



We sing Thy praise, eternal Lord, Thy glorious truth proclaim.
 Thy mandate is a shield and sword; Thy word a living flame.
 Long as the years of earth shall roll—long as eternity—
 We'll bow to Thy benign control, and worship only Thee.

We near that hour of calm succumb from sorrow, death, and sin,
 That brings the weary one release, and ushers heaven in.
 Awake, arise, and shine; proclaim His truth abroad.
 It is thy Saviour's work and thine, thou messenger of God.

Thy truth shall stand, unchanging God, long as the ages roll,
 Though trampled oft where sin has trod, and error chained the soul.
 Arise and shine, ye chosen band—ye people, scattered, few;
 No work so high, so deep, so grand, has e'er been given you.

To sing Thy glo - ries in this hour, im - mor - tal God a - lone.

We own, O Lord, Thy sov - erain pow'r, and bow be - fore Thy throne

Till ev - ry hand be - neath the sun has heard Je - ho - vah's name.

Speed on Thy truth, E - ter - nal One, Thy ho - ly law pro - claim.

HENRY DE FLUÏTER.

C. M. SNOW.

CONSUMMATION

TAKOMA PARK STATION, WASHINGTON, D. C., MARCH 5, 1908

The Blood of the Lamb
 Washes Away All Unrighteousness
 And Salvation
 IS THE FIELD
 OF THE WORLD

Publishers' Page

Conducted by the Department of Circulation of
the Review and Herald Publishing
Association

Home and Health—A Household Manual

BETWEEN the covers of no other book that we have issued, can be found such an amount of varied and useful information. Open the book at any page, and you are sure to find some suggestions of interest and profit.

This book represents many years of arduous labor. The section on simple home treatments would fully repay any one who bought the book. Many serious maladies are avoided by the use of some of these remedies before complications set in.

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The complete book has 590 pages, divided into the following sections: Section 1, The House; Section 2, General Housekeeping; Section 3, Diet; Section 4, Care of the Body; Section 5, The Care and Training of Children; Section 6, The Home Treatment of Disease.

It is substantially bound in cloth, full law sheep, and morocco. Prices:—

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The journal is generally liked. The public is easily interested in it. Those who are handling it, selling single copies and soliciting for annual subscriptions, are having good success. Records of one hundred copies a day are being constantly made in different parts of the field.

Prices

Single copy, 10 cents; 2 to 25 copies, 5 cents; 25 to 500 copies, 4 cents. Annual subscription price, 75 cents. Liberal discount on annual subscriptions given to agents. Send for sample copy and special rates on large quantities. Address, Life and Health, Takoma Park, D. C.

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THE hearty reception which this book has met everywhere has well established its popularity. The suggestions on prevention, if carefully followed, will keep any one free from this annoying ailment. The appendix, which is devoted to coughs, is one of the best chapters in the book. Attractively bound in leatherette, sent post-paid, for 25 cents.

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THIS book has proved true to its title. Those who have availed themselves of its helpful recipes, are loud in their praises.

The author, a housewife of rare ability, has brought together in a small compass the best recipes. The book is not filled with unpractical combinations, but the different dishes suggested are tempting and appetizing, and are practical for every-day use.

Bound in flexible cloth, 25 cents, post-paid; in stiff boards, oilcloth, 50 cents, post-paid.

The New Health Tracts

PATENT MEDICINES.—*Life and Health Leaflet No. 6*, is written by Dr. W. A. George, and is a fearless review of the more important patent nostrums which are being daily offered to the public. An earnest appeal is made to all not to use these harmful preparations. Price, 75 cents a hundred; 9 cents a dozen.

SIMPLE TREATMENT OF A COLD.—*Life and Health Leaflet No. 7*, is by Dr. G. H. Heald. Every one will welcome this little tract. The simple remedies here prescribed by the author of that popular little book, "Colds," will be found very helpful. The tract is just what you will want to give to your friends and neighbors, and will open the way for the introduction of more important questions. Price, 50 cents a hundred, post-paid; 6 cents a dozen.

New Publications in Press

"THE PRACTICAL GUIDE TO HEALTH," by Dr. F. M. Rossiter. This book is sure to meet a hearty reception, judging by the many letters we have received inquiring when it will be ready. We believe it will be appreciated, too, and that its contents will not disappoint those who secure it. Definite date of publication can not be given now, but the work is being hurried along as rapidly as consistent. Prospectus for canvassers' use will be ready this month.

The following health publications are now in the printer's hands, and will be ready soon. Each will contain 32 pages, with attractive cover, and the price will be five cents:—

"TOBACCO USING—A Dispassionate Discussion."

"THE TOBACCO HABIT, as Related to Physical, Intellectual, and Moral Degeneracy."

"CHRONIC CONSTIPATION: Its Causes and Rational Treatment."

Gospel Workers

ONE of the most practical books printed by the denomination for the general use of workers. It contains more

practical advice on the different phases of our work than any other one small book printed. It outlines the qualifications to be possessed by ministers, Bible workers, canvassers, Sabbath-school teachers, and all others engaged in the work of winning souls for Christ. These outlines have been selected from the writings of Mrs. E. G. White. The book contains 480 pages, and sells for \$1 a copy.

Orders for any of the foregoing publications may be sent to any conference tract society, or to Review and Herald Publishing Association, Takoma Park Station, Washington, D. C., New York City, or Battle Creek, Mich.

Literature in the Slavic Tongues

IN the REVIEW AND HERALD of January 30, in the report of the organization of the Russian Union Conference, it is stated that one way our American brethren can encourage our brethren in Russia is to circulate Russian, Lettonian, Esthonian, and Polish literature among their neighbors.

Below will be found a list of books and tracts which the Review and Herald carries in stock.

Esthonian Publications	
Steps to Christ	\$.50
Lettonian Publications	
Steps to Christ	\$.50
Bible Readings (pamphlet) .....	.05
Christ and His Righteousness (pamphlet) .....	.15
Is the End Near? .....	.01
Sabbath and Sunday .....	.01
The Bible, Its Origin .....	.02
Full Assurance of Faith .....	.02
Second Coming of Christ .....	.04
Millennium .....	.02
Immortality Only in Christ .....	.04
Sabbath of the Lord .....	.02
Spiritualism .....	.01
Righteousness of God .....	.01
Power of Forgiveness .....	.01
Importance of Prophecy .....	.01
Blessed Hope .....	.01
Search the Scriptures .....	.01
Which Day and Why?01
Tobacco in the Light of the Bible ..	.01
Polish Publications	
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LATIN TYPE	
Is the End Near?01
Millennium02
Second Coming of Christ04
Sinner's Fate01
Sufferings of Christ .....	.06
World Clock .....	.01
Seven Reasons .....	.02
GOTHIC TYPE	
Blessed Hope .....	.01
Is the End Near? .....	.01
Second Coming of Christ .....	.04
Sufferings of Christ .....	.06
World Clock .....	.01
Russian Publications	
Bible Readings	\$.10
Steps to Christ .....	.50
Bible References .....	.04
Blessed Hope .....	.01
Full Assurance of Faith .....	.02
New Testament Sabbath .....	.02
Sufferings of Christ .....	.04
Which Day and Why? .....	.01
State of the Dead .....	.01

Address all orders for this literature to Review and Herald Publishing Association, 32 Union Square, East, New York, N. Y.

THE REVIEW AND HERALD

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

VOL. 85.

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MARCH 5, 1908.

No. 10

Devoted to the Proclamation of "the Faith which was once delivered unto the Saints"

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REVIEW AND HERALD
Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]

Editorial

Announcement

FOR several years the editor of the REVIEW has been planning to prepare an exposition of the book of Daniel, but for various reasons he has not been able to carry out his purpose. He now wishes to announce that he proposes to undertake this work at an early date, and that the results of his study will appear in a series of articles in the REVIEW. These articles will not encroach upon the space assigned to the usual editorial matter, but will be printed in another department of the paper.

The importance of the instruction contained in the book of Daniel in its relation to this advent movement is a sufficient reason for a re-examination and a restatement of the wonderful truths therein set forth, and the additional light which has been revealed in recent years and the present fulfilment of prophecy furnish new material for study and presentation. The exposition will be on conservative lines, giving special prominence to practical gospel teaching, one objective point being to make it clear that this advent movement has a sure foundation in the utterances of the prophets.

As preliminary to the general study of Daniel's prophecy there will be a series of articles under the title "The

Priest and the Sanctuary," in which the sanctuary in type, in prophecy, and in antitype, and the ministry of our great High Priest in the final work of atonement, will be considered. There seems to be a special demand for the presentation of the truth upon these weighty subjects just now, and for that reason this series of articles will precede the others, even though they may call for an examination of a portion of the book of Daniel. The first of these articles will appear about the first of May.

It is self-evident that all the present readers of the REVIEW and many others ought to have the benefit of these studies. An understanding of the teaching of the Scriptures concerning the sanctuary and its services is fundamental to a clear grasp of the third angel's message. A failure to understand this great truth leads to uncertainty concerning this whole advent movement. It therefore seems especially fitting that at this time an earnest effort should be made to place the REVIEW within the reach of every Sabbath-keeping family in the United States, and that the attention of our people in all parts of the English-speaking world should be directed to this announcement. All who believe that we are now living in the time of the cleansing of the sanctuary ought to be grounded and settled in this doctrine, and may properly be put in remembrance of these things, even though they know them, and are established in the present truth.

Let every one note this announcement and watch for the promised articles. Let those who appreciate the importance of the matter to be presented make an effort to bring this announcement to the attention of any who are not regular readers of the paper and to secure their subscription. This is an opportune time for a special effort in behalf of the REVIEW. We ask for the co-operation of all the friends of the paper.

Further reference to this matter will be made from time to time in the columns of the REVIEW and in other ways.

IN the face of the indifference and criticism and opposition this advent movement goes steadily forward. There is hardly a country of any importance on the face of the earth where this truth has not gained a foothold, and it has been planted in many obscure corners of the world. Additional workers are being sent forward to strengthen the hands of those already in the field or to push into some unentered field. In several countries where progress was impeded by oppressive laws, freedom of the press and of worship has been granted, and the work has taken a long step forward as the result. Any unprejudiced person who is willing to look the facts squarely in the face must be compelled to admit that this is more than a spasmodic flurry on the part of a few enthusiasts, and that the hand of God must be recognized in the evidences of growth and permanency which can not be ignored. But one who persists in standing in the smoke must not expect to get a clear view of his surroundings, and one who holds a copper coin close to his eye must not complain if he does not see the veins of rich gold which are visible to others. If we choose to prevent ourselves from seeing the plain evidences of God's working in the giving of the closing message of the gospel, we ought not to hold God responsible for our own perversity. He who has eyes and ears, let him see and hear of the doings of the Lord which are marvelous in our eyes.

Simple and Wonderful

THE way of salvation is wonderfully simple and simply wonderful. The whole gospel is summarized in these words: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." A person of ordinary intellectual capacity, even a child, can lay hold upon the provision set forth in this statement, but the greatest minds of the greatest men can be put to the utmost stretch in order to comprehend fully what is contained in this revelation of the love of God. We need not attempt by searching to find out God. No effort of the human mind can discover him, but it will require all the intellectual power which we can muster to receive the revelation already made. This revelation is simple in that it is stated in the plainest language for conveyance to finite minds; it is wonder-

ful; in that it deals with the basic principles of the divine government, and lays bare before us the depths of divine wisdom. It makes known to us a God whom no scientific research can discover, and discloses the way of fellowship between the infinite and the finite. It points out to us the bridge which has been swung across the chasm created by sin, and shows us that the ladder which connects earth and heaven touches both earth and heaven. To those oppressed by the burden of sin it says, "Behold, the Lamb of God, that taketh away the sin of the world!" Simple and wonderful! It thus renews hope to the hopeless, faith to the faithless, and love to the loveless. We should take great care lest we lose the simplicity of the gospel in the very effort to expound it. The old truths are both simple and wonderful.

The First Place

THE place which the Son of God occupies in the administration of the divine government is thus stated: "He is before all things, and in him all things consist. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence." This is not by arbitrary appointment, but the outgrowth of the very nature and being of the Son, and of his relationship to the eternal Father. As the Son was one with the Father, as he was the only begotten, and as he was thus able to enter into the counsels of his Father as no created being could possibly do, so he was necessarily the one through whom the Father made every revelation of himself. Christ was the beginning of his way, the mediator between the Father and all created things and all created beings. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made." As it was in creation, so it was in revelation. "All things have been delivered unto me of my Father," said Jesus, "and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him."

It was in harmony with the plan of the divine government, and in harmony with the very constitution of things, that the eternal Son should be accorded this first place by all created intelligences, who would thus show themselves to be submissive to the will of God, loyal to the government of heaven. It was the unholy ambition of Lucifer, a "covering cherub," to seek for and to demand

for himself the place which belonged to, and could be filled only by, the Son; and it was this same unholy ambition for self-exaltation, which, transferred to this earth, brought sin and death and all the train of evils upon the human family. The root out of which every sin has grown, and the very essence of every sin, is the dethronement of the Son of God and the putting of the creature in the place of the Creator. Lucifer made no concealment of this purpose: "I will exalt my throne above the stars of God; . . . I will make myself like the Most High." The "man of sin," the personified "mystery of iniquity," "exalteth himself against all that is called God or that is worshiped," and claims for himself the title, "the vicegerent of the Son of God."

The same principle is wrought out in the experience of every one who does not yield to the claims which Christ has upon him, and become a Christian. He is denying to Christ the place which belongs to him. To accept Christ is to give to him the place of power in our lives, to crown him as King, and to yield obedience to his rule. The whole question centers in the kingship of Christ, and that not merely in outward things like an earthly ruler, but his spiritual rule in the heart through the submission of the whole being unto him. It is the "gospel of the kingdom" which is to be proclaimed in all the world for a witness. Now the King sits as a priest on his throne, but soon he will reveal himself as the King of those who reign as kings and the Lord of those who rule as lords. We must acknowledge his kingship now, although he is despised and rejected by many, if we desire him to acknowledge us as his subjects in "the crowning day." Listen to the words of the King: "Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels." Who can refuse to give the first place to Jesus, the Son of man and the Son of God?

Contrasts and Counterfeits

—No. 1

THE controversy and the conflict between the kingdoms of light and darkness are as real as any that have ever taken place between earthly powers. The lines of attack and defense have been most carefully laid out by the two opposing forces. Their interests clash at every turn. It is light against darkness, truth against falsehood, righteousness against sin, life against death.

In this controversy compromise is impossible, and the controversy must end in the cessation of one of these king-

doms. The ruler of the darkness of this world has taken himself beyond the borders of reconciliation; and for heaven to yield to his disloyal demands in any particular would be to leaven the whole universe of God with the leaven of iniquity, and make the throne of God the abode of unrighteousness. Instead of healing the breach which Satan's disaffection caused, such an act would spell the ruin of the universe. That would not perpetuate harmony in heaven, nor bring peace even to the disaffected ones.

For this reason the campaign of the gospel is a declaration of war against the originator of sin. The gospel will not be triumphant in fact until the originator of sin and the fruit of his wicked conspiracy are sepulchered together where he planted the seed of his evil purpose. Toward that great event, which means so much to the child of God, we are speeding with swift footsteps.

In the controversy thus nearing its culmination we need not be surprised to see every device of deception and fraud and compulsion at work in the effort to destroy souls who might occupy in heaven the place left vacant by the expulsion of Satan and his followers. Is the power of God promised to his faithful children? Satan will simulate that power, and clothe the children of his choice with his counterfeit. He will even go so far as to "lead astray, if possible, even the elect," and seek to cause them to attribute to God the power which he himself has brought with him up out of the pit. Has God sent down fire as a witness to the truth? He will bring down fire himself, and make it bear witness to a lie, that souls may be deceived and flock to his banner. Has God a last message for the world, to ripen the wheat of the last harvest? Satan will prepare one also, and see that it is given. Has God a seal, or mark, with which to seal for eternity those who will stand unflinchingly for him in the last conflict? Satan will prepare one also, and he will not leave it to individual choice, either, as to whether it shall be received. Does God give a warning for the last days against the reception of the mark, or seal, of that kingdom of darkness, and attach thereto the penalty of death for refusal to heed? Satan will issue a warning of his own against allegiance to the kingdom of light. Each kingdom, then, has a death penalty attached to its decrees of warning against allegiance to the other power. It is a trying place for the inhabitant of earth; but he must choose. If he chooses wisely, it will be well with him, even though he suffers death; for the power that utters the threat of death against the wise choosing is "not able to kill the soul."

We see at the present time the conflict rapidly approaching that culmination. Because the end is near and certain, the utter destruction of those who follow the great deceiver is also certain. The very certainty of that destruction inspires with malignant zeal the great adversary of souls. He sees the near approach of the great day of final decisions, when the dominion he won by fraud will be taken from him, and given to those who have been liberated from his rule. He sees the terrible proximity of the day when all who have yielded to his sophistries will go down in everlasting death in the very presence of the heavenly hosts and the tried and triumphant saints. He sees the earth that is now strewn with thorns, thistles, sorrow, and sin because of him, created anew and blossoming again like the Eden Adam knew. He sees the great wound which he made in the universe of God closed and healed forever, while he who caused the wound is forgotten with the fruit of his terrible work. Heaven and earth kiss each other in eternal reconciliation, and Satan is no more.

