



The Advent Review and Herald Sabbath

Vol. 85

Takoma Park Station, Washington, D. C., March 19, 1908

No. 12

TO KNOW JESUS

Worthie Harris Holden

WHAT knowest thou of Jesus?
The world ascribes Him fame;
The hosts of heaven, exulting,
Applaud their Conqueror's name.

What knowest thou of Jesus?
Thou oft hast heard of Him—
The Saviour and Messiah
Adored by seraphim.

What knowest thou of Jesus?
Within thine inmost heart
Hast thou a place most holy
His presence sets apart?

Art thou with Him acquainted?
Then peace abides with thee;
No fellowship like Jesus',
None else such sympathy.

Take time to be with Jesus,
List to His every call,
Adorn thyself to greet Him—
To crown Him Lord of all.

Portland, Ore.

Behold
He
Cometh

To the Law and
the Testimony

Religious Liberty Ammunition

GEORGE WASHINGTON SAID

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LIBERTY, Takoma Park Station, Washington, D. C.

THE REVIEW AND HERALD

"Her. 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 19, 1908

No. 12

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

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

Terms: in Advance

One Year.....\$1.50	Four Months.....50
Eight Months.....1.00	Three Months.....40
Six Months.....75	Two Months.....25

No extra postage is charged to countries within the Universal Postal Union.

Address all communications and make all Drafts and Money-orders payable to—

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

As the time of testing and trial that is to prove the last generation of men draws on and increases in severity, it is well to take to heart the admonition of God through the beloved disciple: "Let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the Father. And this is the promise which he promised us, even the life eternal. These things have I written unto you concerning them that would lead you astray. . . . And now my little children, abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed before him at his coming." 1 John 2:24-28.

Financial Responsibility and Irresponsibility

THE plans followed throughout this denomination in order to safeguard the people's money which is handled in conferences and institutions may be generally known, but it seems to be a good time to direct attention to this subject.

In all the conferences, local, union, and General, there are auditing committees appointed whose duty it is to examine the report of each laborer and pass upon his expense account and decide upon his remuneration. In many of the conferences each laborer is required to make a monthly report, which keeps the conference officers fully informed as to the use he is making of the funds remitted to him.

The accounts of each conference,

local, union, and General, are audited annually by competent auditors, whose duty it is to examine all the records of the office to see that all expenditures of money have been made by proper authority, and that all sums placed in the hands of the treasurer are properly accounted for. In each case the treasurer's report and the auditor's report are submitted to the constituency at its regular meeting, and all the financial transactions are open for inspection and criticism.

Each denominational institution is under the direction of a board of trustees elected at stated times by the constituency, who have general charge of the affairs of the institution and appoint the executive officers. The books of the treasurer are audited by a competent auditor, after which the report of the treasurer and of the auditor are submitted to the constituency for their action upon them. To indicate the care with which such auditing is done, we will state that it requires about three weeks annually to audit the books of the Review and Herald Publishing Association, and that the auditor examines and checks between twenty-five and thirty thousand letters, orders, and vouchers. Any error, even to the entry of any sum in a wrong column which does not affect the final result, is reported. We doubt not that other institutions are equally particular concerning their audit.

As a primary guarantee of the proper handling of the funds, great care is exercised in selecting competent and reliable persons to fill the official positions, and in providing proper safeguards against the imprudent expenditure of all funds.

The Mission Board has taken much pains to secure at first hand such information concerning general conditions and the mission problem in the various countries in which it operates as will enable it to act understandingly in the appropriation of the funds entrusted to it, in order that the money donated by the people may be expended to the best possible advantage in doing a world-wide work. The amount designated for each field is determined upon in a council of the General Conference Committee after receiving an itemized estimate from those on the ground and in charge of the local work. In this way the local needs are fully presented, and each estimate is considered with reference to the total of all the calls for the world-wide

territory. This method commends itself in the interest of justice to every field.

In the face of all these ways for guarding the expenditure of the denominational funds, in the face of the fact that every committee and board is directly responsible to a constituency, and in the face of the fact that those who handle the money do not assume their positions, but are chosen on account of their fitness and reliability, every now and then some entirely irresponsible person will throw out insinuations about the improper expenditure of funds, and will constitute himself the irresponsible treasurer for all the people, and then invite them to send their money to him, with the assurance that he will see that it is used where it is needed most. Without any special information concerning the needs of the field at large, without any direct connection with the workers in the fields, and entirely unhampered by the safeguards employed by the representatives of the denomination, these self-appointed committees of one ask the people to recognize them as more wise and more reliable in the handling of funds than the regularly appointed committees and boards. Such self-assurance is most remarkable.

It is quite proper that the people should have full information concerning the use made of the funds of the denomination, and this information is furnished in the duly audited reports which are made from time to time by the different committees and boards. Let the people become better acquainted with the business methods employed by their representatives, learn from the reports how the funds are expended, and study the results, and they will have increasing confidence in the administration of their affairs.

Sabbath-Keepers Before the Inquisition

It is well known that traces of Sabbath-keeping appear among the Waldenses and others who refused to follow the Roman apostasy in pre-Reformation times. Some details of the persecution of Sabbath-keepers by the Inquisition are given in a little book published in Philadelphia, in 1851, entitled, "General History of the Sabbatarian Churches." The writer, Mrs. Tamar Davis, rendered her book almost valueless by failing in nearly every case to give reference to the authorities she had consulted. In the

following extracts, however, the reference is given, which some of our French brethren, having access to the original source, might do well to verify and enlarge upon if further facts are obtainable:—

Philip de Mornay, a French author of some distinction, composed a work purporting to be the memoirs of celebrated Waldensian martyrs, in which detailed and circumstantial narratives of many trials were given, together with the interrogatories and answers of the criminals, and the heresies of which they were accused. According to these statements they were perpetually accused of Judaism, of practising circumcision, and of observing the Jewish Sabbath. . . .

On the fourteenth of September, 1492, about thirty persons were committed to the inquisitorial dungeons of Toulouse, upon a charge of Judaism, which, as every one knows, was considered a mortal sin in Catholic countries. Of these, the most eminent was Anthony Ferrar, who had been a pastor or teacher in the Sabbatarian church in the city. After remaining in prison ten days he received a visit from an Italian monk named Gregory, to whom his examination had been committed. He was accompanied by two other monks who were to act as witnesses. After a long conference touching his age, property, manner of living, associates, relations, and similar subjects, Gregory at last came to the matter in question.

Gregory.—“But, Anthony, you must be a liar and deceiver, for I have been credibly informed that yourself, and all your friends, were of the cursed race of Israel.”

Anthony.—“It is false, we were all honest Frenchmen, and Christians, followers of Jesus.”

Gregory.—“Nay! but you were Jews, for instead of baptizing your infant children, you have all the males circumcised.”

Anthony.—“You do very wrong to accuse us of that practise; for it is something of which we are entirely innocent.”

Gregory.—“Hey! do you then baptize your children?”

Anthony.—“We do not, neither do we circumcise them.”

Gregory.—“Nevertheless, you must be Jews, since you say that the law of Moses is still binding.”

Anthony.—“We say that the ten commandments are still binding.”

Gregory.—“Yes, and instead of observing the festivals of the holy church, and honoring the holy day of the Lord, on which he rose from the dead, you were accustomed to meet for worship upon the old Sabbath, or Saturday.”

Anthony.—“We did, indeed, rest and attend divine worship upon the seventh day, even as God commanded.”

My limits will not permit me to transcribe the remainder of this interesting conversation. Anthony, with his associates in misfortune, were subsequently burned in the market-place in Toulouse, and all died praising God that they were worthy to suffer for his name. Hundreds of others, of whom the names of Jean de Borgen, Matthew Hainer, Auguste Rivière, Philippe Nicola, and Henri Maison, have been preserved, were accused of, and confessed to, the same.—Pages 86-88.

Note the date of the commitment of these Sabbath-keepers to the Toulouse prison. It was a few weeks before the discovery of the New World by Columbus. The Reformation was beginning, though Luther, who was to be used as leader in it, was at this time but a boy of eight or nine. Soon the papacy was to find itself unable to check the protest against papal error. In northern Europe and in the New World the forces of Protestantism were to gather, and again the message of the saving gospel and of Sabbath reform was to be heard in southern France.

As Daniel the prophet in vision saw the papal power casting down the truth of God and tramping upon it, he heard the question asked, “How long?” The answer was, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” The hour of the cleansing of the sanctuary began in 1844, and from that time the advent message has been rising to give again the light of God’s truth to these lands where once Sabbath-keeping witnesses were silenced at the martyr’s stake. The time so long foretold has come, and the definite message is preparing the way swiftly before the coming of the Lord.

W. A. S.

Mass-Meeting on Religious Liberty and Prohibition

THE largest and most enthusiastic meeting that has yet been held over the question of temperance and Sunday legislation in the District of Columbia was that held under the auspices of the Religious Liberty Bureau in the National Rifles’ Armory Hall, Ninth and G Streets, Washington, on the evening of March 11. There was an audience of about seven hundred present, and it was evident from the very beginning of the meeting that the audience was deeply interested in the issues under discussion.

The meeting opened with the singing of the hymn “America,” and Prof. B. G. Wilkinson, of the Foreign Mission Seminary, offered prayer. Elder K. C. Russell, chairman of the Religious Liberty Bureau, acted as chairman of the meeting, and gave the opening address, which was enthusiastically responded to again and again on the part of the audience. He made it plain at the outset that the purpose of the meeting was not to oppose religion, but to oppose religious legislation,—the enemy of religion,—and to advance the interests of prohibition—the true and only effective enemy of the liquor traffic. He showed the fallacy of the charge that prohibition does not prohibit and of that other declaration that prohibitory laws invade the natural rights of mankind. The following is a short summary of that portion of the

address which had to do with religious legislation:—

It should be a source of regret to every Christian patriot and liberty-loving citizen of the capital city of this great nation that it becomes a necessity to call a mass-meeting to protest against proposed religious legislation. This nation, of which this city is the capital, was founded upon the grand principle of civil and religious liberty, of a total separation between the church and the state, as is expressed in the First Amendment to the United States Constitution, which says, “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.” How fatal it would be to a nation which has stood in the past as a beacon light to all other nations, illuminating them with the spirit of true freedom, should she turn back upon the magnificent record she has made in maintaining the rights of conscience.

The proposed legislation to secure a Sunday law for the District of Columbia, should it pass, would be a long step backward, and in the end would result in all the evils that must inevitably follow in the train of religious legislation.

Some people are deceived in thinking that this movement to secure a Sunday law for the District of Columbia is not a religious one. All who have watched the development of this movement must know that it is religious, and religious only.

Several mass-meetings have been held by the clergy of this city to create public sentiment in favor of a Sunday law in the District. It was plainly demonstrated by all those who spoke at these meetings that the movement was a religious one.

The chairman at a mass-meeting held February 26, in the New York Avenue Presbyterian church, when referring to the day they desired to have protected by law, called it the Sabbath in every instance. Another most dangerous argument advanced in his effort to create sentiment in favor of the proposed legislation for Sunday observance, was that of “public opinion.” The thought was emphasized that lawmaking bodies could be influenced by “public opinion.” This sentiment should be a source of alarm to every citizen, for the history of the past furnishes an awful commentary upon such a principle as a basis for action. Public opinion is responsible for the crucifixion of Christ, for the martyrdom of all the apostles save one, besides teeming millions of the saints of the Most High. The question should not be, What is public opinion? but, What is right?

The state has no right to dictate to any man which day he shall observe as a sabbath, or whether he shall observe any day at all. The legitimate province of the state is to keep men civil, but not attempt to make them act religiously.

The District Commissioners and every Congressman should oppose every attempt by the religio-political class of citizens, who are seeking for that which, in the end, will prove destructive to our government, and result in religious intolerance and persecution.

The chairman then introduced Miss Margaret J. Bilz, national lecturer of the medical temperance department of

the Woman's Christian Temperance Union, the subject of whose address was "Why Prohibit the Liquor Traffic?" It was a stirring address, and was well received by the audience. She showed the history of the saloon's establishment and the purpose of the business, and gave a graphic portrayal of the results of its operation. The last half of her address was devoted chiefly to a comparison between the conditions existing in prohibition territory and in territory where the traffic is legalized, and the showing was something over which every prohibitionist has reason for deepest satisfaction. The statements of liquor traffic managers and abettors in reference to the failures of prohibition were shown up in their true light, and the commentary was an interesting and profitable one. Her declaration that "nothing short of prohibition would satisfy" was enthusiastically applauded.

At the close of this address the audience joined in singing "Sound the Battle Cry," and the chairman introduced Elder G. B. Thompson, who spoke upon the question, "Is Sunday Legislation Religious Legislation?" He said, in part:

All the persecution that has darkened the earth has been caused by religious legislation. A union of the church and the state, with the religious legislation that must follow such a union, has turned some of the fairest portions of the earth into a wilderness and shambles. There was a time when this same evil principle was dominant in this country. Some sigh for the "good old Colonial day" and a "breath of puritanism;" but think what that would mean if carried out throughout this country. It would mean the banishment or the death of those who do not believe as the majority do in things religious. In those "good old Colonial days" they would take a good old Quaker and burn a hole through his tongue because he said "thee" and "thou" and differed from the majority in religion. They persecuted the Baptists because they differed with them in reference to the mode of baptism and other things. A sea captain who returned home on Sunday morning from a long voyage was seen to kiss his wife. Some Puritan brought him to trial and compelled him to pay a fine. The First Amendment to the Constitution of the United States was adopted to prevent forever in this country a repetition of such experiences, and to keep the church and state in this land forever separate.

We are told that Sunday laws are mere police regulations, civil enactments, and not religious. If that were true, the state would have a right to enact such legislation; but it is not true. Sunday is an institution of the church and not of the state. Sunday was adopted into the church from the pagans in the early centuries; and thus becoming an institution of the church, all legislation in its behalf is religious legislation, and therefore outside the province of the state. The only thing that can make binding upon mankind a day of rest and worship is the divine law, and that is religious,

and not civil. If it is only a civil observance of the day that is wanted, then the laws that regulate a man's conduct on the fourth of July will regulate his conduct on Sunday.

Elder Thompson showed by numerous quotations from those able to speak authoritatively upon the subject that Sunday legislation is religious legislation and is based upon religious obligation; also that Congress had already declared (in 1829 and 1830), in committee reports on a proposed Sunday law, that to pass such a bill would be to decide a religious controversy by law. This address closed with an earnest appeal to the people to refuse to assist in the work of promoting religious legislation. The address held the audience well, and received their hearty approval.

Elder A. G. Daniells followed Elder Thompson, speaking upon "The Dangers of Religious Legislation." The following is a brief summary of his discussion of that theme:—

Mr. Chairman: It has been clearly proved here to-night that legislation in behalf of the observance of Sunday as a day of rest is religious legislation. For that reason, all lovers of Christianity and of the American idea of civil government should stand opposed to such legislation. Religious legislation by civil government is subversive of the highest interests of both the church and the state.

