00
Nicaragua . . . . .	2.00
Trinidad . . . . .	.34
British Honduras . . . . .	.50
Norway . . . . .	25.00
Japan . . . . .	12.50

Total . . . . . \$620.08

Grand Total . . . . . \$36,669.34

I. H. EVANS, Treasurer.

IN a recent number of the *Pacific Union Recorder*, Elder W. T. Knox, president of the California Conference, speaks of April 13 as the time chosen for taking a general collection in all the churches in that conference to apply on the \$150,000 fund. He also quotes the following from a paper read at the recent Conference held at San Jose:—

It will never do for us to grow weary in giving to the cause of God, nor to turn a deaf ear to the appeals that come to us. It seems that these appeals for financial aid are multiplying. They come to us more and more frequently; and if there is to be a successful issue to this cause in which we have enlisted, we may expect that the demands upon our liberality will continue to increase until the work is closed.

But as we look back over our experiences of the past, where can we find that our previous liberalities to the Lord have ever brought us impoverishment? Or who would now, if it were possible, withdraw any of the deposits we have made in the "bank of heaven"?

Our service to God calls for self-denial and sacrifice. How few know what real self-denial and sacrifice are! "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

The world to-day is enjoying unprecedented prosperity. It is doubtful if there has ever been a period of such general prosperity as we are now witnessing. In view of this, should not our people everywhere be saying to those whom they have placed in responsible positions: "Now is the time for you to place every enterprise of this cause on vantage-ground as far as money will enable you to do so"? It does seem as if self-interest, not to mention our love for the truth, would cause us now to strengthen our positions and greatly advance our outposts. This, however, can be accomplished only when the people of God themselves, with their all, are wholly consecrated to him.

To our leaders belongs the responsibility of planning for this world-wide campaign, but to us belongs the privilege of supplying the sinews of war and the strengthening of their hands by substantial encouragement and sympathy.

## General Articles

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

### A Seaside Reverie

SEA murmurs lulled me to sleep one night  
And I slept till morn, when a flood of light  
Startled me. And lo! a picture grand  
To challenge the skill of an artist's hand.  
Old ocean's waves with diamonds crowned  
Were dancing and tossing with joyous bound;  
And each, rushing on in wild, restless chase,  
Seemed trying more jewels to gain in the race.  
This marvelous scene my mirror caught  
And reflecting to me, awakened my thought;  
And there fell on my ear the murmur low  
Of the sea's matin song in its ebb and flow.

The lesson which came to my heart that hour  
Was simple and plain, yet full of power.  
Our lives, though billow-tossed they be,  
May speak God's glory — as does the sea.  
For the Christian heart should surge and beat  
With a love, as wide as the boundless deep;  
And a hidden power — to move and sway,  
Like nature revealed in the sea that day;  
A power that sparkles with God's own light,  
Buoyant — inspiring — glorious — bright.  
— *Lulah K. Anderson.*

### The Return of the Exiles—No. 2

The Decree of Cyrus  
MRS. E. G. WHITE

OVER a century before the birth of Cyrus the Great, the prophet Isaiah was inspired to mention this ruler even by name, and to write a prophecy outlining his work, as recorded in the forty-fifth of Isaiah:—

"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

"I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there

is none beside me. I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things."

"Cyrus, he is my shepherd," the Lord declared, "and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." "I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts."

The year that Cyrus succeeded Darius the Mede to the throne of Medo-Persia marked the completion of seventy years since the first company of Hebrews had been carried captive to Babylon by Nebuchadnezzar. Daniel, who was familiar with the prophecies of Jeremiah and Isaiah regarding the duration of the captivity, and with the prophecies of Isaiah regarding the restoration by decree of Cyrus, was still living, and was occupying a position of leading responsibility in the Medo-Persian court. His faith in these prophecies led him to plead with God in behalf of his people. And now, when the time came for the temple in Jerusalem to be rebuilt, God moved upon Cyrus as his agent to discern the prophecies concerning himself, and to grant the Jewish people their liberty. And furthermore, Cyrus furnished them the necessary facilities for rebuilding the temple of the Lord.

In the book of Ezra is found an account of this work of Cyrus, and a copy of his decree:—

"In the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah the prophet might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God), which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will offering for the house of God that is in Jerusalem."

"Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; with three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house: and also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is in Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one

to his place, and placed there in the house of God."

The Lord God omnipotent reigneth. All kings, all nations, are his, under his rule and government. His resources are infinite. The wise man declares, "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will."

Those upon whose actions hang the destinies of nations, are watched over with a vigilance that knows no relaxation by him who "giveth salvation unto kings," to whom belong "the shields of the earth."

There were faithful servants of the Most High who were prepared to respond to this decree. Over threescore years before, the Lord had declared that "after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return. . . . Then shall ye call upon me," the Lord declared, "and ye shall go and pray unto me, and I will harken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive." Those who were seeking the Lord were prepared to take advantage of the wonderful opportunity afforded them by Cyrus to return to their homes and to restore the temple of God.

"Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered.

"Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem."

The company that returned to Jerusalem was led by Zerubbabel (Sheshbazzar), a descendant of King David, and appointed by the king as governor of the restored Israelites. Associated with him were Joshua the high priest, and several of "the chief of the fathers of Judah and Benjamin, and the priests, and the Levites." "The whole congre-

gation together" that returned to the land of their fathers, under Zerubbabel, "was forty and two thousand three hundred and threescore, beside their servants and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing men and singing women. Their horses were seven hundred thirty and six; their mules, two hundred forty and five; their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty.

"And some of the chief of the fathers, when they came to the house of the Lord which is at Jerusalem, offered freely for the house of God to set it up in his place: they gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pounds of silver, and one hundred priests' garments. So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities."

Soon after their return, in "the seventh month," "the people gathered themselves together as one man to Jerusalem. Then stood up Joshua the son of Josedech, and his brethren, . . . and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God. And they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt offerings thereon unto the Lord, even burnt offerings morning and evening.

"They kept also the feast of tabernacles, as it is written, and offered the daily burnt offerings by number, according to the custom, as the duty of every day required; and afterward offered the continual burnt offering, both of the new moons, and of all the set feasts of the Lord that were reconsecrated, and of every one that willingly offered a free-will offering unto the Lord. From the first day of the seventh month began they to offer burnt offerings unto the Lord.

"But the foundation of the temple of the Lord was not yet laid.

"They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia."

The faithful remnant who had returned were greatly cheered and encouraged by the re-establishment of the daily burnt offerings; and they now entered heartily into the preparation necessary for the rebuilding of the temple, in order that they might restore all the ancient services of the house of God.

### The Unspeakable Gift

J. S. WASHBURN

"THANKS be unto God for his unspeakable gift." 2 Cor. 9:15. Giving is divine. It is the delight of our blessed Heavenly Father. It is the joy of our elder brother Jesus. It is the glory of

the angels. God gave his Son. Christ gave his life. The one business of the angels is to minister, to give their service to the other creatures in God's great universe.

All that he has made in nature demonstrates that the principle of giving is the very essence of divinity. The sun gives its light. The earth brings forth and gives for the service of man her fruit. The flowers breathe out their perfume. The clouds send forth the rain. The birds give their free concerts joyously, cheerfully. All nature gives.

See that mountain stream, sparkling, living, clear, giving life to that which grows upon its banks, freshness, health, and joy to the dumb creatures which God has made, and to man, their king. The mountain stream comes from above. It flows downward to man. Every good gift is from above, and cometh down from the Father of lights.

See that pool, full of death, decay, and poison. Why?—It receives; it does not flow forth. There is no outlet. It does not give. That which ceases to give dies.

Dear brother, dear sister, if you would live, if you would be a blessing, if you would be like God, and a part of his plan,—give freely; give your best; give that which costs a sacrifice. You are sowing costly, precious seed. What a harvest of joy will return to you. How much blessing we lose when we fail to give! "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

### The Spirit of God—No. 11

WM. COVERT

#### Things Said of the Holy Spirit

1. *What is the first testimony in the sacred writings relating to the Spirit of God?*

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." Gen. 1:1, 2.

In creation God's Spirit brooded over his works and as a result things were made, and life was imparted.

2. *When wickedness overspread the antediluvian world, what statement is made showing that God had by his Spirit been endeavoring to cause men to do right?*

"And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." Gen. 6:3.

The apostle shows that God in the days of Noah bore with the people before he destroyed them, and that his Spirit's striving was through the message given and the work done by Noah while the ark was being built. 1 Peter 3:19, 20.

3. *What in the perverse human heart fights against the Spirit of God?*

"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the

other: so that ye can not do the things that ye would." Gal. 5:17.

The lusts of men's flesh, or the evil imaginations of their hearts in antediluvian times fought against God's Spirit and the Spirit of God strove with these evil faculties in men.

4. *What does the Lord say should be the attitude of man toward the Spirit of God?*

"This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh." Gal. 5:16.

Here the Spirit of God is clearly shown to be that influence or personating presence of God that guides man in his life's course and restrains him from doing evil.

5. *What pointed testimony is given showing that God accomplishes his work through his own Spirit and that it proceeds from himself?*

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7. "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Job 33:4.

6. *What indorsement of these ancient testimonies is made by Paul?*

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." Acts 17:24-27.

7. *What wonderful things are perpetually done before the eyes of all men by the Lord through the Spirit?*

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." Col. 1:16, 17.

The word *consist* signifies to hold together.

8. *What shows that the Spirit of God is all-pervading so that it is impossible to get away from its presence?*

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." Ps. 139:7-12.

Please study carefully the whole psalm.

9. *How is the Spirit related to us in its working?*

"For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:13.

10. *What are some of the things which the Spirit of God does in us?*

"Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." 2 Cor. 3:3.

11. *How do Christ and his people dwell together?*

"And I will pray the Father and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him, but ye know him; for he dwelleth with you, and shall be in you." John 14:16, 17.

12. *From whence does Jesus say the Spirit, also called the Comforter, is to come?*

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26.

13. *When the Spirit came was it a corporeal individual in personal form, or was it an all-prevailing power to influence, enlighten, strengthen, and comfort those upon whom it fell?*

"And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:2-4.

14. *How did the Lord say it should come?*

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." Joel 2:28.

15. *How was it manifested at the home of Cornelius?*

"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost." Acts 10:44, 45.

16. *God anointed Jesus with it.*

"Now God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." Acts 10:38.

17. *The believers were told to receive it through the breathings of Christ.*

"And when he had said this, he breathed on them, and saith unto them,

Receive ye the Holy Ghost." John 20:22.

18. *The words of the Father and also the words of the Son of God are emanations from the Lord's Spirit, and they are spirit and are power.*

See Gen. 1:2; Ps. 33:8, 9; John 6:63; Heb. 1:1-3.

19. *Jesus promised that the Spirit, or Holy Ghost, should be given his followers in a copious manner, that it might be with them in the stead of his bodily presence.*

20. *It was given as the former rain in the beginning of this age, and will at the closing of our gospel message be given as the latter rain.*

"Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month." Joel 2:23.

### Standing up of Michael

J. N. LOUGHBOROUGH

"AND he shall plant the tabernacle of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 11:15; 12:1, 2.

At what time does Michael "stand up"?—commence his reign? for that is the meaning of "stand up," according to Dan. 11:2-7. Does he stand up before the Turk comes to his end with none to help him, or when the Turk plants the tabernacle of his palace between the seas? If we look at the Turkish power as symbolized by the great river Euphrates, in Rev. 16:12, that power is "dried up"—comes to his end with none to help him—at the pouring out of the sixth plague. When he falls with none to help him, or to uphold him in this newly occupied place of his palace, seems to be the time of the rush of the kings of the East to gain possession of his territory. And this is after five of the plagues have been poured out.

The plagues are poured out without any mixture of mercy, from the fact that when they are poured out there is no longer any being in the heavenly temple to plead the cause of sinners. See Rev. 15:8. In "Great Controversy," page 491, it is thus expressed:—

"When the work of investigative judgment closes, the destiny of all will have been decided for life or death."

In a Testimony given at Dorchester, Mass., Oct 23, 1850, we read: "Then I saw that Jesus' work in the sanctuary will soon be finished; and, after his work is finished, he will come to the door of

the first apartment, and confess the sins of Israel upon the head of the scapegoat. Then he will put on the garments of vengeance. Then the plagues come upon the wicked, and they do not come until Jesus puts on that garment, and takes his place upon the great white throne."

Looking at the statement made by Daniel in the light of these facts, it appears that the standing up of Michael—the beginning of his reign—is when the Turk moves to the new place of his palace, and the "that time" refers to the time of his removal, and that his final destiny is anticipatorily mentioned, and not that Michael does not stand up until the Turk is left to his fate with none to help him.

We would explain this text on the same principle that we do Matt. 24:45-51 and Matt. 25:1. Not that the kingdom of heaven would be compared to ten virgins after the evil servants, "weeping and wailing," have met their final doom, but when they are engaged in the work of smiting their fellow servants. In fact that was just the time when the Advent people did compare their experience with the parable of the ten virgins. So in the case of the removal of the Turk, it is stated that he "shall come to his end and none shall help him," while the time that "Michael shall stand up" is just as the Turk has planted his palace in the holy mountain.

There has been much questioning with some as to who those are who awake to everlasting life in that partial resurrection in the time of trouble. The testimonies presented in former articles in the REVIEW on the subject of the 144,000 say that those who have died in faith, keeping the Lord's Sabbath will come forth to hear him pronounce the everlasting covenant upon those who have honored him by keeping the Sabbath.

Mountain View, Cal.

### Did Christ Die for Sinners?

I. H. EVANS

SHOCKING as it may seem, the press of the country is continually publishing so-called "scientific evidence" of the non-efficacy of the blood of Christ as an atonement for sin. Stripped of his divinity, the Jesus whom we love and in whom we believe to the saving of our souls, becomes only a historical personage like other great men of modern and ancient times.