Knowing the character of Satan, we do not wonder that the contemplation of the result of the conflict fills him with bitter hatred, and with a determination to carry with him into eternal oblivion every son and daughter of Adam whom he can bring under his malignant influence. So he proceeds with parallels, contradictions, contrasts, and counterfeits to confuse and to deceive. No branch of God's work, no institution he has planted, will escape attack. He has had no mission in the earth but to oppose God and bring his plans to naught. The history of every iniquitous act committed in the earth runs back to the first thought of sin planted here by the author of sin.

Let us look at some of these devices that have been used and are being used of Satan to oppose the work of God in the earth.

When Adam and Eve were established in their Eden home, there was love, communion, trust, and confidence between man and his Maker. All that infinite love could do for their happiness was done. The warning, by heeding which they would demonstrate their loyalty, had been given. The consequence of disobedience was made known. "In the day that thou eatest thereof thou shalt surely die." But Satan was on hand with a contradiction and a contrast—a contradiction of God's declaration, and a contrast of what they now were with what they might be if they would only disobey God's injunction. "Ye shall not surely die," he said; and "ye shall be as gods, knowing good and evil." Out of that contradiction and contrast have grown two of the

mightiest evils now extant in the religious world. These and other methods of Satan's opposition and what has grown out of them will be considered in succeeding articles.

C. M. S.

An Outside View

WHILE some former members of this denomination, and a few who do not themselves seem to know where they stand, are seeking to create the impression that Seventh-day Adventists are now disunited, and that it is only a question of time when this whole movement will go to pieces, it is interesting to note how the situation is viewed by one who has never been connected with this body, and who looks at things from an unprejudiced standpoint. We therefore quote the following paragraph from an article in *The Sabbath Recorder* (Seventh-day Baptist), written by a correspondent who had been severely criticized in that paper for stating, in substance, that the Seventh-day Adventists were really doing more for Sabbath reform than the Seventh-day Baptists, and that it was out of place for a Seventh-day Baptist writer (referring to Dr. A. H. Lewis' article from which quotations were made in a recent REVIEW) to talk about the dissension and the disintegration among this people. In reply this correspondent said, in part:—

However, I am only one of a great many who are standing off and looking on, and we see the Seventh-day Adventists going forward with zeal with the message they claim they have to give to the world, with special emphasis on the Sabbath truth; we see them with more members, with more schools, more sanitariums, more missionaries, and more money than they ever had before in their history, and in perfect harmony, with the exception of a very, very few dissenters at Battle Creek.

This correspondent, of the *Recorder* has stated the simple facts in few words. There is no disunion among the Seventh-day Adventists. There are a very few who have departed from the truth, and have therefore been disfellowshipped; and there are some others who are uncertain of their own position, but are really tending in the same direction. On the other hand, our reliable statistics prove that there has been a steady and rapid advancement in all features of our work during the very time while these difficulties were being met, and visits to nearly all parts of the world-wide field of our operations make it clear to us that the disunion and disintegration are found only in the minds of "a very, very few dissenters." Our local and union conferences at home and abroad are occupied in hearing the reports of progress, and in the consideration of aggressive plans for hastening the work in all fields. The domination of the

much-advertized hierarchy, the exercise of spiritual tyranny, the reckless expenditure of money so constantly insinuated in some quarters, and the predicted disintegration which are the favorite themes of the very, very few, do not appear to be even thought of in these assemblies. The one desire is to learn more concerning this great message both as a doctrine and as an experience, and to unite all our forces in the one work of proclaiming "the everlasting gospel" to all the world in this generation. Our recent troubles are almost forgotten, swallowed up in the absorbing zeal for the advancement of the truth.

There are doubtless individual exceptions to this general statement. There may be a president of a conference who is betraying his trust, and is therefore widely advertized anonymously as a leading member of the denomination, or a man of great influence, etc., etc., but this whole effort to discredit the denomination and its leaders is a case of much smoke and little fire.

We know full well that an increase in membership and institutions and money and missionaries is not a demonstration of the truthfulness of a doctrine or the justification of any certain administration, but these things ought to be in evidence if the work is of God. Perhaps we feel more keenly even than the very, very few over the fact that this message does not advance even more rapidly, and perhaps we labor just as earnestly for the hastening of this work, but we certainly do not derive any inspiration in that direction from those prophets of evil who are constantly looking for evidences of the fulfilment of their distorted visions.

Let the facts be known exactly as they are, and we have no fear of the result. Let the people insist upon knowing the exact facts, instead of believing insinuations and inuendoes, and they will find their confidence in this advent movement steadily increasing.

The Korean Outlook

LAST week the Mission Board regretfully cabled to Japan, advising the return of Elder J. E. Shultz and wife to this country, to regain their health. To none will this step bring deeper regret than to these workers themselves, who have held on long in the endeavor to take up the work in Korea to which they were assigned. However, medical advice was very decided that to persist in the plan of going forward in pioneer mission work would result in complete disablement.

Soon after landing in Japan last autumn, an assault upon Brother and Sister Shultz was made by an American youth, an acquaintance, evidently of unbalanced

mind. All familiar with the circumstances felt that it was only by the distinct mercies of the Lord that they were not fatally injured. Under the best of surgical care and nursing at our Kobe Sanitarium, they have endeavored to get ready to go on to Korea, to which field Brother Shultz had paid but a brief visit, but it has been found necessary to advise them to return to this country, to more favorable conditions for making a recovery.

The Mission Board has extended an invitation to an experienced worker in the West, who it is hoped will respond and go forward soon to join the workers in Korea. Elder W. R. Smith and wife, with Sister Scharffenberg, a Bible worker, as their only associate, have long been left alone in a field where the conditions demand a larger staff of helpers. With many coming quickly into the Sabbath truth with but an imperfect idea of general Bible teaching, the need is indeed most urgent.

We know that prayers will ascend for Korea and for the workers there, and for Brother and Sister Shultz, who are forced like wounded soldiers to return for a time at least. In a letter written January 10, when he was still hopeful of going forward to Korea, Brother Shultz wrote as follows, and his letter constitutes an earnest and stirring appeal for Korea's need:—

Mrs. Shultz is very nervous, and will be for some time to come; but after our narrow escape, we can feel that had it not been for a loving Heavenly Father, we would not be here to-day.

I am now taking two lessons in Korean daily, and am making some progress. My teacher is one of the workers whom we brought from Korea. We have had an opportunity to study our points of truth together, as he speaks some English, and it has been a great help to him, for you will remember that little work has been done for them, and they do not know this message as well as some who have been reared in it. As soon as he obtains all the texts on a given subject, he immediately sends them to the other workers in Korea. One splendid quality about the Koreans is that as soon as they hear the message, "they find their brother," who has perhaps prayed under the fig-tree for many days for the very truth we have to give.

Word has just reached us that two young men who were educated in the normal school at Pyong Yang, who were members of the Pyong Yang church, having been sent far into the interior to teach government schools, have been sowing seeds of truth. One writes that a well-educated Chinaman, who teaches in the same school with him, has begun the observance of the Sabbath, and asks that a minister be sent to further instruct him. The other writes that he has been teaching a school composed of sixty young men whom he has interested in the truth, some of whom are now observing the Sabbath.

Thus may be seen the opening providences of God in the land of the "Morn-

ing Calm." I feel that there is great need of strenuous effort in this field while the Koreans are stretching forth their hands unto God. Truly their dire need pleads as eloquently as did the Macedonians of old.

I am told by those who were working in Japan twenty years ago, that the same interest was shown in Christianity here at that time, but now Japan has grown to be a mighty factor in the world, and she says, as did ancient Babylon, "I sit a queen, and am no widow;" therefore her people feel that they have need of naught, save of education.

The Presbyterian Mission Board has voted vast sums for the advancement of the work in Korea. They recognize that now is the opportune moment to work for her benighted millions. The Koreans have lost nearly everything earthly, and are more inclined to listen concerning things not transitory.

Well, I decided that I would not trouble you with our dire needs when I began this letter, but the burden of the situation rests heavily upon me. When I see the difficulties with which the workers in Japan labor in bringing people to the truth, and the eagerness with which the Koreans embrace it, it appeals to me that there are times when the arm of the Omnipotent is extended to assist those who feel their need, just as in the days of Israel's calamities.

I praise God that I have a part in giving this message to those who are eager for it, who are praying for it. Years ago it was a custom in Korea to kindle signal fires from the northern border of the land to the southern extremity, as an evidence to the emperor that his kingdom was at peace with neighboring lands. Those lights have now gone out, but the Lord has not left the land in utter darkness, for the light of righteousness has been kindled at the extreme northern city of Weju, and all through the land down to distant Fusan in the south are little lights springing up, telling the people that there are those even in a land of tumult and sedition who are at peace with the King of the universe. May we not pray that God's providences may be discerned in "Chosen's Land"? W. A. S.

Note and Comment

A Convincing Admission

THE United States Brewers' Association issued, on January 27, an official statement to the members of the organization, which is the strongest and most striking statement we have ever seen relative to the success of the prohibition movement. This statement is signed by the organization, and should forever lay at rest the threadbare fabrication that more liquor is sold in prohibition territory than in high license territory, and that "prohibition does not prohibit." The statement referred to occurs in a document prepared and circulated by the organization for the purpose of causing the members to see the necessity of organization of some kind to oppose the prohibition movement. It reads:—

GENTLEMEN: Realizing that the prohi-

bition movement, which is rapidly spreading over the United States, is serious enough to wipe out the entire industry unless energetic measures are taken to stem the tide, which has been largely created by the Anti-Saloon League through a manufactured and false sentiment, organization is necessary.

The remainder of the document deals with the details of the organization. It should be a matter of great encouragement to temperance workers everywhere that the success of their efforts has been sufficiently great not only to attract the attention of such organizations, but actually to cause them to tremble for the future of their business. It will be noted that this organization does not fear high license as a curtailer of the drunkard-making enterprise. It is the prohibition movement, and that alone, that "is serious enough to wipe out the entire industry." The liquor interests have tried to ridicule prohibition out of court. They have carried on a campaign of misrepresentation against it until they have caused even clergymen to join them in opposing it and advocating high license. But the business is being smitten in a vital part, and smitten hard, and smitten by prohibition—and admits it. And now let the good work go on. When the enemy cries out on the battle-field against the use of a certain weapon, it is certain evidence to the attacking party that the weapon is accomplishing results. Prohibition prohibits, or it would not hurt the liquor interests.

Doing Penance

ON Sunday, February 23, while a Catholic priest of Denver, Colo., by the name of Leo Heinrichs, was officiating at the altar of his church, he was killed by an anarchist, Guiseppi Alio. The funeral of the murdered priest was held the following Wednesday. While preparing the body for burial, a discovery was made that reads like a leaf from the history of the Dark Ages. We give the account of the discovery as published in the *Washington Times* of February 26:—

Priests and laymen alike are astounded by a discovery made in preparing the priest's body for burial. Next to the skin Father Leo had wrapped about his waist and upper arms heavy bands of linked steel chains, and to each link was a hook, sharpened to a needle's point, attached in such fashion that each movement of the priest caused the hooks to pierce his flesh and to remind him of the life and death of Him whose steps he struggled to follow.

Father Leo never spoke to his fellow clergy of his mode of penance, and no one in the monastery surmised it. His body and upper arms were entirely caloused, showing that when the pain became deadened because of the toughened skin, he had taken the network of claws and adjusted them so that the pain might come again with renewed force.

We have no desire to speak disparagingly of the dead, no sympathy with the cruel assassin who chose to dispense death while pretending to desire participation in the ceremony the priest was performing; but the discovery illustrates how completely the gospel is perverted in the teaching of the organization to which the murdered priest belonged. Doing penance for sin has always been a characteristic of pagan religions. The East Indian, enduring the agony of standing between burning fires, sleeping on a bed of spikes, holding the arm above the head until it withered and grew rigid, was practising the same kind of religion as that which put the belt of torture around the waist and arms of this priest. These all originated in the same idea as that which inspired the use of the instrument of self-torture discovered on Leo Heinrichs. If salvation be by such means, the Hindu has no need of the gospel, and Jesus Christ died to no purpose. He who could invent the keenest torture, and stand it, would be entitled to the highest place in the kingdom. Jesus did not die to open a way whereby men could torture themselves into glory. He said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28-30. Again: "Look unto me, and be ye saved, all the ends of the earth." Isa. 45:22. How different is this from the doctrine of self-flagellation to win favor with God. In torturing the body for the sin of the soul, man makes himself judge of the enormity of his sin. In other words, he puts himself in the place of God to mete out judgment for his own transgression of God's law. Putting itself in the place of God—that is what the papacy was to do as an organization (2 Thess. 2:3, 4), and wherever it teaches penance to purge away sin, it is teaching men to do as individuals what it is doing as an organization. Would that the murdered priest had learned what Martin Luther learned, that "without faith it is impossible to please" God, and having learned that, had stripped off his torture girdles, and trusted for the salvation of his soul in the efficacy of the life and blood of Jesus. Nowhere in the Bible are we commanded to torture our bodies to win the eternal reward, but the Bible rings from cover to cover with the blessed invitation, Come. The words of the Lord through Micah are applicable here: "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"

One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

Received on the \$150,000 Fund up to Feb. 25, 1908

<i>*Atlantic Union Conference</i>	
*Central New England	\$ 2,772.18
Greater New York	1,496.31
Maine	836.51
*New York	2,326.50
*Southern New England	1,210.50
*Vermont	1,331.74
*Western New York	2,064.09
Total	12,037.83
<i>Canadian Union Conference</i>	
Maritime	317.43
Quebec	155.84
Ontario	803.58
Newfoundland	16.80
Total	1,293.65
<i>Central Union Conference</i>	
Colorado	3,629.92
Kansas	3,492.85
Missouri	1,965.12
*Nebraska	5,817.68
*Wyoming	808.00
Total	15,713.57
<i>*Columbia Union Conference</i>	
Chesapeake	614.28
*Eastern Pennsylvania	2,548.91
*New Jersey	1,246.95
*Ohio	6,300.43
*Virginia	1,034.77
West Pennsylvania	1,995.67
*West Virginia	558.86
Total	13,669.87
<i>*District of Columbia</i>	
*Washington churches	1,384.54
<i>Lake Union Conference</i>	
East Michigan	3,151.06
*Indiana	5,243.02
North Michigan	1,705.22
*Northern Illinois	2,912.36
Southern Illinois	1,404.46
*West Michigan	8,730.70
Wisconsin	4,383.55
Total	27,530.37
<i>North Pacific Union Conference</i>	
British Columbia	216.00
Montana	611.39
*Upper Columbia	3,036.43
Western Washington	2,679.93
Idaho	1,019.40
Western Oregon	2,899.49
Hawaii	16.05
Alaska	20.00
Total	10,498.69
<i>Northern Union Conference</i>	
Iowa	7,241.36
*Minnesota	5,686.28
*South Dakota	2,664.47
*North Dakota	2,129.93
Conference not specified	73.82
Total	17,795.86
<i>Pacific Union Conference</i>	
Southern California	2,848.63
*Arizona	466.79
*California-Nevada	10,249.03

*Utah	434.58
Total	13,999.03
<i>*Southern Union Conference</i>	
Conference not specified	70.82
*South Carolina	266.09
Alabama	613.14
*Tennessee River	1,405.01
*Florida	951.48
*North Carolina	1,028.70
*Cumberland	1,347.32
*Louisiana	572.54
Mississippi	413.08
*Georgia	457.97
Total	7,126.15
<i>Southwestern Union Conference</i>	
Not specified	22.82
Arkansas	894.63
Oklahoma	3,924.79
Texas	2,285.24
Total	7,127.48
<i>Western Canadian Union Conference</i>	
*Alberta	1,203.80
Manitoba	336.55
Saskatchewan Mission Field..	59.60
Total	1,599.95
<i>Unknown</i>	
Unknown	161.70
<i>Foreign</i>	
*Algeria	13.33
Australia	173.84
Bermuda	36.00
China	165.60
South Africa	439.02
Jamaica	13.41
Yukon Territory	20.00
England	274.84
*West Africa	50.00
Mexico	65.97
Costa Rica	6.25
India	187.50
South America	76.43
Switzerland	9.69
Panama	27.11
Nicaragua	9.00
Central American Mission ..	26.00
Trinidad	28.69
Norway	25.00
Japan	12.50
Hayti	5.00
*Egypt	51.55
Palestine	2.00
Tobago, W. I.	1.22
Cuba	8.00
Hungary	3.00
Tahiti	14.88
France	6.80
Philippine Islands	1.00
Samoa	8.00
Barbados	5.00
Portugal	1.00
Straits Settlements	10.08
Pitcairn Island	20.00
New Zealand	1.52
Fiji	4.87
St. Kitts	7.51
Total	1,811.61
Grand Total	\$131,750.30

I. H. EVANS, Treasurer.

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

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.