Law means force, and force can not of right be used in matters of religion. The religion of Jesus Christ deals with the conscience—the most sacred gift of God to man. It is a matter between a man's soul and his God. For this reason the divine Author of Christianity says: "Hast thou faith? have it to thyself before God." Rom. 14:22. Even Christ, when among men, did not use coercion. He said: "If any man hear my words, and believe not, I judge him not." John 12:47. In harmony with all this he says that "every one of us shall give account of himself to God." Rom. 14:12. This liberty to believe or not to believe, to do or not to do, in matters of faith and religion is peculiar to the religion and teachings of Jesus Christ. All other religions advocate force, and resort to law or to the sword or to the Inquisition to gain adherents and to secure obedience. Who does not reflect with horror upon the unspeakable cruelties inflicted by the sword of Mohammed, the Inquisition of the papacy, and the blue-laws of the Puritans? And yet, all this was done in the name of the church and of the state for the good of the people. Sunday is an institution of the church; Sunday laws are religious laws; law means force, fines, and penalties; so Sunday laws mean force, fines, and penalties to those who can not conscientiously submit to religion by law; and that means persecution. All history warns us against such a course of procedure. The Roman empire furnishes an awful lesson in this matter. Rome committed the most horrible cruelties against her own subjects in her attempt to enforce upon all the religion of the majority. In the end she signally failed and crumbled to pieces. Then the Ro-

man Church resorted to the state for power to enforce her dogmas upon the people. One of those dogmas which she desired to enforce was this very Sunday rest-day dogma which is agitating this city at this time. First she secured a law prohibiting labor, then a law prohibiting games and amusements, then laws compelling all to attend church and receive religious instruction.

The address closed with a clear statement of the terrible results of religious legislation and the injustice of all laws seeking to regulate and control religious observances and to hamper the consciences of men.

Elder W. A. Colcord gave a brief review of the Sunday bills now before Congress, and some pointed history relative to the matters under consideration. At the conclusion of Elder Colcord's remarks, Prof. Frederick Griggs introduced the following resolutions:—

1. *Resolved*, That we, citizens of the District of Columbia, assembled in the National Rifles' Armory, hereby express our profound belief in the Christian religion as set forth in the Sacred Scriptures; and that it is the divine mission of the church to proclaim this gospel to all the world.

2. *Resolved*, That we recognize civil government to be of divine appointment, ordained of God to rule in all things civil, and that it is the duty of all men to render loyal obedience to civil government in the exercise of its rightful authority.

3. *Resolved*, That we hereby reaffirm our belief that religion and civil government occupy different realms, and that the church and the state should be kept forever separate, in accordance with the teaching of the divine Author of Christianity in the words: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's;" and as expressed by the First Amendment to the Constitution of the United States, which declares, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Whereas, Sunday is a religious institution, and all legislation in behalf of its observance is religious legislation; and,—

Whereas, Religious legislation by civil government is contrary to the principles enunciated by Jesus Christ, and is also subversive of the fundamental principles upon which the American government was founded; therefore,—

4. *Resolved*, That we do hereby respectfully, but most earnestly, protest against the passage of the bills now before Congress which look to the enforcement of Sunday as a day of rest; and, further,—

5. *Resolved*, That we continue to use our influence and our energies to prevent this proposed legislation, and to perpetuate among all men the blessings of civil and religious liberty.

Whereas, The public sale of intoxicating liquors is a most prolific source of crime, a menace to the peace, prosperity, and good order of society, and, through its entailed results of crime, divorce, debauchery, idiocy, insanity, and pauperism, a tremendous burden upon the state,—results incapable of being adequately

compensated for by any amount of revenue derived from the trade; therefore,—

6. *Resolved*, That we favor the prohibition of the liquor traffic, both in State and nation, and pledge ourselves to do all in our power for the suppression of this dangerous, expensive, and destructive traffic.

7. *Resolved*, That we request the Washington press and all lovers of the American idea of civil government to co-operate in maintaining the principles expressed in these resolutions.

The adoption of the resolutions was by a rising vote, which was practically unanimous. Such a meeting as this was a practical demonstration to the people of the District, and to those upon whom rests the responsibility of acting upon these bills, that public sentiment is not all in favor of a denial of the fundamental principles of our government upon the question of a union of religion and the state. What its effect will be upon this pending legislation only the future can tell; but it has served to bring the truth, and those that hold it, forcefully to the attention of the people of this great city and many of the legislators of the country and representatives of foreign governments. C. M. S.

The Sabbath in the New Testament

A VERY practical demonstration of the New Testament teaching regarding the Sabbath is found in the experience reported by Elder N. Z. Town, of South America:—

In a recent letter one of our lady canvassers writes: "In Durazno we found a woman and her daughter and husband who keep the Sabbath. They told us that about twenty-six years ago a man made them a present of a New Testament, and in reading it they discovered that we are commanded to keep the Sabbath, and they have kept it ever since. We visited them one Sabbath, and read the Bible to them and encouraged them." Such an experience in these dark lands is a rare thing, and is truly encouraging. It shows that among these priest-ridden people the Lord has honest souls who will accept this message.

Take away the influence of tradition and custom, and none who read the New Testament or the Old could fail to see that the seventh day is the Sabbath. Over fifty times in the New Testament that day is called the Sabbath. And the language of the Scripture is the language of the Holy Spirit. Therefore it must be the day of rest, for Sabbath means rest. Then how can any who are led of the Spirit refuse to rest upon it?

More and more frequently we hear of people embracing the Sabbath solely through reading the Bible, knowing nothing of others keeping the day. The Holy Spirit is speaking to hearts that are searching for the truth for this time, and in many ways the Lord is showing how the work is to be cut short in righteousness. W. A. S.

The Offering for April 4

How rapidly the years come and go! Only a few more days, and the time for the April offering will be at hand. This offering appeals to the liberality of every Christian heart, for it is not an offering in behalf of the strong and those who are able to help themselves, but it is an offering for the poor, the aged, the fatherless and motherless little ones, without homes and without friends.

Scarcely any object in this world appeals more touchingly to our hearts than the helplessness of these unfortunate ones. To care for these aged people, to provide a home for these orphans and needy little ones, is both a duty and a privilege. Christ himself made it an imperative Christian duty which none who hope for heaven can fail to perform.

The prophet Isaiah sets forth this duty of Christian helpfulness when he says: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isa. 58:6-11.

The privilege of doing for the needy and unfortunate is a great privilege indeed. The Master reckons himself as the recipient of our bounty. He imparts to the giver of help to his helpless children the credit of giving to Christ himself. In Matt. 10:40-42 we read: "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

It certainly is a privilege to every Christian to be able to give to Christ. None of us would neglect to give him shelter were he passing our way. None but would be glad for him to share our abode, with us, however humble it may be, were it our privilege to entertain Christ himself. While he is not personally on earth so that it is possible for us to give to him the hospitality of our homes, or bestow upon him the liberality of our hearts, nevertheless he is present to us in the person of these helpless, homeless ones who need our aid and charity. And we have it from the Master himself, that "he that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." Even Christ recognizes the giving of a cup of cold water when given only in the name of a disciple.

Only one offering of this kind a year, calls for liberality at this time, on the part of each, if we have sufficient means to supply the many calls. Don't forget the date—Sabbath, April 4; nor the nature of the offering: it is for the aged poor and helpless ones, and for the orphans among us. I. H. EVANS.

Note and Comment

ON a recent public occasion Justice Brewer of the United States Supreme Court expressed himself thus:—

There is too much legislation. I don't believe in legislation as a panacea for all evils. You can't legislate a man into heaven.

An application of this sound principle might profitably be made in dealing with the demand for Sunday laws.

Valuable Testimony

THE following extract from one of our exchanges is worthy of being passed along:—

Dr. Ales Ardlica, of the United States National Museum, does not accept the claims put forth by a certain class of scientists, that man existed on the American continent many thousands of years ago. In a recent statement in the *New York Herald* he mentions fourteen sets of bones that have been found in the United States, Canada, and Mexico, for which an antiquity was claimed of from 50,000 to 250,000 years; but on close examination of some of them that were found in the lower levels of the earth, which apparently proved their great antiquity, he found marks of teeth upon them, indicating that some burrowing animal had been the means by which they had reached their position in the underlying "strata." Thus is another "proof" of the inaccuracy of the Bible weighed in the balances and found wanting.

Position after position that has been positively taken against the Bible by "scientists" has been disproved beyond a possibility of reasonable questioning during recent years. The very stones

have actually begun to cry out in defense of the Word of God, and the "refuge of lies" is being successfully assailed by the conscientious seekers after truth. But the most unexplainable part of the campaign lies in the continual augmenting of the ranks of doubt by accessions from the professed church of Christ at the very time when the testimony of the higher critics and purveyors of doubt is being impeached by evidence that can not be overthrown. The patient excavations and delvings in the crumbling mounds of ancient Chaldea, Assyria, and Egypt are bringing up witnesses that will leave this generation without excuse for doubting the Word of God.

Justice Deferred

We clip from the *Saturday Evening Post* the following item, which strikingly portrays some of the delinquencies of this generation in the matter of securing justice for the poor, oppressed, and afflicted:—

In September, 1902, a railroad employee in Michigan had both legs mangled while coupling cars. In February of the next year his attorneys commenced suit for damages.

The case was tried in October, a little over a year after the injury. The jury awarded \$15,000 damages. The railroad appealed to the supreme court, which tribunal, in March, 1904, remanded the case for new trial. This new trial was held in February, 1905, and the jury gave a verdict of \$20,000. Again the railroad appealed to the supreme court, which in May, 1906, again ordered a new trial. But on rehearing, the supreme court changed its mind and affirmed the judgment of the lower court. Meanwhile, the railroad had been reorganized. So, in January, 1907, it was necessary to begin suit against its bondsmen to collect the judgment. In April, 1907, the trial jury gave judgment against the bondsmen, and the defendants promptly appealed to the supreme court.

Five years and one month after the injury this judgment was affirmed by the court of last resort, and the injured man sees some ground for hoping that, after the usual argument for a rehearing and appeal to the United States Supreme Court, he may receive enough money to pay his law expenses and have a little left.

The court records of every State in the Union are actually loaded with cases just like this.

This reads very much like a fulfilment of Micah's prophecy of the time just prior to the return of our Lord. He says:—

They all lie in wait for blood; they hunt every man his brother with a net. Their hands are upon that which is evil to do it diligently; the prince asketh, and the judge is ready for a reward; and the great man, he uttereth the evil desire of his soul: thus they weave it together. . . . But as for me, I will look unto Jehovah; I will wait for the God of my salvation. Micah 7:2-7.

One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

Received on the \$150,000 Fund up to March 10, 1908

*Atlantic Union Conference	
*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	2,071.09

Total	12,044.83
Canadian Union Conference	
Maritime	317.43
Quebec	155.84
Ontario	803.58
Newfoundland	20.15

Total	1,297.00
Central Union Conference	
Colorado	4,518.19
Kansas	3,698.05
Missouri	1,965.12
*Nebraska	5,817.68
*Wyoming	808.00

Total	16,807.04
*Columbia Union Conference	
Chesapeake	615.28
*Eastern Pennsylvania	2,548.91
*New Jersey	1,199.95
*Ohio	6,300.43
*Virginia	1,034.77
West Pennsylvania	1,905.67
*West Virginia	558.86

Total	14,163.87
*District of Columbia	
*Washington churches	1,384.54
Lake Union Conference	
East Michigan	3,155.46
*Indiana	5,243.02
North Michigan	1,705.22
*Northern Illinois	2,913.36
Southern Illinois	1,425.71
*West Michigan	8,730.70
Wisconsin	5,044.25

Total	28,217.72
North Pacific Union Conference	
British Columbia	216.00
Montana	630.54
*Upper Columbia	3,036.43
*Western Washington	3,254.83
Idaho	1,019.40
Western Oregon	2,928.34
Hawaii	16.05
Alaska	20.00

Total	11,121.59
Northern Union Conference	
Iowa	7,444.63
*Minnesota	5,723.28
*South Dakota	2,664.47
*North Dakota	2,134.93
Conference not specified	73.82

Total	18,041.13
Pacific Union Conference	
Southern California	2,858.63
*Arizona	466.79
*California-Nevada	10,249.03

*Utah	434.58
Total	14,009.03

*Southern Union Conference	
Conference not specified	70.82
*South Carolina	266.09
Alabama	613.14
*Tennessee River	1,405.01
*Florida	951.48
*North Carolina	953.70
*Cumberland	1,347.32
*Louisiana	572.54
Mississippi	413.08
*Georgia	457.97

Total	7,051.15
Southwestern Union Conference	
Not specified	22.82
Arkansas	894.63
Oklahoma	3,924.79
Texas	2,285.24

Total	7,127.48
Western Canadian Union Conference	
*Alberta	1,203.80
Manitoba	336.55
Saskatchewan Mission Field..	59.60

Total	1,599.95
Unknown	
Unknown	161.70

Foreign	
*Algeria	13.33
Australia	178.71
Bermuda	36.00
China	165.60
South Africa	439.02
Jamaica	66.01
Yukon Territory	20.00
England	278.61
*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	1,872.85
Grand Total	\$134,899.88
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 Time Is Short

ARCHER WRIGHT

BROTHER, the time is short,—
Not many years to teach the Word
Which millions yet have never heard:
Be faithful to exhort.
O leave not now the gospel field!
Soon will the last saved soul be sealed,
"The Son of man shall be revealed."
The time is short.

Brother, the time is short,—
Not many years of giving now.
O keep your hand firm on the plow,
Christ's precious cause support.
God's closing work is moving fast,
And soon the harvest will be past;
This call for means may be the last:
The time is short.

Brother, the time is short,—
Not many years to win the fight.
The battle now is at its height,
But soon the last report
Shall ring out from the gospel fort,
Defeating Satan's last resort,
Be valiant; for the time is short,
The time is short.

Moline, Ill.

A Message to the Churches

SANITARIUM, CAL., Feb. 10, 1908.

"AWAKE, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for naught; and ye shall be redeemed without money."

The Lord has instructed me to say to our churches: There is no safety in placing confidence in human wisdom or strength. "Whom shall he teach knowledge?" the prophet Isaiah asks; "and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breast. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: for with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

"Wherefore hear the word of the Lord, ye scornful men, that rule this

people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place."

The figures here used by the prophet are representations of spiritual things. "Who among us," he asks, "shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the king in his beauty: they shall behold the land that is very far off."

The Kingdom of Christ

The government of the kingdom of Christ is like no earthly government. It is a representation of the characters of those who compose the kingdom. "Whereunto shall we liken the kingdom of God?" Christ asked, "or with what comparison shall we liken it?" He could find nothing on earth that would serve as a perfect comparison. His court is one where holy love presides, and whose offices and appointments are graced by the exercise of charity. He charges his servants to bring pity and loving-kindness, his own attributes, into all their office work, and to find their happiness and satisfaction in reflecting the love and tender compassion of the divine nature on all with whom they associate.

"Look unto Zion, the city of our solemnities," the prophet continues; "thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us. . . . The inhabitants shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."

"Be ye glad and rejoice forever in that which I create," the Lord exhorts; "for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall

be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

The power of Christ alone can work the transformation in heart and mind that all must experience who would partake with him of the new life in the kingdom of God. "Except a man be born again," the Saviour said, "he can not see the kingdom of God." The religion that comes from God is the only religion that can lead to God. In order to serve him aright, we must be born of the divine Spirit. This will purify the heart and renew the mind, and give us a new capacity for knowing and loving God. It will give us willing obedience to all his requirements.