The historical fact of Christ's earthly existence is not denied by these so-called "higher critics," because this fact is beyond dispute. What our scientific teachers would have us believe is that this man Jesus, while he lived on earth in Palestine at the time and places as recorded in the Scriptures, was only a man with high ideals, like Socrates and Plato and Seneca, and other idealists far in advance of their generation. They deny that Christ had any element of divinity in him other than that which is possessed by geniuses in other days. Especially do our scientific theologians object to the blood atonement for sin.

The *Literary Digest* under date of January 5 quotes from Dr. Lepsius the following as the tendency of modern scientific theology concerning the divinity of Christ:—

"According to the average advanced theologian, Christianity has for nearly two thousand years forgotten what the Master originally taught and purposed. Neither Paul nor John nor the synoptics, neither Augustine nor Luther nor Calvin ever understood who Jesus was and what he wanted. The entire Christian church from the beginning of the apostolic age to the present generation, has been one of great misunderstanding and blunder. The real nature of Jesus and his message has only been discovered now at the beginning of the twentieth century, and to the leaders of the new school belongs the honor of having made this rediscovery. They have given to the world a 'new Jesus,' and with this new Jesus a new religion, which is destined to inaugurate the 'Christian' era in the history of the development of religions. The genuine Jesus of history can not be interpreted, it seems, from the New Testament writings, but must be dug out by critical processes from what Paul and the evangelists say, this process consisting chiefly in eliminating what the New Testament writers themselves added to the original Christianity of Christ, this addition being chiefly a perversion of the original purposes and teachings of the Founder. Nobody has done more in this direction than the apostle of the Gentiles. The whole blood-atonement theory in particular is represented as an element unknown to the original proclamation of Christ; and the entire Christology of John's Gospel becomes, not the record of the actual teachings of the Lord, but the philosophy and the theology of a later generation of Christian thinkers. Even the synoptics are not throughout to be regarded as reliable sources for the sayings and the doings of Jesus. They all had special purposes in view which colored materially the picture they give of Jesus and his work."

The *Digest* then proceeds to substantiate the correctness of the doctor's summary of the tendencies of modern teachings, by quoting the following proposition, which was stated by Professor Weisel at the great Giesien Conference, attended by over three hundred professors and pastors:—

"The church's doctrine concerning sin, especially the doctrine of the fall of Adam into sin and of an original state of innocence, can, in the light of newer discoveries of scientific theology, no longer be maintained."

The same article quoting from Dr. Rade says:—

"Our opponent has nothing with which to meet the results of modern scientific and theological research except the authority of the Scriptures. This authority would be of prime value if the old doctrine of inspiration were true; but with its fall the authority of the Scriptures as such, has also fallen."

According to this theory, what have we left? What have we to hope for? Only self. Man must be his own savior. He must work out his own ideals with help from none. For him there is no Saviour, no sacrifice for sin, no atonement in the blood of Christ. Man, only man, by his own will and power is to lift himself into the plane of deity and become a self-made god. Some believe this ideal state can be reached by proper dieting and care of the body. Other's advocate seclusion and deep meditation, while others impose penance such as fastings, physical pain, and all manner of self-imposed physical sufferings. Yet all such agree that there is no need of a Saviour.

We may truly thank God that this "scientific theology" has not permeated the rank and file of those who read these lines. Indeed we do ask for nothing with which to meet these false doctrines but the "Word of God." To this people this written Word is still of "prime value" and the doctrine of Scriptural inspiration is still believed by those who accept the third angel's message. We believe in Jesus Christ as the only Saviour for sinners, and in his blood as an atonement for sin. We glory in the cross of Christ and expect to receive atonement for our sins through the "spilled blood" and eternal life as the gift of God through Jesus Christ our Lord.

### "Watchman, What of the Night?"

K. C. RUSSELL

"WATCHMAN, what of the night?" The watchman said, "The morning cometh, and also the night." The duty of a watchman, as indicated in this figure, is to announce to those who inquire what period of the night they have reached.

This world's history, since sin entered, is compared to night; and from the standpoint of the gospel, it is compared to the day. What then is the meaning of the expression, "the morning cometh, and also the night"? This expression is a strange and unique one, if we are to follow strictly the analogy between the natural and the figurative day, for it is absurd to think of the morning and night coming at the same time.

It is easy, however, to comprehend the term when we consider what the coming of the Lord will mean to the two classes, the righteous and the unrighteous. To the righteous it will be a glorious morning which will usher in the eternal day, but to the unrighteous, because of their refusal to accept of the gospel invitation, it will be the beginning of the night of eternal darkness.

The Lord through the prophet tells us to "inquire" where we are in this dark night of sin and not only should we inquire, but if we have wandered from the Lord, let us "return;" and to all he says "come."

From this scripture it is evident that the Lord desires that his people should

know and how near we are to the dawning of the eternal day, and so we are to inquire of the watchman, "What of the night?" While the Saviour says the day and the hour of his coming "knoweth no man, no, not the angels of heaven, but my Father only," yet he adds, "When ye shall see all of these things, know that it is near, even at the doors," and this generation (the generation to whom the signs in the sun, moon, and stars were first taught, and understood as signs of his coming) will not pass away, until Christ shall come.

We are told by the watchman that when we shall see certain things taking place in the physical world; viz., terrible fires, tornadoes, cyclones, tidal-waves, volcanic eruptions, the increase of terrible earthquakes, also famine and pestilence, and the increase of disease, we are seeing unmistakable evidence of the approaching end.

In the social world there will be an increasing disregard for parental authority, an alarming lack of natural affection, disregard of the marriage relation, immorality, which can be compared only to the days of Noah and Lot; drunkenness, murders and crimes of every kind, of so fearful and appalling character that they are beyond description.

In the political and commercial world there are perplexities among nations, wars of such a terrible character that one shudders even to think of them, troubles over national affairs, and great struggles between capital and labor.

The watchman has also told us of the increase of knowledge, the peace and safety cry, as evidences that we are nearing the dawning of the morning when the Lord shall end this night of woe.

The Bible has plainly warned us that the movements against the rights of conscience through the influence and efforts of the papacy will become universal, for it says, "The whole world wondered after the beast." This does not necessarily mean that all will become communicants of the Roman Catholic Church, and accept of all her rites and ceremonies, nevertheless, when one adopts her antichristian principles, such as tradition instead of the Word of God, and seek support from the state instead of seeking it from above, they are in this way wondering after the beast.

These things are coming to pass with alarming rapidity, and it is high time that the watchman should exclaim with no uncertain tone "the morning cometh, and also the night."

*Takoma Park, D. C.*

By giving to the repetition of an act of duty a fixed regularity, I can multiply my moral power in that direction as much as a man multiplies his material power when he gets hold of a lever. By faithful habit I can make that which was at first laborious come to be after a while less difficult, then easy, and perhaps at last spontaneous and delightful. — *G. S. Merriam.*



### Be Tender to Those Who Are Old

LET us ever be tender to those who are past

The glory and joy of their prime;  
Whose strength and whose vision are  
weakening fast  
'Neath the shadowing touches of time.

Let us ever be tender to those who are old,

For once they were happy and young;  
And when the bright future before them  
unrolled,  
They merrily frolicked and sung.

With strength and with hopefulness life  
was enjoyed,

And gaily they went on their ways,  
Undreaming of hopes to be baffled—  
destroyed;  
Undreaming of sorrowful days.

The years are fast speeding; they soon  
will be gone

The aged ones with us to-day;  
Their feet are approaching eternity's  
dawn,  
Make haste to be kind while we may!

— Selected.

### Child - Saving

Kept in the Way

MRS. LUELLA B. PRIDDY

"TRAIN up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6. To train up a child in the way he should go, can mean nothing less than to keep him in the way all the time until he reaches manhood. Thus early impressions become fixed as habits, a part of the very life.

The training of a vine illustrates this truth. The gardener does not simply consider the present needs of the plant, but he has in his mind a picture of what he expects the vine to be when it reaches maturity. He arranges his frames and trellises with that end in view.

As he watches the growth of the vine, he will notice branches and tendrils reaching out here and there, frequently in directions that are contrary to his plan. He gently bends the supple twigs in the direction he would have them grow, knowing that harsh handling will mar the beauty and usefulness of the plant.

Should he carelessly neglect the vine for a time, he would find some of the branches tangled and twisted and doubled back upon themselves, in a way quite contrary to his wishes. Efforts to improve it now will be attended by some risk. Some branches can not be straightened without breaking them off. The vine, though much improved by future watchfulness, can never be what it might

have been, had it never been neglected.

Thus it is with a little child. If he is kept in the way, not being allowed to develop evil traits of character, it will mean a useful life all the way along. He will escape many struggles and difficulties.

To train up a child for the service of God on earth, and for the future immortal life, is the work of years. The burden can not be safely laid down until the child has not only been converted, but until a habit of right-doing has been so firmly established that he will not be easily lead into evil. Here is where many fail. They imagine that their children are old enough to look after themselves, and they allow them to choose their own associates and surroundings, when as yet their judgment is immature, and the knowledge of the results of their conduct is very limited. They thus become the sport of circumstances. "Evil communications corrupt good manners." 1 Cor. 15:33.

We may learn a lesson on this point from the life of Moses. He was born under peculiarly trying circumstances, and his mother had the privilege of caring for him only about twelve years. But she had taught him so faithfully during those early years, that he never lost his love for God and truth, even though surrounded by all the splendors of an Egyptian court; and the prospects of a throne could not turn him from his loyalty to the despised people of God.

But there is a dark chapter in the life of Moses. He was taken from his pious surroundings at a tender age, and his education was not finished. He was placed in the worldly schools of Egypt, where he learned the art of war. He knew he was the chosen leader of Israel, but he had imbibed the erroneous idea that he was to deliver them by the power of the sword. Hence he slew the Egyptian. He was obliged to flee for his life, and spend forty long years in the humble occupation of a shepherd, unlearning the lessons of his youth.

There have been children who have gone out of pious homes into a wicked world, and have drifted away from the teachings of their childhood, and, in later years, have returned to the God of their fathers. But many under such circumstances never return.

In this day when time is so short, we can not afford to let our children be taught in worldly schools, there imbibing wrong views of life which will take long years of repentance to overcome. The end will come and they will not be ready. They should be kept "in the way."

Markham, Ontario.

### Learn to Be Methodical

EVERY man and woman who has amounted to much has been distinguished early by a power to work hard. Genius alternates periods of frantic application with spells of idleness in which spent forces recover tone; but talent proceeds more steadily and smoothly. Its rests are regular and its work more methodical. Without method it is lost, and I believe there is no more certain sign of superior ability in a child than an innate tendency to methodize his labors and the disposal of his time. In order to bring to fruition any germ of this healthy and beautiful faculty, teach the little one from his earliest years to be regular in all his habits; not merely to have a place for his belongings, but a special hour for special duties. Encourage him to regulate his life in accordance with rules which he himself has chosen. Let him experiment and find out the defects of his system, that he may reform it continually, until he has arranged one that can stand.—*Christian Uplook.*

### What a Letter Did

A WOMAN who had known wealth and gentle surroundings suffered reverses and found herself among rough people in the logging districts in the northwest. If poverty had been her only misfortune it would not have been so bad; but with the loss of means and the subsequent privations, had come also a neglect of the moral and spiritual side of life, a decadence of her better self, which made her a person of small account, even among her rough neighbors.

A Christian worker in that region, seeking to obtain good reading-matter for the people in his district, wrote and obtained the names of thirty families in one well-known city church, each family agreeing to send to a designated family in the woods its second-hand reading-matter. This was so different from the usual sending out of barrels of cast-off clothing that some of the donors entered into correspondence with those to whom their periodicals were mailed.

So it came about that a refined woman in the distant city, following her magazines with a letter, was surprised to receive a reply as well written as her own letter had been, and showing evidence of no little culture.

To the woman in the logging-camp the letter of the city woman was a new contact with the life that she had thought forever lost to her, and it quickened her pulse a little to be writing again to a gentlewoman.

The correspondence went on for some time, with profit on both sides. The city friend—for such she had come to be—improved the opportunity to plead with the woman in the woods to turn again to those better things in life which she had so long neglected, and to trust God for help. A penitent but earnest resolution, with a prayer and a promise, found expression in the next letter—a promise that she would make the effort, would try to lift herself to a higher plane.

She did try, and she succeeded. She is honored now for the good work she is doing for her neighbors; and the neighbors have not ceased to marvel at the change. But she herself knows that its beginning was in the Christian love and fellowship that came to her from far away.

"Why must you polish that lens with the palm of your hand?" asked a man in a telescope factory.

"There comes a time in the making of a fine lens," the workman replied, "when nothing can be substituted for the human touch."

It is so with our efforts to help men and women to lead a better life. The reading-matter, of itself, might have done good, but how blessed was the letter that brought with it the sense of companionship and sympathy!—*Youth's Companion*.

### God's Thought for Us

EVERY beautiful flower, feathery fern, graceful palm, or singing bird tells us of God's love for us. The spirit of prophecy assures us that beautiful things were placed in the earth by our Father with the express purpose of affirming his love to us. Then so long as the spotless water-lily with its delicate fragrance can be found, or the rose with its fascinating beauty, we have no reason to doubt God's love, or his willingness to establish upon us his own beauty. The consciousness of this fact brings him very near to us.