The Last Call for Reapers

MRS. EDITH B. GOODRICH.

THE last call for reapers is sounding to-day.

Rise up! Like Elisha, leave plow, and away!

Let those who are world-bound still stay by their stuff;

The Master hath called thee, and that is enough.

Let nothing now hinder. Shake off every coil.

Stand free, and go forth in the harvest to toil.

See! see! the great fields are all waving and white;

Go work while 'tis day, swiftly cometh the night.

All chains that have held thee must now be cast off;

Let no one delay thee by frown or by scoff.

Nor mother, nor father, nor loved one should stay

That one who is called. Harvest hands—ho! away!

He calleth! He calleth! On far foreign shores

The heathen are waiting with wide-open doors.

Why stand ye here idle? Why longer delay?

Rise up, O ye reapers, and hasten away.
Cottage Grove, Ore.

Eternal Riches

MRS. E. G. WHITE

CHRIST's teachings are of a character to impress the mind with the superiority of eternal things, and to impregnate the present life with the interests of eternity.

"Lay not up for yourselves treasures upon earth," the Saviour declared, "where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

"No man can serve two masters." As Christ visited the places where worldly gain was occupying men's thoughts and energies, and marked the worshipers at the shrine of Mammon, he said, "How hardly shall they that have riches enter into the kingdom of God!" With the confidence of one who knew, he said, "Ye can not serve God and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do

they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?"

"Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek) for your Heavenly Father knoweth that ye have need of all these things."

The Lord looks with pity on those who allow themselves to be burdened with household cares and business perplexities. They are cumbered with much serving, and neglect the one thing essential. "Seek ye first the kingdom of God, and his righteousness," the Saviour says, "and all these things shall be added unto you." That is, Look away from this world to the eternal. Put forth your most earnest endeavors to obtain those things upon which God places value, and which Christ gave his precious life that you might secure. His sacrifice has thrown open wide to you the gates of heavenly commerce. Lay up your treasure beside the throne of God, by doing with his entrusted capital the work that he desires done in the winning of souls to a knowledge of the truth. This will secure you eternal riches.

The possession of the Word of God places great responsibilities upon us; for it makes us accountable for the means that he entrusts to us. It is a great privilege to have money to invest in the cause of God; and that man is blessed who desires to place it where instead of ministering to selfish desires, it will help to work out the purposes of God. The offerings made to help carry out the plan of salvation, bring joy to the giver and glory to the One for whose sake they are made.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God gave Christ to the world. The Son of God laid aside his royal robe and kingly crown, and leaving his high command in heaven, came to earth as a man. Through the years of childhood and youth and manhood he was subject to poverty and to all the temptations that beset the human race.

When we think of the great gift of heaven for the redemption of a sinful world, and then consider the offerings that we can make, we shrink from drawing a comparison. The demands that might be made upon a whole universe could not compare with that one gift. Immeasurable love was expressed when one equal with the Father came to pay

the price for the souls of men, and bring to them eternal life. Shall those who profess the name of Christ see no attraction in the world's Redeemer, be indifferent to the possession of truth and righteousness, and turn from the heavenly treasure to the earthly?

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. But every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

This gospel message is one of the most precious passages in the New Testament. When it is accepted, it yields in the lives of the receiver good deeds whose value is far above that of diamonds and gold. It has power to bring gladness and consolation into the earthly life, and to bestow eternal life upon the believer. O that we might have our understanding so enlightened by grace that we could take in its full meaning! The Father is saying to us, I will bestow upon you a treasure more precious than any earthly possession, a treasure that will make you rich and blessed forever.

In this life our possessions are limited, but the great treasure that God offers in his gift to the world, is unlimited. It comprehends every human desire, and goes far beyond our human calculations. In the great day of final decision, when every man shall be judged according to his deeds, every voice of self-justification will be hushed; for it will be seen that in his gift to the human race the Father gave all he had to give, and that they are without excuse who have refused to accept the gracious offering.

We have no enemy without that we need to fear. Our great conflict is with unconsecrated self. When we conquer self, we are more than conquerors through him who has loved us. My brethren, there is eternal life for us to win. Let us fight the good fight of faith. Not in the future, but now, is our probation. While it lingers, "seek ye first the kingdom of God, and his righteousness; and all these things,"—the things which now so often serve Satan's purpose as snares to deceive and destroy,— "shall be added unto you." God's chosen ones must be gold, not wood, hay, and stubble. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

"The Meeting Is Yours"

MAX HILL

THE place was at church, the hour was twelve-thirty, the occasion was a social meeting. The leader had read a lengthy portion of the Testimonies, with comments. The noon whistles had blown,—on time, as a dozen watches testified,—but the leader, like the brook, seemed inclined to "go on forever." I supposed it was just a talk he was giving. Imagine my surprise then, at

twelve-thirty to hear him say, "Now, brethren, the meeting is yours; who will be the first?"

A few desultory testimonies were given, one or two stanzas of a hymn were sung in a half-hearted way; the meeting dragged. How sorry I was for the tired little folk,—the few who had not escaped to the fresh air without the church! How I pitied the few young people who were striving to be content with the service! How sorry I was for the dear brother who led the meeting! And then—I just could not help it—I thought of a prayer-meeting I had attended that very week in another place.

A dear old brother led the prayer-meeting. There was a good, stirring song, a Scripture reading, a little talk,—not a sermon,—and the meeting was ours. The first up proved to be three or four, so of course no one of them took more than his share of the time. Nearly all took part, and were prompt in song and prayer and praise. The secret was twofold; the leader was alive spiritually, and every one there knew that the meeting would close as soon as there was the least sign of dragging; "for Brother Glenn never holds late," they said. Every one was refreshed and helped.

Mountain View, Cal.

The Bible in Education—No. 5 **Bible Study in School**

M. E. KERN

IN closing this series of articles, I wish to say a few words about the study of the Bible, as such, in our schools.

To know a few texts, and be able to put them together, to teach a line of thought which some one else has developed, is not the highest result of Bible study. We can not teach the doctrines of the Bible by rote. I heard a rather ludicrous illustration of this idea of teaching subjects without the student's getting a real, first-hand research knowledge of them. A zealous teacher had taught some intermediate students the prophecies of Daniel. He had taught them how to prove that the date 457 B. C. was the proper date for the beginning of the twenty-three hundred days, teaching them to repeat what is said in commentaries,—that the date is established by the Canon of Ptolemy, which is substantiated by more than twenty eclipses. Imagine his chagrin when on his last day of school, while having a kind of exhibition of the school's work, he asked a boy to give the proof that the date 457 B. C. is the correct date, and the boy replied, "Ptolemy shot off his cannon, and caused more than twenty eclipses." It is more often true than we realize, that we do not know what we are talking about, those who have had a training in the schools not excluded.

We have a special message which is present truth, but it includes and is built upon every experience of God's people through preceding ages, and upon every revelation which has been given.

"Whatsoever things were written aforetime were written for our learning." Then study it all and study deeply, and focus the light of God's complete revelation upon the mighty questions of the present; for new controversies are springing up, and old ones are arising.

We need to develop in our schools stalwart defenders of the Bible against the infidelity within and without the professed church. Our students must be thoroughly established in the unadulterated truth from the living fountain of truth, that they may be able to meet the subtle philosophies of so-called Protestant Christian lands, as well as of Mohammedan and heathen lands. We are developing our young people for the broadest and most far-reaching service in this world, and they should have a broad and deep knowledge of the Great Book. We should have young men studying this Book in the languages in which it was written, to take part in the translation of the Bible into other tongues, and there should be among us more men who are authorities on the original languages, for every position of our faith will be questioned, and every means will be taken to discredit the truth.

And let us not cheapen the Bible and cause our students to lose respect for it by cheap Bible teaching. Let the Bible classes be the strongest in the school. Teach the student that he must "sink the shaft deep into the mine of truth, that he may obtain the celestial gold,—that wisdom which will make him wise unto salvation."—"*Christian Education*," page 101.

As some one has said, the mental vice of these newspaper days is superficiality. But let us not in this study which is to be the basis of all study,—in this study of God's thoughts,—encourage this evil. Let us not hastily clutch after many things, which perhaps are pleasanter, but let us teach our students to plod, to be accurate and thorough, persistent and logical.

The child who in school really conquers one thing, will as a man conquer many things. Those portions of the Bible that have been our chiefest study, we have been admonished to search still. The effect of this thorough study of the Bible upon the mind of the student will be wonderful, for we have been told that "as a means of intellectual training, the Bible is more effective than any other book, or than all other books combined."—*Id.*, page 126. As to the effect on character, we are told that "if God's Word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose that is rarely seen in these times."—*Id.*, page 58. Wonderful results follow a right study of the Word of God. O, we want these results!—breadth of mind, nobility of character, stability of purpose; and such breadth of mind, nobility of character, and stability of purpose, as is rarely seen.

With the grand principles of healthful living and Christian education, and with

the noblest purpose before us that can appeal to any one, we have the privilege of developing the strongest, noblest, and best young people that this generation has seen. May it be so!

Let us, then, appreciate, more than we have, the Book of God as an educational book. As well exclude the glorious sunlight from our schoolrooms, and try to light them with tallow candles, as to exclude from education the Bible. Let us receive in its fulness that light from heaven which alone interprets, completes, and systematizes all our earthly knowledge into one organic whole, alone revealing of all books the true nature of God and man, and their relation to each other.

College View, Neb.

The Science of True Government

J. O. CORLISS

IN its original form, and in its true sense, government is the divine system of organization. Just as the feet move, and the hands perform, by the hidden impulse of the brain, and without the use of physical force, so divine government controls men through an unseen connection which influences their highest obedience to heavenly requirements. If, perchance, disease enters a human organism, and paralyzes a hand or a foot, so that it does not respond to brain suggestion, a disturbed organization obtains, yet all other parts of the system perform their functions as before, without the co-operation of the diseased member.

When the disease of sin paralyzed parts of heaven's organized body, so that these no longer felt the touch of divine impulse, their condition did not prevent others from responding fully to the promptings of superhuman instinct. But the result was two distinct forms of government, one regulated through the secret springs of heavenly influence, the other controlled by outward restraint from earthly sources. The two systems thus formed have no common origin. The first is of God, and therefore heavenly; the second is of man, and consequently earthly. The first provides a plan by which individual members of the lower system may be adopted into the family of the higher, without any interposition whatever of any earthly government.

In fact, earthly governments, having obtained their brief and problematical authority because man seceded from God's government in Eden, can by right have nothing whatever to do with matters relating to heaven's rule over men. To undertake anything of the kind would be to move in the dark, not being acquainted with the inner workings of the higher guidance. Besides, an earthly government is not in position to say to an erring one, Come, confess your crime, and I will elevate you to a place in the family of heaven.

Nay, more. It can not restore a transgressor to dignity among his fellow men, for the reason that the laws of a

nation, in order to maintain the integrity of that nation, must be held inexorable. Therefore no law can permit pardon to be proclaimed for the transgression of its requirements, without annulling itself. It may provide in certain cases for compensation, where injury has been inflicted, but to provide absolute pardon for the transgression of its own precepts, is not in the nature of law. The reason for this is that national law is higher than a single individual, and is therefore necessary to the nation's existence. But penalties are necessary to the existence of law, therefore no penalty of the law can be permitted to lapse without endangering the safety and happiness of the nation.

There are only two conditions under which pardon may be safely granted to a transgressor. These are, first, the restoration of the transgressor and of those affected by his influence; or, second, with the restoration of the transgressor, a compensation which will counterwork, and eventually remove, the derangement of the system. But this last can not be accomplished by the distracted subject, because it is not within his province, so must proceed from a source outside of and above the disturbed element. A good act of the present can not possibly compensate for a bad one of the past. The performance of present duty can not purchase pardon for the past, nor indulgence for the future, because one's knowledge of good made its performance an ever-present duty of the past.

So then, earthly government being but the administration of human power, and the deranged human subject having no power to recover and restore himself, it follows that earthly government can not provide, without compensation of some sort, the power to restore the transgressor of its laws to a place among its loyal subjects. It therefore knows no method of government but that of force. No mercy is revealed in the law of its administration. If a culpable member of any community is restored to his former place, it must be by intercession of others, and not because the law provides for such a pardon.

Moral law is just as inexorable as civil law, but through unselfish love of the moral Governor (an attribute unknown in civil government), the Son of the Most High was permitted to take on himself the nature of those who had transgressed heaven's law, and while among them to suffer, the just for the unjust, that thus he might bring them to obey the divine law. To become a partaker of heaven's benefits thus rendered, one must voluntarily accept this gift of love. He must believe in the power of Christ to pardon and restore him to favor. He must receive the divine impulse, the secret inner working of the Spirit, too, in order to the completion of the divine purpose.

Such is the operation of divine government,—no outward force driving one to obey the mandates of the law, but a still, gentle voice within, saying, "This is the way, walk ye in it." Con-

fess your sins, and I will be faithful and just to forgive your sins, and to cleanse you from all unrighteousness. Civil government can not act thus, lest it destroy its own authority. It must deal justly against crime, without any mixture of mercy, because its organization was not formed to deal in mercy, but in stern justice. Knowing nothing of the heavenly element, it is therefore disqualified to deal with matters pertaining to heavenly rule.

To be explicit, civil government, being only the expressed will of human minds, can not possibly measure and define the personal requirements of divine rule, which is the expression of heaven's King. The reason for this is that God is a Spirit. His kingdom is *within* men, and so deals with the *inner*, or *spiritual*, man through the operation of his Spirit. But the *natural*, or *unspiritual*, man can not receive the teachings of the Spirit of God, because they are folly to him. More than this; he can not even understand them, because "they are spiritually discerned," or comprehended. 1 Cor. 2:14.

This being true, how can legislators in a civil government enact laws touching religious duties? Being men of the world, what can they know of spiritual things in behalf of others? In other words, being servants of the civil government, why should they make laws by which to judge the servants of God's spiritual government? Or to sum up, why should civil legislators undertake to regulate the laws of heaven? Do they think that the King of heaven has become impotent, and incapable of administering his own government, and therefore needs a civil guardian?

If not, then why make laws to punish for the non-observance of a weekly rest day, since God does not visit offenders with instant wrath? There can be no civil obligation requiring one day's rest in seven, or even one day's rest in a year. Independence day stands for more in an American patriot's breast than any other holiday in the year. Yet, revered as it is as the memorial of national freedom, no law obliging men absolutely to cease labor on that day, would be thought just. Then why should a law be enacted requiring men to rest one day in seven? It can not be because of any national significance in the day, nor is it to commemorate any human achievement. Why then ask for it?

The whole question rests on a religious demand. This is it. Certain men leave business and rest on one day of the week to show their regard for religious requirements, and desire to have every other person do the same. If others do not look at the matter just as they do, a law is demanded to compel them to yield their stubbornness. But is this zeal in behalf of God's honor?—No; for those who contend most strongly for such laws, deny that they are for religious ends. Why plead for them then? When pressed to answer, they say that it is not fair to let some work seven days in the week, and so

get the major part of the business, while they themselves are obliged, for the sake of their religious convictions, to rest one day in every seven.

This, then, is the secret: because some think they ought to recognize a weekly rest in honor of their chosen religion, they feel determined to make others do the same, that they themselves may not be handicapped in the race for this world's goods, while professing to give up all for Christ. Is it possible that men can so deceive themselves as to believe that the kingdom of God is within them, while acting from such selfish motives? The exhortation of the apostle is to the point in this connection: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

Mountain View, Cal.

The Ax Laid at the Root of the Trees—No. 1

R. C. PORTER

THERE come times in the affairs of life when it is necessary to get at the root of matters. That means to get at the bottom facts in the case. In the days of John the Baptist there was a new order of things to be established. Pharisaical priests and scribes were no longer to devour widows' houses and pass it off by the pretense of long prayers. One was about to come who would not judge after the sight of his eyes, but righteous judgment was to be rendered.

John the Baptist knew that a change was to take place. The mask of pretense was no longer to shield hypocrisy. One was coming as a teacher whose own life was in harmony with his teaching. Although they should surely say to him, "Physician, heal thyself," this would not shield them in their efforts to prevent the plain, straitforward presentation of gospel truth. "The common people heard him gladly," and those that heard him declared, "Never man spake like this man."

John knew that he was the forerunner of the Messiah. He knew what his own message meant in awakening to new hope the real children of the kingdom. In the power and demonstration of the spirit of Elijah he preached repentance for the remission of sins. He urged all to flee from the wrath to come. Gladly he instructed and baptized the sincerely penitent. "But when he saw many of the Pharisees and the Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."

There was no indecision about this message. It was not talked to others about the Pharisees and Sadducees. It was spoken directly to them at the very time they offered themselves as subjects of baptism. It was not the kind of preaching they were accustomed to hear. But John knew them, and he knew that the baptism would do them no good unless they brought forth fruits meet for repentance. And he knew that they would be the same hindrance to the work in the church where they were now offering themselves for baptism that they had been as leaders in the Jewish work, unless they thoroughly repented, and started upon the right foundation.