Privileges and Duties of Believers

Every converted soul should labor for unity of spirit and action with the One who prayed that he and his disciples might be one. The followers of Christ do his cause decided injury when they follow the customs and habits of the world. Truth that is not lived, that is not imparted to others, loses its life-giving power, its healing virtue. Every one must learn to work, and to stand in his place as a burden-bearer. Every addition to the church should be one more agency for the carrying out of the great plan of redemption. The entire church, acting as one, blending in perfect union, is to be a living, active missionary agency, moved and controlled by the Holy Spirit.

Having acknowledged Christ as the Saviour of the world, the disciples were charged to prove before men their claims, by representing in their lives the beauty and purity of his character. They had been called to repentance, and had been baptized in his name. In his name they were to call others to repentance. And all who would accept the offer of forgiveness were to be baptized in the name of the Father, of the Son, and of the Holy Spirit. By this ordinance believers were to be admitted to church-fellowship; and from this time of open profession, a divine change was to be revealed in their lives. As mem-

Christ's church on earth they present the principles of his heaven.

g to his church, Christ said, say unto you, That if two of I agree on earth as touching that they shall ask, it shall be for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." The professed Christian who is not a Christian in practice, is not included in this promise. It is only when the voice of the church becomes the voice of Christ, that the promise can be received in its fullness.

The upbuilding of the kingdom of God is retarded or urged forward according to the unfaithfulness or fidelity of human agencies. The work is hindered by the failure of the human to co-operate with the divine. Men may pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven;" but if they fail of acting out this prayer in their lives, their petitions will be fruitless.

Church Discipline

Let none speak lightly of the duty of the church to administer censure and reproof; neither let them criticize the action of the church when this painful task becomes necessary. Christ has given plain instruction regarding the duty of the church toward those who, while professing to be loyal members, are bringing dishonor to the cause of God by their course of action. "Every plant, which my Heavenly Father hath not planted," he says, "shall be rooted up." God has commanded that those who prove themselves unworthy of church-fellowship shall be separated from his body. Those who speak against the exercise of this authority, speak against the authority of Christ.

The one who first brought temptation into the courts of heaven is constantly working against the peace and prosperity of the church on earth. To those who will listen to his words, Satan represents the authority of the church as harsh and lacking in sympathy, because it seeks to free the members from corrupting influences. It was Satan's purpose in heaven to dethrone God, and himself take the place of the Most High. He failed in this purpose, and was cast out from the heavenly courts; and since that time he has tried to instil in the hearts of men and women the belief that God is arbitrary and harsh in his dealings with his creatures.

The church does injustice to God when it allows to exist as part of itself elements that are bringing dishonor to his cause. In the responsibilities God has laid upon his church, he gives to each individual a part to act, with encouragement to draw upon the wisdom of God for his help. But there are those who depart from the way of the Lord, and who take sides with the tempter and his sympathizers; and there should be those in the church who in the fear of God will act with justice and righteousness and faithfulness in administering reproof.

ELLEN G. WHITE.

A Last-Day Sign

E. H. GATES

WHILE passing through the Strait of Sunda on a recent trip from Singapore to Sumatra, I sighted the island of Krakatoa but a few miles away, the scene of one of the most violent volcanic eruptions of the latter days; in fact, it is said to be one of the greatest of the kind in history. This event took place in 1883, and is known in history as the "Java Earthquake," the island being not many miles from the coast of Java, Sumatra being on the opposite side of the island.

In 1680 there was an eruption at the same place, but less severe than the one under consideration. The convulsion of which I shall write took place Aug. 26-28, 1883. Three months before this the volcano began to show signs of activity by throwing up steam, pumice stone, and dust. August 26 a fearful explosion took place. As a result of the openings made, the sea rushed into the bowels of the earth, and coming in contact with the intense heat raging there, produced other most terrific explosions, which blew away the whole side of the island, leaving a vertical cliff in place of the rounded outline that existed previously. Other islands were formed in the vicinity from the material thrown away from Krakatoa. Stones, dust, and ashes were shot into the air to the height of seventeen miles. The finer and lighter dust reached the higher layers of air, and by these currents was carried to every continent on earth. This red dust suspended in the air produced for many months remarkably brilliant sunsets. At Batavia, one hundred miles away, the air was darkened by the great amount of ashes thrown up, and lamps had to be lighted in the daytime. Such vast quantities of pumice stone were vomited up, that it floated on the sea for hundreds of miles. In fact, when I passed the island, I saw this stone still floating in small quantities.

The air disturbance was world-wide. On this point the Encyclopedia Britannica says: "The culminating paroxysm of Krakatoa on the morning of August 27 gave rise to an atmospheric wave, which, traveling outward from the volcano as a center, became a great circle at 180° from its point of origin, whence it continued traveling onward and contracting until it reached a node at the antipodes to Krakatoa. It was then reflected or reproduced, traveling backward again to the volcano, where it once more returned in its original direction. In this manner its repetition was observed not fewer than seven times at many of the stations, four passages having been those of the wave traveling from Krakatoa, and three of the wave traveling from its antipodes, subsequently to which its traces were lost."

The noise of the explosion was perhaps heard at a greater distance than that of any previous convulsion of nature. The sounds were heard at Batavia, one hundred miles away; at Sourabaya, Java, three hundred fifty

miles distant (as the captain of our ship informed me); at Bangkok, Siam, 1,413 miles; as well as in South and West Australia. It was also heard at the Philippine Islands, 1,450 miles distant; at Ceylon, 2,058 miles away; and at Rodriguez, nearly 3,000 miles distant.

The effect of the eruption on the waters of the ocean was equally as remarkable, and was the most disastrous on the near-by shores of Java and Sumatra. The successive explosions raised seas that swept over the land, engulfing and utterly blotting from existence whole towns and villages, with all living creatures in them. In Java 3,600 persons lost their lives. The total loss of life was probably not far from 50,000. The captain of our ship told me that a vessel at anchor at Telok Betong, Sumatra, was carried ten miles inland, and left on a hill forty feet above sea-level, where it can be seen to this day. Even at Cape Horn, nearly 8,000 miles away, the waves were felt.

Within the last two or three years these earth tremors have become more and more frequent, and will in the future constitute one of the most prominent of the last-day tokens. These will culminate in the last "great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." Then every island (not Krakatoa only) shall flee away, and the mountains shall not be found. Then the cities of the nations shall fall, and great Babylon shall come in remembrance before God to receive from his hand the cup of wrath. At that time the heavens shall depart as a scroll, and the islands and mountains shall be moved out of their places. In the caverns and chasms formed by these mighty convulsions, kings and great men shall vainly try to hide from the face of the Son of God, whose truth they have rejected. Then happy shall be the man who has learned from the lessons of the present disasters the meaning which God intended they should convey.

Singapore.

Lessons from Past Experiences

— No. 24

GEO. O. STATES

THE light on health reform has come to us step by step as we were able to stand it. In 1865 this word came to us: "The health reform, I was shown, is a part of the third angel's message, and is just as closely connected with it as are the arm and hand with the human body. I saw that we as a people must make an advance move in this great work. Ministers and people must act in concert. God's people are not prepared for the loud cry of the third angel."

It is over forty years since this counsel was given. In that same testimony we were told that we should provide a home for the afflicted, where they may learn how to take care of their bodies that they may prevent sickness. Our people should have an institution, of their

own, under their own control, for the benefit of the diseased and suffering among us who wish to have health and strength that they may glorify God in their bodies and spirits, which are his. Such an institution, rightly conducted, would be the means of bringing our views before many whom it would be impossible for us to reach by the common course of advocating the truth."

Acting in harmony with this counsel, Brother White and other leading brethren began agitating the matter, and soon secured property north of the Review Office, and started the old Health Institute. All connected with the Institute were impressed that it was a solemn work, and the dangers which would beset them were pointed out: "Well-regulated labor gives the invalid the idea that he is not totally useless in the world, that he is, at least, of some benefit. This will afford him satisfaction, give him courage, and impart to him vigor, which vain mental amusements can never do."

Those who have watched the development of the health work among us can see how the Lord has led at every step. As there was danger, we were told: "I saw that in an institution established among us, the greatest danger would be of its managers departing from the spirit of present truth and from that simplicity which should ever characterize the disciples of Christ. A warning was given me against lowering the standard of truth in any way in such an institution, in order to help the feelings of unbelievers, and thus secure their patronage."

In those early days we appreciated the counsel in these matters, for we all believed it was light which the Lord was sending this people through the gift of prophecy. In the evening we read these Testimonies in our homes, and talked about the Lord's goodness in sending us such wonderful light. From the very start, the institution prospered, for the doctors and helpers all believed in the Testimonies, and tried to follow the counsel given.

Because of the danger of lowering the standard, a few years after the opening of the institution we were told: "God would have a health institution established which will, in its influence, be closely connected with the closing work for mortals fitting for immortality; one that will have no tendency to weaken the religious principles of old or young, and which will not improve the health of the body to the detriment of spiritual growth. I saw that the high standard should not be lowered in the least in order that the institution may be patronized by unbelievers. If unbelievers choose to come while its conductors occupy the exalted spiritual position which God designs they should, there will be a power that will affect their hearts. With God and angels on their side, his commandment-keeping people can but prosper."

I know that as our people tried to follow the counsel given, the blessing

of God attended the work, and many were brought into the truth through coming to the sanitarium for treatment.

We all believed that the sanitarium work was a part of the message, and felt a deep interest in its prosperity. As we learned how the leading hygienic doctor of the United States had said that the principles advocated by Sister White were in harmony with physiology and hygiene, and how surprised he seemed on learning that she had never been graduated from any medical college, but was simply telling what had been presented to her in vision, we all felt that surely the Lord was favoring this people above any on earth, giving us light directly from heaven. As our people continued to heed the light given, the blessing of the Lord continued upon the work.

Cedaredge, Colo.

Fear and Fear Not

A. J. BRISTOL

WHEN we consider the many devices so well calculated to absorb the whole attention, and remember that our "adversary the devil, as a roaring lion, walketh about, seeking whom he may devour," we are sometimes filled with foreboding lest we be taken in some of his snares, and finally fail of the kingdom. In our experience we may have passed the point where temptations to open and outbreking sin have any weight with us, but so many things which in themselves are right, and need attention, seem to press themselves upon us for consideration, that we are fearful lest we be buried under the cares of this world.

But our God is good, and has given us many warnings of the particular dangers that we shall meet in these last days; especially is the experience of the Israelites' journey from Egypt to the earthly inheritance held before us as an object-lesson of warning concerning the special obstacles to entering upon the eternal inheritance.

"To whom sware he that they should not enter into his rest, but to them that were disobedient? And we see that they were not able to enter in because of unbelief. Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should seem to have come short of it. For indeed we have had good tidings preached unto us, even as also they: but the word of hearing did not profit them, because it was not united by faith with them that heard." It seems that the chief fault lay in their not making the word of promise which they heard a part of themselves,—“it was not united by faith with them.” And we are admonished to give diligence so “that no man fall after the same example of disobedience.”

There really seems to be no excuse for falling, “for the Word of God [that which by faith is joined with us] is living, and active, and sharper than any two-edged sword, and piercing even to

the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart.”

This last-mentioned prerogative is especially comforting to contemplate; for, while many temptations and snares may be laid in vain for our feet, “the heart is deceitful above all things, and it is exceedingly corrupt.” But having this word, which is so quick to discern our thoughts and motives, really united with us, and ever present to reveal any deceptions, we may hope to escape.

And what gives still greater confidence is the assurance that “we have not a high priest that can not be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin.” We are also told that “he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them.”

So in the light of the provisions that have been made for us to overcome “the world, the flesh, and the devil,” it is not surprising that this chapter which begins with an admonition to fear lest we fail, closes with an equally strong assurance that we may “draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need.”

If we by faith have his word abiding in us, and see Jesus interceding for us, we may take to ourselves that comforting word, “Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.”

Takoma Park, D. C.

Our Prayer-Meetings

ERNEST LLOYD

To the prayer-meeting service we should attach an ever-increasing importance. As a means of public testimony for God “in the land of our pilgrimage” it is important; but it has a value of its own for ourselves. We hurry away from necessary contact with the world lying in wickedness, to hear what God the Lord will speak. “Tempted, harassed, sometimes overcome by danger without and within,—fresh from discovering once more that the friendship of the world is enmity with God,—we find ourselves suddenly in smooth waters,” in his very presence, approaching him in prayer, hearing his word, and showing forth his praise. We feel it good to be there. It is like oil to the machine; every part works the better for it. Less noise and more work is the result. It is as the shadow of a great rock in a weary land—cool and pleasant shelter.

Sincere prayer from the hearts of God's people, in these services, will greatly assist in bringing about that oneness of heart and mind which we long to see among us. The love of God, “shed abroad” in our hearts, is the only love that will cause us to love our enemies, and will give us the desire to save souls. Prayer opens our hearts to this supreme love, and all bitterness

melts away before it. We need power to overcome. Prayer means power. There is no strength without it. Praying together enlarges our vision. Let us not limit God's power of giving. There is no limit after God has written "*whatsoever*," except his will. He is simply waiting for the personal holiness of the individual believer. "Let every one that nameth the name of Christ depart from iniquity." This is God's seal, put upon them whom he knows to be his; and wherever this seal is seen, there the foundation standeth sure. 2 Tim. 2:19.

Let the love of Christ constrain us to entire consecration to his service. Let us encourage others, in our week-day gathering, to take the same step. "The light of the world," "the salt of the earth"—so the Master describes them of his household. Can you read the description, my friends, and still count yourselves his? He asks, "What do ye more than others?" Let us work for more successful prayer-meetings. Others, by your example and attendance, will be led to set a greater value upon the service. May it please God to direct the feet of his children to the prayer service, and allow it to become and continue for them all one of the sweetest spots in the Christian experience.

Pasadena, Cal.

Christ the Way

D. H. KRESS, M. D.

To be a follower of Christ means to walk in his footsteps, to live the life he lived as our Example while on earth; it means to follow him in his walk of self-denial and prayer. As he overcame, so we are to overcome. As he overcame on the point of appetite in man's behalf, thus conquering where man fell, so we must gain the victory over appetite and passion, and bring our bodies into subjection to the will of Christ, for "he that saith he abideth in him ought himself also so to walk, even as he walked."

This is the way, the only way, that leads to the Father and the heavenly home. There is none other. While we are reconciled to God by the death of his Son, we are saved only by his life. His life must be made our life, that is, we must be made partakers of the divine nature. Daily we are to be transformed by the renewing of our minds. Daily we are to be changed as we behold that life.

To become like him in all respects is not the work of a moment; it is the work of a lifetime. Near the close of his life, Paul, as he beheld the life of Christ, did not feel that he had yet attained unto it. He said, "Not as though I had already attained, either were already perfect." The fact that he had not attained his ideal as found in Christ did not discourage him, for he added, "But I follow after." "I press toward the mark of the high calling of God in Christ Jesus." Then he urges, "Let . . . as many as be perfect, be thus minded." The one thus minded, even

though he has not yet attained perfection, is acknowledged by heaven as a perfect man; for *to be* perfect is to be "thus minded."

But the one who is pressing toward the mark, as did Paul, does not consider it a hardship to practise temperance and self-denial, for he sees before him that which his soul longs for—perfection of character. Having put his hand to the plow, he does not look back. He is not troubled with homesickness, neither is he mindful of that country whence he came; he is not looking backward to the things he has left behind, but forward and upward to the city which has foundations, whose builder and maker is God. He has forsaken all; his eyes are fixed upon the prize—the crown which is incorruptible. Even afflictions which may be necessary to work for us this far more exceeding and eternal weight of glory, will appear light. This is what it means, and nothing short of this, to be "thus minded."