A little fellow without father or mother was being taken by a stranger to a strange home. As they rode along, the boy often put his hand into his blouse as if to make sure of some treasure. The curiosity of his companion was aroused sufficiently to lead him to ask the little fellow if he had something he prized especially. The boy rather hesitatingly revealed his secret. "It's just a piece of mother's dress. When I get kind—kind o' lonesome—I like to feel it. Most seems as if she—wasn't so far off." It should be thus with the things of nature all about us. Our Father meant that they should make him seem very near to us, that they should often remind us of his love, and of the beauty of the One altogether lovely, and by their grace and beauty remind us of the Christian graces we should be daily cultivating.—*Anon.*

### How Animals Doctor Themselves

MANY animals doctor themselves, and among our domestic animals the dog and cat probably claim first place. Both at times eat medicine plants as emetics, the dog selecting spear grass and the cat showing a preference for valerian and cat mint. They vary their treatment with an occasional dose of ashes and cinders, just as the crocodile, lizard, and some birds swallow gravel and stones to counteract a fit of indigestion. Both practise personal cleanliness as a preventive, and their unflinching habit of

licking bruises, cuts, and wounds to keep them in the condition most favorable to healing is a familiar characteristic. The elephant uses his trunk cleverly in dressing wounds and by this means applies water, mud, or dust to the injury.—*Selected.*

### Homes in the Country

J. W. WATT

"It was not God's purpose that people should be crowded into cities, huddled together in terraces and tenements. In the beginning he placed our first parents amid the beautiful sights and sounds he desires us to rejoice in to-day. The more nearly we come into harmony with God's original plan, the more favorable will be our position to secure health of body, and mind, and soul."—*Ministry of Healing*, page 365.

Those who are preparing to meet the soon-coming Saviour certainly desire to be in harmony with the mind of God in all things. From the above statement from the servant of God, and in view of the fact that serious troubles will soon be seen in the large cities from various causes, is it not time that we as a people should begin to plan and work to the end that many of our people who are not actually needed in the cities as workers may find homes in the country.

Already some of the large cities have been destroyed by earthquakes. Trouble between labor and capital is liable at any time to cause a very undesirable experience. During these or any other of the unpleasant experiences that will come to so many before the Lord comes, the quiet country home will be far preferable to the home in the city.

"Within the vast boundaries of nature there is still room for the suffering and needy to find a home. Within her bosom there are resources sufficient to provide them with food. . . . The tilling of the soil, the employment God appointed to man in Eden, opens a field in which there is opportunity for multitudes to gain a subsistence. . . . Thousands and tens of thousands might be working upon the soil who are crowded into the cities, watching for a chance to earn a trifle."—*Id.*, pages 188, 189.

I suppose the above is intended as much for the Seventh-day Adventist people of the cities as for others. Why is our attention called to this matter by the spirit of prophecy if there is not something to be done by us as a people? "Christian farmers can do real missionary work in helping the poor to find homes on the land, and in teaching them how to till the soil and make it productive. Teach them how to use the implements of agriculture, how to cultivate various crops, how to plant and care for orchards."—*Id.*, pages 192, 193.

"Let farmers, financiers, builders, and those who are skilled in various arts and crafts go to neglected fields, to improve the land, to establish industries, to prepare humble homes for themselves, and to help their neighbors.

"The rough places of nature, the wild places, God has made attractive by placing beautiful things among the unsightly. This is the work we are called to do."—*Id.*, page 194.

This being the work we are to do it is certainly time that we were giving heed to what the Lord has said upon this point. To some it will seem like an utter impossibility to carry out this instruction; but it has been the experience of this people from the rise of the message that it is always best to step out by faith and do what God says should be done, not by a rash or fanatical movement, but by quietly and firmly walking in the light given.

In the little pamphlet entitled "Christian Schools," pages 77, 78, we read:—

"Serious times are before us, and there is *great need* for the families to get out of the cities into the country." "Fathers and mothers who possess a piece of land and a comfortable home are kings and queens."

Place alongside this instruction, to get out of the cities into the country, the instruction given to establish schools in rural districts, and we have a work of importance before us.

The writer's view of the matter is this: that the time has come when a few families of our people might consistently locate near together in the country and establish a school, thus meeting the mind of God in getting away from the evil influences of the cities, and at the same time taking our children from the public schools and educating them for God and his cause, but where a movement of this kind is made, we should locate, if possible, where the truth is unknown, and thus the light may be carried to many who at present are in darkness.

Note carefully some of the statements in the Testimonies quoted, above: "There is great need for the families to get out of the cities." When the Lord says there is great need for us to do a certain thing, shall we go on from year to year without making an effort to do that thing? There is danger that we may not feel the importance of this as we should, and that many will remain in the cities until they are overtaken by the serious disasters that are to fall upon them.

Note another statement. After speaking of the duty of Christian farmers to assist others in getting homes in the country, and gaining a living there, these words are spoken: "This is the work we are called to do." If this is the work we are called to do at this time, as servants of the Lord, let us take hold and do it.

When a Testimony comes, it always proves to be a sad mistake not to heed the light given.

If any who read this article have not read the book "Ministry of Healing," they should obtain the book and study it very carefully, not only upon this point of leaving the cities, but upon many other points of interest to us as a people.

Indiana, Pa.

# THE WORLD-WIDE FIELD

## Munich-Bavaria

J. T. BOETTCHER

MUNICH, the capital of the kingdom of Bavaria, is the third largest city in the German empire, having a population of five hundred and thirty-eight thousand. The kingdom has been ruled for many years by a brother of the king, as Prince Regent. The people, however, elect representatives, who are the law-making body. As the majority of the inhabitants are Catholics, two thirds of the House of Representatives are of this faith, as are also the Prime Minister and all the secretaries.

It will be of interest to learn what religious liberty means in this country. No religion is tolerated except the state religion. We as a denomination are not permitted to hold religious meetings of any kind. In Nurnberg, where we have a church of fifty-five members, they have been fined as high as \$12.50 each for attending meeting. Yet our people come together every Sabbath—not in the same place each time, but in different places, sometimes even in the woods.

The last Sunday in November I was called to Nurnberg to preach the funeral sermon of one of our sisters. It had been announced that she was a Seventh-day Adventist, and when we arrived at the churchyard, about five hundred people had gathered to hear. I stood on a big pile of sand, above the people, and preached the truth of God. We sang "Asleep in Jesus," and prayed with as much freedom as though we were in America. This sister preached the truth, even though dead. The same evening I held a meeting in an upper chamber, and the next morning a lady came to be baptized, thus filling up the gap which had been made by our deceased sister.

I am now conducting a course of lectures in Munich. When I was questioned as to what kind of lectures I intended giving, I answered that they would be historical and religious. The permission was granted without any trouble. Of course I am not allowed to pray, or to say "Amen" at the close.

The first meeting presented a sight wonderful to behold. The people sat in their chairs, with their big beer mugs in their hands, and smoked like steam engines. I did not know what to do, but could only pray that I might find words to help these poor people—and God did bless the spoken word. At present no one comes to smoke, nor does any one drink.

In all Germany there is not another city where one drinks so much beer as here. In the country itself, three billion marks are spent each year for alcoholic drinks, or just as much as the national debt amounts to. The little children get beer in the nursing-bottles, just as others elsewhere get their milk. Most of the

priests are stockholders in the breweries, and they themselves drink more than any of the others. For this reason many people have lost faith in any religion. Others still cling to their church because it is all they know, and they have nothing better. We tell them that the Bible says so and so; but the poor people have never seen a Bible, so we sell Bibles to them.

It does one good to see how these dear people listen to the simple story of the cross. One lady told me to-day of how she had put peas in her shoes, and then walked a long distance, that her sins might be forgiven, but never could feel that they were. But now she is happy, and reads her Bible day and night. She can hardly wait until she can be baptized. The greater part of our congregation are Catholics. The Lord is good in blessing the world with such a truth that

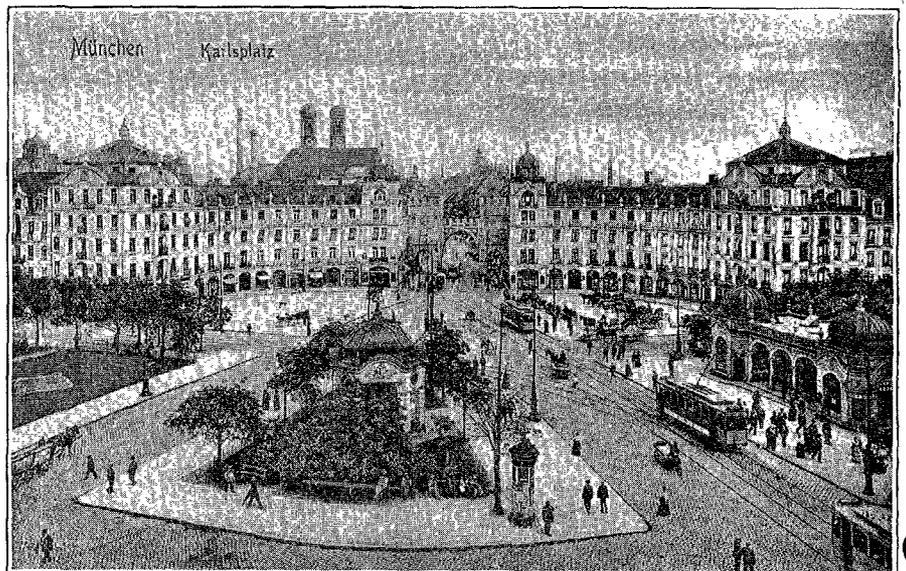
many weeks are passed, with the Lord's blessing we shall have a fine church here. We find many people who are willing to come out from Rome and follow Jesus to the kingdom. It is a precious thing to work for the lost and dying, even amid danger. Our God will give us the victory.

A number of times we have tried to get a petition to the Prince Regent, asking for freedom to hold meetings, but so far we have not been helped. I told one of the government officials that we should come to Munich, with or without permission. Now we are here, and with the Lord's help we have come to stay. In the places where the darkness is the greatest, God's truth will but shine the brighter. Our courage is good, for we shall soon all be home.

## Notes from India

G. B. THOMPSON

IN company with Elder J. L. Shaw, I left Calcutta for Karmatar, January 18. Elder W. W. Miller came up later, and five members of the advisory board being present, some important matters were considered. Definite arrangements were



A VIEW IN MUNICH, BAVARIA

can penetrate even the most beclouded minds. Of late we have been baptizing many Catholics in southern Germany.

We have found a new way by which we may hold meetings in Bavaria. The law permits societies of all kinds to be organized, and meetings to be held by the same. So we have organized ourselves into a society of Seventh-day Adventists, coming together for the purpose of reading the Bible, two members of said society explaining what has been read. We can not pray nor sing.

Last Sabbath, after we had opened the Sabbath-school, a detective walked in, and sat down to listen to what was said. When such men are in sight, we do not offer public prayer. One brother stands at the door, to watch, and when he gives a sign to the speaker, all understand, so that the program is changed in a moment. Last Sabbath we also celebrated the Lord's Supper, and organized a church of eighteen members. Before

made for opening the work in the native village of Kora, four miles from Karmatar, which contains several thousand Bengali-speaking people. It will be necessary to erect a small building for the workers to live in. A portion of the funds needed for this has already been raised. Brother A. G. Watson and wife and Sister Della Burroway will devote their whole time to acquiring the language and opening the work. It was arranged that other laborers can connect with these workers and also have opportunity to perfect themselves in the Bengali. All at Karmatar have some knowledge of this language, and can begin operations at once.

The Lord is blessing in every step that is being taken to open work in the vernaculars. If nothing happens, we shall soon have five or six Europeans among the Bengali people, speaking the last message to them in their own tongue. Once we have sturdy pioneers

among the various tribes, speaking the language of the people, we shall be able to do a quick work in this land.

The way has been opened in the village of Karon, by the faithful efforts of Sister Whiteis as a medical missionary. There is no place, it seems to me, where a consecrated medical missionary can find a greater field of usefulness than in India. This line can be made the most effectual of any in reaching the people—not by establishing institutions, but by going into the villages, to minister to the hundreds and thousands who are suffering with all manner of disease. Here is a limitless territory for our medical workers. Doctors and nurses can go thus among the people, and without any great outlay of capital in erecting institutions, but with only a small dispensary and outfit for giving simple treatments, will soon secure the good will of the natives. Even advertising will be unnecessary.

This is real missionary work. We shall need to undergo many hardships, and suffer many inconveniences among the heathen, and under a tropical sun. It is of but little use to undergo these privations simply to bring physical blessings to them. Our primary object is to bring the third angel's message to souls; and only those should come to India to take up this work who love this message more than life, and who come to stay. To labor effectually, we shall need to learn the language—and this means spending our lives in the country.

While at Karmatar a church of twelve members was organized. Brother J. C. Little was chosen elder, and A. G. Watson deacon. The ordinances were also celebrated. The work has been carried forward here for several years by means of the orphanage, and great good has been accomplished. Some of the orphans have grown up, and are filling positions in the printing-office, and in other departments of the work. Here two faithful pioneers in this country—Brethren D. A. Robinson and F. W. Brown—lie buried side by side, awaiting the resurrection. The Lord witnessed to the organization of the church at this place, and all felt glad that the time had come when this step could be taken.

From Karmatar we went to Simultala, where we have a mission among the Santals. Brother Barlow and wife have rendered faithful and effective service here for several years. They have mastered the language, and literature has been translated. Brother and Sister Cook, from the Boulder Sanitarium, have joined them, and will begin at once a study of the language, preparatory to doing aggressive work among this people. The Santals are said to make the most substantial Christians of any of the Indian people. A few have already accepted the message. Caste does not prevail among them, and work for them is much easier than for those of other tongues.