John would do no half-way work in his ministry. To do this was to cause souls to be lost. The ax must be laid at the very root of the trees—not to trim off some limbs, but to hew down the tree if it did not bring forth good fruit. The very tap-root must be severed, that growth of sin should no longer be tolerated. Neither was it because John was inconsiderate or unkind that he bore this straight message. The time had come for a reformation. That reformation must be placed upon a right basis. It must not be modeled to admit unconverted men who would become decoys to ruin other souls and corrupt the church.

The Master paid the highest tribute to John for his faithfulness to his sacred trust. He declared that John was the messenger whom he had sent to prepare the way before him, and that a greater prophet had not been born of a woman than John the Baptist. Christ takes up precisely the same gospel of repentance carried by John, and he added, "Every plant, which my Heavenly Father hath not planted, shall be rooted up."

There is another illustration given of a man whom God had appointed as priest and leader among his people. It was the case of Aaron. Moses had been a true leader. He had not been led by the people into all the follies that they would have led him into had he held that it was the people who were to lead the ministers and men of God's appointment as leaders, in place of the ministers instructing and leading the people. No doubt Aaron had heard that Moses was arbitrary in his dealings with the people. It now becomes his opportunity to lead them for a few days. Moses is in the mount with God. He is delayed longer than the people expected. They ask Aaron to make a golden calf for them to worship. Aaron may have reasoned that he would not be guilty of being arbitrary in his leadership. It was the wish of the people, and why not let the people have what they wanted? Why should the leaders all the time seek to control things in the church? At least he surrendered to the wish of the people. He instructed them to bring their ornaments, and he made of them a god. The Lord summed it up by saying, "And the Lord plagued the people, because they made the calf, which Aaron made."

The Lord sent Moses down from the

mount in haste to take matters in hand and justly deal with such traitorous leadership as Aaron was practising in his absence. "And it came to pass, as soon as he was come nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burned it in fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it." He then called upon every man who was on the Lord's side to manifest it by coming to him. He gave the command of God that every man of the Levites should gird on his sword and go through the camp and slay every man his brother and his neighbor. That was most drastic treatment. Yet God directed it, and he never reproved Moses for showing righteous indignation at the weak leadership of Aaron. Instead he was commended, and it was testified of him that he was "faithful in all his house."

Now these things are "written for our learning," lest we follow the policy outlined by some, which would lead to a similar apostasy in the cause of God to-day. Let no one be frightened by the cry of arbitrary leadership, and turn to the weak policy of Aaron to follow the lead of a few people into apostasy. It is time that men should stand as Moses and John the Baptist, and lay the ax at the root of the trees.

Hamilton, Mo.

What Youth and Children Can Do for Missions

E. H. GATES

SOME months ago when the Australasian Union Conference began to lay plans for opening a mission in New Guinea, the secretary of the Queensland Tract Society asked that the young people of the Brisbane churches might have the privilege of sending a native missionary to that place, and of supporting him for a year.

A letter just received from the secretary tells of a deep interest in this mission enterprise on the part of the youth and children of these churches. Our people in the Queensland Conference are nearly all poor, on account of the hard times that have been experienced in that State for many years, due to the droughts that have prevailed there. The amount that the young people started out to raise was thirty pounds to send into the field and support for a year a native worker from our school in Fiji. This letter from the secretary states that when she made up the figures at the end of ten months, she found that fifty pounds had been collected. Now they have set out to make this up to sixty pounds by the end of this year (1907), and have already a part of this amount.

As soon as the amount is raised,—which I am sure will be soon,—the young people propose to donate a quarter's collection to the different island

enterprises. The first thing on their list is Singapore. This will be very welcome to the workers here, as it has been a heavy expense to get this school enterprise on its feet. Everything is expensive here, and few of the students can pay cash for their board and tuition.

Now I am sure that if the youth and children of this poverty-stricken State (Queensland); and in one city too, can in a year collect sixty pounds (three hundred dollars) for the opening of a new mission, the more highly favored people of the United States could raise several funds the size of the one that is being raised for the important enterprise in that great country.

Singapore, Straits Settlements.

Aids for Bible Readers

Historical quotations and extracts from various writers which may assist the thoughtful student of the Scriptures.

Newly Discovered Jewish Documents in Egypt

And How They Say "Hands off" to Destructive Criticism of the Bible

EGYPT is continually furnishing fresh surprises to the archeologist and historian, as well as to the student of the Old Testament. The latest discovery has been that of a series of Jewish documents written by the contemporaries of Ezra and Nehemiah, and throwing unexpected light on the later historical books of the Hebrew Scriptures.

The town of Assuan, the Seveneh of Eze. 29:10, is built at the southern frontier of Egypt, and immediately opposite to it lies the little island of Elephantinê. An important city once stood at the southern end of Elephantinê, from which came the Pharaohs of the fifth and sixth dynasties, and which lasted down to the age of the Arab conquest of Egypt. Its site is now marked by mounds which for many years past have yielded a rich harvest to the *sebakhin*—that is to say, the searchers for the nitrogenous dust which is used as manure in Egypt. Hundreds of potsherds have been found in them, covered with Greek writing, and containing receipts for the payment of taxes in the Ptolemaic and Roman periods. One or two *ostraca*, as these inscribed potsherds are called, have also been found with Aramaic inscriptions upon them instead of Greek. The alphabet of the inscriptions was that used by the Jews in the centuries immediately preceding the Christian era, while the language of them resembled the so-called Biblical Chaldee. But they were very difficult to decipher, owing to their broken and obliterated condition and the very small number that were known.

Seven years ago I rescued from the hands of the *sebakhin*, who were about to destroy them, two of these ostraca, larger and more legible than usual, with a papyrus that had been discovered along with them. The papyrus proved to be a

document written in the Aramaic (or "Chaldee") dialect and alphabet, by Jews who were settled at Assuan and Elephantinê, where they carried on the business of banking and money lending under the Persian kings. The persons mentioned on the ostraca were the same as those whose names occurred in the papyrus.

Persia's Friendliness to Judaism Strikingly Proved

Three years later the sebakhin made a still more important discovery. A wooden box was found, containing a number of large papyrus rolls all tied round with string which was fastened with clay seals. The rolls were bought by Lady William Cecil and Mr. Mond, who gave them to the Cairo Museum, and Mr. Mond generously bore all the expenses of their publication, which was undertaken by Mr. Cowley and myself. The documents were all dated, the earliest in the reign of Xerxes I (471 B. C.), the latest in that of Darius II (411 B. C.), and they all belonged to the Jewish colony at Assuan. This colony was large and wealthy, and owned a great deal of house property in Elephantinê. The papyri throw considerable light on the laws under which they lived, more especially upon those relating to marriage and inheritance, and they also explain the origin of Biblical "Chaldee," which was the official Aramaic language of the western provinces of the Persian empire, as spoken and written by Jews. But the most curious fact disclosed by the papyri is that there was a temple of Yahu—the Jehovah of the Authorized Version—by the side of the public street in Elephantinê, where the stated ritual and sacrifices of the Mosaic law were performed. The temple was not a synagogue, but a temple like that of Jerusalem, or the temple afterward built by Onias at Tel el-Yehudiya in northern Egypt, for which therefore, as we now know, there had already been a precedent.

The discovery of the "Assuan papyri" at once excited the attention of the learned world, and in 1904 I superintended some excavations for the Egyptian Service of Antiquities on the spot where they were said to have been found. But unfortunately I was obliged to close the work after a few days, as the season was getting late, the Nile was low, and I had to return to El-Kab in order to finish the excavations I had been carrying on there for some years with Mr. Somers Clarke. A year or two later, however, the German and French governments obtained concessions by which the mounds of Elephantinê were divided between them, and in the spring of 1907 a German expedition under Dr. Rubensohn was exploring the north-western portion of them, while the eminent French scholar, Professor Clermont-Ganneau, was at work at the southeastern end. The place where the papyri had been found fell within the German lines, and here, accordingly, further discoveries of even greater interest awaited the explorers.

In the ruins of two adjoining houses two collections of papyrus rolls were again found, all belonging to the Jewish colony, and written in Aramaic. Among them are narratives and poems or psalms which have not yet been thoroughly examined. But three of them have turned out to be of such surpassing historical interest that their editor, Professor Sachan, determined to publish them at once.

Two of the papyri are copies of the same document, a memorial sent by the Jews of Elephantinê to Bagoas, the governor of Judea, complaining that their temple there had been plundered and destroyed, while the third contains the order for its restoration. The memorial is dated November, 408 B. C., only twenty-four years after Nehemiah's second visit to Jerusalem (Neh. 13:6), and is written in the name of "Zedoniah and his companions, the priests in Elephantinê." It begins by praying that "our Lord, the God of heaven," may grant peace to Bagoas, and "mercy in the sight of King Darius," and goes on to say that the priests of the Egyptian god Khnub, or Khnum, had taken advantage of the temporary absence of the Persian governor of Assuan to bribe his deputy, Vidrang, who accordingly had given permission for the Jewish temple in Elephantinê to be destroyed. Thereupon Vidrang's son, who was in command of the garrison, "led out the Egyptians with other forces," "they entered this temple and razed it to the ground, breaking in pieces the pillars of stone." They also destroyed its "seven great gates of hewn stone," as well as "the bronze hinges of the doors," and "they burnt with fire" the roof of cedar-wood and the stucco of the walls. "And the bowls of gold and silver, and whatever else was in the temple, they took and appropriated to themselves." Then comes the important statement that the temple had been built "in the days of the kings of Egypt," before the Persian conquest, so that its builders must have been either the Jews who came into Egypt with Jeremiah, or their sons. "When Cambyses came up into Egypt," the memorial goes on to say, "he found this temple built; and, though the temples of the gods of Egypt were overthrown, no one injured anything in this temple." In these words we have a complete verification of the favorable attitude toward Jewish worship and religion ascribed by the Old Testament writers to the Persian kings.

Ezra and Nehemiah Confirmed

After the destruction of their temple, the Jews at Assuan and Elephantinê, with their wives and children, "put on sackcloth, and fasted, and prayed to Yahu, the God of heaven," who heard their prayer, and punished the evil-doers, Vidrang losing all his possessions, and "all the men who wished evil against this temple" being slain. Meanwhile, the Jews had written "to Jehohanan, the high priest, and his companions, the priests in Jerusalem, and to Ostanès, his brother, whose [Jewish] name is Anani, and to the nobles of the Jews; but they

sent no letter" in reply. Jehohanan is called Johanan in Neh. 12:22, and a few years later was heavily fined by Bagoas for the murder of his brother in the temple at Jerusalem. As he returned no answer to the communication from Egypt, the Elephantinê Jews determined to apply directly to Bagoas, telling him that if he would give permission for the restoration of their sanctuary, "we will offer meal-offerings and frankincense and burnt-offerings upon the altar of Yahu the God in thy name. And we will pray for thee at all times, we and our wives and our children, and all the Jews who are here, if thou doest thus, until this temple is rebuilt. And thou shalt have a portion before Yahu, the God of heaven, from every one who offers to him burnt-offering and sacrifices, of the value of one thousand silver talents." The memorialists conclude by saying that they have already written on the matter to Delaiah and Shelemiah, "the sons of Sanaballat, the governor of Samaria," whose date, which has been disputed, is thus finally fixed.

There is no space here for discussing the many questions which this remarkable document raises. At all events, it proves that the prohibition to erect a temple and carry on the regular temple service elsewhere than in the central sanctuary at Jerusalem was not considered to be binding outside of Palestine itself. But we can easily understand that the high priest and his companions at Jerusalem would not be anxious to see the Elephantinê temple restored. That it was rebuilt, however, we learn from the third papyrus, which contains the answer of Bagoas, and reads as follows: "Thou shalt say in Egypt before Arsames [the governor] concerning the altar-house of the God of heaven, which was built before our time, before Cambyses, in Elephantinê, which Vidrang . . . destroyed in the fourteenth year of King Darius, that it is to be rebuilt in its place as it was before, and that meal-offerings and frankincense shall be offered upon this altar, as was done formerly."

The answer of the Persian government shows how true to historical fact are the statements of the books of Ezra and Nehemiah in regard to the relations between the Persian kings and their Jewish subjects. The Jews and their religion, it is clear, were looked upon with special favor at the Persian court. As orders were issued for the restoration of the temple at Jerusalem, so a similar order was issued for the restoration of that at Elephantinê as soon as the story of its destruction became known to the higher authorities. So, too, when the temples of Egypt had been plundered and overthrown by Cambyses, that of the Jews at Elephantinê alone remained untouched. Henceforward skeptical criticism will have to keep its hands off the official documents contained in these two historical books of the Old Testament.—*Prof. A. H. Sayce, D. D., L. L. D., D. C. L., in The Sunday School Times, for Feb. 15, 1908.*

*My All and in All*

DAN D. LYONS

I COME to my Saviour, bowed low with
my sin,
My heart aching sore with its woe;
I know if I touch but the hem of his
robe,
The joy of his peace I shall know.

O, he is my Saviour, my all and in all!
He proffers me pardon to-day.
I plunge in the flood of Emmanuel's
blood,
And it washes my sins away.

I came to the cross, and I left there my
load,
My Saviour spoke peace to me there;
My heart leaped for joy in the bliss of
that hour;
No peace with that peace can compare.

I know there is healing and pardon for
all,
Since Jesus spoke peace to my soul;
And I'll sing of his goodness forever
and aye,
His love and his glory extol.

Drugs

L. J. OTIS, M. D.

WE include under this head substances that, owing to certain action (usually poisonous) on the human system, are used as medicine. As these have to enter the system in order to have such effect, what is said here will refer only to the internal use of drugs.

With people generally, drugs, no matter how vile, disgusting, and nauseating, are considered an indispensable necessity in treating the sick, so that each disease has certain drugs for its cure. Just how the cure is brought about they do not attempt to explain, but, after taking the medicine, somehow, in some mysterious way, the patient gets well, which is attributed to the drug taken, of course.

This idea used to be held generally by doctors. But now, we see a change coming. Physicians scoffed at the idea that nature cured the patient. Drugs were given to restore the patient in spite of nature. But they recognize now that nature cures, and cured then. So now, drugs are given supposedly to assist nature, but, as a matter of fact, they come about as far from it as they used to, in most cases.

The drug is recognized as an invader. Increased action is brought to bear to protect the system from the offending drug and to destroy or expel it. By this increased action other poisons may be expelled or destroyed, nature assisted, and the patient improved in one way. But there is left, owing to the poison

of the drug, a benumbed, narcotized effect on the fine nervous structures, which, as the drug is repeated, becomes more and more permanent. This action not infrequently leads to other diseased conditions, from which the patients often suffer more than from the original disease. Some of these drug-produced diseases are never cured; the patient is peevish, irritable, and always sick.

This is the action of a large class of drugs. There are others that are entirely devoid of even this much good. Those that so poison and benumb the patient that he no longer recognizes the distress and the diseased condition, but is able to rest, cause him to be deceived into thinking that his condition is better, when, in reality, it is worse.

The history of this class of patients is much the same. More of the drug, or similar drugs, are demanded, the patient fails, goes from one doctor to another until outraged nature calls a halt, and the patient dies—not from the disease, this was a small part of the trouble, and would long since have ceased of itself, had nothing at all been done; but the patient dies in the way that thousands of others have been and are dying,—of drug poisoning. Then the report is published, that everything that medical science could suggest was done, but to no avail. Had medical science only thought to leave nature to itself, yes, even to do nothing, the patient in most cases would have lived. But don't misunderstand me. I am no advocate of a do-nothing policy—there is so much that will help the patient, apart from drugs. But do nothing always, rather than do that which will injure your patient. "God's servants should not administer medicines which they know will leave behind injurious effects upon the system, even if they do relieve present suffering." It is a fact that more have died from drug poisoning than from all other causes combined. All poisons taken into the human system have their baneful influence. They affect the stomach, liver, kidneys, and lungs, besides deranging the system generally.

If the individuals themselves were the only sufferers, it would be bad enough, but these same persons are bringing into the world children who are sick and feeble, or otherwise suffer from the parents' transgression. Yet in the face of this, there will be found plenty who will say that they were sick and took such and such a medicine and it cured them. A part of this positive statement that they were sick and took medicine and got well, is doubtless true. But it is not true that a drug ever cured any one, and had they known that at the time they took the

medicine, there was a force much more potent for good already at work, credit might have been given where it was due. As we have previously stated, nature cures. And what is more, aside from cases of divine healing, nature only cures.

In Ps. 103:3 we learn that the Lord is the one "who healeth all thy diseases." The laws of nature are the laws of God; and when he restores to health from disease, it is either through these laws, or as in cases of divine healing, by his immediate creative power, and hence miraculous. In either case the Lord heals. Nor does any man possess this power, no matter how many have become well after taking his medicine.

When the body is overcome by disease, nature immediately begins a process of fortification against, and destruction and expulsion of, disease poisons, which, if there is no hindrance, soon brings back conditions of health. But suppose that the patient takes medicine that lessens pain and enables him to sleep. He has constitution enough so that nature can handle both the disease and the medicine. He is sick longer or is more seriously sick, but in no sense ought it to be said that the medicine cured him.