In running a race the athlete keeps his eyes fixed on the goal; his attention is not attracted by little happenings or amusements by the way. As many as are perfect are "thus minded," and of those who are thus minded it can be said, It does not yet appear what they shall be, but we know that when he shall appear, they shall be like him; for they shall see him (not through a glass darkly) *as he is*. "And every man that hath this hope in him purifieth himself, even as he [Christ] is pure."

Shall we not count all things but loss for the excellency of the knowledge of Christ Jesus, our Lord, and value highly this divine and only way to the Father as revealed in the life of our Redeemer? Let us in all humility study that life and behold it until it becomes our own life.

Takoma Park, D. C.

The Seal of God

THE last experience for the church of Christ before its mission on earth is accomplished is the reception of the seal of the living God. When that is accomplished, the winds of strife are loosed, with permission "to hurt the earth and the sea." Rev. 7:1-8. Until the sealing is done, the winds are restrained. What is this seal of the living God, and what is it to be sealed therewith in the forehead? Verse 3.

A seal is an instrument by which men impart the full weight of their consent or authority to a document or order. The mark impressed upon sealing-wax by the seal is always some device that distinguishes the owner of the seal—his coat of arms or crest. In olden days, when knights rode into battle covered from head to foot in armor, they were identified by the coat of arms borne upon their shields. Since in that time few of them were able to write, they executed documents by affixing to them an impression of their crest or sign. The ring, on which the seal was usually engraved, was called the "signet-ring," and this

old method of affixing the name is still celebrated in the word "signature." To seal anything, then, is to affix one's sign thereto. What is the sign with which God seals?

He tells us himself: "Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31:13. A thousand years after these words were written, Ezekiel twice repeated the definition of God's sign: "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:12, 20.

The answer is plain, then. God's sign is his Sabbath. When this is truly kept, his sign is placed upon the man who keeps it, and a certain, definite understanding is thereby established between God and his servant—that it is God who sanctifies the man. This is just such a relation as we might expect to find established between the living God and his servants ere the tempest is let loose to destroy all the workers of iniquity. A corresponding experience is brought to view in Eze. 9:1-11.

An investigation of the Sabbath fully bears out the statement that it is God's sign. Every seal must set forth the name and authority of the one making use of it. Look at the seal of the king of England, as set forth in the coinage bearing his mark, and you will find his name, his title, and the extent of his authority. The superscription reads, in Latin: "Edward VII, by the grace of God, King of all the Britains, Defender of the Faith, Emperor of India."

Now look at the Sabbath commandment, and you will find the name of God, his title,—Creator,—the extent of his authority—over heaven and earth and sea and all that in them is. The claim to entire authority is indisputable, for he gave life to all. No other of the ten commandments spoken by God, which comprehend in themselves the whole duty of man (Eccl. 12:13, 14), contains this explicit statement of God's title and dominion, hence, when we read the prophetic admonition to "bind up the testimony, *seal* the law among my disciples" (Isa. 8:16), we know that we are thereby enjoined to give its proper place to the commandment concerning the Sabbath, which contains the seal of God.

But does not Paul say that we are sealed by the Spirit? Eph. 1:13; 4:30. He does. But the Spirit can not seal any one who is transgressing the law of God, or sinning (1 John 3:4), for the very first work of the Spirit is to reprove of sin. John 16:8. Every reproof must be heeded before the person can be sealed. In other words, being sealed by the Spirit is being saved from all transgression, and this is true Sabbath-keeping, for "I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12.

The forehead is the seat of the mind; and when the seal of the living God is

placed in the forehead, it means that to the recipient the promise of the new covenant is fulfilled: "I will put my laws into their mind, and write them in their hearts." Heb. 8: 10.

We are living, in the line of prophecy covered by the seven seals, in the day when the servants of God are being sealed in their foreheads with the seal of the living God. Let no one be deceived concerning the true character of the work that is associated with the revival of the fourth commandment. The return to the Bible Sabbath is not a manifestation of human eccentricity; it is God's invitation to men and women to receive his seal in preparation for the day of trouble that will soon break upon an impenitent and unprepared generation.—*Present Truth.*

Aids for Bible Readers

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

The Time of the Messiah's Appearance

BUT at a subsequent period the notes of *time* given in the word of prophecy became more distinct. That I may not, however, detain you unnecessarily on the point, I will confine my remarks to one remarkable prophecy of this kind—that of Daniel. To this highly favored prophet the angel of God was commissioned to make the following precise revelation of the time when the Messiah was to appear and fulfil his work on earth: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

A more definite and precise prediction could not be conceived; and this prophecy is in fact an accurate description of the time and circumstances of our Lord's appearance in the world, and the events with which it was accompanied. The word translated "weeks" liter-

ally signifies "septenaries," and may be referred either to days or to years, as it is used in the Scriptures in both senses. Thus when Laban said to Jacob, respecting Rachel, "Fulfil her week," the context shows that the word means seven years. And in this case, the reference to the Messiah in the prophecy shows that we must here also understand the word to mean years. So that the seventy weeks of the prophecy embrace a period of 490 years.

The statement of the prophecy, then, as regards the time of the appearance of the Messiah, and of the events that were to mark his course, is this: that from the time of the going forth of a commandment (for so the words should be translated) to restore and to build Jerusalem, unto the appearance of the Messiah, the Prince, should be seven and sixty-two septenaries of years,—that is, 483 years; and after those sixty-nine septenaries, and (as the words seem to imply) before another septenary had elapsed, the Messiah should be cut off; which event should be followed by the destruction of the city and temple. And during the last seven years of the 490, the Messiah was to establish a covenant with many, and in the middle year of the seven was to cause the sacrifice and the oblation to cease. He was also, but at a time not precisely determined, to make the city desolate by a desolation that should last for a certain decreed period.

Now it appears from Scripture that there were four commandments, or edicts, issued by the kings of Persia with reference to the rebuilding of Jerusalem: one by Cyrus, a second by Darius Hystaspes, and a third and a fourth by Artaxerxes Longimanus; and as the prophecy does not state which is referred to, there was, until its fulfilment, a degree of obscurity remaining, sufficient, as might be expected from the usual phraseology of prophecy, to prevent the reader from knowing with certainty beforehand what would be the precise period of its fulfilment; while on its accomplishment, it was sufficiently definite to fulfil all the purposes of prophecy.

In endeavoring to ascertain, therefore, which of these edicts was the one referred to, we at once find that it could not be either of the first two, for the 490 years reckoned from either of them will not bring us even to the birth of Christ.

We proceed, therefore, to the third, which was granted to Ezra in the seventh year of Artaxerxes. Now it is capable of satisfactory proof that the reign of Artaxerxes commenced in the summer or autumn of the year 464 before the vulgar Christian era, and consequently the seventh year of his reign extended from the summer or autumn of 458 to the same period in 457 of the same era. And as it appears, from the account given by Ezra himself, that he started from Babylon, in consequence of this edict, on the first day of the Hebrew month Nisan, occurring about the middle of our March, and after

communications held with the whole body of captive Jews, the edict must have been issued a little before this period, and consequently about the close of 458 B. C., or the beginning of 457 B. C.

The testimony of the prophecy, then, is that the public appearance of the Messiah would take place 483 years from this time.

Now, it is obvious that the event to which we should naturally look as corresponding to that which is here predicted is the first appearance of our Lord as the Messiah, which was at his baptism, when both human and divine testimony was borne to his true character, and he was proclaimed to be the Son of God. This event took place, we are told by St. Luke (3: 23), when he "began to be about thirty years of age." We have, therefore, to determine the precise date of our Lord's birth, which, though it is not expressly stated by any of the sacred writers, may be fixed sufficiently for our purpose from the historical data they have given us connected with this event. The vulgar Christian era was as is universally admitted, wrongly calculated by those who first introduced it as an epoch for reckoning the period of the events of history; and therefore, when we speak of the year A. D. 1, it is understood that this is not the true year of our Lord's birth.

Our Lord's birth must have taken place, according to the evangelists, some little time before the death of Herod. And according to Josephus, Herod's death took place a few days after an eclipse of the moon, and a few days before a passover. From these data we learn with certainty that this event happened in the latter part of March, B. C. 4 (B. C. being understood to refer to the vulgar Christian era); a date which is confirmed by several historical testimonies. The Messiah was born, therefore, some little time previous to this.

But St. Luke also tells us that our Lord's baptism, when he began to be about thirty years of age, was in the fifteenth of Tiberius. Luke 3: 1. And reckoning the years of Tiberius from the time when he was made by Augustus his colleague in the empire (which St. Luke must have done, for otherwise his words would place the birth of our Lord after the death of Herod), his fifteenth year would extend from the summer of A. D. 26 to the summer of A. D. 27. And thirty years backward from this period would take us to the latter half of B. C. 5, or the former half of B. C. 4. As our Lord's birth, then, was some little time before March, B. C. 4, we are fixed to some period toward the close of B. C. 5. And consequently our Lord was thirty toward the close of A. D. 26, and was baptized about the close of A. D. 26, or the beginning of A. D. 27; precisely 483 years from the period when, as we have already proved, the edict was issued in the seventh year of Artaxerxes.—"*Fulfilled Prophecy*," by W. Goode, D. D., F. S. A., London, James Nisbet and Co., 1891, pages 128-131.



The Tryst

WEARY, you say, and tired, dear,
 Weary of time and stress?
 The struggle of life has been hard, I fear,
 And pleasure grows less and less.
 Ah well, then take a little rest;
 For you are worn and weak;
 In the quiet, dear, is a waiting Guest—
 Patiently waiting to speak.

His hands are filled with goodness, dear,
 And his heart with holy love;
 He looks like the Lord of another sphere,
 His voice is the voice of a dove.
 What! Can not leave your work, my
 dear;

Not move from the ruts of life?
 Behold, in the eyes of this Friend a tear;
 He would help you in the strife.

He would unloose the hands, my dear,
 Of time that hold you fast;
 Go talk with him in the stillness, dear;
 Sure it will rest you at last.
 Did you say you could not see him, dear?
 Lift up your bended head;
 His pitying eyes are above you, dear,
 Filled with tears unshed.

Let him unclasp your hands, my dear,
 From earth's persistent hold;
 Go rest with him in the quiet, dear,
 His peace will you enfold.
 Go into the sacred stillness, dear.
 For the sake of the love of Christ;
 'Tis love divine that is so near—
 Go forth and keep your tryst.

—Margaret R. Radcliffe.

The Picture Post-Card

JESSIE C. DORSEY

MANY of the evils of this world are the perversions of things good in themselves. Satan is busy adulterating the pure, misrepresenting the honest, demoralizing the upright, misleading the innocent, ridiculing the sincere, and in every way possible trying to destroy all that is good in man.

Among his latest efforts to pervert, is the use he is making of the post-card. Some thoughtful person a few years ago conceived the idea of communicating with friends by means of the picture card representing some of the scenes in various parts of the world, specimens of God's handiwork, places of historical interest. These were pleasing to the receiver, and convenient to the sender. After a time the post-card took the form of an innocent rebus. Some sentiment was expressed by picture objects to which the writer need only affix his name. These have now taken on a ruder and coarser form until the post-card has become the means of the lowest suggestions in crime and vice. The many God-given virtues are thus represented in a most degrading light. Parents and home,

churches and schools, are held up to the ridicule of the young people and children.

Many of these cards are actually obscene, vulgar, and profane, but instead of receiving the treatment they merit, they are greeted with laughter and applause. Have we not many times felt the blood of shame rise to our faces as we have turned in disgust from the well-filled card-racks of the drug and book stores, news stands, show-windows, and even grocery counters where the post-cards are displayed? Suggestions of the lowest thoughts are to be found on these post-cards. There is a demand, and a growing demand, for them. They are exchanged between men and women, boys and girls, and even the little ones find delight in their gay colors. Thus is springing up an education of the baser sort, that is finding ready pupils among both old and young, and doing its destructive work everywhere.

It may seem to some like a small thing, but I feel alarmed for the children and young people, who are so susceptible to influence silent or otherwise. Pictures can do a great deal in the molding of character, and conditions can be brought about which will result in the eternal loss of souls. Herein is another demand for the earnest vigilance of mothers.

Denmark, S. C.

A Touching Scene

THE writer remembers being on a railroad train several years ago, when directly in front of him sat a kindly looking, snowy-haired old man, evidently unaccustomed to traveling, and as manifestly in his "second childhood." He was very talkative, and he told me all about the journey he was taking.

"I'm going to Iowa to see my son, Jimmy, and my daughter, Nellie. Just think! I ain't seen either of them children for most six years, and if they ain't tickled to see me, I'll be mistaken. An' the train seems to fairly drag. I get so impatient every time it stops at a station! Wish it'd keep right on an' never stop until we get to —; that's where Jimmy and Nellie live."

He began gathering up his belongings when we were still an hour's ride from his destination.

"I want to get ready to git right off when we stop," he said. "Jimmy and Nellie will both be at the depot to meet me, although they live nine miles out in the country, and there ain't no need o' them comin'. But they'll be there — you see if they ain't."

When we reached —, the excited

old man started to leave the car in eager haste. But the train had not come to a standstill when a great bearded giant of a man, fully fifty years of age, hurried into the car.

"Jimmy!" called out the old man, eagerly. "Here I am, Jimmy."

"Father!" cried the son, and he took the little old man right into his arms and hugged him, while the tears stood in the eyes of both.

A stout, plainly clad, middle-aged woman appeared at the car door and cried out, "Father!"

Then she turned and called to some one on the platform: "Here he is! Here is father!"

"Nellie, my girl!" said the old man.

The son and daughter both had an arm around the father as he left the car. On the platform were seven or eight grandchildren from five to twenty years of age.

"Here's your gran'pa!" said Nellie, joyfully, and a great hugging and kissing time ensued.

Of course the passengers in the car and the bystanders on the platform smiled; but I think the most of them agreed with a lady on the car who said: "It's a beautiful sight to see an old man loved and revered by his children and grandchildren, and I only wish such exhibitions of affection were more common."—*Selected.*

The Garden

HAVE you "made garden" yet? The garden should be done on paper, at the fireside, before the seeds are ordered; but if you have neglected this, send for the seedsman's catalogue as soon as possible, and when it comes, hold a family council, study directions for preparing the ground, making the beds and selecting the seeds, giving special heed to instructions for planting and cultivating.

Plan your garden so that most of the work may be done by the horse and plow, or the hand cultivator. Select reliable, tried sorts of vegetables and fruits for the main crop, and plant enough to supply the table, with a goodly surplus for canning and drying. For the winter supply, you can sow later.

Try a few seeds of the novelties; if several neighbors should send for one variety each and exchange seeds, a goodly start might be had for a small amount.

If you have not started a fruit garden, begin now. Look over the advertising pages and see the offers of reliable seedsman, many of whom offer "collections" of plants, mailing size, which are well worth considering. If given care, nearly all these plants or roots will live, and even if a few do die, you will get your money's worth. A half loaf is better than no bread, you know, and it is just as easy to raise fruit bushes or vines in the fence corners as to raise sumach, wild brambles, and poison-ivy. Even one at a time is a start. Do not delay, for the seed-time is at your door.