How great are the needs of these poor heathen souls! They are in the bondage of sin, and desire help. They paint characters over the doors of their crude

homes, and stretch chains across the door, to keep out the devil. How much they need the blessed light of God's Word! Shall we delay longer in giving them the light, which alone can deliver them from Satan's power? They are earnest in their devotions, though worshipping they "know not what." I have seen a long train of freight-cars, filled with these poor souls, going to some distant place on a pilgrimage to take part in some festival. Each car was as full as it could be of people sitting on the floor. They did not complain, and seemed willing to spend their last pice to get to their destination. As I saw this, I wondered if we would be willing to go to camp-meeting in as rude a conveyance as this, to worship the true God, and hear the closing message of salvation. A consecration proportionate to the greatness of the message we carry will soon warn the world, and bring the end.

### The South African Conference

G. A. IRWIN

AT six o'clock on the morning of Jan. 1, 1907, we cast anchor in Table Bay, thus bringing to an end a sea voyage of 13,256 miles—the distance from San Francisco to Cape Town. Brother Fortner met me at the dock, and took me direct to Claremont, a suburb of the city, and the place that had been chosen to hold the coming conferences and camp-meeting. On the way to Claremont I was informed that Brother and Sister Rogers, who were under appointment to Africa, and who had left the States about a month later than I, going by the way of England and the west coast of Africa, had arrived just thirty minutes ahead of me.

It had been arranged to hold the Cape Conference and the South African Union Conference in connection with the annual camp-meeting of the Cape Conference, and in order to have sufficient time, the meeting was to run from January 4-20, being in session over three Sabbaths. The first week was devoted entirely to business, with the exception of the hour from six to seven in the morning, which was used for Bible study and social meeting. The evening hour was devoted to a preaching service for the benefit of the campers, and any who might attend from the outside. While the attendance of our own people was not large, yet it was said to be the most representative gathering that they have ever yet held in this field, delegates being present from Rhodesia, Natal, Nyasaland, Basutoland, Barotseland, Transvaal, Orange River Colony, and all parts of Cape Colony. Each of the seven missions carried on among the natives was represented by the one standing at the head, and in four instances the wife accompanied her husband. In addition to the white delegates, there were two native laborers—Brother Moko, a Kafir preacher who had been connected with Brother Shone in the Kafir Mission, and Brother Kalaka, who has been acting as interpreter for

Brother Chaney in the Basutoland Mission.

Believing that it would be of interest to the readers of the REVIEW to know how the work started in this field, I will at this point quote a few paragraphs from the report of the president of the Cape Colony Conference, as rendered during the session: "In a most marvelous way the Lord started the message in this country, and no one can doubt but that the Holy Spirit was the teacher sent of God at that time. In the year 1885, or twenty-one years ago, the Lord led Brother Peter Wessels to accept the Sabbath. The Spirit opened his mind, and sent him to the Bible for truth, and point after point was revealed to him, baptism, and then the Sabbath truth. Not long afterward Brother Wessels met Brother William Hunt, who was then living in Kimberley. Up to that time Brother Wessels thought that he was the only Christian Sabbath-keeper in the world, and he was very glad to meet another person holding the same faith.

"Through Brother Hunt, Brother Wessels learned about the brethren in America, and he at once opened correspondence with them. Appeals were made for a minister to be sent out, and these appeals were emphasized by sending £50 to pay the passage. These appeals stirred the hearts of our brethren, and at the same time the Lord, through the spirit of prophecy, said that help should be sent, for the work would be prosperous from the start. Elders Boyd and Robinson reached Africa in 1887, and it was not long after that that the diamond mine was found on the Wessels' farm. This was sold, and thousands of pounds found their way into the tithe fund, and other thousands were invested in other branches of the Lord's work.

"In the beginning the power and blessing of the Lord attended the work. Love and unity bound the hearts of the believers together. The healing power of the Lord was among them, and the sick were healed. The message spread rapidly. Our books had a wonderful sale, and the hearts of the people were stirred as the message spread among them. The South African Conference was organized in the year 1892. From this point I will pass over the next few years with but one remark—Satan was angry with the woman (the church), and made war upon her, succeeding in crushing the confidence and love that existed, bringing weakness into our ranks."

Without entering into details, I will supplement this bit of history by saying that the lack of love and confidence that brought the weakness referred to, cost them the loss of their large and well-equipped sanitarium, and the loss of students in their school, and came near depriving them of their orphanage property, to say nothing of the scores of bright young people, who became discouraged, and are lost to the cause in a time like this, when workers are so greatly needed. The Boer War, also, which began about this time, and con-

tinued nearly three years, proved a serious set-back to the work. Martial law was proclaimed, and rigidly enforced throughout the whole field. It was with the greatest difficulty that persons could obtain permission to go outside their own town or district. Papers were seized and burned, and every precaution was taken to keep men and women from giving aid and comfort to the enemy. Under the most favorable conditions, Africa has proved to be the most difficult field in all the world in which to get a hearing among the people, but when suspicion, distrust, and lack of confidence in the loyalty of her people to the government reached the point where it was deemed expedient to proclaim and maintain martial law, aggressive work was brought to a standstill.

This brief explanation will, in a measure, help the reader to understand why

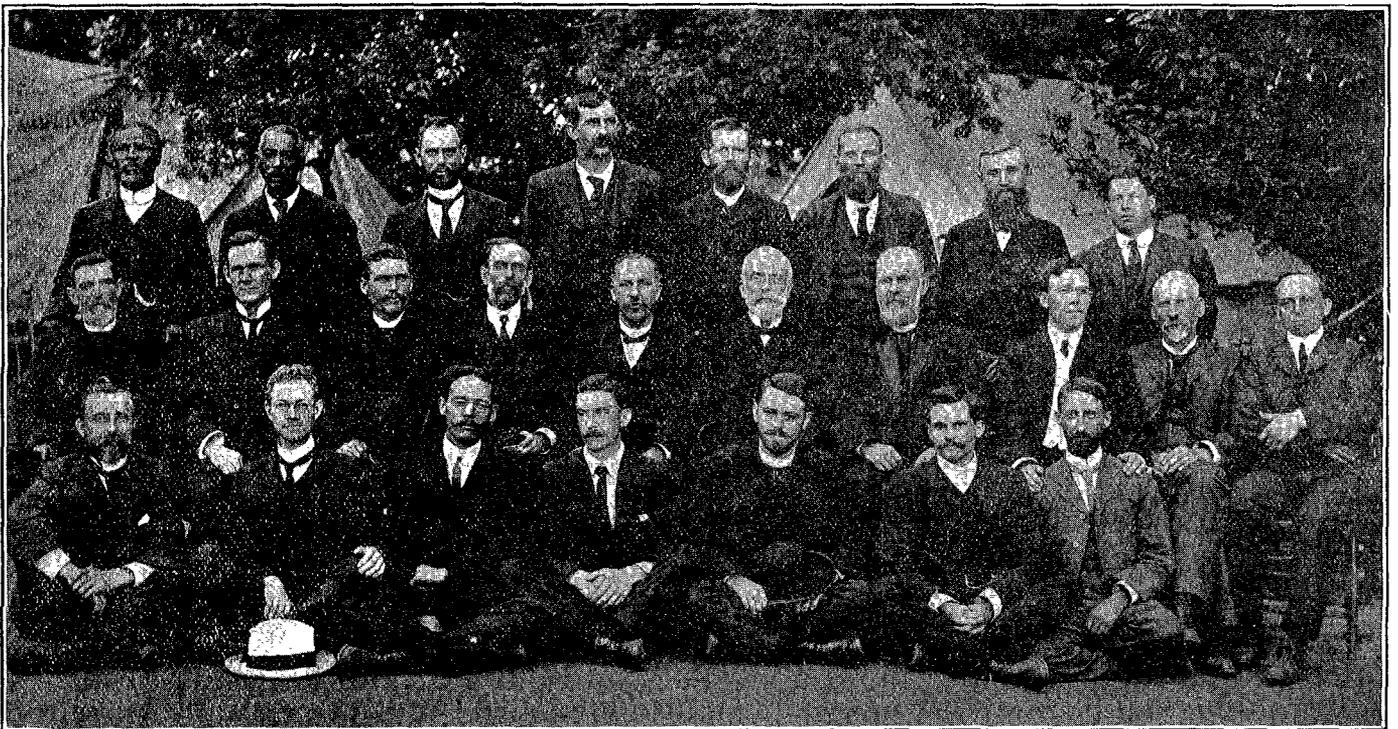
seven missions and stations, as follows: Nyassaland, in charge of Brother Branch; Barotseland, in charge of Brother Anderson; and Basutoland, in charge of Brother Chaney; Solusi, Matabeleland, in charge of Brother Sturdevant; Somabula, Matabeleland, in charge of Brother Armitage; and Mkupavula, Matabeleland, in charge of Brother Sparrow. The seventh, and last established, is located in Cape Colony, among the Kafirs, and is in charge of Brother Shone.

The original territory of the South African Union Conference, embraced all the States bordering on and adjacent to the Indian Ocean from Cape Colony on the south to the Zambesi on the north, but by request of the General Conference they have taken charge of the Barotseland and Nyassaland Missions, which practically adds Rhodesia and

heathen, while within a few hundred miles of the same city, there are millions who are partially civilized, for whom practically nothing has yet been done.

The time has passed in these older States and Colonies for obtaining large grants of land from either the government or *indunas* for mission purposes, but these people must have the message carried to them just the same. The zeal and courage of the few persons already engaged in this mission work is something wonderful. Each and every one stands ready, and some are even anxious, to push on and enter new territory, and will do so when some one is found to take the work already established.

The great need in this branch of the work in the South African Union Conference is a score or more of consecrated young persons who have a love for these ignorant people, and are prepared to



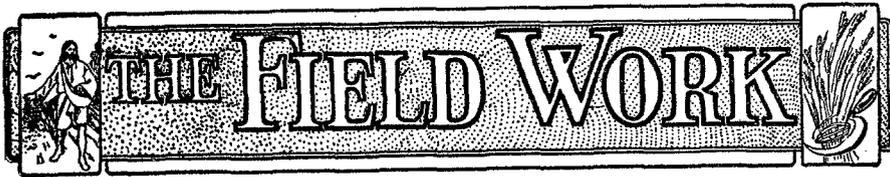
A GROUP OF OUR WORKERS IN ATTENDANCE AT THE SOUTH AFRICAN UNION CONFERENCE

so little real progress has been made in this field in the twenty years that the work has been going on, and will account for the small membership (717) and the great dearth of experienced workers. Deplorable as are some of the past experiences, it is very gratifying to be able to report that although times are very dull, the clouds that have been hovering over our work are lifting, and it is taking on new life. Hope and courage are taking the place of discouragement, and there is a manifest desire to press the battle to the gates.

In the biennial period just closed, there has been a gain in the entire field of six churches and 110 Sabbath-keepers, making a total, at the present time, of twenty churches, and 717 Sabbath-keepers. The total tithe for the same period was £5,569 1s 8d, and the offerings for missions was £930 19s 5d. The South African Union Conference is composed of two organized conferences—the Cape and Natal-Transvaal—and

British Central Africa to its territory. This makes a field nearly two thousand miles in length, with an average width of over five hundred miles. The Cape-Cairo railway runs directly through this territory north and south, and is finished within three hundred miles of its northern boundary. This territory contains a population of 7,739,513—6,604,153, or over six-sevenths of whom are natives. Of the 717 members composing the union conference, only 128 are natives. These figures show that greater proportionate effort must be put forward in the future to reach the natives with the message. Of all the reports presented during the conference none elicited such interest and attention as those from the persons laboring among the native peoples. Most of the missions now in operation, and where the largest part of the reported membership is located, are hundreds of miles away from Cape Town—the headquarters of the conference, and in some instances among people utterly

teach them to become Christians, cure their simple diseases, construct dwellings, understand and exemplify agriculture—in fact, turn their hand to anything that is essential to the evangelization and elevation of this people. It may be said that this will take means as well as men. True; but we will never get the means until we make the forward move. It was when the priests' feet touched the water, that the Lord parted the Jordan, and not when they stood afar off, magnifying the difficulties, and saying, "It can't be done." When our people see something doing, and are made acquainted with the need, they will respond to the call for means. Our offerings and appropriation for Africa should be trebled the coming year. We owe it to the field; we owe it to the faithful men and women who are struggling on, in a fainting condition, physically; and we owe it to the memory of those who have laid down their lives to start this work.



# THE FIELD WORK

## The Work in British Columbia

PORT HAMMOND.—We have every reason for believing that the recent annual meeting of the British Columbia Conference has marked a new era in the progress of the work in this field. The delegation was the largest ever held, and all the delegates but one were present at the first meeting. Every plan was unanimously carried. The Holy Spirit was present from first to last, and the spirit of unity characterized all the meetings.

It was decided to establish one or more Indian missions in the north, and to carry on some simple industries. Elder T. H. Watson, of the Western Washington Conference, will have the immediate charge. That conference has donated liberally toward his support. Everything accomplished in this line will have to be done by donations. The North Pacific Union Conference has given money to purchase two hundred and forty acres of land near Port Simpson. Buildings must next go up. As there are no roads or means of travel except by water in all that country, a boat is necessary. This will cost eleven or twelve hundred dollars. We hope and pray that our brethren may give liberally to this worthy enterprise.

Action was also taken to move forward with the school at Port Hammond. It was placed upon an academic basis, and fifteen hundred dollars was voted and partly pledged to start the necessary buildings. It is understood, however, that it may take several hundred more before the buildings are completed. We have over two hundred acres of rich land situated twenty-five miles from Vancouver, in the quiet country, with beautiful mountain scenery near by. The attendance in this school at present consists of twenty-two bright children, ranging from the primary to the eighth grade. The work on the new building will begin as soon as the weather will permit. We shall soon begin a systematic effort to raise money to complete the undertaking. Let us all help in this enterprise, and thus show that we are taking an interest in preparing workers for the field. Nearly all our workers pledged their second tithe to this work. Some pledged more.