There are many whose false logic prevents their seeing this, and to these this quotation is given: "Those who will gratify their appetite and then suffer because of their intemperance, and take drugs to obtain relief, may be assured that God will not interpose to save health and life which is so recklessly periled. . . . God does not see fit to answer prayers in behalf of such, for he knows that, if they should be restored to health, they would again sacrifice it upon the altar of unhealthy appetite." In these cases so often is the following true: "They will live fashionably and suffer with disease as the result, be doctored with fashionable poisons, and die a fashionable death."

*Grand Rapids, Mich.***President Lincoln as a Temperance Man**

LEONARD SWETT tells us that Lincoln told him not more than a year before he was elected president that he had never tasted liquor in his life. "What!" said Swett, "do you mean to say that you never tasted it?" "Yes," replied Lincoln, "I never tasted it." When we take into consideration the habits of the times, this is a most remarkable testimony to Lincoln's principles, the stability of his character, and the iron quality of his will power.

Mr. C. C. Coffin, a most distinguished journalist of the day, who accompanied the notification committee from the Chicago convention to Springfield, at the time of Lincoln's first nomination for the presidency of the United States, related in his newspaper an incident that occurred on that occasion. He says that after the exchange of formalities Lincoln said:—

"Mrs. Lincoln will be pleased to see you, gentlemen. You will find her in the other room. You must be thirsty after your long ride. You will find a pitcher of water in the library."

The newspaper men crossed the hall and entered the library. There were miscellaneous books on the shelves, two globes, celestial and terrestrial, in the corners of the room, and a plain table, with writing materials upon it, a pitcher of cold water and glasses, but no wines or liquors. There was humor in the invitation to take a glass of water, which was explained to Mr. Coffin by a citizen of Springfield, who said that, when it was known that the committee was coming, several of the citizens called upon Mr. Lincoln and informed him that some entertainment must be provided.

"Yes, that is so. What ought to be done? Just let me know and I will attend to it," he said.

"O, we will supply the needed liquors!" said his friends.

"Gentlemen," said Mr. Lincoln, "I thank you for your kind intention, but must respectfully decline your kind offer. I have no liquors in my house, and have never been in the habit of entertaining my friends in that way. I can not permit my friends to do for me what I will not myself do. I shall provide cold water—nothing else."—*Youth's Temperance Evangel.*

Dangers Attached to Eating Raw Foods and Fruit Skins

PROFESSOR METCHNIKOFF, in his Harben lectures delivered at King's College, London, on the "Hygiene of the Alimentary Canal" (reported in the *Lancet*, June 2, 1906), warns us of the perils of eating certain vegetables and fruits unless previously boiled.

The professor said: "Among fruits, it was principally strawberries which introduced parasites, ova, and infectious germs into the intestinal canal. It was therefore necessary to boil them. Even cherries, although growing on trees and far from the soil, should be carefully scalded or boiled, because the birds which took a bite out of them frequently contaminated them with contagious matter.

"As it could not be doubted that salad, radishes, and other raw vegetables transmitted entozoa and pathogenic microbes, their surveillance from a hygienic point of view became indispensable. Washing these vegetables, even with boiled water, was not sufficient, and it was necessary at least to scald them with boiling water, or better still, to boil them."

Appendicitis, he declared, was frequently caused by bites, from intestinal worms lodging in the cæcum, carrying microbes into the tissues of the appendix. The eggs of the worms adhere to the raw vegetables, and when introduced into the alimentary canal, afterward develop. Hydatids may be caused in the same manner.—*Selected.*



The North German Conference

GUY DAIL

ONE year ago this field was cut off from the West German Conference. It has a population of 5,162,600. Its territory is composed of Hannover, save the extreme southern end of the province; Schleswig-Holstein, except Altona Wandsbek; the grand duchies of Oldenburg and Mecklenburg-Schwerin; and the free cities of Bremen and Luebeck.

January 15-19 the nearly fifty delegates representing the four hundred ninety members of the North German Conference assembled for their second annual meeting at Kiel, one of the oldest cities of Holstein. This town has one hundred seventy thousand inhabitants. It stands at the head of the Kaiser Wilhelm Canal, which was finished in 1895, at a cost of thirty-nine million dollars; it is the center of a brisk trade between Denmark and the Continent; and it has a university, a naval academy, and the chief war harbor of the empire.

On Sabbath about eighty or eighty-five of our people were in attendance at the service of special consecration, after an earnest sermon by Elder Conradi. A fair and continually increasing outside interest was manifested in the public lectures. Brethren J. Erzberger, H. F. Schubert, and Dr. Petersohn gave valuable assistance and counsel to those who came to hear the word. The workers' meetings were of especial value.

The reports rendered by the local field laborers plainly showed that God is at work in this part of his vineyard. One hundred eight new members have been received; the net gain was thirty. The tithe for 1907 was \$5,450, the offerings amounted to \$838, and the book sales to \$8,500.

Some claim that the people here are more conservative than in other parts of Germany. Prejudice against our message is certainly increasing. One of the small grand duchies (which is entirely Protestant) has refused to renew our canvassers' permits for 1908, as the authorities maintain that our literature is of such a nature as to be likely to give offense to the religious feelings of the people.

However, there is one thing in which this part of the German field takes the lead: it was in the province of Schleswig-Holstein that the first permission to hold tent-meetings was granted to us in the German empire. The police were so well pleased with the general tone of these services that our brethren secured a written statement from the mayor, expressing satisfaction at the manner in which the tent effort had been conducted. This took place in the early nineties. Last summer another tent was purchased, and the Danish-American

brethren who assisted in raising the means for this enterprise, received a hearty vote of thanks from the delegates at this meeting.

North Germany, as well as the other German Conferences, pays two tithes to the union, for carrying the gospel into the union mission fields. After deducting this from its income, the conference lacked about seven hundred fifty dollars of paying its expenses for 1907, and had to draw that much on its capital. Plans were laid to guard against such a shortage in the future. About seventy-five dollars was raised in cash and pledges toward the North German tent fund. The Sabbath-school donations amounted to fifteen dollars. The collections taken during the session of the conference more than paid the hall rent.

Elder L. Mathe was again chosen president. He will be assisted by one ordained minister, six licentiates, and three Bible workers. They rejoiced that three new companies could be received into the conference at this meeting,—one at Schwerin, another at Norden, and a third at Sonderburg. At the good closing meeting the laborers were of excellent courage, and expressed their determination to put forth more consecrated and untiring efforts to win souls for the Master than ever before. We feel sure our readers will wish them God's rich blessings, and many souls for their hire the present year, both among the Germans and among the Danes, for many Danes live in Holstein. To this end let the work and workers of the North German Conference be remembered in prayer.

Hamburg, Germany.

General Meeting in Siang Cheng

A. C. SELMON

FROM December 8 to 14 the Sabbath-keepers and enquirers from Shang Tsai, Brother Westrup's station, united with those of Siang Cheng in a general meeting held at this place. The believers at both stations are more or less scattered in villages from ten to twenty miles away. They had not had the opportunity of meeting others of like faith, so the meeting was a blessing to them in many ways. In addition to the instruction from the Word, the interchange of experiences proved to be a great help.

Brother and Sister Westrup, Brother and Sister Allum, and Brother Esta Miller were present, and helped in the meetings. The time of all our workers, since coming to the field, has been so taken up with the language study that it was a great encouragement to see a company of fifty Sabbath-keepers come together. Many of those who attended came a distance of forty to sixty miles.

Evangelist Chen, from Sin Yang station, walked seventy miles. The weather had been stormy for some time, but the Lord gave us good weather and good roads for the gathering. Our brethren in the home lands, who can go by railroad to and from camp-meeting, can hardly appreciate what it means to go by wheelbarrow or by ox-cart a distance of forty miles. It requires about fifteen hours with good roads to cover the distance by cart.

Of those present some had been keeping the Sabbath for two years or over, and yet others were just coming out of heathenism, so the subjects taken up were intended to meet the needs of all. The testimony meetings gave evidence that the Holy Spirit was at work. After considering the subject of the use of

commonly heard when they meet is, "Have a smoke." It may be seen from this what a hold the vice has upon the people, its use being almost as common among women as among men.

Among the women some had unbound their feet, and others took their stand during the meeting. For a woman here in the interior to unbind her feet, is the greatest departure from Chinese custom that she could make, and brings upon her persecution and all kinds of slanderous reports. One young woman, who accepted the gospel a little over a year ago, has read all the New Testament and as far as Ezekiel in the Old. She unbound her feet in spite of the opposition of her own family and relatives. It is the general testimony that the members of the native church are very lax

in keeping Sunday. It is not uncommon to see them attend meeting in the forenoon, and take some market product along with them to town, and in the afternoon some even feel free to go about

our situation one should consider what the work would be in the home lands with no tracts, papers, or books to help proclaim the message. It could hardly be expected that the work would progress rapidly. For the message to reach China's four hundred twenty-six millions there must be large printing facilities, and a large increase in the force of workers in the field. The Lord is showing how the work may be done if we will only consecrate ourselves and our all to his service.

Siang Cheng, China.

Tamil Sabbath-Keepers of South India

J. S. JAMES

FOR a number of years our people have known of a company of native Tamil Sabbath-keepers living in the Tinneveli District of South India. Mention has been made of them in the REVIEW and other papers from time to time, but not until recently have any definite steps been taken to learn the history and nature of this sect. By their urgent request, in company with Elders Shaw and Enoch, I made a visit to this district,



BRETHREN ATTENDING GENERAL MEETING, SIANG CHENG

tobacco and wine, many testified that when this truth came to them, they were led to give up the use of tobacco and wine at once. Although the other societies discourage the use of these, yet among their converts there are many who drink wine and smoke tobacco, and some even use opium. The message of Christ's soon coming and the judgment led them to see that the sanctification mentioned in the Bible takes in the whole man; spirit, soul, and body must be preserved blameless unto the coming of our Lord Jesus Christ. To see a man saved who has been a slave to opium for ten or fifteen years, seems very much akin to a resurrection from the dead. Some who had formerly used tobacco still had a pipe or two about the house. One man, who had not smoked for over three years, brought his big brass water-pipe into the meeting, and destroyed it publicly. This led others to declare that since they did not use a pipe, they would not keep one around so that others could use it.

One unacquainted with Chinese life can have no idea of the place the pipe has here in social intercourse. The proverb says, "Tobacco and tea prevent a breach." In other words, if a guest comes and you do not offer him the pipe, he would consider it as an open insult. It is considered so indispensable that we have heard of gospel-hall guest-rooms, where guests are offered the pipe. Among the people the salutation most

their regular work. Some of those who attended had formerly been Sunday-keepers and had not met with persecution, but when they received the Sabbath truth and began keeping it according to the commandment, it caused division in families.

On the Friday preceding the last Sabbath of the meeting seven were baptized, four men and three women. These, together with those previously baptized, enable us to organize a church of eleven members at Siang Cheng. The last Sabbath of the meeting the ordinances of the Lord's house were celebrated. The Chinese sisters, all having unbound feet, also took part in the ordinance of humility. This was the first opportunity any of us have had of meeting with a company of Chinese Christians to celebrate the ordinances. It was a touching service; the testimonies as well as the tears of those who took part testified of the Spirit's presence.

We all realize that the time has come for a great onward move in the work in China. Interest is awakened wherever the truth is made known. Up to the present time we have had practically no literature to use, and enquirers who can not come to our stations have no way to learn of the truth fully. Literature is greatly needed at once. To appreciate



SISTERS ATTENDING GENERAL MEETING, SIANG CHENG

and remained with these people over ten days, during which time I learned much of their history and organization. The reception we were given and the experiences we had during this visit will be described elsewhere.

In the year 1845, a native Tamil Christian by the name of A. N. Chattampillai was selected by the Church of England and educated for the priesthood in that faith. He completed this part of his education in 1850, and was about to be ordained as priest when trouble sprang up between himself and the presiding missionary relative to his marriage. It was the missionary's desire that Mr. Chattampillai marry a girl of the mission whom they had educated, and who had considerable money. But the girl not being of his own caste, he refused to be influenced by the missionary's desire, and turned his attentions to a poor girl of his own caste, with but little education, and married her. This step on his part greatly displeased the missionary, and only served to increase their differences.

Because of the hostility and unkind treatment coming from his former as-

sociates, Mr. Chattampillai was compelled to leave his home in Tinneveli. Desiring to obtain justice at the hands of his superiors, he placed his grievances before the secretary, archdeacon, and bishop of the church both in person and in writing, but was not given any satisfaction.

Having become fully convinced that the Church of England was teaching error in many of her doctrines, and finding nothing in the creeds of other churches to claim his reverence and support, he retired to Madras in 1852, and spent his time until 1856 in a comparative study of different religions and sects. At the end of 1856 he returned to his home, and founded the present sect in 1857. He began preaching his views to the people of his own and other villages until he had a following of over six thousand native Christians, most of them coming out from the Church of England. It seemed for a time that this movement would sweep everything before it, but it was not to occupy an undisputed field very long.

Shortly after the formation of this new sect, the other missionary societies began a war of extermination against it, the larger part of the opposition coming naturally from the Church of England. The missionary in charge of the work in the Tinneveli District, afterward becoming bishop, issued a threatening proclamation against this new sect, copies of which were posted on the walls and doors of public buildings in many of the surrounding villages. I read with my own eyes the original of this proclamation, signed by the missionary then in charge. It was issued Oct. 5, 1857, and gave the members of his congregation a sort of indulgence while they waged war with the members of this new sect and their leader, Mr. Chattampillai. This document savors strongly of the spirit of popery and the Dark Ages. It justified the people in taking any means they saw fit to stamp out this new organization and bring the leader to repentance. Persecution began to come in real earnest to these people. In the years between 1857 and 1870, more than one hundred court cases, instituted largely upon false charges, were brought against the leading members of this sect. In those days the court and municipal officers were largely influenced by the European missionaries, consequently many of these charges were decided against the members of the new sect, and resulted in the loss of property and in serious damage in many other ways. Scores of them were haled before the courts and committed to jail without bail at a time when their crops, if neglected, would perish in the field. Many who were traders had their business boycotted and ruined. Some of the leaders were handcuffed and led in the public streets in the presence of their friends and relatives, while the heathen mocked them with every indignity. Many of their houses were broken into by mobs, and their women insulted and robbed of their

jewels. They were assaulted in their meeting-houses, and every effort was made to exterminate them and drive them from the community. It seems almost incredible that a great deal of this work was sanctioned and even planned by those who professed to be preaching the gospel of Jesus Christ, but they are unvarnished facts supported by the testimony of scores of living witnesses.

Things went on in this manner with more or less activity until 1883, when a division arose among them concerning some landed titles held in trust by their leader and founder. Differing somewhat in doctrine and church ritual, and desiring to rid themselves of a Phari-saical system of religion to which they had unwillingly submitted themselves, they rejected their leader, and started a new organization on new lines. The founder and his family, together with three or four other families, are all that are left of the original body. They still

church in 1883. At that time they numbered about four thousand, but since then their numbers have been greatly reduced by persecution and apostasy, until at present they number between ten and fifteen hundred. There are about four hundred of them in Ceylon, where they endeavor to carry on their church services on the Sabbath.

These people have a fairly good system of organization. They have a system of government which reminds one very much of the Jewish economy, with a few modifications from the New Testament. They have twelve elderly men chosen by the people to take the oversight of affairs. Six of these are regarded as elders, and hold seats of honor in all their counsels and deliberations. However, it was quite noticeable to us that there were a few young men who were active in carrying out new and up-to-date ideas. The work of the other six men corresponds to that of the deacons.

They also have deaconesses to look after the interests of the women. They have a secretary and treasurer of ability to look after the funds of the church and make proper disbursement of the same. Their funds, which accrue from tithes, free-will offerings, thank-offerings, first-fruits, etc., are collected into one general fund, and all ex-



A. N. CHATTAMPILLAI AND HIS SONS

maintain their church services in their church, which stands only a few rods from the church of the larger body. Mr. Chattampillai is now in his eighty-fourth year, and is growing very feeble. In the accompanying picture he is seen sitting in the chair, while standing in the rear are his three sons. Mr. Chattampillai is a man of great learning, and in his more active days was possessed of a strong personality and ability as a leader and organizer. It is said that at one time he was able to read and converse in sixteen different languages. While visiting him, I was shown through his library, which contains over eight thousand volumes. Among these were books in Hebrew, Greek, Sanskrit, Syriac, Latin, together with the Dravidian languages spoken in South India. His collection of books dealing with theological questions is very valuable, many of them being rare prints.

In 1885 the company that left their founder built a church of their own, in a village of about five thousand, closely adjoining another village, which has served as a headquarters for their organization ever since. This church is described in another article. The people with whom we have to deal at present are those who broke off from the parent

penses are met from this. Each officer has his particular work in the church, which is performed in the most punctilious fashion. One has charge of the cash funds, another looks after the offerings and first-fruits, another has the care of the lamps, another the blowing of trumpets, and so on. The first-fruits are offered every Sabbath in the church as a part of their praise and worship. They esteem it a blessed privilege to give to God on the Sabbath, and giving, to them, is an act of worship just as important as prayer. After the Sabbath is past, these offerings, which consist largely of grains, vegetables, eggs, fowls, etc., are sold to the highest bidder, and the money is put into the common fund.