If you are a village woman, you can

have many things in the way of flowers that your busy country sister must do without; but the country sister may have much if she sets her head to it. Plant perennials, and set out flowering shrubs where you can see the beauty while at your work. Many hardy shrubs can be grown from the seeds, blooming the second year. Fill your life with beauty; plan for the sunshine, and then work for the plans.—*The Commoner*.

The Beans of the Devil

ROWLAND HILL began his sermon one morning by saying: "My friends, the other day I was going down the street, and I saw a drove of pigs following a man. This excited my curiosity so much that I determined to follow. I did so, and to my great surprise I saw them follow him to the slaughter-house. I was anxious to know how this was brought about, and I said to the man, 'My friend, how did you manage to induce those pigs to follow you here?'"

"O, did you not see?" said the man, "I had a basket of beans under my arm, and I dropped a few as I came along, and so they followed."

"Yes," said the preacher, "and I thought, so it is that the devil has his basket of beans under his arm; and he drops them as he goes along, and what multitudes he induces to follow him to an everlasting death! Yes, friends, and all your broad and crowded thoroughfares are strewn with the beans of the devil."

The devil is just as busy now with his basket of beans as he was when Rowland Hill preached that sermon, and he is just as successful in enticing silly men and women to the slaughter-house of souls.—*Selected*.

Death Due to Tea Drinking

No doubt many deaths are indirectly due to the dyspepsia, anemia, and other diseases which result from the habitual use of tea. It is not often, however, that the coroner attaches the blame to the tea, as was done in the case of a man who died in London recently. The Londoner ate a supper of boiled beef, and then had some tea. Early the following morning he was taken ill, and died before a doctor could be summoned. A medical man who made the post-mortem examination said the stomach contained undigested food, and was distended. This, acting on a weak heart, caused heart failure. A verdict of "Death from syncope, weak heart, and indigestion caused by tea drinking" was returned.

Many lessons may be drawn from this report, not the least important of which is the fact that it is dangerous to go to sleep soon after eating, especially when foods difficult of digestion have been taken. The absorption of poisons from undigested food which lies like a lump in the stomach, is an adequate cause for a degree of brain and heart paralysis which sometimes results in death.—*Australasian Good Health*.



Korea

W. R. SMITH

WE are anxious that you should know at all times the true condition of the work here in Korea, so that you may be constrained to pray, and to give of your offerings, that the cause of God may be sustained and built up in this dark corner of the earth.

From time to time we have told you of the rapidly increasing number of Sabbath-keepers. If we had it to do over again, we would be more conservative in reporting this; because, as we are learning the situation and the language better, we think we have been misinformed as to the number of true believers.

From the first, it has seemed to us that the education of workers was the work of chief importance; but of course we could not do anything until we had gotten a fair use of the language.

Soon after we had started upon our second year here in Korea, Miss Mimi Scharffenberg came to the field. She has gotten along well with the language.

Already we have told you something of how the way opened that we might have a little training-school. Now we will tell you just how the means came in, how much the building cost, and how we are carrying on the school work.

You know how we obtained from the government a plot of land and some old buildings. When this was done, we had ground on which to build, and tiles to cover a building, but no money with which to build. It was one morning about the middle of July when the three of us, Mrs. Smith, Miss Scharffenberg, and I talked this matter over. As the Lord had blessed us in securing the land, and in view of the crying need for a school, we decided we would deny ourselves of some things we really needed, and use the money to build. As we look back over the situation, we think that right there, when we in our hearts made the sacrifice, the "sound of a-going" in the mulberry-trees began. We had only a small amount of money among us, but it was sufficient to pay the bargain price on what timber we thought we should need. We began with the small amount we had, and the building is erected, and we have 32.07 yen left, with which to do some painting and finishing work when the weather turns warm.

My sister in America, who is a consistent member of the Seventh-day Adventist Church, collected and sent to us two hundred yen. Of this amount, 156 yen were given by Brother Raymond, whom many in the West know. The rest was contributed by three different Adventists. Miss Scharffenberg's parents and friends sent her money with

which to buy an organ; but as she had already purchased an organ, this amount was given to the school fund. Also, a sister living in Pennsylvania sent her fifty yen to be used for school purposes. Altogether, Miss Scharffenberg has put one hundred twenty-three yen into the erection of the building. Mrs. Smith's parents, who have long been among the number who are looking for their Saviour, sent us one hundred seventy yen. The General Conference gave two hundred yen. In all, we have received six hundred ninety-three yen, and have a neat tile-roof building, which will accommodate from seventy-five to one hundred students. Besides this building, we have two Korean compounds, which are to be used as living quarters by the students. Miss Scharffenberg paid for one of these, and we the other. At a reasonable estimate, the buildings and ground are worth one thousand yen.

We have a partition of swinging doors in the house, and use one end for the boys, and one for the girls. We have sixteen students at present, ranging in age from nine to twenty-eight years. We teach them Bible, arithmetic, physiology, and geography, and are well pleased with the interest they are manifesting in their studies.

We also have another building, which was obtained from an educational society in the government. This is a compound, consisting of one large building and several smaller ones, about four miles from where we live. It was secured in the following manner:—

One day in August, one of our literary helpers was looking over a magazine, and said that there was an announcement in it that a certain class of buildings which this educational society had at its disposal would be given to those who would use them for educational purposes. One of them is the one we have just mentioned, and we went that same day to look at it. The next day we went to Pyeng Yang, to see about getting it. It was arranged that one of the Korean workers should go to Seoul, to be at a general meeting of the society which was to convene in a few days, and there make application for the property. He did so, and secured the place. We think this property is worth at least five thousand yen. This place and the houses and land here by us had first to be deeded by the authorities to individual Koreans, who then transferred them to us. This large building was secured in August. At first there was local opposition to our having the building, but this soon quieted down, and the people were willing that we should take the house. Although we had taken the responsibility of going ahead and securing the property, we thought best now to wait until we had

opportunity to consult with Elder Field, before beginning to make the necessary repairs on the house. When Elder Field, Elder Shultz, and Brother Benson came in October, and thought it best to go ahead and repair the buildings for school purposes, we began to do so, but were forced to stop, on account of cold weather, as well as shortness of funds, after about one hundred yen had been expended. About three hundred yen will be needed to repair the buildings properly. When this is done, we think that the work in northern Korea will be quite well equipped, so far as school buildings are concerned. But we trust that the brethren in more favored lands will remember the crying needs of this people that have not yet been supplied.

Soonan.

Java

GEO. TEASDALE

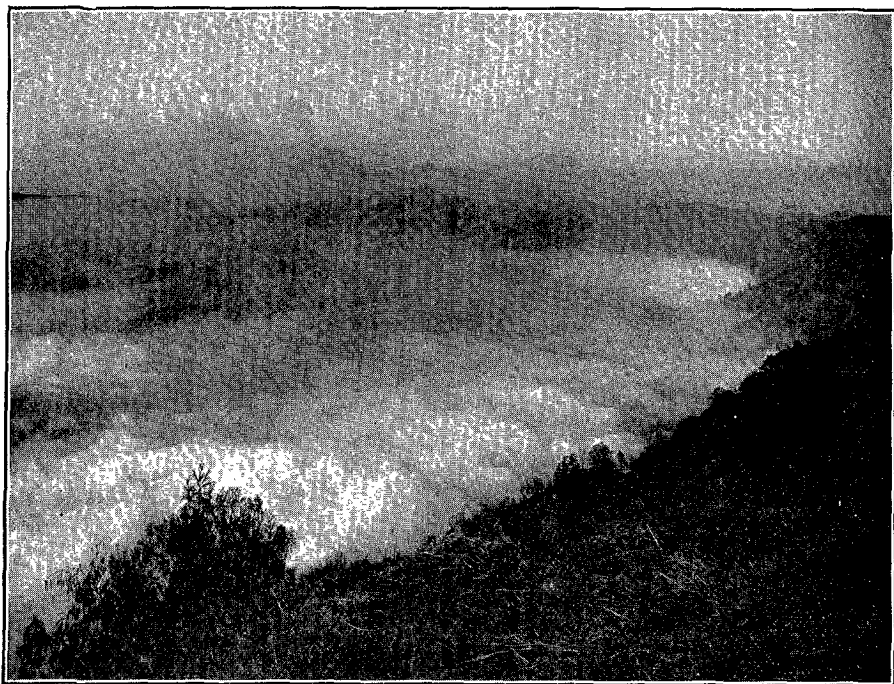
JAVA first became known to Europe about four hundred fifty years ago through the Portuguese, who were at that time the most enterprising maritime nation in the world. The Dutch shortly afterward successfully disputed the sea supremacy with them, and in the course of a century became fully possessed of this country, and also of a large number of other islands in these seas, over which they have maintained control until the present time.

Although the area of Java is less than that of the State of Alabama, yet it contains a population of thirty-two million, which is much more than one third the number of the whole population of the United States. Not only does it contain this population, but it also maintains it, for its only resources are agricultural. It is so fertile, however, that each year the value of its exports exceeds sixty million dollars, and this after providing food for its teeming inhabitants. The imports into the country are chiefly machinery, clothing, and a few provisions for the use of Europeans.

The climate of Java is ideal for the man who can adapt himself to constant summer without the stimulative effect of a cold season. Its location in the immediate vicinity of the equator would cause one to suppose that the temperature is so high as to be well-nigh unendurable. A few months' residence in the country proves the climate to be quite bearable, even in the large cities and on the low-lying plains, while in the mountain districts it is exceedingly pleasant. The climate is not by any means suitable for a European. Even its virtues are detrimental to his well-being, and its evils constantly threaten his existence. It does not kill by cruel blasts of stinging cold, nor by sudden and violent changes of mood; but rather it smothers its hapless victim with a wealth of affection paralleled by the constant cuddling bestowed upon some unfortunate infants by their doting relatives. Both languish under the toxic effects of too much fondling. Java's insular nature gives to it the advantage of being fanned

at both seasons of the year by the monsoons, which causes a mild temperature not unlike that of an Italian summer. The chief scourge of Java is the malarial fever. The victims of this disease number many thousands every year. It either persistently pursues them through a series of years, and ultimately brings them to a premature old age and untimely grave, or it suddenly pounces upon its prey and carries them off after a few days of raging madness. Living in the large cities in the Indies is equal to life on a battle-field in the uncertainties of its continuation. If a person escapes the ravages of the fever, he is

of our people of both men and means. The past year has been one full of blessings to us, although some of them have come in the form of severe afflictions. While we were enjoying a fair degree of health and strength, the members of our mission family were suddenly attacked by fever, and three of them narrowly escaped death, but the fourth, our oldest child, a fine, healthy boy of twelve, now lies in the cemetery a victim to our last dread foe. Our hearts were almost broken, but we have found comfort in the promises of Him whose Son was attacked by the same cruel enemy. This sacrifice binds our hearts



ABOVE THE CLOUDS IN JAVA

Volcano Smeroe in the distance; volcano Bromo nearer, but not ejecting smoke.

almost sure to succumb to the enervating climatic influences, unless he makes frequent pilgrimages to the mountains or to Europe.

The first company of workers for Java bearing the third angel's message came late in the year 1906. We landed in Sourabaya, a city of two hundred fifty thousand, situated in the eastern part of the island, where one woman and her children were already keeping the Sabbath. A few persons have been attracted to the standard of truth erected here over fourteen months ago. The greatest difficulty in the way of proclaiming the truth is the diversity of languages. Malay must be acquired in order to do business with the Chinese and the coolies. Dutch, being the official language, is also necessary, and the thirty million natives are divided into three tribes, each of which speaks a distinct language, and all are quite difficult to master. We have seen God's leading in this field in many instances, although as yet but few results of our labor are apparent. There is no doubt but that the proclamation of the closing message to the Mohammedans of Java is the most difficult work for which the Australasian Union Conference is responsible, and it will call for much sacrifice on the part

to the country in which he died, and we look forward to the day when he with many others will be won from death to life eternal.

The late union conference council decided that a home in the mountains should be secured for the workers in Java, and when this is accomplished, we shall have a place to which we can go during the fever season to restore our depleted vitality. We hope also to be able sometime to establish a small mission there, in which to train the natives to become workers among their own people. Government restrictions make the acquirement of land quite difficult and expensive, and satisfactory sites are very few. There is a good line of railway from one end of the island to the other, and there is also a system of light railways spread throughout the country. These operate mainly on the lowlands and on the plateaus, while the higher places are reached only by toilsome journeys in bullock wagons, or on small mountain ponies. Our present force of workers, besides Mrs. Teasdale and myself, are Sisters Skadsheim and Nordstrom, and in a few weeks Sister Judge will join us. The last two named are sanitarium nurses from Australia. A young man and his wife with a knowl-

edge of the Dutch language could be employed to advantage here among the Dutch-speaking portion of the population; also a canvasser who is able to handle books in that language. Already "Coming King" is being printed in the Dutch-Malay, and soon we expect to have a canvasser in the field among the Chinese and the Malay-speaking Javanese. We believe that our books will sell well in this country, and through literature chiefly will the message go to many millions of the people.

Little has been done to evangelize the natives of Java, and the few efforts which have been put forth during the last century have resulted in turning less than twenty thousand to Christianity. Mohammedan countries are not generally fertile fields for missionary enterprise. One encouraging condition among the Javanese is that they are not very ardent adherents of the prophet, and are almost free from that fanaticism which is so predominant a characteristic in most followers of Mohammed.

Our work here is great, but our God is also great, and in his name we traverse these modern Ninevehs, proclaiming the warning committed to our charge. He will supplement our feeble voices with his mighty power, so that the truth can be made known to the millions of people in this land who know not their right hand from their left.

Sourabaya, Java.

The East German Conference

GUY DAIL

THE seventh session of the East German Conference was held in Berlin, January 22-26. The business meetings were in our Central Berlin chapel, while well-attended lectures for the public were conducted in four other parts of the city—in North Berlin, in South Berlin, in Schoeneberg, and in Charlottenburg. Of all the European fields, none seems to promise more for our work than the land of the Reformation; and of the German territory, none appears more easily accessible than Berlin, with its nearly three million inhabitants. I was astonished to hear how some of our laborers in this city operate: If a Bible worker at the time of his first visit, sees that there is little interest in the subject presented, he does not call on this person again to try to awaken an interest; he has so many addresses of others who really desire to hear, that he takes only such as wish to learn of the message.

The territory of the East German Conference is made up of the provinces of Brandenburg (with the city of Berlin included) and Pomerania. The kingdom of Saxony is to be severed from the East German Conference, and will date its organization into a separate conference from Jan. 1, 1908, and thus the population of the East German Conference, which was 11,765,000 heretofore, will be cut down to about 7,256,000.

As to finance, the East German field has done well. Although it lost Silesia,

with more than 375 members, a year ago, yet in 1907 its tithe was 66,148.83 marks, or only 2,409.32 marks less than when Silesia was still a part of its territory. The gifts for 1907 amounted to 11,274.68 marks, against 12,559.73 marks—Sabbath-school, First-day, and annual offerings—in 1906.