Our working force must be increased this year, and the evangelical work pushed forward greatly. One new church of believers was raised up and added to the conference this year. Two or more should be added the coming season. But the increase of workers means an increase of funds to meet the expense. Let us be faithful in rendering unto God the tithe, which is his for carrying on this work. Our tithe has greatly increased the past few months, but our membership in this field is small, and unless all our brethren are faithful, we shall fall short of meeting the needs.

We have all reason to rejoice over the special blessing of God the past year, and renew our courage for the future. Pray for the work and workers.

E. L. STEWART.

## New York

BROOKLYN.—Assisted by my brother and his wife, I have been conducting a series of lectures in a hall three blocks from a beautiful park in the city of Brooklyn, N. Y., among the better class of people. This hall rents regularly for ten dollars a night, but we have secured it for Sunday nights for three dollars, light and heat included. We believe God's hand has guided in these meetings, giving us the hall at so reasonable a figure, and filling it, every night except when very stormy, with honest-hearted people, mostly Christians of other denominations, who have left their own Sunday-night services to attend our meetings from the first. Nearly all who have attended are middle-aged and aged people, several of whom saw the stars fall in 1833, and who were also connected with the 1844 movement. To illustrate the subjects presented, I have used a dissolving-view stereopticon with good results.

Twenty lectures have been given, and now the Sabbath question is being presented. Fifteen persons have already promised to keep the Sabbath. The donations have averaged from \$2.75 to \$8 a night. The lectures will doubtless continue until tent-meeting season. As the judgments of God are fast visiting our large cities, and as so many of these cities have not as yet heard God's message to them, will you not pray that God may clothe his servants with the power of the Holy Spirit, that these cities may soon hear the warning, and the honest ones be gathered into this blessed truth, and be saved with an everlasting salvation?

L. H. PROCTOR.

## Ecuador, South America

SINCE the first of the year we have moved to Ambato nearly two hundred miles from Guayquil, in the mountains. Here the climate is much cooler and there is no fever. The people generally in the interior are much more fanatical than those on the coast.

Monday is *dia de feria*, or market day here in Ambato. On that day thousands of people, mostly Indians, bring in their produce. On one of these days I was out selling our books and papers. Several said they would like to burn them. One woman took the New Testament away from her husband who was going to buy it, and threw it on the ground. Another day when I was out, a man threw my book into the street, and said he would like to kill me. One woman spat at me because I was not a Christian, so she said.

While the lower class are very fanatical, some of the more intelligent ones are buying the books and papers to investigate the truth. Yesterday I made a trip by horse to Pilileo, a town some twelve miles from here where the Lord gave me favor with the people, and I was able to put into their hands three copies of "Christ Our Saviour," three "Gospel Primers," three Testaments,

and sixty *Senales*. We are sending for a thousand *Senales* a month this year to use in missionary work. Elder Casebeer has begun a small English school for children in Ambato. We were hoping by the time the school started some one would come from the States to take charge of it, but as yet no one has come, so Brother Casebeer will be somewhat tied down until relief comes, and he has a chance to go from place to place as an interest is awakened.

My intentions are to work the surrounding towns from here this winter while the hot weather lasts on the coast, then go back there to follow up the work. While up here this winter I want to take present truth into the capital, Quito. Let us pray the Lord to send more laborers into the needy field.

THOMAS H. DAVIS.

Ambato, Ecuador, S. A.

## Cumberland Conference Proceedings

THE sixth annual session of the Cumberland Conference was held at Graysville, Tenn., Jan. 8-14, 1907. Over fifty delegates were present and participated in the work of the conference.

The following were among the resolutions and recommendations passed:—

"Resolved, That we express our heartfelt gratitude to our Heavenly Father for his mercies and blessings during the past year; for sparing the lives of our workers and granting them a measure of success in their work; and for the manifestation of his presence in this conference.

"Resolved, That the conference committee be empowered to form a legal association to hold property in this conference whenever they deem it advisable.

"Whereas, The almost universal demand for Sunday laws and the agitation for national reform in this country along lines which are unwise and un-American are certain signs that we have reached the times of persecution spoken of by the prophetic word as well as by the Testimonies, and,—

"Whereas, We are counseled to make known to all the world the principles of civil and religious liberty in order to give warning and information, therefore,—

"Resolved, That our churches and laborers in general be counseled to take up a diligent and careful study of the principles of civil and religious liberty, and that in the prosecution of the study, the secretary of the department of religious liberty, in connection with the Southern Union Conference religious liberty department be asked to assist by preparing programs and studies, as well as to plan for one or more religious liberty conventions within the conference during this year.

"Resolved, That throughout the conference we manifest our interest in, and our loyalty to, the cause of present truth by liberally and continually contributing to the \$150,000 fund until the required sum is raised.

"Whereas, In the providence of God, a book filled with light concerning the principles of health reform, beautifully presented, entitled, "Ministry of Healing," has been offered to us as a people to aid us in teaching the world the principles of truth, the profits on the sale of which are to be devoted to the use of our medical institutions, therefore,—

"Resolved, That we encourage our people everywhere to use and aid in the circulation of this most valuable book.

"Whereas, The executive committee of the Southern Union Conference has authorized the holding of an educational convention at some convenient point in the vicinity of Chattanooga, early in the coming summer, therefore—

"We recommend, That the conference committee assist in every way possible in the carrying on of this meeting, and suggest that as many of the tents of the conference as are not at that time in use be loaned to the convention, and a capable man be provided to care for such tents, and also,—

"We recommend, That the teachers of the conference, who are engaged in the work, be invited to attend the convention, their railroad expenses to be paid pro rata; and further,—

"We recommend, That for the carrying out of the above recommendation an educational fund be raised.

"Resolved, That we urge upon our churches the advisability of subscribing for *Liberty*, as far as possible, in order that all may be constantly informed of the rapidly developing features affecting civil and religious liberty."

The reports of the secretaries of the different departments and of the various conference laborers showed an encouraging degree of success and growth. The tithe per capita in the different churches ranged from \$1.31 to \$56.65, averaging \$12.18 per member throughout the conference. All seemed to feel that in the average growth of Sabbath-keepers and of the tithe the conference had been much blessed, there now being over six hundred and fifty Sabbath-keepers in this conference, although not all have been organized into churches. The excess of this year's tithe over that of last year is about fifteen hundred dollars; and there has been an addition of 113 Sabbath-keepers who have remained firm in the same time. The secretary reported that all the churches seemed eager to take hold and do all in their power to advance this message. There have been in the field during the past year five regular ministers and three Bible workers, besides those who have helped in the tent-meetings.

The following officers were unanimously elected: President, J. F. Pogue; Vice-president, W. W. Williams; Secretary, E. B. Melendy; Associate Secretary, Mrs. E. B. Melendy; Treasurer, S. M. Jacobs. Executive Committee, J. F. Pogue, W. W. Williams, W. L. Bird, Cyrus Simmons, A. F. Harrison, and H. U. Jacobs. Conference Agent, E. B. Melendy; Sabbath-school Secretary, Mrs. A. F. Harrison; Religious Liberty Secretary, W. L. Bird; Medical Secretary, Dr. M. M. Martinson; Educational Secretary, L. A. Jacobs.

Ministerial credentials were granted to J. F. Pogue, W. W. Williams, W. L. Bird, Smith Sharp, J. E. Caldwell, R. M. Kilgore, J. E. Tenney, W. W. Woodford, T. M. Stewart, G. H. Baber, and H. W. Pierce. C. G. Howell and J. F. Brice were ordained and granted credentials. Ministerial licenses were granted to M. B. Van Kirk, Milo E. Emmerson, H. S. Miller, Cyrus Simmons, Dr. M. M. Martinson, A. F. Harrison, and W. E. Haskell. Missionary licenses were given to Misses Clara Jacobs, Maude Dortch, Minnie Hildebrand, Verna Crandall, and Janie David, and to L. A. Jacobs, Mrs.

A. F. Harrison, Mrs. Anna Agee Hall, Mrs. L. Whitman, E. B. Melendy, Arthur Caldwell, Geo. N. Powell, Albert Minnie, J. W. Franklin, C. L. Kilgore, and Mrs. W. W. WILLIAMS.

### The Fiji Mission Field

THE Fiji Mission field comprises those islands known as the Fijian group. There are over two hundred islands, of which number there are about one hundred inhabited, and the total area is 7,500 square miles. The group is divided into sixteen provinces, fourteen of which are ruled over by a *roko* (native governor). The population in 1901 was estimated at 117,870, comprising 91,019 native Fijians, 2,447 Europeans, 1,504 half-castes, 17,105 Indians, and the remaining 5,795 are Polynesians and Solomon Islanders.

We have organized eight churches and one company in the group. There are about one hundred and fifteen adult native and ten European Sabbath-keepers.

A little over a year ago, three hundred acres of very fertile land on the island of Ovalau, which is situated in the center of the group, was leased, and an industrial school was located on it. It has been a success from the very start, and it is well spoken of as far as it is known. Brother and Sister Carr have charge, and they are doing excellent work. Their influence is of the very best. There are sixteen students in attendance, one of whom is a son of a leading chief and *roko*. One European and eight native houses have been erected, one of which is used for the printing-office and another for a storehouse. The other six are occupied by the students. As numbers are increasing, two more are being built, and also a fifty-foot school building.

Bananas and pineapples are being planted for the market, with the hope that this school can be placed on a self-supporting basis after a short time. We should have another teacher to assist Brother Carr, as his work is becoming very heavy, and will constantly increase.

The printing-press is located at the school. Sister Carr is our printer, and is doing good, faithful work. I do not know what we should do without her assistance. Our printing work is of primary importance to our work in Fiji, and we should strengthen it all we can. We print twelve hundred copies of our native paper, the *Rarama*, monthly, and scatter them throughout the group. Some tracts and our Sabbath-school Lesson *Quarterly* are printed periodically. We have interested our brethren in four districts to take five-dollar clubs of our papers, and do missionary work with them, thus helping out in the expense.

The mission has three books printed in the Fijian,—"*Nai Tukutuku-ni-Veigaura*," which is a partial translation of Volume IV of the "Great Controversy," "*Nai Balebale-ni-Parofisai*," a small book of Bible readings which cover the main points of our faith, and a small hymn-book, containing one hundred hymns and tunes.

As a general thing, the people seem anxious for our reading-matter. We would much like to have a young man in training for this work, so that if Sister Carr's health fails, we would have some one to take her place. Then again we expect that the printing work will enlarge as New Guinea and other islands are entered.

The mission has six mission houses—three European and three native. It has three boats—one twelve-foot rowing and sailing boat, which is used on the Ra Coast of Viti Levu; one five-ton cutter, formerly used in Lau, but now used at Buresala; and our new boat, a ten-ton schooner-yacht, by which we can reach all parts of this group.

There are five native laborers in the employ of the mission. Fiji at the present time has her arms wide-open to us, but we know not how long these favorable circumstances will continue. Now, just now, is the time to work, before the night comes, when no man can work.

C. H. PARKER.

### In Behalf of the Aged and Orphans

AN annual offering for the relief of these two very important and needy classes is to be taken Sabbath, April 6. At the last council of the General Conference Committee it was decided that each union conference should look after the welfare of those in its own territory rather than to have the work carried on at any central point. We think that the plan is a wise one. It will save expense in transportation, and bring the people closer to needy cases, and the responsibility will be brought closer home.

We have needy ones who have a claim upon us in the Southern Union Conference. Let all the churches throughout this union conference remember the collection of April 6.

There is nothing that is made more plain in the Scriptures than the duty of God's people to care for the aged and the orphans. There is nothing that should appeal to our sympathies more than the condition of those who by misfortune have been brought to a condition of helplessness and poverty. The blessed Golden Rule teaches that we should do unto others as we would that they should do unto us. We may be well supplied with the necessities of life, and well able to care for our own children and give them all that they need, but some one's children are being left as orphans. These are children of Christ, and as such God regards them highly, and with interest and tender affection. Pure religion before God is to visit the fatherless and widows in their affliction. This does not mean to look in upon them and say a few words occasionally. It means to minister to their wants and necessities. That is one of the high claims of God upon us that we can not disown without demonstrating that we have not the pure and undefiled religion; and we are sure that no religion but this will stand the test of the great day before us.

No denomination is worthy of the confidence of man or the blessing of God that passes by with indifference the claims of the orphans and the aged. Their claims call loudly, even upon the world, and those who do not profess any form of religion. Shall we as a people who are looking for the coming of the Lord, in any wise neglect this great and important duty? But, we would not place it merely upon the standpoint of duty. We should realize that it is a blessed privilege to care for those whom God regards with affection and love.

We have in mind persons who have no

hope in God and no expectation of salvation, yet for the mere privilege and pleasure of doing good, are liberal souls and glad to show sympathy, and love and mercy to those who are more needy than they are.

I plead with the churches in our own Southern Union Conference to be very careful about this collection and deal with it liberally. We plead with any who may care to read this article to take an interest in the object set before us in this collection. We hope that our people will make this the largest collection ever taken for these purposes. It is a new departure in some respects, bringing the needy ones under the circle of our own influence. Seventh-day Adventists ought to be the most liberal people in this world. We claim to be those who believe the Bible, and one of the duties most clearly set forth therein is the care of the unfortunate, the suffering, and the needy.

GEO. I. BUTLER,  
Pres. Southern Union Conference.

**Philippine Islands**

MANILA.—We are certain that our people in America have not forgotten that these islands are United States territory, and that, though connected with the Australian Union Conference, they are closely united with the home field.