These people are imbued with a missionary zeal. They feel that they are morally responsible for propagating and keeping alive the truths they possess, especially the Sabbath. The principle upon which their schools are operated is almost identical with that of our church-schools. They will not allow their children to attend schools taught by people who keep Sunday, and they never allow their daughters to marry an unbeliever. Hundreds of these people have grown to manhood and woman-

hood without an English education, a thing greatly prized by the native of India, simply because they would not be taught by unbelieving Europeans. Through lack of a good standard of education of their own, many of their bright young men and women have been enticed away to attend other schools, only to be lost to their church in a few years.

Now that these people are acquainted with us and our methods of work, they plead with us to send them help. They are willing to have us teach them in all their churches. They have offered to turn over their entire school system to us to operate after our own standards, and teach all our doctrines to their children. In short, they want us to make first-class church-schools of them. They are anxious to see their young men educated to carry the Sabbath truth all over South India. They have come forward with a generous offer of land on which to build a dwelling-house, if we will come and help them. They have promised to assist us in many different ways in building new buildings and getting our work started.

If ever there was a people who stretched out their hands for help, here is one. Here are hundreds of bright young people who are eager to know the truth. Here is talent and ability, if properly developed and trained, that will carry the third angel's message to all South India. We have prayed for this favorable opening for many months. Now that it has come, are we ready to render them the help they so much need? Thank God, we are able! We believe that while God has been preparing the hearts of these people for his truth, he has also been preparing the hearts of his people on the other side of the earth to come to their assistance when it was needed. Dear brethren and sisters, that time has fully come, and now we look to you, humbly praying that this providential opening for the truth among these Tamil Sabbath-keepers will appeal to every heart and inspire all with greater zeal and sacrifice in spreading this message to all the world. I ask you to carefully read the articles that will follow by Elders Shaw and Enoch, dealing with other interesting features of our visit among these people. We ask to be remembered in your prayers that we may be led of God as we endeavor to lead these people out into the full light of his truth for this time. We need his special blessing.

Cleveland Town, Bangalore.

THE FIELD WORK

The Southwestern Union Conference

THIS conference convened at Keene, Tex., February 7, and continued until the seventeenth. There was a full representation of delegates from each of the three conferences composing the union conference, and one delegate from New Mexico. The sessions of the conference were held in the Keene church, which was sufficiently large to accommodate comfortably not only the delegates and visiting brethren, but the entire number of students of the Keene Academy.

It was arranged that the school should attend the forenoon session, and thus get the benefit of the Bible studies that were given each day, beginning at half-past

is very prosperous. The school is full to overflowing with an excellent class of students. The missionary spirit seems to be kept well to the front by the faculty. A number of those who are about to finish their course gave in their names for the Mission Board to draw from to supply the need in the foreign fields.

As I looked over the village of Keene and saw the many comfortable homes and the large church and the school buildings with their accompanying industries, and saw the large company of students as they marched to and from the church each day, and then thought back only a few short years to the time when this same ground was without an inhabitant and covered with trees, I could form some idea of how rapidly our message is going. Already from this school there are missionaries in many of the foreign fields. Brother and Sister Jones, who now stand at the head of the mission in Singapore, were for a time students at the Keene Academy. Brother C. B. Hughes, the first principal of the school, and one who has had much to do with bringing it to its present state of efficiency, is laboring to build up a school for the West Indies. There are many others whom I might mention if space would permit. The dry weather of the past summer, which caused a partial failure of the cotton crop, and the financial scare of the closing days of 1907, have affected the collections of the school quite materially. Nevertheless the business manager's report revealed the gratifying fact that the school would come out even in its finances.

It having been demonstrated by several years' trial that a sanitarium could not be successfully operated at Keene, the Texas Conference has sold the sanitarium building to the school, and it will be moved to the school grounds, and be used as a dormitory for the boys. Four hundred dollars of the purchase price was donated by the conference to the Keene church to apply on its indebtedness. This amount, added to some pledges they already had and to a cash collection that was taken during the conference, wiped out the debt on the church, and left a few dollars for some necessary repairs. The debt being provided for, the church was formally dedicated by appropriate services on Sunday afternoon, the closing day of the conference.

Having been present at the union conference two years ago, and having attended camp-meetings in each of the conferences the year following, I was better able to appreciate the progress that had been made in the conference, in finance, increase of membership, and spiritual growth.

While much business was done, and many questions considered that would have a bearing upon the future of the work, and upon which the delegates had different views in the beginning, it was a noteworthy and often-mentioned characteristic of the conference, that there



GROUP OF TAMIL CHURCH-SCHOOL CHILDREN

ten and closing fifteen minutes before twelve. The morning hours prior to the time of the Bible lesson were taken up in social meetings and conference business. One of the afternoon sessions was devoted to conference work, and another to Bible study. Public preaching services were held each evening during the entire conference. The reports from the different conferences revealed quite a gain in membership, and also a very healthy increase in tithes and all regular funds and special funds for the promulgation of the work both at home and abroad. New Mexico was added to the conference as a mission field, in harmony with the action taken at the Gland council. Arrangements were made for a local board of management, and plans were made for the necessary funds to prosecute the work in this new field. A large portion of the western part of the State of Texas was also set off as a mission field, and was put under the supervision of the conference committee.

The work among the colored people of the district that had heretofore been carried on under the direction of the union conference committee was at this meeting given over to the several States. The work of the Keene Academy (the school of this union conference)

was not a dissenting vote from the beginning to the end. Elder Thompson and the writer were present during the entire time of the conference. Elder Daniells arrived about the middle of the conference, and remained until the Sunday morning that it closed. His presence and labors were very much appreciated by the delegates and brethren. Elder Porter was unanimously re-elected president of the union conference, with Elder Santee vice-president. Brother C. N. Woodward was re-elected secretary and treasurer. These officers have the entire confidence of the brethren throughout the field. This, added to the courage that was manifested by the delegates and workers at the conference, betokens prosperity and a large increase in the work during the coming biennial period.

GEO. A. IRWIN.

Burma

MOULMEIN.—The work seems to be moving on here quite nicely. I am not having all the work I might do, but all I should do while studying the language. Here we get the poorer class first, but have received cash for work amounting to three hundred sixty-three rupees. This was all taken during the last few months. I did work amounting to two hundred rupees more, but it is credited.

Last week I treated a baby that was sick with pneumonia. I tried to keep the chest protected, but with its clothing it was impossible. One morning I sent to the bazaar for some flannel. Then I sat down on a mat, and made a shirt for the baby. The same day I was called to show a woman how to make comforters, as we have just had the coldest weather in the history of Burma—sixty-four degrees.

One aged woman was much afflicted. She has been steadily improving since I began treating her, and I am told that she offers special prayers for me to her god.

One woman, when she found I could wash and iron, said, "O, won't you please come and teach me? Often the *dhobi* does not come, and how thankful I would be if I could wash, starch, and iron the children some clothes!"

I mention these things that those who are planning to go as missionaries may be impressed with the importance of obtaining a knowledge of the practical things of life. I believe the secret of successful medical missionary work is in being ready and willing to do anything. We should not get an idea that because we have passed the examination of a medical college, or a sanitarium examination for trained nurses, we are exempt from the most humble work.

It would have done your heart good to step into our little Sabbath-school last Sabbath morning. We hold it in my rooms. Although it is only six months old, it has grown to twenty-four classes. The Burmese adult class is taught by David Pho Hla, and the Burmese children by Mah May. I teach the English adults, but will take the children, and Dr. Cooper will take the former. Last Sabbath in the Burmese class was a Chinaman, with his long queue. In my class were Dr. Cooper and family, who had moved in what is known as the higher circle in India. There was a man present, who, though in European dress, plainly showed by the mark on his fore-

head that he was a Hindu, and of lower caste. At his side was a graduate of the University of India, who had been raised a Brahman. I represented the Americans. It did me much good to see all these classes. I thought of the grand Sabbath-school when there will be representatives from every tribe and people.

I am doing what I can with the language; and, while the progress is slow, I can see improvements, and feel that the Lord is helping me. I have begun to read the Bible through in Burmese.

The climate here is delightful. Sometimes at midday it is hot, but the nights and mornings are delightful.

We are expecting Brother Shaw soon. Our people are looking forward to the time; for we are so far away, it is seldom any worker comes here.

I feel that the Lord is preparing us for a great work. I am thankful for the good reports of progress, and I look for greater advancement in 1908 than ever before. I hear there are financial troubles at home. I have heard business men, men of the world, say that for the last two years it has been coming, and they have been preparing for it. All these things are only telling us that we are just a little nearer the end. When one is off alone, there is in every sign a joy and sweetness which he never knew before.

OLLIE OBERHOLTZER, M. D.

Central Union Conference

THE third biennial session of the Central Union Conference was held in Boulder, Colo., January 23 to February 2. This session of the conference was preceded by an educational convention lasting two days. Several of those especially interested in educational matters were present, also some of the delegates, and a number of plans for the advancement of this department of the work were carefully considered.

A good delegation was present from the various conferences in the union, and quite a number attended who were not delegates. Some changes have been made in the territorial lines of the conference since the last session. Iowa had become a part of the Northern Union Conference, and New Mexico a part of the Southwestern Union. The work had grown in Wyoming so that the territory hitherto known as the Wyoming Mission Field had been organized into a conference. This conference was admitted into the union at this session.

The proceedings of the conference were marked with the utmost harmony. I do not remember of ever attending a meeting where there was greater unity in acting upon the plans presented. This is especially encouraging when we remember that great efforts have of late been made to disorganize and divide us as a people. The Spirit of God manifested itself from the beginning. In answer to prayer some were healed of bodily infirmities of long standing. The same sweet spirit continued with us until the close of the meeting.

The reports from the conferences and the various departments of the work showed an encouraging degree of progress. There was a marked degree of increase in the tithes and offerings to missions over the previous biennial period.

A number of very important resolu-

tions and plans of work were adopted, looking not only to the advancement of the message within the borders of the union, but in the "regions beyond" as well. The plan to raise in each conference a sum equal to ten cents a week per member for missions, the Sabbath-school, midsummer, and annual offerings to be included in the above sum, met with a hearty response. If this sum is raised, it will more than double, in the union, the offerings of the past biennial period, and will be a great help in financing the work in the destitute and needy fields abroad. This plan was taken hold of in a most enthusiastic manner. Conference presidents and others expressed themselves as in full sympathy with the plan, believing that it would be accomplished, and all returned to their fields with a determination to carry it through. The plan is both simple and practical. The average of a dime a week for each member to carry a message world wide in its scope, is a very small sum. When we stop to consider that this includes all we give to missions,—annual, midsummer, and Sabbath-school offerings, as well as the regular weekly offerings,—surely none can be so faithless as to believe that it will not be accomplished. If conference officers will organize the work in each church, appointing some one to look after the matter each week, this sum will be easily raised.

The union and local conferences are committed to the plan of sending all their surplus tithes to mission fields. This is as it should be. Why should a union or a local conference keep a surplus in the bank when it has a steady, assured income? Our workers in distant, difficult mission fields are working without any surplus funds, paid from a treasury which is continually drained, and we believe the time has come when the conferences in the home field should turn all their funds over and not hoard a surplus.

It was also voted to send the Missions number of the *Signs* to the ministers of the various denominations in the union, each conference becoming responsible for the number supplied to the clergy in its territory. One hundred dollars was appropriated from the union treasury to assist in this work.

Resolutions were passed touching the educational work in Union College, and the establishment and operation of intermediate and industrial schools in the union. If these are carried out, it will greatly strengthen the educational work. The adoption of the second tithe was commended to the prayerful study of our people as a means of supporting our church-schools. Consideration was also given to the canvassing, publishing, young people's, religious liberty, medical, and Sabbath-school work. A committee was appointed to investigate the needs of the destitute aged poor and the orphan children in the union, and to make recommendation regarding the establishment of such home or homes as may be needed to make provision to meet their needs.

During the conference, daily Bible studies were given on important topics, such as religious liberty, church organization, the improvement of the educational work, the young people's work, etc., and the evening preaching services were well attended by the church and others in the city.

Free entertainment was furnished to the delegates by the Boulder Sanitarium and the Colorado Conference, and everything possible was done to make those attending the meeting welcome and comfortable.

The Boulder Sanitarium is an excellent institution, and is doing splendid work, not only in caring for the sick, but in training missionaries for the field. An excellent spirit pervades the entire institution. It certainly ought to have the hearty support of all our people.

Elder E. T. Russell was re-elected president of the union; Elder A. T. Robinson, vice-president; Elder B. E. Huffman, secretary; and Brother C. T. Cavinness, auditor. Elder Meade MacGuire, of Colorado, was chosen secretary of the young people's work.

Elder R. C. Porter, Prof. M. E. Kern, and the writer were present to share with the laborers in the union the burdens and blessings of the meeting. We feel sure that the excellent spirit which characterized this meeting is an omen of great advancement and of the abundant blessing of the Lord during the future biennial period. To this end let us all work and pray. G. B. THOMPSON.

China

CHOA CHOW FU.—Present truth has gained another foothold in China. In this city of several hundred thousand inhabitants, a company of over twenty meet in a private house from Sabbath to Sabbath to worship their Creator and soon-returning Lord. Their pastor, Brother Ang, is a man of long experience and winning influence. He was educated in the Baptist schools, and for years served as an ordained pastor; but recently he and his flock have been more or less independent of the denomination. When the Sabbath truth was presented to Mr. Ang last winter, he with his family took his stand, and gradually since then they and those to whom he ministers have advanced step by step into the fuller light of the gospel.

In November Brethern Keh and Hokin, and the writer spent three weeks in Choa Chow Fu and the surrounding district, visiting from house to house and preaching the word. During one third of this time Elder J. N. Anderson, of Canton, was with us. This being the season of rice harvesting, it was very difficult to assemble the believers on the week-days, so we went to them in the evenings; and after their day's work was done, met in a bamboo house decorated with plows, harrows, and rice, and there, around a table, studied the "words of eternal life." The believers were much encouraged, and showed their interest by asking many questions about the gospel.

Sabbath, November 23, after a sermon by Elder J. N. Anderson, the whole congregation repaired to the riverside, where four souls, including Brother Ang's two oldest daughters, were baptized. This scene was witnessed by hundreds of people, many of whom jeered; but the gospel must be preached to these also. The following Sabbath these souls were received into Christian fellowship, after which twenty-eight persons partook of the Lord's supper. Visitors were much interested. One man from a distant city stepped forward and said, "Although I am a member of another

Financial Statements

Receipts and Disbursements of the General Conference for the Year Ending Dec. 31, 1907

Cash on hand Jan. 1, 1907	\$ 21,627.85	
Conference and Tract Societies	2,116.62	\$ 2,808.16
Work for the Colored People	9,944.49	11,301.73
Depositors	29,401.46	28,165.04
District of Columbia Evangelical Committee	11,114.63	11,204.29
Expense		5,164.95
From Confs. and Individuals for Support of Laborers	18,027.56	
General Conference Association	28,398.54	28,918.87
General Conference Corporation	842.00	4,072.33
Orphanage Fund	1,044.86	1,987.25
Loans	48,521.76	33,399.98
Publishing Houses	27,994.46	26,008.36
Religious Liberty Bureau	2,555.75	592.35
Specific Accounts	25,037.22	25,090.30
\$150,000 Fund	112,284.23	107,043.17
Annual Offering	29,751.50	
First-day Offering	17,342.97	
Missions	96,881.21	27,876.54
Midsummer Offering	2,832.26	2,286.54
Sabbath-school Donations	48,281.68	
Tithe	13,582.85	
To Laborers		48,410.59
To Mission Fields		179,556.98
By Cash on hand Dec. 31, 1907		3,696.47
	\$547,583.90	\$547,583.90

I. H. EVANS, Treasurer.

Financial Statement of the General Conference for the Year Ending Dec. 31, 1907

RESOURCES		
Bills Receivable	\$ 4,536.98	
Mission Fields for 1908	11,880.00	
Accounts Receivable	18,486.83	
General Conference Library	1,172.00	
Cash on hand Dec. 31, 1907	3,696.47	
		\$39,772.28
LIABILITIES		
Accounts Payable	\$ 6,256.25	
Depositors' Accounts	7,268.65	
General Conference Corporation	1,282.64	
\$150,000 Fund	8,895.76	
Trust Funds	3,819.82	
District of Columbia Evangelical Committee	3,484.88	
		\$31,008.00
Resources	\$39,772.28	
Liabilities	31,008.00	
Excess of Resources over Liabilities		\$ 8,764.28

I. H. EVANS, Treasurer.

church, yet may I not unite with you in the observance of this ordinance?" The Sabbath truth found a lodgment in his heart, and tobacco was cast out into the street.

Eighteen miles from Choa Chow Fu an earnest young man is keeping the Sabbath, and at the same time working zealously to give the message to others. This man first heard the truth in Swatow. Thus the truth of the Sabbath is going inland to mission stations.