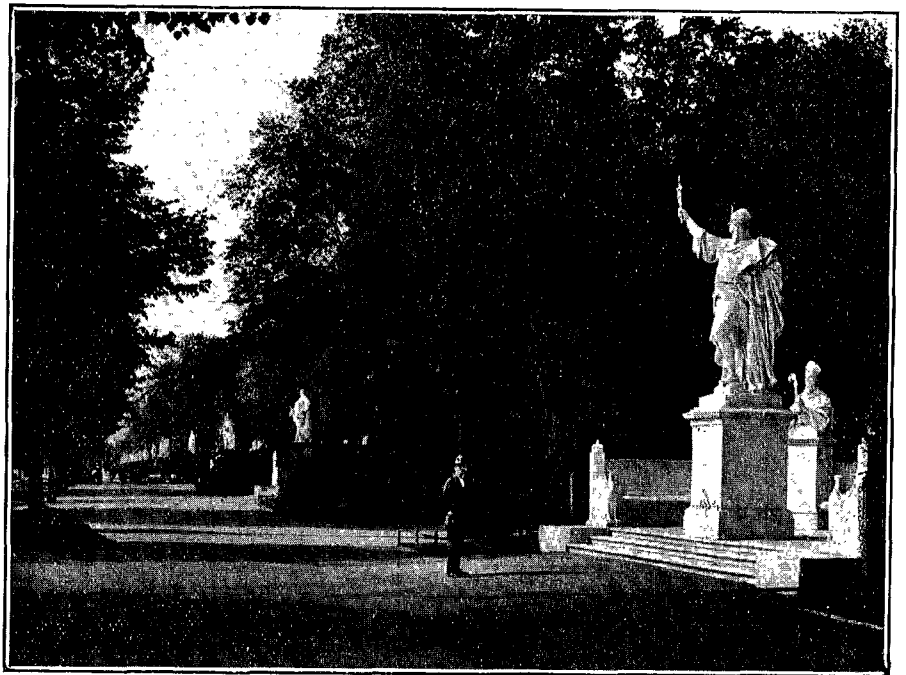
After Silesia was organized into a separate conference, there remained in the East German field 1,032 members; during 1907, 275 were added by baptism and vote, and there was a net gain of 214, so that its present membership is 1,246.

We are much pleased with the development of the canvassing work here. In 1905, there were twenty-eight to thirty colporteurs, with sales amounting to 30,398.70 marks; in 1906, thirty to thirty-two canvassers sold 33,365.85 marks'

Another of the encouraging features of this session of the East German Conference was the reception of six new churches and companies. Two churches were cut off from the original Central Berlin church, and were organized into separate congregations; they, too, asked for admission—thus eight, in all, were received.

Last summer the East German tent efforts gave encouraging results; and it is now planned to continue the gospel tent work, and over four hundred marks were raised in cash and pledges toward the tent fund. The conference poor fund was also strengthened by a good collection, and the Sabbath-school donation was liberal.

Brother G. W. Schubert was unanimously chosen president, and he will be assisted in this field by three ordained



AVENUE OF VICTORY, BERLIN

worth of publications; and last year, there were thirty-eight to forty agents, whose output was 59,316.96 marks.

About one hundred delegates were at the conference. On Sabbath, six hundred were in attendance, to witness the ordination of Brethren O. Schwenecke, R. Cunitz, and M. H. Wentland, who were set apart to the gospel ministry by prayer and the laying on of hands. Several were baptized, and the day was a good one for all who were able to be present. Brethren L. R. Conradi, H. F. Schuberth, E. Frauchiger, and Dr. Petersohn were glad to assist during the conference.


The business passed off harmoniously. It was voted to give 1,000 marks of the surplus tithe toward the support of the work in the Austrian Mission. This is one of the practical ways in which the delegates expressed their gratitude to God for the rich blessings of the year.

One recommendation suggested that our brethren, when lending money for business enterprises, should require a written agreement about the matter, and the proper security for the payment of the loan.


ministers, two licentiates, sixteen Bible workers, one missionary nurse, and thirty-two canvassers. That God may continue his blessing here is our earnest prayer. We believe our friends everywhere will remember the East German field during the current year.

Hamburg, Germany.

A TOUCHING letter just received from a missionary sent out by another mission board to the Kongo, tells how in the hour of bereavement in his family, one of the native evangelists officiated at the funeral of the little child that had just died. He spoke with such tenderness and power that the missionary is constrained to say, "The comfort, strength, and inspiration which came to our hearts through the message of our own evangelist on this occasion were so truly wonderful that if we had no other fruit from all our years of labor and sorrow on this difficult field than that single moment and that one man, we would feel infinitely repaid." "Cast thy bread upon the waters; for thou shalt find it after many days."



THE FIELD WORK



A Visit to Mexico

By request of the General Conference Committee Elder W. C. White and I attended the general meeting in Mexico. This meeting was held in Mexico City December 19-29. Two other important meetings were held in Mexico during our visit—one at Guadalajara and the other at San Luis Potosi. It had been five years since my last visit to Mexico, and I was greatly encouraged by what I saw at this recent visit regarding the work in that difficult field. On my visit five years ago, I found only two or three Mexicans keeping the Sabbath. On this recent visit, I found about one hundred rejoicing in the third angel's message. The reports presented for 1907 by the superintendent of the field, Elder G. M. Brown, showed that excellent work is now being done in the circulation of our literature.

Our first meeting was held at Guadalajara. Here we had the pleasure of meeting Elder Brown and wife, the Drs. Swayze, Dr. Erkenbeck, and Brother and Sister Placencia, whom we had met on our previous visit. Besides these dear friends, we met quite a number of Mexicans who were much interested in the truth, some of whom had been baptized and united with the church.

We were pleased to find an excellent medical dispensary and treatment rooms in this city. The large sanitarium in which our people were once so deeply interested, and for the erection of which they gave thousands of dollars, is not now used for medical work. About four years ago this institution passed into the hands of the Battle Creek Sanitarium. It has since been sold to the Methodists, and it is now being used as a girls' college. I was informed that it was sold for about \$61,000 gold. The medical mission which we are now operating was donated by the Drs. Swayze. It has been fitted up for giving treatments to first-, second-, and third-class patients. Besides the regular line of medical work and treatments, it has a good dental parlor. Dr. Myers is acting as superintendent of the institution. The place is a model of neatness, and the institution is so conducted that all classes of people can receive accommodation.

In connection with the mission there has been erected by the brethren and sisters in Guadalajara a very neat and appropriate chapel for religious services. This institution is on the corner of a good street, along which an excellent electric car-line runs. We feel very greatly pleased and encouraged regarding the outlook of our medical missionary work in this city. It seemed to us that this was a most appropriate provision for such work.

We greatly enjoyed the services of the Sabbath which we spent in this place. As usual the first hour of the forenoon service was devoted to the Sabbath-school. The chapel was well filled, and the entire program was conducted in Spanish. The sermon that followed was translated into Spanish. As the progress

of our cause in all lands was outlined on the missionary map of the world, the congregation seemed to gather new courage to press on with the work. The afternoon sermon was followed by a spirited praise service in Spanish, and at the close two Mexican sisters were baptized by Elder Brown in the baptistery connected with our chapel. In the evening the chapel and mission were dedicated to the worship of God and to the service of love he would have us render to our unfortunate, suffering fellow men. One of the American missionaries of the city, and also one of the resident Mexican ministers, joined us in the service. It was a great pleasure to our brethren in Guadalajara to have this excellent medical mission and chapel completed and dedicated to the good work for which they were provided.

Protestant missionary work is carried forward with great difficulty in Mexico. The men of the upper class of society are very indifferent to everything pertaining to religion. The women of the upper class are devout Catholics, and seem to be afraid of giving any other religion any attention. Both the men and the women of the lower class are very superstitious, and are perfectly satisfied with what they have. But notwithstanding all the difficulties and obstacles that have to be met in Mexico, the Lord has blessed the efforts that have been made during the last five or six years in that field. We are profoundly thankful for the deep interest our brethren who have located in Mexico have manifested in the development of our work in that field. We appreciate the services they have rendered to the cause.

In next week's REVIEW I shall report our meeting in Mexico City.

A. G. DANIELLS.

South Africa

AFTER a very pleasant voyage, both in crossing from America to England, and also from England to Africa, we arrived at Cape Town, January 28, safe and well.

We met a number of missionaries on the boat coming to Africa. One, a native of Africa, who had been to America to receive an education, was just returning to work among his native tribe in Swaziland. We got very well acquainted with him, and with his wife, whom he married in Alabama. I gave him a copy of the missionary number of the *Signs*, with which he was much pleased, and said he would send for the *Signs* when he got settled.

There were also several Swazi chiefs on board, whose acquaintance we formed, and whom we supplied with some of our literature.

I was invited to speak on the last Sunday night of our voyage, and was pleased to have the privilege of presenting some points of the message to more than two hundred very attentive listeners. I spoke on the origin of sin, of

God's provision for its destruction with its author, and also the time of its destruction, touching upon some of the signs which show that we are living in the last days and near the time when the Master of the universe should come, and sin have an end. The interest could not have been better, and we felt that God had given an opportunity to turn some hearts toward his truth. Many came and expressed their interest in the subject, and we received a number of invitations to write to missionaries and others, which we expect to do. We feel that we have great reason to thank our Heavenly Father for his care and protection on our journey. We expect to go farther up the country soon, and will then write more about the work here.

Our hearts were made sad to receive word from the sanitarium that Sister W. H. Anderson was dead. Sister Anderson has been ill at the sanitarium for some time. Elder Anderson is up in Barotseland, and the news will come to him as a crushing blow. May God sustain him, and may our dear brethren in the home land not forget to pray for the missionaries who go into these deadly climates to seek for the lost.

E. R. WILLIAMS.

District of Columbia

THE delegates representing the churches in the District of Columbia held their annual meeting in the church-school building in Takoma Park, March 1. Two new churches were received into the organization, having a present membership of eighty-two. There are now five churches and one company, having a total membership December 31 of four hundred fifty-five. Other Sabbath-keepers living here bring the total number to about six hundred.

The report of the treasurer, I. H. Evans, showed that in 1907 the tithes paid amounted to \$10,652.83; contributions to foreign missions from all sources, \$1,788.15. There was surplus tithe on hand December 31, amounting to \$3,484.88, which amount was voted to the General Conference for foreign missions, making the total contributions to foreign fields from the funds received during 1907, \$5,272.03.

The regular staff of laborers at present consists of one minister and six Bible workers; but the general laborers living here, as well as the students at the Foreign Mission Seminary, all take an active part in the work, so that the number engaging in the work is much greater.

The usual committees were appointed, and their reports carefully considered. The resolutions adopted relate to plans for effectively circulating our large subscription books in the city, the carrying forward of systematic efforts in the circulation of *Life and Health*, *Liberty*, and the REVIEW AND HERALD. A committee was appointed to consider and formulate plans for securing a place of meeting for the colored brethren and sisters in Washington, and another committee to consider plans for assisting in the erection of a church in Takoma Park.

Resolutions were also adopted favoring the passage of the bills now before Congress looking toward the abolition of the liquor traffic, and remonstrating against the passage of the Sunday bills now before that body.

Other resolutions were adopted expressing approval of the plan which made the District of Columbia and Takoma Park General Conference territory, and recommending that the same be continued; and that a constituency be selected on the following basis: That each church appoint one delegate for its own organization, and an additional delegate for each fifty members, and that the General Conference be represented by an equal number. An executive committee of seven members was provided for.

It was also arranged that one third of the tithe be used in the work in the District, the remainder to go to the General Conference for work in foreign mission fields. The officers elected for the ensuing year are as follows: Chairman of the constituency, I. H. Evans; Vice-Chairman, the chairman of the executive committee; Treasurer, the General Conference; Secretary, H. E. Rogers; Executive Committee, K. C. Russell, G. B. Thompson, J. H. Neall, B. G. Wilkinson, M. C. Strachan, D. W. Reavis, J. N. Gillis.

The outlook before the work in the District never seemed brighter, and the cause is moving forward encouragingly.

H. E. ROGERS, *Secretary*.

Chile

SANTIAGO.—We rejoice in the rapid progress of the work in other foreign fields. We know something of what it means to be a foreign missionary, although in our field we do not have to battle with many of the hardships that our brethren meet with in other fields. Yet we, too, have our ups and downs. Nevertheless we are happy to be counted worthy to have a place in the Lord's vineyard.

If every Seventh-day Adventist in the home land could taste for a few months the joys and sorrows, and feel the cares of those who have gone to less-favored lands, how willingly and eagerly would they give of their means! If they could realize the needs as we do, a call for means would never need to be repeated.

There is so much to be done to educate the people, but, alas, it is the money and workers that are lacking. Why could not many of us with God's help, practise a little more self-denial in the matter of dress, and in many other ways, and resolve to give the surplus into the treasury of the Master? I am confident that by so doing we might add many dollars to the fund for missions. The Lord would abundantly bless our efforts, and we would find that it is indeed more blessed to give than to receive. God is saying to each one of his children, "Make me an offering." Shall we do it? "There is that scattereth, and increaseth yet more." Prov. II: 24-26.

There should be no retrogression on our part. We should push forward with all energy, for the night is very near. While we are deliberating what we shall do, the enemy is busy sowing tares, and that which we might reap may be lost.

Here in our field the work grows slowly, for much of the seed falls in the highway. Yet we thank God for the results we see. During the year 1907 the number of converts was nearly double that of 1906.

The headquarters of our work have been moved from Valparaiso to a place called Espejo (mirror), a suburb of

Santiago. We find many inconveniences, yet we hope with God's grace to overcome them. A more Catholic place could not have been found; some evidently thought that a Protestant was the evil one himself, and some were even afraid to pass the house without running. If the Lord had not gone before and raised up one or two believers, we should have found it impossible to get any one to do anything for us. Many crosses have been made in the mud wall of the house, and a five-pointed sign, which these poor people believe will cause the devil to depart.

We have been here nearly two months, and already we can see that the people are softening. A few have come to the meetings that are held in our house. God's word will not return unto him void, and we see evidence of this day by day.

MILLIE E. STEELE.

Newfoundland

WE are thankful to be able to report that during the year 1907 the work in Newfoundland made some advancement. Besides accessions to the faith, there has been marked improvement in the matter of finances. The tithe was increased more than fifteen per cent over that of the previous year, the same being true also of the annual offering. "Bring ye all the tithes into the storehouse," is a command filled with the rich promises of Him who says, "The seventh day is the Sabbath." The church here in St. John's is seeking to be faithful in all of God's commands.

Since my last report the truth has obtained a foothold in another of the outposts, as all places along the coast, other than St. John's are called. In July I went north as far as Englee, a small fishing town on what is known as the French Shore. The weather at the time was all that one could desire, making life on the ocean wave one of pleasure. On the way we passed numerous large icebergs, one day passing no less than twenty-two of these ocean giants which are such a menace to navigation.

En route, we stopped off at Twillingate, and visited Brother F. W. Johnston. While there, it was our privilege to speak to the friends on the subject of religious liberty. Some who had thought that Sunday legislation was all right were led to see that, after all, it was fraught with evil. One person thus convinced gave us a small donation toward the printing which we later secured. Brother Johnston has sought to do faithful work in the face of great difficulties. At this writing there are five or six persons in Twillingate who are keeping the Sabbath, although not all of these have as yet been baptized. In recent letters Brother Johnston writes encouragingly of the work, and hopes for souls.