In the different parts of this great archipelago, with its almost eight million inhabitants, there are hundreds of intelligent and well-educated American teachers. Most of these are living in isolated places, away from the cities, where there is little excitement, and not much to occupy their time outside of school hours. Probably they will never be in a more favorable situation to listen to the truth. We now have a mission here in Manila, under the charge of Elder J. L. McElhanev. He has the names and addresses of all the teachers, and as far as he has literature, is sending it to these teachers, accompanied by a letter. If any of our people in America have clean literature that would be proper to send such persons—*Signs*, tracts on the second advent, Sabbath, and kindred subjects, health journals, etc.—it would be gladly received by Brother McElhanev. The postage to this place is the same as to the different parts of America. The address of our mission is 15 Calle E., Ermita, Manila, Philippine Islands. This is a new mission which we have just opened in a pleasant and healthful part of the city.

E. H. GATES.

**Georgia's Need**

EYES kindled and hearts warmed as the canvassing work was discussed at the late council held at Graysville, Tenn. It is the consensus of opinion that this work is of paramount importance just now, and our brethren all over this field are planning enthusiastically on reviving it.

The Southern field is a hard field, yet our agents do exceedingly well here. Where consecrated canvassers do thorough work, it is nearly always true that an interest is awakened, and calls are made for meetings.

We need many, many more agents just now. Sixty-four counties have never been worked. This State has a

population of 2,216,321. It is the empire State of the South, and while there is much illiteracy and poverty here, there is also much wealth and culture. Fifty agents could find continual employment in this State alone. There are only about one hundred Seventh-day Adventists in the State. Few of these can engage in the work, so we need help from the North. I have been in this field over three years, and have never had any desire to leave it. The blessing of God rests upon his workers in this field. It is a good place for all who wish to help where help is most needed.

We believe that God is impressing the hearts of many in the North to come South to labor. We would like to come in touch with all such, and will gladly impart such knowledge of the field as we are able. Those who wish to make further inquiries may write to Elder G. W. Wells, Alpharetta, or to the writer, at Griffin, Ga.

H. H. JOHNSON, State Agent.

**The Canal Zone**

DECEMBER 26 we left Bocas for Kingston via Colon to attend the Union Conference. We had a very stormy voyage all the way, especially between Bocas and Colon. The stay at the latter place was pleasant, and the time very profitably spent. I found all of the little church faithful. Sabbath was a happy day for them. Early Sunday morning four precious souls followed their Lord in baptism, after which the ordinances of the Lord's house were celebrated. Many of our friends attended our night service. There is still a growing interest here; and we are anxious to have some place where we can accommodate the people.

HUBERT FLETCHER.

**How to Get a Minister**

"CAN'T we have a minister here? My neighbors, friends, and relatives must be told the meaning of these terrible earthquakes, storms, famines, and floods. They must also know the whole system of truth of which the second coming of Christ is one part."

No doubt these oft-repeated petitions for help voice the longings of your own heart as they have thousands of others. But for lack of men and means the larger share of these pleas have been refused.

But we are going to refuse them no longer. A minister has been secured for you. A minister of more than thirty years of experience in successful work, who has raised up whole churches without an assistant; who has the record in one conference where he has worked of having brought one out of every twenty of the entire membership to a knowledge of the third angel's message; one who not only speaks the message with power in public, but who goes to the homes and, by the aid of photographs, Bible studies, charts, and stories, makes it clear to every member of the family.

This minister delights in pioneer work, no matter how difficult the field. There is nothing he loves better than to take some great event about which people are talking and show its meaning, and then to lead the inquirer to the consideration of connected truth.

He is a great worker in places where there are few, if any, opportunities for public preaching. With an assistant or

two he often makes one hundred, two hundred, three hundred, and sometimes four hundred visits in a single week in one locality, and he has kept it up for a year at a stretch.

Perhaps you have begun to wonder who this remarkable minister is, and if he is not beginning to break down under such labors. Answering the last question first, will say, No, indeed, he is not breaking down. He never looked better in his life. In fact, he told us recently that he would never feel satisfied until he was preaching

**A Hundred Thousand Sermons**

and making a like number of missionary visits

**Each Week**

And now you have recognized his name. You well know that no flesh-and-blood minister, nor any group of such ministers, could do such work, and that we are talking about

THE SIGNS OF THE TIMES  
**Our Pioneer Missionary Periodical**

You also know that all we have said is true, in fact that we have referred to only a few of the characteristics of that wonderful paper whose very name, *The Signs of the Times*, is sufficient to arrest the attention of every thinking man and woman who hears it pronounced.

And however good it has been in the past, it is going to be still better in the future. Beginning May 1 and continuing for at least six months, every number will be a special number, for each will contain a Bible study, an article, or a short sermon, making absolutely clear and plain some vital phase of the third angel's message. This series will be connected, so that those who follow them will have the advantage of a regular tent effort. Yet each article will be so complete in itself that even the person reading them out of their order can not fail to see their truth and beauty.

Surely this is the time for us all to greatly increase the weekly visits of our able, veteran minister. Let us look over the names of our friends and relatives and see that they receive his visits for at least the six months mentioned? And would it not be better yet to send him for a year?

Here is the cost:—

Five or more to one address for one year.....	Each \$1.00
Five or more to one address for six months.....	“ .50
Four or more to single names and addresses for six months.....	“ 1.00
One or more to single names and addresses for six months.....	“ .75

The following are some of the topics that will be considered in the twenty-six special numbers of the *Signs of the Times* beginning May 1, 1907: The Bible, Prophecy, The Coming of the Lord, Our Sacrifice and Priest, The Signs of the Times, The Law and the Gospel, Man and His Destiny, Spiritual Gifts, Election, Predestination and Free Will, The Great Threefold Message, The Church, Bible Temperance, The Sabbath the Test of the Ages, The Great Federation Movement, Religious Liberty, The Outpouring of the Spirit.

The regular departments of the paper will be kept up during this period the same as usual, and special attention will be given to the "Outlook Department," calling attention to current events and

what they mean in the light of prophecy.

As the time for these special numbers to begin is almost here, we earnestly hope you will send in your order at once. Let us concentrate upon this item of missionary work, and see that our every neighbor, friend, and relative has the opportunity of listening to a first-class course of lectures from our experienced pioneer minister, the *Signs of the Times*.

Address your tract society, or the Signs of the Times, Mountain View, Cal.

### Reading the Review

I FEEL like writing a word of praise for the REVIEW. It is so good in all its departments that we hardly know which to read first when it arrives. Our hearts are strengthened every time we read it. It gives us such a good glimpse of how the great work is rapidly broadening out all over the great harvest-field, that it spurs us on to greater activity.

I suppose that we in the foreign fields enjoy it much more, perhaps, than those at home; yet I do not see how any one can get along without it. I think that a careful reader of the REVIEW will never fall from the truth, no matter what his business may be, or where he may live. If the isolated members, or those whose work throws them in constant contact with the many temptations of the world, would take time each week to read the REVIEW, their eyes would be kept open to detect the many snares of the evil one, and they could stand as firm, good lights amid a world of sin. Such ones as our nurses, public-school teachers, dressmakers, etc., ought to take the admonition and provide themselves with the REVIEW, so as to be able to read the good things its pages contain.

We are living in the time when we must cling closely to eternal principles, as well as closely to one another. The REVIEW is surely instrumental in keeping us all more closely united, making us stronger to stand against the evil forces. Then it also points out continually any error, which the cunning deceiver tries to tangle up with the truth, and set forth the true gospel so clearly that none of its readers can be misled. Therefore let us all, old and young, at home and abroad, read the REVIEW. I know from experience that God does bless this effort.

MRS. EMILIE ISAAC.

*Alexandrowsk, South Russia.*

### Central America

BONACCA.—I am comfortably located in a two-room mission on the island of Bonacca at a place called Northeast Bight, where we have a church of over thirty, including children. Elder Goodrich asked me to teach a church-school here, and one is in operation now. We have twenty pupils, all of whom are anxious to learn. The school is held in our church for the present.

This is surely a fruitful field in which to labor. The people, who are mostly of English descent, are kind and susceptible to the truth, as they have not been hardened by the continual preaching of various denominations, as in some places.

Jesus tells us to carry the message to every nation and then he will come. Let us go quickly. I am thankful for a humble place in his work, and ask your prayers that the efforts put forth here may redound to his glory.

F. EDWIN CARY.

### Field Notes

THREE adults recently united with the Twenty-third Street church at Indianapolis, Ind., where Brother E. J. Van Horn is having interesting meetings.

AN encouraging report comes from Michigan City, Ind., where, as a result of work done by Brother C. J. Buhalts, seven have recently taken their stand for the truth. They, with the eight already there, will soon be organized into a church.

At a recent meeting held in our church at Eureka, Iowa, Brother A. V. Rhoads reports that the Lord worked mightily, and when the invitation was given to seek him, seven came forward, confessing their sins and promising obedience. They expect soon to be baptized.

BEING unable to secure a hall for meetings in Concordia, Kans., Brethren W. A. Easley and B. W. Brown held several cottage meetings during January and February, with increasing interest. Five persons took a firm stand to obey all God's commandments, and are rejoicing in the newly found light.

AGAIN Brother J. M. Rees reports additions to the Indiana churches where he has been laboring of late. Four persons joined at Rocklane, during a ten days' meeting; and at Wolf Lake, where he followed the canvassers' institute by a three weeks' meeting, thirteen souls gave themselves to the Lord and joined the church.

At Canon City, Colo., Brother Meade Mac Guire recently had a good interest, especially helpful to the young people. He was joined by Brother L. A. Spring, and as a result of their united efforts for about two weeks, seven were buried with their Lord in baptism, and eight united with the church, while still others are deeply interested.

MEETINGS were held in a schoolhouse near Springbrook, Wis., by Brother Samuel Shadel, for about two weeks, when, on account of opposition to the Sabbath truth, the building was closed. But homes were opened, and the interest is good. Eight are keeping the Sabbath, and a Sabbath-school of thirteen members was organized January 26.

BROTHER I. G. KNIGHT closed a series of meetings in Ozawkie, Kan., February 24. He reports an excellent interest on the part of the people of the place, and a spiritual awakening among our own people. One lady who had been keeping the Sabbath and two young daughters of our brethren united with the church, and one lady and two men took their stand for the truth, and expect to be baptized and unite later.

BROTHER PAUL CURTIS and wife, at work in Saskatchewan, report that their work the past winter has not been of a most pleasant nature, as they have obtained all their water by melting snow, and have endured many privations, but they have sold two hundred dollars' worth of books and papers in their visits among the people, and eight adults and two children have begun keeping the Sabbath at Yorkton, where meetings have been held.

## Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

### Medical Examinations

THE relating of two recent experiences with those who formulate the rules pertaining to medical examinations, may be of interest to our people in general; and to those who are desirous of securing medical registration in the District of Columbia or Maryland, it might be of particular interest.

Reference to the medical laws of these sections shows that the medical examinations heretofore have been held partly on the Sabbath. This had made it impossible for Seventh-day Adventists to secure recognition in either place, which has been a great hardship to us on account of our institutions in the District and in Maryland. Having met this difficulty, and been unable to take the examination on this account, the writer determined to make an effort to secure a change in the days on which the examinations were held. The president of the medical board of Maryland was approached at the January meeting, and he was of the opinion that the ruling was a law of the State. Upon request, however, he investigated, and found it to be a ruling of the medical board. He promised to present the matter to the board and secure a change of days, if possible. He did so that evening, and reported immediately that a change was made so that the examination would begin on Tuesday.

Investigation of the matter in the District revealed the fact that the time of the examination was fixed by law enacted by the Congress of the United States. Undaunted, an effort was made to secure a change making the examination begin on Tuesday instead of Thursday. This necessitated the passage of a law by Congress. Through the kindness and untiring efforts of Senator Burkett, of Nebraska, the bill was introduced in the Senate, referred to the District Committee, and passed by these and the House of Representatives, and became a law when signed by the President.

These changes make it possible for our physicians to enter for the examinations in the District and in Maryland, as they have been able to do in other States, and the change is very much appreciated. We recognize the help of Providence in securing these favors.

W. A. R.

### A Personal Experience

I HAVE often thought that a short sketch of my experience as an invalid at Phoenix, Ariz., might be an encouragement and help to those who are broken in health.

My first arrival at Phoenix was early on the morning of Nov. 23, 1904. Weary, lonesome, and sick I made my way to the Arizona Sanitarium, then and still under the medical care of Dr. E. C. Bond. Pulmonary tuberculosis had reduced me much, and as I presented myself for admission the doctor said to me: "Brother Leatherman, I am glad you

are here," and I knew at once that he meant it. Our kind Heavenly Father had guided me to a haven of rest where I could study the lesson he had in the trial for me, and at the same time apply the healing balm of warm and usually dry and pleasant weather.

For a time it seemed that I would go down, but as I sought him he graciously added his blessing to sunshine, air, and medical attention given; and to his eternal praise, I made a rapid recovery, so much so that when I returned to my home, near the city of Mankato, Minn., I was hailed with such expressions as this: "Well, Brother Leatherman, is that you? We never expected to see you alive." And thank God, I could say, "Well, I am here." From the time the dear Lord saw fit to remove the terrible cough nearly two years ago, I have never been troubled with it since, and the doctor here has repeatedly examined my lungs with the remark, "I can detect no irregularity in the respiratory sounds." My home physician at Mankato, Minn., last summer asked me if I was not troubled at all with a cough, and my answer was, "No more than I ever have been from childhood, when I take a cold. This is not often." With surprise he said, "Wonderful!"

Last winter I gave most of the treatments in the bath-room, but as it was too confining for me I took other work. I have been engaged in general work around the sanitarium most of the time this winter. I was not weighed when the disease had reduced me the most, but after I had begun to gain I weighed one hundred and twenty-eight pounds. I now weigh one hundred and fifty-nine pounds, and indications are that I will be heavier than that.