While these people have received new light, they have yet much to learn. But who will teach them? It is not meet that south Kwang Tung or Fukien provinces should share its few workers with Choa Chow Fu, people of a different language. And yet they continually ask, "When will a Seventh-day Adventist missionary come to teach us?" Their request is not only reasonable, but it is urgent, and this call is first of all other calls in China, and must be answered at once lest an opportunity be lost. The door to six million Hok-lo speaking people is now open. Who will go and bring to these people the whole gospel of salvation? B. L. ANDERSON.

CHANG-SHA.—A great change has come over our teacher, after the several months' contact with present truth in its various phases. He is bringing others to meetings. It is somewhat unique to see the inquirers bringing out their note-books and pencils at our Bible classes. Two are being trained for colporteurs. They study with me for two hours each day, and canvass the remainder of the day. One came in from the station, where it is reported there are fourteen who meet on the Sabbath more or less regularly. This place is nine days distant by post from here. The other student has tendered his resignation to the Methodist Mission, that he may keep the Sabbath. He was for eight years in their school at Kiu-kiang, a treaty port on the Yangtze. Word is daily expected from a very capable evangelist who we expect will accept the message; also from a woman who has attained to the honor of being a school-teacher, such women being uncommon in Hunan. Our Bible classes, although they may not reach a high average, certainly are stirring the hearts of men who attend.

All these men can read and write well. Better still, they give their testimony before others. Pray for these people, that they may fully accept this message so full of joy and peace. This work and the translating takes up our time so fully that we do not put in many hours at school teaching English. We trust this gap will yet be filled, if it is the Lord's will that Seventh-day Adventists are to enter this branch of labor in China.

To supply our wants, wooden blocks are being carved, from which tracts are being printed. This method has the merit of being cheap, and takes up none of our time; for the original is given to the carver, and he returns a block and as many tracts as we request.

We thank God the work is not ours, but his. If we but let him work through us, there will be showers of blessing untold. Praise God for the progress of his wonderful message.

P. J. LAIRD.

A Promising Field

FREQUENTLY I receive letters asking questions with reference to the canvassing work in North Carolina. I am very glad to answer all such inquiries; and that still others may be stirred to desire a part with us, I write this general information. I regard our field here in North Carolina as in every way an excellent one. People will buy our books if we will carry them into their presence and properly represent them. To be sure, not every one buys, but that is so everywhere.

In glancing over the record of our State agent, I observe that the average hourly sales amount to fifty-eight cents. There is plenty of unworked territory. The field is white to the harvest. To those who think of coming here from the north, I will say that the winters are mild, and the summers are no warmer than in Iowa or Illinois. The water is soft and excellent. The people are kind, polite, and hospitable. There are precious jewels scattered all about in these cities and villages and country places.

Brother H. B. Tilden, of Winston, is our State canvassing agent. He will do all in his power to properly locate those who come to our conference to canvass, and will extend every possible aid. "Come . . . and help us."

T. H. JEVS.

British Columbia

THE meeting of the British Columbia Conference was held at Port Hammond, according to appointment, January 17-21. The first meeting was called at 9 A. M., January 17. About thirty delegates were present, representing thirteen churches. It was quite a surprise to see so many in attendance in this young conference.

It seems only a short time since the work was organized in this field, but the work has steadily gone forward until British Columbia, with other provinces of Northwest Canada, has been organized into a union conference, taking the name of West Canadian Union Conference.

Elder E. L. Stewart, who has been the acting president of British Columbia, was elected president of the union con-

Canvassers' Summary for January, 1908

	AGENTS	HOURS	ORDERS	VALUE
Atlantic Union Conference				
Western New York	19	663	287	\$ 470.45
New York	5	132	50	155.95
Vermont	7	206	124	183.50
Totals	31	1,001	461	809.90
Columbia Union Conference				
Chesapeake	10	301	149	306.05
Ohio	11	428	216	348.70
West Virginia	7	285	66	171.35
Virginia	6	290	71	281.25
Eastern Pennsylvania	7	579	261	370.85
West Pennsylvania	3	31	31	91.25
New Jersey	2	140	51	133.00
Totals	46	2,054	845	1,702.45
Lake Union Conference				
Indiana	7	434	99	268.35
Northern Illinois	3	83	20	53.50
North Michigan	3	122	45	110.00
Totals	13	639	164	431.85
Southern Union Conference				
Alabama	6	3	18	18.00
Cumberland	5	315	182	185.70
Florida	1	11	....	3.00
Georgia	8	469	437	470.05
Louisiana	7	298	117	246.45
North Carolina	4	56	45	62.40
South Carolina	12	587	488	435.50
Tennessee	12	511	246	509.20
Totals	55	2,250	1,533	1,930.30
Central Union Conference				
Colorado	15	557	156	357.05
Kansas	....	....	....	308.50
Nebraska	11	469	159	444.57
Wyoming	2	124	56	197.50
Totals	28	1,150	371	1,307.62
Southwestern Union Conference				
Arkansas	2	116	21	72.25
Oklahoma	10	542	110	389.82
Texas	5	440	43	115.20
Totals	17	1,098	174	577.27
Northern Union Conference				
South Dakota	5	118	106	257.10
Iowa	8	351	44	136.65
Totals	13	469	150	393.75
North Pacific Union Conference				
Upper Columbia	3	131	71	186.00
Montana	1	....	....	50.00
Totals	4	131	71	236.00
Pacific Union Conference				
California	....	....	....	581.50
Australasian Union Conference				
Australasian Union	..	4,604	2,030	8,528.00
British Union Conference				
British Union	58	3,144	1,366	1,448.75
Canadian Union Conference				
Canadian Union	4	345	278	245.75
South African Union Conference				
South African Union	3	234	152	420.75
German Union Conference				
German Union	..	....	....	7,315.17
General Summary				
Atlantic Union	31	1,001	461	809.90
Columbia Union	46	2,054	845	1,702.45
Lake Union	13	639	164	431.85
Southern Union	55	2,250	1,533	1,930.30
Central Union	28	1,150	371	1,307.62
Southwestern Union	17	1,098	174	577.27
Northern Union	13	469	150	393.75
North Pacific Union	4	131	71	236.00
Pacific Union	....	....	....	581.50
Australasian Union	..	4,604	2,030	8,528.00
British Union	58	3,144	1,366	1,448.75
Canadian Union	4	345	278	245.75
South African Union	3	234	152	420.75
German Union	..	....	....	7,315.17
Grand Totals	272	17,119	7,595	\$25,929.06

ference, and Elder W. M. Adams, of Manitoba, was elected to take the place of Elder Stewart in British Columbia.

The work of the conference the past year showed some gain, there being two new churches added to their numbers, increasing the membership by about twenty-five.

The meeting was held in the new building used for the school this winter. They were not able to erect their school building, on account of the lateness of the season, so the school is held in a building which will be used for other purposes after their school building is erected. There are about thirty students in attendance, and a most excellent interest is manifested.

They have a farm of two hundred ten acres connected with the school, which in time will be a great source of income. There is a sawmill located on the farm, belonging to the conference, which will give work to students, as well as furnish lumber for their buildings, and fencing for the farm. The mill will be run as an industry.

There is valuable timber on the farm, which will be more than they will ever need for their own use, and as soon as they are able to manufacture and ship lumber, they will have a nice, growing business. The Canadian Pacific Railroad has established a station on the farm, about one-half mile from the school, which is a great accommodation, and will save much travel to and from Port Hammond.

The work in the conference, so far, has not been self-sustaining, but plans were laid to push the work into new fields, increasing the numbers of church-members and so building up their finances. With the tide of immigration coming in, British Columbia will soon become one of the leading conferences of the Northwest.

Quite careful study was given some of the items reported, but after explanations were made, general satisfaction was manifested by the delegates. At the close of the conference the brethren returned to their homes quite well satisfied with the progress made, and determined to advance the interests of the work in all departments of the message the coming year. If they all walk humbly with God, and union and harmony prevail, there is no reason why we may not expect great things. May the Lord bless the work in British Columbia.

A. J. BREED.

Field Notes and Gleanings

BROTHER WILLIAM VOTH reports the organization of a church of sixteen members at North Hooker, Okla.

SEVEN persons have begun keeping the Sabbath near Stratford, Okla., where Brother W. F. Talburt has been holding meetings in a schoolhouse.

THE tent-meeting at Graham, Cal., conducted by Brethren S. T. Hare and C. F. Marvin, closed January 13, just before a gale which would have wrecked the tent had it been standing. "As a result of the meetings, eight souls have accepted the truth. Plans are on foot to secure a lot, erect a chapel, and organize a church in that vicinity. The prospective membership is about forty persons."

Current Mention

— Gold, silver, and copper ores have been found in the Culebra cut of the Panama Canal.

— Governor Wilson of Kentucky on February 26 sent a message to the legislature in which he urges prompt legislation against the "night riders" and asks a special allowance of \$25,000 to suppress the condition of anarchy prevailing in nearly a third of the State.

— The whole Armenian quarter of Van, Asiatic Turkey, is reported to have been destroyed by an explosion of dynamite, which, with other explosives and revolutionary weapons, was hidden in an Armenian church. Many persons were killed by the explosion, which occurred during a fight with soldiers sent to seize the contraband.

— The combined estimates for the British army and navy for the current year show an increase of \$3,000,000, without any apparent prospect of substantial diminution in the future. The first lord of the admiralty explains that the future program of Great Britain will depend upon whether other powers increase their naval forces.

— Hiram Percy Maxim has invented a "silent firearm," which, in the opinion of military experts, may lead to the entire re-equipment of the armies of the world. Because of the danger of such a weapon in the hands of the criminal classes, police officials are insisting that the manufacture and disposal of the new device should be safeguarded by law.

— Lieutenant-general Stoessel, who has been on trial since December 10 before a military tribunal for the surrender of Port Arthur, was, on February 20, condemned to death, but the court martial petitioned the czar to commute the sentence to ten years' imprisonment in a fortress, in consideration of extenuating circumstances and his previous good record.

— Both houses of the Ohio Legislature have passed a county local option bill, which provides that a vote upon the question of banishing the saloons shall be taken upon the petition of thirty-five per cent of the qualified voters of any county. A majority of the votes cast shall determine the policy of the county. It is believed that the governor will sign the bill.

— The commander of the United States naval magazine at Iona Island, about seven miles from West Point, has received a letter signed "Black Hand," which threatens to blow up all the magazines of the island if the married men who were temporarily discharged January 1, are not taken back again. There are 3,000,000 pounds of explosives stored in the numerous magazines.

— As a result of finding dynamite sticks in coal furnished the navy, two instances of which have happened within the last year, Secretary of the Navy Metcalf has written a letter to the coal companies supplying the navy with coal, in which he says that in the future the finding of any dynamite in coal will be regarded by the department as sufficient grounds for annulling the contract for furnishing coal to the vessels of the navy.

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 Work in Oklahoma

SINCE coming here early in January we have placed at different times such tracts as "Religious Liberty," "Sunday Law," "The Civil Sabbath," "Prohibition and Sunday Legislation," "The Liquor Traffic and Prohibition," in the hands of every member of the legislature. About five thousand petitions have been received against the Sunday bill.

We have had the privilege of conversing with a number of these men upon this subject. This bill has the honor of having as many petitions presented against it as any yet introduced, if not more. Upon one occasion the chairman of the committee to which the bill was referred stated in open session that it had been so "completely snowed under" that it could not be found. In connection with the presentation of about thirty-five hundred petitions at one time, the following letter addressed to the speaker was read to the House:—

"DEAR SIR: I am herewith handing you over thirty-five hundred petitions against Senate Bill 58 or any other law relating to the Sabbath question. There is nothing in the Bible making Sunday the Sabbath, and no amount of legislation will make it such, or change any man's opinion as to the same. Such a law would enter the realm of conscience, and would be contrary to the American principle of religious liberty as guaranteed by the Constitution.

"We heartily favor prohibition because the liquor traffic robs our homes, fills our poorhouses, insane asylums, and penitentiaries. It creates a class of citizens dangerous to life, property, and the peace and welfare of the State. Honest labor or harmless recreation upon Sunday, however, does nothing to endanger life, property, or the rights of conscience."

The large roll of petitions attracted no little notice, and good attention was given to the reading of the letter. As far as I could see, there was no evidence of anything but approval.

I am now on the train for an appointment, having felt that it was useless to wait longer for the bill to be brought up. The chairman of the committee which now has the bill in charge seems to think that it will not be brought up. We have asked him to notify us if it is. We feel sure that good has been done in this effort, and that truth has been made known to many.

It is a sad fact that many, many honest people do not see the principle involved in Sunday legislation. May God help his people to improve every passing opportunity to make known the truth. Our work is not simply to defeat certain bills, but to make known the message. We are not to count our work done when we have secured what signatures we can to oppose a bill, but we must follow the interest awakened by these petitions by placing literature in the

hands of the people which will help them to understand the final results of this work. I am confident that we have a work which can not be put off without great loss. The great prohibition movement which is sweeping the country is a good thing, but unless we do our duty in showing the true principles involved, our enemies will attach Sunday laws to every temperance movement, and the victory gained for temperance will carry Sunday with it. It seems to me that we ought to make our position clear, that everybody should *aid* prohibition, and that all should *oppose* Sunday legislation. May God help each one in every place to do his duty. I. A. CRANE.

National Reformers Seeking Office

GOVERNOR FOLK, of Missouri, who has gained notoriety through his enforcement of the State Sunday law, and Judge Wallace, of Kansas City, Mo., who, up to the present time—Feb. 17, 1908—in his campaign against Sunday labor, has caused two thousand indictments for alleged violations of the Sunday law since Sept. 21, 1907, are both Presbyterians, and are both, it seems, seeking higher positions in official life. Governor Folk, we are informed, aspires to become a United States Senator, and Judge Wallace, only the other day, announced his candidacy for nomination for governor of Missouri.

Thus men permeated with National Reform views are seeking positions in State and nation whereby they can carry out and force upon the people their church-and-state ideas, and, above all, compel the people to keep Sunday.

W. A. C.

NOTICES AND APPOINTMENTS

Annual Conference

THE first meeting of the sixth annual session of the East Michigan Conference will convene at the Seventh-day Adventist church, Flint, Mich., April 6, 1908, at 6 P. M.

E. K. SLADE, *President*;
E. I. BEEBE, *Secretary*.

St. Helena Sanitarium Training-School

THE next training-class for missionary nurses begins April 6, 1908. We desire to correspond with consecrated young people who desire a training as missionary workers. Exceptional opportunities for experience offered to persons of promise. Address Dr. H. F. Rand, or Mrs. S. J. Whitney, Sanitarium, Napa Co., Cal.

Conference Association Notice

THE first meeting of the regular annual session of the East Michigan Conference Association of the Seventh-day Adventists for the year 1908, will be held in the Seventh-day Adventist church at Flint, Genesee Co., Mich., Tuesday, April 7, 1908, at 10 A. M. All regularly elected delegates to the East Michigan Conference (unincorporated) are members of the East Michigan Conference Association, and, as such, are entitled to vote on all questions coming before the meeting.

E. K. SLADE, *President*;
E. I. BEEBE, *Secretary*.

Notice!

WANTED.—Donations of carpenter tools with which to conduct a carpentry class and carry on building operations at the Oakwood Manual Training-school, Huntsville, Ala. Those desiring to help in this way will please correspond with W. H. Williams, business manager of the above-named school.

Notice!

I HAVE been invited by the Southern Union Conference to take charge of the canvassing work in Kentucky. I expect to go to that State as soon as I can close up my work in South Carolina.

Any one interested in canvassing in Kentucky will please write me at once. My address for the present is Campobello, S. C. C. F. DART.

Notice!

THE Southern Publishing Association of Seventh-day Adventists is now ready to furnish certificates of membership to all former stockholders in the Southern Publishing Association who have assigned their stock in that association, and who will write to us before July 1, 1908, stating that they desire certificates of membership in the new association. Address the Southern Publishing Association, Nashville, Tenn.

Notice!

THE fourth biennial session of the Lake Union Conference of Seventh-day Adventists will be held at the South Side, Forty-sixth Street, Seventh-day Adventist church, in the city of Chicago, March 17-29 inclusive, to elect officers, a board of trustees for the Lake Union Conference Association, a constituency for Emmanuel Missionary College, and to transact any other business coming within its sphere.

For Executive Committee Lake Union Conference, ALLEN MOON, *President*.

Eastern Pennsylvania Institute

THE canvassers' institute which will be held in Scranton, Pa., March 15-27, will be educational in its nature. Brother I. D. Richardson, general agent for the Columbia Union Conference, will be present throughout the two weeks.

A full program for each day has been arranged, covering an interesting and profitable course in the Bible and Testimonies, also in the theory, art, and practise of canvassing. Every one who has been called to this part of God's great work, will find this course very profitable.

God has a place for every true child of his in finishing the great work of bringing this last message to the people of this generation. The question that every one should ask himself is, "Lord, what will thou have me to do?"

If Moses had refused to be used of God to deliver his people, the people would have been delivered by some other appointed servant, but Moses would have been rejected.

If the Lord has called us to a certain work, and we refuse to heed his call, we shall likewise be rejected, and shall be held accountable for the souls that we might have helped.