Proceeding to Englee, I reached that place late the following Sunday night, and was welcomed by the friend whom I had met on the steamer "Portia" the year before, formerly a Catholic, but now a Methodist. For the next two weeks I found myself virtually buried from the outside world, as the telegraph system in Newfoundland does not extend so far north, and mail is received in the summer only once in two weeks. During four months in the winter, mail is received but once, being carried over-

land by a courier with dogs and *kome-ticks*. I soon discovered that my presence in Englee was considered an unwelcome intrusion by the local pastor. However, the people, who soon learned that I was a Seventh-day Adventist, expressed a wish to hear my message, and invited me to speak in their church, much to the displeasure of the pastor. Having heard something of our faith, and feeling that he could not meet the arguments in favor of our position, he decided to leave his flock and go to another place until I should leave there. Anxious to disarm prejudice and to avoid unjust criticism, I told the friends that, being an Adventist, I did not wish to appear to take undue advantage of the situation, and instead of preaching in the church I preferred to do so in the open air, with a rock for a pulpit. But they would not have it thus, and despite the protests of the pastor, ere he left, insisted upon my using the church.

Unfortunately as man would look upon it, I landed when the fishing season was at its height, when men, women, and children were busy from about three o'clock in the morning until as late as eleven, and sometimes later, in the night, catching and salting their fish. Except on Sundays, two of which I spent with them, I had very little opportunity for public speaking; but in the daytime, as opportunity offered, I visited the homes, sold or gave away literature, and prayed with and read to them out of the Book of life. As for my hostess, I found her hungering for the truth, an appetite for which had been created by our English publication, *Present Truth*, and tracts that I had previously sent her and her husband. Before I left, she became thoroughly convinced that we had the truth, and has since written me that she and another person have yielded themselves to obey. I thoroughly enjoyed my stay with these dear people, and regretted that I could not remain longer; but, the Lord willing, I shall return there when the ice disappears, to help them still further.

Another minister with greater influence than the local pastor already mentioned, has gone to Englee for the purpose of undoing our work. The shortness of the time made it impossible for us to present even the principal points of our faith at all perfectly. Nevertheless, this pastor has been powerless to shake the faith of the two mentioned, although among other things he was armed with Elder Canright's "Seventh-day Adventism Renounced." We earnestly pray that God will keep these dear souls, and make them a means of reaching others, for I am persuaded that there are other honest souls in Englee.

In returning home I visited a lone sister, Mrs. Welshman, at Shoe Cove. To go there I had to land at Tilt Cove and be rowed around to Shoe Cove by boat. By this means I discovered what I had not noticed before, that small groups of houses are built apparently in the holes in the rocks. This reminded me quite forcibly of the prophecy in Jer. 16: 16. I found Sister Welshman of good courage, and remained with her a few days, held two meetings at her home, and then continued my way homeward. I again called at Twillingate, this time to baptize a young man who recently decided to "keep the commandments of God, and the faith of Jesus."

At Pilley's Island, where the steamer called, a Catholic priest whom I had previously met, came on board. The pleasure of meeting was mutual, and, being together several hours, we freely conversed upon religious topics. He acknowledged that his church had changed the Sabbath, that she had persecuted, and expressed his abhorrence of religious coercion; and when confronted with the fact that his church was seeking temporal power and meant to enforce Sunday by law, he shrugged his shoulders, and frankly said, "Well, I don't care if it is my church; the whole thing is wrong." I studied with him the twenty-three hundred days. He followed me very carefully, and finally exclaimed, "Then the end must be very near." I believe that some day he will see and accept the truth. He agreed to read some of our literature which I promised to send him.

That same week I reached home, after being absent seven weeks, thankful that so many opportunities had been given to declare the truth, and that a "door of utterance" had been opened in Englee.
C. H. KESLAKE.

Southern California

SANTA BARBARA.—The message is being carried here by house-to-house work, Bible readings, etc. This was thought to be advisable as the weather at this time of year is liable to be such as to interfere with a revival effort. The Lord is blessing the work. On the twelfth of January eight persons were baptized, seven of whom united with the church. Others are much interested.

The last two weeks of January we spent at the Fernando Academy, assisting in Elder R. S. Owen's place, while he attended the Pacific Union conference. As the days came and went, the condition of the school gradually unfolded to us. The general harmony that prevails among the students and faculty, the interest the students manifest in their studies, and above all, the spiritual condition, are truly a cause for rejoicing. More than one hundred of the one hundred fifty students have started in the service of the Master, and still others are following their example. We feel that this school should be encouraged by our prayers, our influence, and our means.
F. J. RICHARDSON.

Fiji

I HAVE spent a month in Lau since my last report, and I had a nice, quiet time. The brethren there are all of good courage, and seem to be making advancement in the message. One man who had not paid tithe for a long time, came out firm again on the side of truth. Several from the outside are about to take their stand for the Lord. These we labored for while we were located in Lau. A European woman, for whom we also labored while in Lau, is trembling in the balance. I had a number of good readings with her; she seemed to drink the truth in like one who was famishing. All the brethren in Lau pledged themselves to take a number of our partial translation of a portion of "Great Controversy" to sell in the month of December. All seemed to enter heartily into the spirit of getting our publications before the people as quickly as possible. We are thank-

ful for this spirit, for we realize that this is what will help us to publish the truth quickly throughout this field. Pray that our brethren here may be true to their vows.

On returning home to Buresala, I found Brother and Sister Stewart, who have come to take the place of Brother and Sister Carr, as they have been called to open the work in New Guinea. They are taking hold nobly, and give promise of quickly acquiring the language of this people. They like their new surroundings, and best of all, they believe that this is the field to which the Lord has called them.

We were glad to welcome Brother and Sister Steed among us, and to know that now our Samoan field is to have help. They seem of good courage in the work to which they have been called, and like their island environments very much. We pray God's blessing upon them, and the field to which they are going.

Sister Carr leaves us to-day for Sydney. We are sorry to lose her from our number, for she has endeared herself to the work here by the ties of love and self-sacrifice. We are glad, on the other hand, that Fiji is able to give her best to start the work in New Guinea. Our prayers go with her. Brethren, what a glad day it will be when the work is finished, and the workers are gathered home with their sheaves from all lands. Let us be intensely in earnest in our work, that it may be hastened to the finish.
C. H. PARKER.

In Sunny Tennessee

THERE is wonderful satisfaction in laboring in a needy field. How pleasant it is to find thirsty souls, and see them drink in the truth. The moist eye and the fervent "God bless you" seem good pay for a whole day's search. Such a field is Tennessee. Here we have populous cities and well-filled country districts awaiting the message of truth. From experience gained in various fields, from our largest cities to rural cabins, I can say this is as easy territory in which to gain access to human hearts with our good books as any I have tried. Who will come and help gather in the ripened sheaves? We can use a hundred men and women in this conference. Write me about your convictions in this matter. Do it now. My address is Madison, Tenn.
C. F. PARMELE,
Field Agent.

Two Bookmen's Conventions

A BOOKMEN'S convention was held in Sioux Falls, S. D., January 10-16, in behalf of the subscription book and missionary work in the Northern and Central Union Conferences. It was attended by the general and field agents; the tract society secretaries; several of the presidents of both unions; Elder R. A. Underwood, president of the Northern Union; James Cochran and W. R. Beatty, of the Kansas City Branch, and Chas. M. Cottrell, of the Canadian Branch; also the writer, from the main office of the Pacific Press.

Home Missionary Work

A paper entitled, "Revival of Missionary Work; How to Organize for It," was presented early in the convention,

and was enthusiastically received. All present appreciated the fact that the success of our work as a whole, and particularly the success of our subscription book work, depends upon active service in the home churches. The recommendation from the General Conference Publishing Department to the effect that union and State Missionary secretaries be appointed was favorably received. All seemed to recognize the fact that the circulation of tracts, periodicals, trade and forty-per-cent books had assumed sufficient importance to demand that one man in every conference take general charge of it, much the same as the canvassing agent directs in the subscription book work.

Book Study

A daily study of the great truths contained in "Daniel and the Revelation" was led by Brother F. L. Limerick, and a similar study on "Controversy" was carried forward by Brother W. L. Manful. These studies were particularly helpful, for they revived in our hearts an appreciation of the value and importance of these volumes.

Round Table Talks

An hour and a half was given each day to a round table discussion of the details of the successful field agent. The various points had been arranged in advance in a logical way; hence these daily studies were very profitable. A blackboard was placed on the wall, and as the different points were developed, they were written on the board. After being revised according to the discussion, they were recorded by the secretary, and embodied in the minutes of the convention. A few extra copies of the minutes may be had by addressing the writer at Mountain View, Cal.

Institute General Instruction

Brother C. G. Bellah gave daily lessons on the detailed instruction that should be given to prospective canvassers in an institute. In anticipation of this study an outline in brief had been printed on paper with wide margins. Each field agent had a copy of this, and made such memoranda on it concerning the points made, the illustrations introduced, etc., as would be of assistance to him in his own institute work. We believe this was a very instructive feature of our program. A few copies of the printed outline are available. Address the writer.

Reminiscences of the Book Work

One entire evening session was given to the relation of incidents and experiences connected with the beginning of the circulation of the printed page by this denomination. Elder Underwood presented an intensely interesting paper on this topic, and was followed by Brother C. M. Everest, who told us of his experiences as State agent in Minnesota. As we compared the facilities we now have for the carrying on of our book work, the preparation which our field agents, as well as the canvassers themselves, now receive, we were led to appreciate our present opportunities, and to determine to make better use of them.

City Work

Another evening was given to the consideration of papers, experiences, and observations on city work. Brother Chas. M. Cottrell led in the presentation of a paper entitled, "Successful Canvassing in Our Cities." He told of his

experiences with different books in different cities, just how he gained an entrance, presented his book and delivered it. Brother T. D. Gibson followed, presenting some valuable suggestions on the same subject. Brother W. R. Beatty spoke of his experience with well-to-do people in Spokane, Wash., Oakland, Cal., Vancouver and Victoria, British Columbia. Altogether, it was an evening that gave us a new conception of the work to be done in our cities.

The Sale of Foreign Publications

As the conferences in the Northern Union and some in the Central Union have a large German, Swedish, and Danish population, careful attention was given to their needs. Brother Max Trummer told us how the young people speaking these languages, who are now in attendance at Union College, had become interested, and that fifty of them were now preparing themselves to sell books the coming vacation. They are studying their canvasses and their prospectuses in their own language.

Prices

The writer presented a paper on "The Price of a Subscription Book; What It Includes," in which he showed that the actual cost of material entering into these books had increased 26.5% during the past few years. He also spoke of the improvements that had been made in "Great Controversy" and "Daniel and the Revelation," and suggested that increased prices would have to be secured in order to place the work upon a proper basis. The prices of \$2.75, \$3.75, and \$4.75 for the marbled, library, and leather bindings respectively for "Great Controversy," "Daniel and the Revelation," and "Bible Readings" were enthusiastically adopted.

The Manufacture of a Book

A carefully prepared paper, written by Brother F. H. Gage, of the Pacific Press Publishing Company, was read by Brother F. F. Byington, manager of the International Publishing Association, in which the various processes of book manufacture were presented. These were made clear to all by exhibits which were passed around during the reading of the paper.

The College Place Convention

A somewhat similar program, but varied to suit the needs of the coast conferences, has just been closed at College Place, Wash. Here we were favored by the attendance of the North Pacific Union Conference Committee at our opening meeting, and by as many of their members as could be relieved from their duties during the succeeding sessions. At this convention, as well as at the one held in Sioux Falls, our field and office workers were brought close together, were led to plan for united action, and gained a new sense of the importance of the work to which they had given their lives.

What We Expect During 1908

With a well-organized, united band of field and office workers; with carefully planned, tested, and accepted methods of work; with about fifteen hundred students in our various schools, one third of whom will probably enter the field during vacation; and with a conviction that we are doing the very work the Lord would have us do, we confidently expect a great work to be done during 1908.

H. H. HALL.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

Opening Address

Medical Day, Pacific Union Conference*

(Concluded)

FOR years after I began this work, I wondered why our patients should die. I thought for a time that with the application of the principles which God has given us, all should get well. But now I know the reason. We have had, during the past year, several individuals who knew nothing about God. I knew that their physical condition was such that from a human point of view, nothing could be done for them.

I have in mind now one patient who lived only about ten hours after he came to us. I asked this man if he was a Christian. His answer was that he was not, and that he had never even read the Bible, though he had read nearly everything else. I told him that he had but a few hours to live, and asked him if he was ready to meet the future. He said he could not meet it. Then I told him the story of the thief on the cross. That was the only thing I could think of to present to a man in his condition. He asked me if God could receive him, when he had never had any respect or thought for God. He said he could not take it to himself. But I told him the thing for him to do was to believe what God said, that the sacrifice had been made, and God had accepted it. Then I said, "Will you accept it?" He said, "God be merciful to me a sinner." Then he stiffened out in death. These were the last words he ever spoke. And this experience is only one of many. There are times when hearts are touched to the very depths. This one experience meant everything to that man, and I believe he will be in the kingdom.

I believe we should always be in such a state of mind that when people come to us in this condition, we shall be ready to meet them where they are and tell them the gospel story. I know that some of them are led to take a firm stand for the truth. We have been told that many of the influential people who come to our institutions, will, when the crisis comes, take their stand with the people of God. They will become acquainted with it here. The seeds are planted in their hearts, and God will cause them to grow and bear fruit.

I have in mind also the case of a certain patient who came to us at the Battle Creek Sanitarium. She really had nothing. The people of the town in which she lived had taken up a collection large enough to pay her railroad fare to Battle Creek, and they supposed the sanitarium would do anything in the nature of charity work. Dr. Kellogg made a very careful examination of this woman. He turned to me and said that we must send her home right away, as she could not

live more than five days; there was absolutely no hope.

At this time we were having thirty-minute Bible studies in the hospital, for the patients. Those who led out in these meetings were at this time dwelling upon the works of Christ, and his miracles of healing. At one of the meetings just after this woman came, the leader talked about the poor woman who had been bent over so long. This patient had been brought in in a wheel-chair, and was deeply impressed by the story. She asked if that same Christ still lived. She said, "Is he here?" The leader of the meeting said the same Christ was there, and had the same power as in the olden days, and talked with this woman still further. She said: "Here is the doctor, who says I can not get well. I have a husband and six little children at home who know nothing of this Christ. I must get well so I can go and tell them." She asked for prayer, and of course her request was granted. The physician and the patients joined in prayer for her. She came down to the meeting again the next day, and manifested the deepest interest in the service. Then she came the third day, but without her wheel-chair. The fifth day was her day to go home. We took her up to the examination room, and asked Dr. Kellogg to examine her. But we did not tell him her name or anything about the case. The doctor said she was a perfectly well woman, and that everything was all right. He did not know she was the same woman he had examined before. We did not want him to know, but we did want to see what he would decide about the case. When he went into his private office, I followed him, and told him of our experience with this case. Then the doctor broke down and wept. A miracle had been wrought right there in the institution. The woman went home.

The conductor on the train told me afterward that a wonderful thing had surely taken place in that woman. He told me how she had suffered on the way to the sanitarium. He said he had never seen such suffering as hers. But when she went back home, she was all smiles and happiness. I asked him if he had questioned her. He said she had told him just the simple story of what had taken place. He said he had never heard of such a case, and asked me if it was really true. I heard afterward that the woman did as she had said she would do—told her husband and children about Christ. And the result was that she and her family were made happy. They were all converted. And so I believe it should be with every one of our patients. God healed this woman because he had a work for her to do.

We all know that the time came when it seemed as if this work had almost received its death-blow. The work had gotten into a bad condition, but now God has taken it up, and will put it where it should be, if we are faithful to the trust he has given us. The good old ship Zion is going straight home to the heavenly harbor, and each of us may have the privilege of being on board.