To any one who may be suffering as I was, let me say: Do not wait until you are down. Face the probabilities in the case, learn the facts though they be disagreeable and serious; then without delay combat the disease by taking advantage of every natural element our kind Father has given in sunshine, air, water, and food, at the same time remembering that the proper use of natural remedies is no denial of the faith we profess.

When you have done this you have only done your duty, and you may expect God's mighty help in your behalf, as you yield yourself to be rightly exercised by the trial of your faith. Do you love the Lord? If so, then remember that "All things work together for good to them that love God." Rom. 8:28. As we recognize God's hand in affliction and seek to learn the lesson he has in it for us, then shall we "discern mercy in misery, gain in the loss of all things. . . . When the Light of the world passes by, privileges appear in all hardships, order in confusion, the success and wisdom of God in that which has seemed failure." — *Testimonies for the Church*, Vol. VII, page 272.

I trust that I have learned at least a goodly part of the lesson for me in affliction, and though not entirely well in every particular, I see more fully than ever before the hand of God in all his blessed providences, and though I see indistinctly, as the blind man who saw men as trees walking, yet I trust the Master's hand for a few more kindly touches that I may see all his instrumentalities and providences for the salvation of souls as they are, and thus be qualified

to witness for him effectually and faithfully at all times and in every place.

In conclusion I wish to say, Should any one wish to inquire of the doctor as to his success in the treatment of invalids of every kind, I feel confident that he will cheerfully and conscientiously respond to your inquiry. There are special treatments and diet given that have, with the blessing of God, produced remarkable results in diseases usually regarded as incurable.

M. LEATHERMAN.

Phoenix, Ariz.

## Current Mention

— M. Petkoff, premier of Bulgaria and minister of the interior, was assassinated March 11.

— On March 8, practically all the electricians of Paris went on strike, leaving the city in darkness two nights.

— An American mail-bag, whose contents were valued at approximately \$400,000 was stolen while in passage from New York to Havre, France.

— On the trip from Havre to New York, the French Line steamer "La Savoie," encountered a monster wave fully fifty feet high that broke over the decks and flooded the cabin and state-rooms.

— A five-days' strike of eight hundred union employees of the Louisville (Ky.) street-railway began March 10, and resulted in the usual mobs, violence, injury, and arrests, before the differences were settled.

— The peasants of northern Rumania are in revolt against the exactions of the farmers, and the new taxes recently voted by Parliament. The peasants have also attacked and plundered the Jews, large numbers of whom have crossed the frontier into Austria.

— The worst flood ever known has recently been experienced in Pittsburg, Pa., and it has extended along the rivers of that system affecting four States. More than a hundred lives are known to have been lost, and the property loss reaches millions of dollars.

— Six vessels were reported ashore in different places on the coast of the British Isles, the eighteenth. Among them was the White Star liner "Suevic" from Sydney, N. S. W. Six hundred persons were on board when she hit the rocks, but all were taken off in safety.

— On March 14 the wireless telegraph operator at the naval station at Point Loma, Cal., accidentally caught a message that was being sent from Washington, D. C. to Pensacola, Fla., and also one from the battle-ship "Connecticut" in New York to the navy-yard at Washington.

— The opening of the Russian douma on March 5 was made the occasion of great socialistic demonstrations in St. Petersburg. The police and gendarmes exercised only such restraint as they could, armed with whips. Feodor Golovin, who was elected president of the douma, is a prominent liberal, but not a radical. He not only has many friends in court circles, but also enjoys the support of the labor and peasant members of the house.

— John Alexander Dowie, founder of Zion City, Ill., died at his home there, March 9. There had been no reconciliation between him and the other members of his family, and only about two hundred of the many thousands of his one-time followers remained loyal to the last.

— An explosion of the magazines of the French warship, "Jena," while in dry dock at Toulon, on March 12, resulted in the death of about 120 officers and men of the crew and the serious injury of 150, besides the practical destruction of one of the finest ships of the French navy.

— Geo. W. Glover, the only son of Mrs. Mary Baker G. Eddy, the founder of "Christian Science," and other "next friends" have filed a bill in equity demanding an accounting of her property from the men who surround her. Some strange revelations are expected at the trial.

— Mrs. Russell Sage has set apart ten million dollars for the endowment of the "Sage Foundation" whose object is the relief of distress and the improvement of social and living conditions in the United States. Miss Helen Gould is one of the seven well-known philanthropists who are named as trustees.

— An explosion occurred in the mixing house of the powder mill near Emporium, Pa., March 20, where one thousand pounds of dynamite were stored. No trace was found of the six men employed, and where the building stood is a hole in the earth twelve feet deep. The shock was felt twenty miles distant.

— Disastrous floods, due to unusually heavy rains, are reported from central California. Owing to the floods and consequent washouts on the railroads, Stockton, Sacramento, and Los Angeles, and many smaller towns are cut off from traffic communication with San Francisco, and the railway service is greatly demoralized.

— The city council of Fort Dodge, Iowa, has passed an ordinance that "all able-bodied persons between the ages of twenty-five and forty-five years, whose mental and physical propensities are normal and who are not now married, shall be required to obtain a license and wed within sixty days or be subject to a fine of from \$10 to \$100." Paternalism in government could hardly go beyond this. But as we are in a time when a large portion of the people are turning to legislation as a remedy for all real or fancied social ills, we need not be surprised at such enactments as this.

— The fighting between Honduras and Nicaragua continues, and there is manifest on the part of the other Central American States a disposition to help Honduras, supposedly the weaker power, to prevent Nicaragua's further aggression in case she is victorious. Already Salvador has joined Honduras, sending troops. For a time victory was with first one army and then with the other, but the latest advices say that a decisive battle of three days and two nights resulted in victory for Nicaragua over the combined armies of Honduras and Salvador numbering six thousand men. The United States has four gunboats patrolling the coasts to protect American interests in the captured Honduran towns.

## Christian Liberty

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

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

### Religious Liberty Notes

In an article published in the Chicago *Herald* on the question of Sunday enforcement the writer says: "Clear away the confusion about religious liberty! It has nothing to do with it." This illustrates the value that is placed upon this priceless boon by many in this time of wild frenzy for religious legislation.

The *Times and Hustler*, of Farmington, N. M., says: "The Legislative House, after a spirited debate, refused to modify the stringent Sunday closing laws of the Territory, and tabled indefinitely the bills of Representative Beach, which had been introduced for that purpose. A resolution was introduced to ask the governor to enforce the Sunday law more stringently."

The *World*, of Webster, S. D., bearing date of Feb. 28, 1907, contains a column and a half article entitled, "Should Religion Be Taught in the Public Schools?" by Sister Anna M. Anderson. The article presents the question in a clear comprehensive manner, and we feel sure that it will be the means of enlightening many of those who read it concerning the question which is so little understood.

The *Christian Advocate* (Methodist), of Dallas, Tex., speaks concerning the laxity of the Sunday laws in Texas as follows: "It will not be long, at the present rate of progress, until Sunday will be left to the conscience of the individual." This statement is a tacit admission that the question as to which day one should observe is not a matter to be left to the "individual conscience." We would commend to the *Christian Advocate* the following memorable words of George Washington, the father of our country, concerning the legitimate province of the state: "Every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience."

A resolution opposing a state church in both England and Wales was adopted Feb. 27, 1907, in the House of Commons, London, England. The vote stood 198 in favor of the resolution, and 90 against it. The *City Journal*, of Sioux City, Iowa, bearing date of Feb. 28, 1907, says regarding the resolution: "This resolution does not commit the government, but the debate on it was interesting on account of a statement by Augustine Birrell, the chief secretary of Ireland. Mr. Birrell said he failed to see how the continuance of the established church could be justified. The church had done the state no good, and the state had done the church nothing except harm. Personally Mr. Birrell said he believed disestablishment, far from harming the church as a spiritual body, would restore it to a position of spiritual authority

throughout the land. The government's hands, however, were already too full to assume any responsibility in the matter. It is the first time in its history that the House of Commons has adopted such a resolution. The only previous time a similar resolution was pressed to a division was in May, 1871, and it was then rejected by a large majority."

The following resolution which was recently adopted by the Epworth League and Christian Endeavor Societies in the State of Wisconsin, will clearly show their attitude concerning the question of Sunday legislation: "Whereas, Thousands of our neighbors in Wisconsin that are required to work seven days every week, can get no relief by any present Sunday law; therefore, *Resolved*, That our President and Secretary are hereby instructed in behalf of the many thousands of Wisconsin Endeavorers to petition both houses of our next State Legislature to enact a law compelling all employers to give their employees fifty-two rest days every year, and we urge all Endeavorers to use their influence to arouse public sentiment in behalf of such legislation." What are you doing to enlighten these noble young people concerning the evils of this feature of work in which they are engaged?

The Baltimore (Md.) *Sun*, of Dec. 16, 1906, in commenting editorially upon the dispute that arose last winter between President Roosevelt and Ambassador Bellamy Storer, said: "No greater misfortune could befall the American people than the blending of politics and religion. Every man who considers his religion too sacred to be contaminated by the grossness of political strife will regard with horror any attempt to mix politics and religion—the things which are holy with the things which are material and secular. They can not be blended, any more than oil and water can be made into one element. Our statesmen ought to keep their hands off churches, and churchmen of every denomination should repel with all their vigor every effort of the politician to drag religion into the sordid affairs of politics. The attempt to mix politics with spiritual concerns, to make any church an ally of any party, can not be condemned too strongly."

The *Republican Prairie View News*, of Logan, Kan., bearing date of Feb. 7, 1907, contains the following paragraph which is taken from an editorial on religious liberty: "Modern religionists are endeavoring with might and main to get religious laws passed—a thing that has led to nine tenths of the world's persecution. Worldly power is courted and the lobbies of our State Legislatures and Congress are crowded with religious zealots who, by intimidating and bulldozing, attempt to get laws passed upholding religious creeds or days. Anything that is from above needs not to be bolstered or upheld by puny civil power—any commandment which is to be rendered unto God and to God alone, does not need the help of any civil law. Religious freedom is the foundation of this great government and was interwoven into our national life from the beginning. Let us jealously guard this sacred right and see to it that no laws are passed, forcing one to accept or to keep, any religious dogma, creed, or day."

K. C. R.

## NOTICES AND APPOINTMENTS

### General Meetings in Europe

Gen. Conf. Com. with British Com., England .....	April 16-22
Gen. Conf. Com. with Scand. Com., and Danish Conference, Aalborg ..	April 24-30
Gen. Conf. Com. with German Union Committee .....	May 3-7
Gen. Conf. Com. with Latin Union Gland .....	May 10-25
Norway .....	June 5-9
Finland .....	June 14-18
Sweden, Södertelje, near Stockholm .....	June 19-24
German-Swiss .....	July 3-7
French Swiss .....	July 10-14
German Union, Friedensau .....	July 18-28
British Union .....	August 2-11
Holland .....	August 15-18

### Notice!

Those desiring information concerning the Loma Linda College of Evangelists should address all communications to College of Evangelists, Loma Linda, Cal., as Prof. W. E. Howell, who has been in charge has recently resigned to accept a call to a foreign field.

### St. Helena Sanitarium Training-School

The next class for training missionary nurses begins April 1, 1907, and offers a very thorough course in this line of work, and extraordinary advantages in the way of practical experience. We shall be pleased to correspond with all interested persons who desire to devote their lives to this branch of the Master's work. For circulars and full information, address St. Helena Sanitarium, or Dr. H. F. Rand, Sanitarium (Napa Co.) Cal.

### Saskatchewan, Notice!

A TWO-WEEKS' institute for our missionary canvassers will be held at Regina, April 10-24, 1907. We are making arrangements to accommodate all who avail themselves of this opportunity to better prepare to carry on the Lord's work, at a very reasonable expense. If you expect to enter this branch of the Lord's work you can not afford to miss this important gathering. If you have no desire for this line of work, attend and become enthused.

We expect Brother W. L. Manfull and Elder H. S. Shaw to be present, to render valuable help at this time.

Write to Sister Birdie Conway, Box 666, Regina, Saskatchewan, Canada, that we may plan accommodations for you. Bring bedding, towels, etc.

PAUL CURTIS,  
Field Secretary.

### An Easy Way to Help

The Graysville Sanitarium is in need of flower and vegetable seeds, bulbs, plants, shrubs, ornamental and fruit-trees, vines, etc. This sanitarium is a new institution, located on the side of a mountain where a building site had to be made amid the underbrush and wild growth. Natural surroundings, with hills, ravines, and terraces, with such improvements as we have been able to make, present a most promising outlook for a beautiful place.

A lack of means, this being a new work with unusual pioneer struggles, prevents us from making the outdoor improvements that ought to be made at once. Those who have such things to spare as are called for in this notice can give us quite material assistance just at a time when it is much needed. Address shipments, prepaid if possible, to Graysville Sanitarium, Graysville, Tenn.

We can also make very good use of canned and dried foods, bedding, etc. We shall be glad to give further information.

L. A. HANSEN.

**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:—

Mrs. N. J. Mickelsen, Wheelock, N. D., Review, *Signs, Life and Health*.

Mrs. Katy Taylor, Scheley Court, Cleveland, Ohio, *Signs, Watchman, Instructor, and Life and Health*.

James Harvey, 763 Jackson St., Oakland, Cal., periodicals and tracts for distribution in a large needy field.

Lula May Henry, Tiawah, I. T., and La V. Beulah Henry, Prague, Okla., thank those who have been sending literature to their addresses. They have a sufficient supply at present.