Board, room, and tuition will be free to all who will enter the work at once as regular canvassers. Let all our regular agents attend. Others desiring to attend will be boarded at a nominal sum.

An additional five-per-cent commission on all sales will be allowed the canvassers who attend the institute, until they have received the amount of their railroad fare from home to place of institute, thence to field of labor.

Each one attending should bring a good supply of bedding, and two towels, also the following books: Bible, "Hymns and Tunes," "Gospel Workers," "Early Writings," and

one of the following books for which he may wish to canvass: "Great Controversy," "Daniel and the Revelation," "Bible Readings," and "Heralds of the Morning." These books will be thoroughly taught.

All desiring to attend the institute must make arrangements previously with the undersigned, whose post-office address is 150 East Lemon St., Lancaster, Pa.

G. W. HOLMAN.

Notice!

NOTICE is hereby given that the fifth annual meeting of the members of the constituency of the Review and Herald Publishing Association of Washington, D. C., will be held in the South Side Seventh-day Adventist church, Chicago, Ill., on Monday, March 23, 1908, at 9 A. M., for the election of officers for the coming year, and for the transaction of such other business as may properly come before the meeting.

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

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

Business Notices

THIS department is conducted especially for the accommodation of the Seventh-day Adventist readers of this paper.

Brief business notices will be published subject to the discretion of the publishers, and on compliance with the following—

Conditions

Display advertising, and advertisements which call for agents, will not be accepted, nor do the publishers solicit advertising of any kind for this paper.

Any person unknown to the managers of this paper *must send with his advertisement satisfactory written recommendation*. Such recommendation should come from one of our ministers, or from the elder of a Seventh-day Adventist church. It is not enough to refer to some individual by name. Secure his recommendation in writing and send it.

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

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

No discount for several insertions.

WANTED.—Man to work on farm; must be good milker. Steady work for good man. Address Albert Christenson, Bloomfield, Conn.

WANTED.—Man to work on farm for eight months, beginning about March 20. Wages, \$26 a month, with board and washing. Address E. L. Nesmith, Florence, S. D.

WANTED.—Two men to work on farm; must be Sabbath-keepers, and experienced in the work. Good wages. Address Wm. Rowse, Hanley, Saskatchewan, Canada.

WANTED.—To correspond with some missionary broom-maker who would like to connect with the Cumberland Industrial School and start our broom-making factory. Address C. G. Howell, Daylight, Tenn.

WANTED.—Good man and wife with no children, Sabbath-keepers, who can do all kinds of farm work and housework; commence first of April, continue until work is all done. State wages. Address E. H. Howland, R. F. D. 5, Lapeer, Mich.

FOR SALE.—Ripe Olives; best we have ever had: 80, 70, and 55 cents a gallon in 5-gal. cans. All goods guaranteed. For further information, see "ad." in REVIEW of Feb. 6, 1908. Address W. S. Ritchie, Corona, Cal.

WANTED.—One or more traveling salesmen for Pacific Coast territory, experienced in handling health foods or kindred lines. Must be Seventh-day Adventists. References required. Address H. H. Haynes, 105 Sixth St., Portland, Ore.

STRAWBERRY PLANTS.—If you are raising berries for a near market or raising plants to sell, you should try the Highland. Be a leader in your section, and get the Highland. Address Geo. Jorgensen & Son, Box 10, Poy Sippi, Wis.

FOR SALE.—Two hundred single-comb R. I. Red Pullets, \$10 per half dozen; also eggs for hatching: price, fifteen eggs for \$1.25 or \$6 per hundred. Address J. A. Miller, Superintendent South Lancaster Academy Poultry Farm, South Lancaster, Mass.

WANTED.—A married man to work on farm; to begin sometime in March or first of April. State wages and give reference. Prefer man of experience, able to go ahead with all kinds of farm work. House and garden furnished. Address R. W. Osborn, Tekonsha, Mich.

FOR SALE.—Cheap land, easy terms, in Gulf coast country of southern Texas, on Rio Grande River; oranges, bananas, etc., growing; wonderful opportunity, several crops a year. Good missionary field. Send two stamps for literature. Address A. W. Lane, Brownsville, Tex.

WANTED.—Partner to invest \$2,000 to \$3,000, ½ interest in mill and box factory. Center great fruit district (Oregon). Rail and water transportation. Must be Seventh-day Adventist man with reference. Address W. A. Dimick, 509 West Eighteenth St., Vancouver, Wash.

FOR SALE.—Pleasant home in the celebrated Santa Clara Valley; 3 acres; 4-room house and new barn, water piped to both; choice family orchard, rich soil; near prosperous railroad town, having Seventh-day Adventist church. Price, \$1,200. Address M. H. Brown, Morganhill, Cal.

FOR SALE.—Peanut Butter, 10 cents a pound; Olive-oil, \$2.50 a gallon; 50 pounds Cocoanut Oil, \$7.50; Vegetable Cooking Oil, 10 pounds, \$1.10; 60 pounds, \$6. Cash with order. All absolutely pure. If west of the Rockies, write us. Address Vegetarian Meat Company, Washington, D. C.

FOR SALE.—We have just received a large number of beautiful imported Bible Cards direct from the land of art for the homes. We will mail twelve different cards to any address on receipt of \$1. All have a bouquet of flowers, as well as large silver letters. Address H. A. Co., Lock Box 257, Hampton, Iowa.

SOUTHERN California honey lacks some of its usual fine flavor this year, but what we have to offer gives good satisfaction. The product produced from No. 1 Spanish peanuts, namely, Royal Peanut Butter, is at its best. Write for quotations. Address Cleveland Health Food Co., 112 Central Ave., Cleveland, Ohio.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor; keeps indefinitely: 5-gal. can, \$3.50; 10-gal. can, \$7; crate of 8 one-gal. cans, 80 cents a gal.; 60 cents a gal. in ½ bbl. and bbl. lots; 30 gal. and 50 gal. shipped direct from factory at Louisville, Ky. Address Sanitarium Cooking Oil Co., Box 442, Louisville, Ky.

FOR SALE.—Buff and White Orpington eggs, \$2 for 15. A few Buff cockerels and Barred Plymouth Rock hens left, at \$1 each. We have shipped successfully to all parts of the United States. Order early, or you will not be able to get eggs. Satisfaction guaranteed. Address Union College Poultry Yards, College View, Neb.

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

Addresses

THE address of Elder C. A. Hansen is now 220 Michigan St., Petoskey, Mich., instead of Traverse City.

The clerk of the Seventh-day Adventist church at Halifax, Nova Scotia, desires to hear from the following persons before the first of April: Mrs. McDonald (formerly Emma Allison) and Walter Hulbert. Address Emily E. McDiarmid, Halifax, Nova Scotia.

The Peoria (Ill.) church would like to secure the addresses of the following-named persons: Mrs. Emily Botorf, Mrs. Emma Wheeler, Mrs. Buchanan, and Fred H. Wheeler. It is specially desired that these persons be heard from within the next three months. Address Mrs. Geo. Pringle, Clerk, 106 West Park Place, Peoria, Ill.

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:—

S. E. Savage, Dayton, Wash., *Liberty*, *Watchman*, and tracts.

W. E. Carter, Belhaven, N. C., *Signs*, *Watchman*, *Instructor*, tracts and pamphlets.

B. L. Anderson, Kulangsu, Amoy, China, *Signs*, *Watchman*, *Life and Health*, for ship work. Foreign postage must be prepaid.

Mrs. Robert Henry, Riverton, Va., *Signs*, *Watchman*, *Life and Health*, and *Liberty*, for use in racks in depot.

Florence E. Howard, 155 Orange Ave., Irvington, N. J., *Signs*, *Little Friend*, *Watchman*, etc.; also foreign tracts and periodicals.

Mrs. Isaac Reinhardt, Floral, Kan., *Signs*, *Instructor*, *Little Friend*, and religious liberty literature, to distribute and place in depot.

Obituaries

WAGGONER.—Died in Burlington, Mich., Feb. 8, 1908, Mariette Waggoner, widow of the late Elder J. H. Waggoner, aged 84 years, 1 month, and 28 days. She was born in Alexandria, Jefferson Co., N. Y., Dec. 10, 1823, and was married to J. H. Waggoner in April, 1844. She embraced the Sabbath truth in 1851, in Wisconsin. They moved to Michigan in 1855, and three years later settled in Burlington, where she has lived for fifty years. Mother was in Switzerland with father at the time of his death, which was a great shock to her, and from which she never fully recovered. She was very active and ambitious, and was able to be around the house until within three days of her death, when, on the morning of the fifth, in walking across the floor she suddenly lost the use of her limbs, and falling to the floor, broke the bone in her left leg just below the hip. She failed rapidly, and on the seventh at noon lost consciousness. She remained in that condition until the evening after the Sabbath, when death released her. She leaves one brother, five children, fifteen grandchildren, and sixteen great-grandchildren, to mourn their loss, and yet we do not mourn as those who have no hope. The funeral was held on the eleventh, at the Methodist church near

her home, Elder Sommers, the pastor, officiating. The text was Rev. 14: 13. We laid her to rest in the Burlington Cemetery, to await the coming of the Life-giver, when there will be no more death or parting.

MRS. RUBY CANRIGHT.

LARGE.—Died at the home of her children, Mr. and Mrs. H. H. Hammond, near Adobetown, Mont., Sarah Large, aged 81 years, 5 months, and 13 days. Sister Large and her husband came to Montana in 1877. Prior to that time they had accepted the third angel's message, in which they remained faithful until the end. Side by side they await the resurrection morning. Four daughters, one brother, and several grandchildren mourn their loss. The Episcopal minister kindly officiated at the grave.

I. T. WOODWARD.

SAVAGE.—Died at his home near Stanton, Mich., Aranza H. Savage, in his sixty-first year. Brother Savage embraced the third angel's message in the summer of 1904; and although a great sufferer from rheumatism, being unable to get around for several years, he was a patient, kind father, husband, and neighbor, and enjoyed the confidence of all who knew him. We believe he sleeps in Jesus. He leaves a wife, several sons and daughters, and many friends to mourn their loss. Remarks were made by the writer from 2 Tim. 4: 7, 8.

W. R. MATTHEWS.

CRANDALL.—Died at his home near Farina, Ill., Jan. 3, 1908, Albert Charles Crandall, in his eighty-third year. In his youth he was converted, and was baptized. He never united with a church, but in belief he was a Seventh-day Adventist. His hope, in view of approaching death, is expressed in Phil. 3: 9. This is a great comfort to his wife and five children. The funeral service was held at the Seventh-day Baptist church, the pastor of the church speaking from the words, "I am the resurrection and the life."

WILLARD D. BURDICK,

Pastor Farina S. D. B. church.

GARRETT.—Died at her home in Benton Harbor, Mich., Jan. 10, 1908, Julia Garrett, *née* Jardee. Sister Garrett was born in Oswego, N. Y., in 1835. In early life she and her husband were members of the Catholic Church; later they united with the Baptists, and about twenty years ago became members of the Seventh-day Adventist Church, of which they were faithful members until death. She was the mother of sixteen children, eight of whom survive her. The funeral was held at the Seventh-day Adventist church at Benton Harbor. The writer spoke words of comfort.

W. E. VIDETO.

PHELPS.—Died at her home at Willis, Mich., Jan. 13, 1908, of heart failure, Blanch S. Phelps, aged 26 years, 10 months, and 21 days. When sixteen years of age she accepted present truth, and was faithful till death. She was highly esteemed by all, and although the only one of the family professing Christianity, yet by her consistent life she showed what Christ in the heart will do. Her Bible was her only source of comfort, as her health would not permit her to mingle with her young associates. A large number of relatives and friends gathered at the funeral in the church, where words of comfort were spoken by the writer from Isa. 57: 1, 2.

C. N. SANDERS.

HUTCHINS.—Died at her home in Fen-ville, Mich., Sept. 13, 1907, Laura C. Hutchins, *née* Hudson. Sister Hutchins was born in Hudson, Ohio, in 1828. In 1845 she came to Fenville, Mich., where she taught the first school ever held in the place. She was quite noted locally for her poems on pioneer days. She was a direct descendant of Henry Hudson, the navigator; also of John Rogers, the well-known martyr of Bloody Queen Mary's time. Fifty-seven years ago (1850) Sister Hutchins accepted the truths of the third angel's message, and was faithful unto death. She was the mother of eight children, five of whom are living. The writer spoke words of comfort to a large company of relatives and friends.

W. E. VIDETO.



WASHINGTON, D. C., MARCH 5, 1908

W. W. PRESCOTT
C. M. SNOW
W. A. SPICEREDITOR
ASSOCIATE EDITORS

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THE first Sabbath following the date of this paper will be Missionary Volunteer day. It is to be hoped that all our churches are planning for appropriate services on that day. A suggestive program will be found on page 20 of last week's issue of the REVIEW.

THE Mission Board is mailing the second Sabbath missionary reading for March to all the isolated Sabbath-keepers whose names are upon their lists. This reading is a description of the visit of our workers in India among the Tamil Sabbath-keepers of that country. In case some who have not church privileges fail to receive this reading, please correspond with your State conference or tract society secretary, that your names may be placed upon his list of isolated members, and thus furnished the

Mission Board. Kindly read the enclosures forwarded with the reading, as they are important.

ELDER W. A. SPICER left Washington on February 26 to attend the general meeting of the Central American Mission, which is to be held in Honduras, March 5-15. This will be a camp-meeting, and the first, we believe, that has ever been held in that field. Brother Spicer will be away from the Office about a month on this trip.

A HEARING has been promised the advocates and opponents of those Sunday bills now before Congress, to take place on Friday, March 13. This hearing will be held before the Commissioners of the District of Columbia previous to their recommendations to Congress on the matter. There will be a speech of twenty minutes by one representative of each view, to be followed by five-minute speeches pro and con by others interested in the proposed legislation. Senator Gallinger, chairman of the Senate District Committee before which these bills may possibly come, has stated that this hearing will be a long and hard one.

UNLESS some unexpected delay occurred in the sailing of the steamship "Minnesota," the following party sailed from Seattle, Wash., for China, Monday, March 2: Dr. H. W. Miller and wife, Elder R. F. Cottrell and wife, Bert. A. Roberts and wife, Mrs. B. Moultrup and son, and Miss Pauline Schilberg. This party will doubtless be distributed in the provinces of Honan and Hunan. The Pacific Press releases Brother Roberts and wife from their office staff, to assist in the Chinese printing-office. Other stations in China are in fully as great need of help as those in the provinces named, and other workers, it is hoped, may go forward at an early date. Miss Dehn, a nurse from the St. Helena Sanitarium, sailed with this party, to join the workers in the sanitarium at Kobe, Japan.

A TELEGRAM from Mrs. Jessie K. Osborne, dated Escondido, Cal., February 26, brings the sad intelligence of the death of her husband, Brother Howard E. Osborne, at that place on February 24. He had been ill but one week, suffering from an attack of typhoid fever. Brother Osborne, though a comparatively young man, was well known among our people, having been connected with our religious liberty work in an official capacity both at New York and at Chicago, holding for two years the office of secretary of the General Conference, and laboring in the ministerial and educa-

tional work. The cause has thus lost a valued laborer, and one well loved by those who knew him. Our sympathies are extended to the bereaved wife and sorrowing relatives.

ELDER F. M. DANA, of Vermont, has been appointed to the position of secretary of the Young People's Department of the Atlantic Union Conference, also field secretary of missionary work. He will be located at South Lancaster, Mass.

THERE is progress in the book work in other fields as well as the home field. The report from Mexico for 1907 shows a marked increase over the report for the previous year, the sales for the first eleven months amounting to \$1,724.41. The workers in that field are planning to increase their printing facilities also.

SOME changes have been made in the editorial management of the *Watchman*, and the published card now reads as follows: L. A. Smith, editor; E. J. Burnham, associate editor; G. I. Butler, P. T. Magan, corresponding editors. Brother Smith, our former esteemed associate on the REVIEW, has been doing excellent work on the *Watchman* as associate editor, and his promotion is well deserved.

FOR the benefit of any of our readers who might be desirous of securing the printed proceedings of the Medical Missionary Convention held at Loma Linda last October, we would say that these have been issued in pamphlet form, and can be obtained by sending fifteen cents to the Pacific Union Conference, Mountain View, Cal. The pamphlet contains 111 pages of well-printed matter, and gives a comprehensive summary of the addresses and papers given at that convention, together with the discussions and the resolutions adopted.

NONE should overlook the very interesting report given on page 15 by Brother James concerning his recent visit among the Tamil Sabbath-keepers of South India. Next week further illustrations showing their church building, its interior and fixtures, together with the description of a Sabbath day's services, will be given in an article by Brother Enoch. Those who are not receiving the REVIEW at the present time are losing much. Surely the evidences multiply all about us that God's special blessing is attending the work in all lands.

Readings for Missionary Volunteer Day

THE readings for Missionary Volunteer day are in the *Instructor* dated March 3, 1908. It may be necessary in some places to postpone the service one week, though the *Instructor* of that date was mailed February 21. It will not be distributed, however, in the Sabbath-schools until March 7.