**Business Notices**

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

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

A charge of one dollar will be made for each insertion of forty words or less. Each additional word, initial, or group of figures, in excess of forty, will cost three cents.

No discount for several insertions.

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

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

WANTED.—A good blacksmith; must understand shoeing. Address Geo. E. Henton, Mountain View, Cal.

WANTED AT ONCE.—A man for general farm work. Wages \$26 a month for eight months. None but good man need apply. Address F. J. Nesmith, Florence, Codrington Co., S. D.

We offer a pleasant home to an elderly Christian woman (Seventh-day Adventist preferred) who is able to get meals and care for two small children. R. G. Lovell, 510 Walnut St., Knoxville, Tenn.

WANTED.—A blacksmith. Must be a good horseshoer and able to work at general repairing. Must be a Sabbath-keeper. Will pay good wages. Write at once to John M. Bramer, Sheffield, Warren Co., Pa.

FOR SALE.—Commodious four-room house and half-acre lot with several kinds of fruit-trees, a large tent and chicken house. Desirable locality. Half block from Fernando College. Address Miss A. Griffith, Santa Monica, Cal.

WANTED.—To correspond with Seventh-day Adventist man or boy to do chores, care for horses, garden, etc. Desire to fill place by April 15. Give references, and state wages required. Address W. H. Walters, M. D., Shawmut, Maine.

WANTED.—About April 1, competent Seventh-day Adventist man and wife to take charge of treatment rooms. Must be experienced, capable of giving massage and other sanitarium treatments. References exchanged. Address, H. Borani, M. D., 414 Mich. Ave., South Bend, Ind.

FOR SALE.—Strawberry plants, also Plymouth Rock eggs for hatching. Send the names and addresses of five or more persons interested in the above, and we will give 25 Warfield strawberry plants (not prepaid). Price-list free. Address Geo. Jorgensen & Son, Box 10, Poy Sippi, Wis.

WANTED.—Young men and women, for our missionary nurses' training-school, (October class). Domestic help is wanted now. Also a man, who understands canning vegetables and fruit, to install and run a small plant. Address Nebraska Sanitarium, College View, Neb.

COOKING OIL.—Freight prepaid. Straight \$4 for 5-gal. can to Nebraska, Iowa, Illinois, Missouri, Arkansas, Oklahoma, Kansas; \$4.50 a can to Dakotas, Minnesota, Wisconsin, Michigan, Indiana, and Ohio. Other States please write for prices. R. H. Brock, Arkansas City, Kan.

FOR SALE.—Clock repairing and selling business. Well established. From 50 cents to \$25 each for repairing clocks. Plenty of work; clean city; Seventh-day Adventist church. Call to enter missionary work—reason. Small capital; good returns. Address J. W. Hirlinger, 45 West King St., Lancaster, Pa.

A BARGAIN.—A new house with half-acre lot in Takoma Park; seven rooms and bath; hot and cold water; furnace; ten to fifteen minutes' walk from College, Sanitarium, Review and Herald, and General Conference offices, street-car, and railroad station. Price, \$2,475. Address B. H. Welch, Takoma Park, D. C.

FOR SALE.—Purest, most healthful vegetable oil for cooking and salads; no odor, keeps indefinitely: gal. can, \$1; 5-gal. can, \$4.50. 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.

THE E. J. Murphy Co., Inc., wholesale and retail paint, oil, and gas house, formerly of 1108 G St., N. W., have moved into their new place of business at 710 Twelfth St., N. W. They have built this building especially for a paint business and are now in a position to execute their orders more promptly and satisfactorily than in the past, and they wish to extend to the public a most cordial invitation to visit their new place of business and inspect their facilities for the proper handling of future orders.

**Addresses**

THE address of Elder F. L. Perry is Casilla 421, Lima, Peru, South America.

The address of Elder F. J. Harris is Lock Box 5, Holcomb, Ogle Co., Ill., instead of that given in the Year-book.

**Obituaries**

CLAYSON.—Died at his home in Sparta, Wis., Feb. 4, 1907, Brother John Clayson, aged 81 years and 5 months. The deceased accepted the faith held by the Seventh-day Adventists, thirty years ago. Some of our older ministers will remember him, for he used to drive thirty and forty miles to fill their appointments. He enlisted in Company K. 51, Wisconsin Infantry in 1862 and served till the close of the Civil War. Two sons survive him. Funeral service was conducted by the writer. SWIN SWINSON.

CHABOT.—Died in Walla Walla, Wash., Oct. 26, 1906, of the effects of a stroke of paralysis, Tonsant Chabot, aged 76 years. Brother Chabot came to the Walla Walla Valley about fifty years ago, and was one of the early pioneers of that region. He embraced present truth when it was first proclaimed in eastern Washington, and was a faithful and true Seventh-day Adventist till his death. He was as firm as a rock for the right, and died in full hope of an inheritance beyond the grave. He left some property, which he willed to the General Conference. The writer preached the funeral sermon from words found in Rev. 3: 10.

W. B. WHITE.

FORD.—Died at her home at Highland, Mich., Feb. 12, 1907, Sister Amanda Ford, aged 77 years. She has lived in this place for a number of years, and for twenty-four years has been a member of the little company at White Lake, where she attended meetings until too feeble to do so. She is survived by four sons and five daughters. She died with the bright hope of a part in the reward that awaits the faithful. The funeral service was held at the Congregational church of Highland. E. K. SLADE.

SHEARER.—Died at her home at Farmersburg, Ind., Dec. 24, 1906, after several months' suffering, Mrs. Sarah M. Shearer, aged 65 years, 9 months, and 2 days. In early life she united with the Methodist Church, but after hearing the truths of the third angel's message proclaimed about twenty-six years ago, by Elders Shank and Willoughby, at Allendale, Ill., she accepted present truth and remained a firm believer until her death. She was the mother of six children, three of whom survive her. We laid her to rest near her old home in the Armstrong Cemetery, at Allendale, Ill. MRS. IDA M. HIGBEE.

JOHNSON.—Died at Richland, Iowa, Jan. 30, 1907, of tuberculosis, Brother Johnson, aged 30 years, 4 months, and 4 days. He was born at Rogersville, Ontario, Canada, and in 1901, was united in marriage to Maude C. Lumley. Brother Johnson united with the Seventh-day Adventist Church in 1895, of which he was a faithful member to his death. His wife and a little boy are left to mourn, but not in despair, hoping in God, and looking forward to the resurrection. He was willing and ready to go to rest to await the coming of his Saviour. The funeral was held at the home of his wife's mother, at Richland, words of comfort being spoken by the writer to a very large and attentive audience. C. C. JENSEN.

MORANVILLE.—Died at the home of her son, Dr. C. F. Moranville of Guid Rock, Neb., Feb. 11, 1907, of paralysis, Mrs. Lucey Moranville, aged 85 years. Mother Moranville was born in Dearly Center, Vt. She was married at the age of eighteen, and she and her husband encountered the vicissitudes of life for sixty-seven years. She was the mother of thirteen children, ten of whom, with her husband, are left to mourn their loss. Early in life she was converted under the proclamation of the advent message before the light shone upon the Sabbath truth. Therefore the coming of the Lord was her comfort in life and her hope at death. A large circle of relatives and friends were present at the funeral which was conducted by the writer. All are comforted with the thought that she sleeps with a bright prospect of a part in the first resurrection. CHAS. THOMPSON.

MIDDAUGH.—Died at his home, near Ames, Neb., Dec. 26, 1906, of apoplexy, John C. Middaugh, in the seventy-sixth year of his age. Brother Middaugh was born in Pennsylvania and moved to Illinois in 1858. He had known of the great Advent movement in 1844, and when the sanctuary question was explained to him he could understand the disappointment, and gladly accepted present truth during a series of meetings conducted by the writer in 1869. He moved to Nebraska in 1873 and for years his home was the depository for the literature of Seventh-day Adventists in that State. He was librarian during most of the time Nebraska was under the control of the Iowa Conference. After the organization of the Nebraska Conference Brother Middaugh became its treasurer, and filled this office acceptably. His life was a witness to the power of the gospel of Christ, and his greatest joy was to see persons accept pardon through Christ. The church at Freemont loses a faithful member, the neighborhood an influential and respected citizen, and the home is bereft of a kind loving husband and father. An aged wife, four sons, and one daughter, while mourning their loss, expect to meet their loved one when Jesus comes. At the funeral, the writer spoke on the subject of the resurrection. R. F. ANDREWS.



WASHINGTON, D. C., MARCH 28, 1907

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

ELDER E. W. FARNSWORTH, president of the Atlantic Union Conference, made a business call at this Office last week.

THE January number of our Chinese paper, *Fuh in Hsuen Pao* (Gospel Herald), printed by the Honan press, has a well-printed colored frontispiece, illustrating the star shower of 1833.

As indications of progress in the Cumberland Conference, we would mention the addition of one hundred and thirteen new Sabbath-keepers and the increase of fifteen hundred dollars in tithe over the total of last year.

WE have been glad to greet Brother Walter Mead, of Cape Town, South Africa, son of the late Elder F. L. Mead, of the Matabeleland mission. He spent a few days in Washington before going on to the old New England homestead, where Elder Mead's mother still resides.

BROTHER L. W. GRAHAM, who will have charge of the New York Branch at 32 Union Square East, is spending a few days in Washington, arranging for stock and supplies. He will be in New York before this paper reaches its readers. The New York Branch will be ready for business early in April.

WE have received copies of the new Sabbath-school Lesson *Quarterly*, for the second quarter of the present year. The topics for study during this quarter are "Bible Election" and "Effectual Service," the latter dealing with the gifts of the Spirit in their relation to the work of God. The price is five cents, and the *Quarterly* may be obtained either through the tract societies or from any of our publishing houses.

ANOTHER new paper devoted to the interests of this message is announced from Singapore, Elder G. F. Jones editor. The name of this paper is *Zaman Pughabisan* (The Time of the End). It is an eight-page monthly, one edition in the Singapore-Malay spelling, alternating with one in the Dutch-Malay spelling. By the publication of this paper this message is now being issued in periodical form in twenty different languages.

WE have received the first number of the *Central American Herald*, E. L. Cardey, editor, published in Belize, British Honduras, as a monthly medium of reporting and instruction among the churches in the Central American mission.

THE April number of *Life and Health* is an exceptionally good one, filled with timely matter of great importance. If you are not a subscriber, send for a sample copy. If you are, introduce it to your neighbors, and thus be doing real helpful missionary work.

THE first numbers of *Te Maramarama* have just been received by the Mission Board. This is an eight-page monthly paper in the Tahitian, edited by Mrs. I. F. Cady and Mrs. F. N. Waugh, of Papeete, Tahiti, and printed by the Avondale Press, at Cooranbong, N. S. W., Australia.

WE have received a poster, printed in colors announcing the tent-meetings being held by Elder D. C. Babcock in Freetown, Sierra Leone, West Africa. The *Weekly Times*, of that city, says editorially: "The services continue to draw crowds every evening. There are already indications of success in the cause."

THE *Missionary Review of the World* for March is a most interesting number. Among the most important articles in this number is one on "The Liberal Movement in Persia," by the Rev. S. M. Jordan, of Teheran. Mr. Jordan discusses the progress toward reform, and the various political and religious factors, which are changing the policy of the government and the characters of the people. It is an illuminating article. The editor-in-chief describes "Gipsy Smith and His Successful Evangelism" in a way which shows the sources of strength and secrets of power in this remarkable man who is doing such a wonderful work in England and America. Two illustrated articles on Cuba deal with its religious conditions and present need. One discusses the Indians of Central America, and two relate to serious problems in the United States. Rev. MacLain W. Davis, of Utah, describes "The Practical Results of Mormonism" as he has seen them. Rev. Frederick H. Wright takes up the question of "The Italian in America," showing the characteristics of this people and the opportunities for work among them. Two remarkable articles tell of the "Awakenings among the Chinese Aborigines." Published monthly by Funk & Wagnalls Co., 44-60 East Twenty-third Street, New York; \$2.50 a year.

WE learn that the tithe of the German Union Conference for the first three quarters of 1906 was fifty-eight thousand dollars, or four thousand dollars more than for the entire year of 1905.

IF interested in securing an education in one of our good colleges, write to the president of Union College, College View, Neb., asking for the Board Meeting Number of the Central Union Conference *Bulletin*, and study pages 19 and 20—the scholarship plan.

ON the sixteenth, Brother Harold H. Cobban and wife sailed for Jamaica, West Indies. Brother Cobban has been connected with the General Conference treasury department for nearly four years. He goes to the West Indies to take the treasuryship of that new union conference.

### A Good Work Going

WE are glad to be able to announce that the plans recently laid for an extensive circulation of the symposium numbers of the *Signs of the Times* are meeting with a hearty response from all parts of the field. The managers of the *Signs* report that the presidents and conference committees of more than twenty conferences have already responded most heartily, pledging themselves to use the facilities of their conferences to the utmost to give this series of twenty-six numbers of the *Signs of the Times* the great circulation which its importance demands.

This appeals to us as being a wonderful opportunity for God's people to carry the light to their neighbors and friends. There is no time for delay. The end of all things is right upon us. Now is the time while there is peace and prosperity, while the four winds are being held, to publish the good news of the soon-coming kingdom.

In many cases this matter will already have been laid before the church before this note is read. If the reader has not already subscribed for a club of these special numbers, now is the time to do so, that your friends may have the papers from the first, and thus learn the truth thoroughly and systematically from the beginning. The sacrifice and the labor on the part of each will be small, the results will be great. Five copies a week will cost only ten cents. Who can not take that number? Some can devote several hours or days to this work each week and thus be able to handle a large club. We feel greatly interested in this movement for we at least catch some glimpses of its wonderful possibilities. We trust that every reader of the REVIEW will have a part in the good work.