There is another thing with reference to the training of our young people. They have an important part in this work, and they must be trained thoroughly and carefully. They should be taught not only what to do, but what

* Remarks by Dr. H. F. Rand, Superintendent of the St. Helena (Cal.) Sanitarium, Jan. 22, 1908.

not to do. It is well known, of course, that the spirit of the age is, "Everything for money." This idea is not a new one. It is one of the things we must always meet; and it is true that we meet it more often in this kind of work than in any other. One of the greatest dangers that surrounds our young people is this craving, or love, for "filthy lucre." Another danger is immorality. These are the two great dangers to be constantly guarded against in our institutions. Quite often we have sent to us young people who are not really converted. The parents hope that they may be placed under an influence in our institutions that will convert them. But God has told us that our institutions are not reformatories. The young people who are sent to us should have characters formed, and a definite idea of their life-work before their minds. They should fully realize what they are coming here for. Only those who have been in our institutions can realize what temptations surround the young people in our sanitariums and training-schools. Satan uses all his devices to turn aside the young people who are earnestly engaged in this work. We have these things to meet continually. We want help, and we must have it. We want help of the right kind. We want the help of every conference officer, and every minister, and every educator. We want the best young people that can be found in the denomination, for we are on the firing line. We need the best people available to stand in the front rank and bear the brunt of this great battle which is being waged between right and wrong. It means everything to us. We should not be asked to take young people who have not a definitely settled experience in this truth. We should have those who know the truth, and can stand in the day of temptation.

We now have six workers here from foreign fields. These young people came here to get a training for more efficient service. I often happen around where they are busy at their work, or with their patients. I do not always call at the same hour. I go for two purposes—to see the patients, and to see the nurses. Of these six who are here at the present time from the foreign fields, I am glad to say that five are in the habit of reading the Bible and praying with their patients; and the same may be true of the other one. When I have happened in early in the morning, I have seen them kneeling beside the beds of their patients, whether they were Christians or not. I have found but few of our home people doing that. Some think the rules of the institution are very hard and unjust, and they are continually getting into difficulty. They do not see that the work is of God. But we have no trouble with these praying ones. They live in harmony with the institution. This shows how necessary it is for us to give our young people a different training than they have had.

You know what all this has meant to the eleven hundred people who came to us last year from every part of this and other States. When our helpers and nurses do not appreciate these things, but simply look at the professional side, they do not rightly represent the work, and the people go away without a chance to see the beauty of these truths. The nurse has far more influence than any

other person in the building. The nurse is kept right with the patient; and the patient will unbosom himself to the nurse who is attending him.

In this or any other work there is just one thing that makes us great. The psalmist has said, "Thy gentleness hath made me great." There is nothing in the sick-room that works like that.

And before I close, I wish to express my gratitude to God for making it so plain what these institutions should be, and for so clearly mapping out the work of our training-schools. All these principles were given to us years ago, but we have been standing still. I sincerely hope it will not be so any longer.

I am glad that such a change has come about in this institution. You know, many of you at least, that for many years the finger of scorn has been pointed at this institution. You know the experiences of many physicians who have been here. You know that everything has not gone as smoothly as it should. But now a change has come. We are more grateful than we can tell that God has so wonderfully blessed this institution. We can thank him for much good that has been accomplished.

After the earthquake, things did not look very bright. I could not afford to look at things as they were at that time, but, like Abraham, I had to look ahead. So we all took hold and worked hard, and it was only a few months until the sanitarium was filled with patients. We had just sufficient help to run the institution as it was. We had economized in every way. In 1906 there were eight hundred patients and guests. The next year there were over eleven hundred. Financial difficulties began to clear up, and other troubles were removed, and we soon began to realize that great changes were coming. When God is back of a work, he will see that it goes on if the people are in harmony with him, and he will see that our institutions are well filled. I am glad to say that the work here is doing well, and you will rejoice with us that this is so. This special part of the work is being watched now. And though it has had a hard blow, the wound was not a deadly one, and God is healing it in his own good time and way.

Current Mention

—The death of twenty-six men in a coal-mine is reported from Birmingham, England. Following a fire which engulfed the men, unceasing efforts for their rescue were kept up nearly a week, but in vain.

—The citizens of San Francisco are raising a bubonic plague fund to be used in exterminating rats, making the city sanitary, and preventing contagion. The Santa Fé and Southern Pacific Railroad Companies have together contributed \$45,000 to the fund.

—Although King Alfonso of Spain had been warned that it was not safe for him to do so, he made his two-days' visit to Barcelona. He experienced no untoward incident during his stay; but early in the morning of the last day of his visit an explosion occurred under a pavilion erected at the landing-stage where the king was to embark in his

launch to visit the Austrian squadron. Because of the early hour no one was injured.

—Harry Orchard, charged with killing the former governor of Idaho, Frank Steunenberg, was permitted to change his former plea to that of guilty of murder in the first degree. He was to receive sentence on March 18.

—During the year 1907 there were 471 boiler explosions in the United States and the adjacent parts of Canada and Mexico. As a result of the explosions, 300 persons were killed, and 420 others required medical attendance.

—It is reported from Alpine, Tex., that a low mountain near there is composed of petrified fish. The specimens are perfectly preserved, and are said to cover an area more than two miles square in a locality 5,000 feet above sea-level.

—The board of managers of the Swathmore College have declined to accept coal lands bequeathed to the institution by the late Anna T. Jeanes, of Philadelphia, on condition that the participation in intercollegiate games and sports cease.

—General d'Amade, in command of the French forces in Morocco, has been vigorously attacking the tribesmen, meeting them in three engagements, and driving them from the territory. On March 12 he received a request from Mulai Hafid, the so-called sultan of the south, and the leaders of his army, asking that hostilities be suspended, pending arrangements for peace.

—The negotiations looking to a settlement of the differences between China and Japan, which resulted from the seizure by China of a Japanese steamship, are progressing satisfactorily. The vessel was laden with arms and ammunition evidently destined ultimately for the Chinese insurgents, although consigned to a firm in Macao, a Portuguese island near Hongkong. Whether the vessel was in Chinese or Portuguese waters at the time of seizure is a matter of dispute. By the terms of agreement, China will pay Japan about \$10,700 and retain the cargo. China will also pay demurrage on the steamer. Japan agrees to adopt and enforce strict regulations to prevent future traffic in arms and ammunition from Japan into China, although she refuses to include the territory of Macao in this limitation.

—Depredations of the night riders in one day, March 10, were reported from Paducah, Brooksville, Henderson, Ky., and Clarksville, Tenn. Several persons were shot, and much tobacco burned. This condition of anarchy in these two States is also creating international difficulty for the United States. In Italy the sale of tobacco is controlled by the government, which does its purchasing in this country through what is known as the Italian Regie. It is claimed by the farmers of Kentucky and Tennessee that the Regie is acting with the tobacco trust in keeping the prices down, and its property has been destroyed in some of the raids. Already the Italian government has demanded that its interests be protected, and it is understood that this is preliminary to a demand for damages already done its property.

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

The Hearing at Albany, N. Y.

THE hearing on the four Sunday bills at Albany, February 26, was a fiasco, though through no fault of the representatives of the truth who gathered there.

Elders C. H. Edwards, H. W. Carr, A. J. Clark, Amos Mitchell, and J. J. Kennedy, and Brother Brown, of Albany, were on hand at ten o'clock, the time set for the hearing on the senate bills. About the first thing we noticed was a steady stream of telegrams coming to members of the committee, and it was just delightful to watch the expressions upon the faces as they read them. In they came from New York, Syracuse, Buffalo, Rochester, Norwich, Rome, Fultonville, and other places where our brethren had been instructed to telegraph objection to the bills at that time and place. After a time the chairman asked us what bills we were interested in, and whom we represented. Elder Edwards, of New York, replied that it was the Sunday bills, and that we represented the Seventh-day Adventists. He was then asked if we were in favor or opposed; the answer was, "Opposed." One of the senators then asked upon what grounds we opposed. Elder Edwards answered, "It is religious legislation, and out of the province of civil government." The senator then said, "Then you oppose because you believe that these bills infringe religious liberty and rights of conscience?" Elder Edwards answered, "Yes, sir." Then the following conversation took place:—

Senator.—"Then you believe it is wise to let well enough alone and not enact such laws."

Edwards.—"Yes, sir, except that the Sunday laws we now have are entirely improper."

Another Senator.—"Don't you know that we have started out to regulate the universe, and bring in the kingdom of God by law?"

Another Senator (interrupting).—"Yes. And all the preachers are coming in to help us do it."

All the Senators (together).—Ironical laughter.

We all felt impressed that with our show of force and their condition of hostility to the preachers who were attempting to influence them to religious legislation, the bills were safely smothered already. The chairman told us that Senator Page, the mover of one of the bills, had said, just before coming into the committee room, that it was doubtful if he should ever call up his bill, and that the other bills had not been called, and he doubted if we should ever hear anything from them again, but if we would leave our names and addresses, the bills should not be reported out of the committee until we were notified, and we should have a full and free hearing against them.

At two o'clock, at the hearing on the assembly side of the chamber, we lined

up eight strong in chairs facing the big table. We could not help smiling again as messenger boys kept coming in with telegrams, sometimes two at a time with each a handful of telegrams for the assemblymen. Some would read the messages, and look over to us and smile. After a time the chairman said that the mover of one of the bills was present, Mr. Conklin, who would make a statement for our benefit.

Mr. Conklin arose and said he had no interest in the bill one way or another. He only introduced it upon request, supposing there would be no opposition to it, but as there was strong opposition to it, he should not call it up.

The other bills were not called up, and we were also told that it was doubtful if they ever would be, but that they might be on March 11, but if they were ever to come up in the committee, we should be notified. The clerk took our names and addresses, and we, as gracefully as possible under the circumstances, retired in good order.

It seems to me that the Lord is as willing to work for us as he ever was to work for his people, if we will awake to our responsibilities; then he can use the sight of his people to instruct the wise, and defeat the enemy; can use a few telegrams from his loyal children to win a battle. Praise his name.

F. H. DEVINNEY.

NOTICES AND APPOINTMENTS

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.

New Jersey Canvassers' Institute

THE New Jersey Conference Committee has decided to hold a canvassers' institute this spring, at Trenton, N. J., April 12-26. Brother I. D. Richardson, the Columbia Union canvassing agent, will have charge of the institute, with such other help from the conference as will be necessary. Board, room, and railroad expenses will be furnished to those who attend the institute and enter the work as regular canvassers. We trust that there will be a hearty response on the part of our people to this effort to revive the canvassing work in the New Jersey Conference. Let all who expect to attend the institute send their names and addresses, with recommendation from their church elder, to B. F. Kneeland, 621 William St., Trenton, N. J.

Eastern Pennsylvania Institute

THE Eastern Pennsylvania institute will be held March 16-26, in Scranton, Pa., at 207 Washington Ave., second floor (in the old home of the Young Women's Christian Association). Any one will easily find it by inquiry; it is in the central part of the city, just opposite the court house.

If you are planning to come to the institute, and have not yet notified the undersigned, kindly do so at once. Do not forget to bring plenty of bedding, two towels, a Bible, a copy of "Hymns and Tunes," "Early Writings," "Gospel Workers," and the book for which you wish to canvass.

Let all who can, attend this convention, which is intended to prepare workers for the finishing of this message. Remember it is free to all who will come and take up the work as regular canvassers.

My prayer is that all whom the Lord has called to this blessed work will surrender themselves to the Lord, and will come to the institute and be thoroughly prepared to do a noble work in his vineyard. Do not let the enemy have the victory over you by cheating you out of this blessing. Address the writer at Scranton, Pa. (Gen. Delivery).
C. W. HOLMAN.

West Pennsylvania Canvassers' Institute

THIS will be the last notice given in regard to the institute to be held at Johnstown, March 29 to April 12. All who desire to attend this school should immediately correspond with the writer.

Board and room will be furnished free to all who attend with the intention of immediately or in the near future entering the field to sell our books. Car fare will be refunded by allowing five per cent extra on deliveries, until the amount expended in going to the institute and returning to the field of labor is made up.

The above offer is both to the old and to the prospective canvassers, and we are glad to note that a number of the old as well as of the new have announced their coming. There is room, however, for more, and we hope to hear from others immediately.

Each should bring with him the book that he wishes to study in the school, also his Bible, and it would be well for those who have "Gospel Workers," "Early Writings," and Vol. VI, VII, VIII of the "Testimonies" to bring them along.

We especially mention "Great Controversy," "Daniel and the Revelation," the new book, "Home and Health," and "Heralds of the Morning" as the books we wish to push this year, but if there are any who have a special burden for some other book, we can but say, Bring it along. It would be well also for each one to bring two towels.

We are also going to have services every night for the benefit of the public, so all may come prepared to enjoy a good spiritual time. Brother I. D. Richardson will be with us throughout the institute, and the most efficient advice will be given.

We trust that all who are thinking of attending will correspond with the writer, as it may save confusion.

I. G. BIGELOW,
Field Missionary Agent.

Wyoming Canvassers' Institute

THE canvassers' institute for Wyoming will be held at Hemingford, Neb., April 17-27. It will be both educational and practical. Our conference president and the general agent of the Central Union will be with us during the entire time. A daily program will be followed for studies in Bible, Testimonies, and the books "Great Controversy," "Daniel and the Revelation," "Heralds of the Morning," and "Home and Health." There will also be given a complete course of instruction; such questions as how to meet the people, how to interest them, how to give the canvass, how to get the orders, how to deliver the books, will be carefully considered. Daily drills will be a special feature for practical work. All who wish to attend should send to the Pacific Press Publishing Company, 1109 East Twelfth St., Kansas City, Mo., for a copy of the book they wish to canvass for, and begin to read and study it at once. Room and board will be provided free of charge to all attending, but they should remember to bring towels and bedding. We especially desire to see the old canvassers present, to enjoy a rest and a feast of good things with those just from the "front of the battle."

Our institute last summer was a success in every particular, and the blessing of heaven has attended every worker in the field. This

year it will be more so we believe, for we have only entered upon the book work in Wyoming. The doors are open for our truth-laden books. Many honest people are hungering for the truth, and many of our people, now working at home, should decide to take it to them. Erelong these golden opportunities will slip from us. If you have tried canvassing before, and have become discouraged, or if you think of taking up the book work sometime in the future, come to this institute. I am sure the Lord will abundantly bless us. If you are interested and desire to come, please address me at College View, Neb., and I will gladly arrange for and plan with you.

MAX TRUMMER, *Field Agent.*

Saskatchewan Canvassers' Institute

BEGINNING April 2, 1908, an eleven-days' institute will be held in Regina for the benefit of those who plan to engage in evangelistic canvassing this season. Studies will be conducted daily in Bible and Testimonies, reading, and the theory, art, and practise of evangelistic canvassing. Subscription books will be studied by chapters, and the printed canvass learned. An arrangement has been made to assist those who will canvass regularly, by paying car fare from their home to the institute, and thence to the field of labor, providing three months are spent at regular canvassing before Sept. 1, 1908. Bring plenty of bedding. Rooms will be furnished to canvassers free, and meals at cost. Elder H. S. Shaw and Brother C. M. Cottrell will be present most of the time, and will assist in the class work. All who come should be provided with a Bible, manual for canvassers, and the book for which they desire to canvass. Those expecting to attend are requested to write me at once, that provision may be made for all. PAUL CURTIS, *Field Secretary.*

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.—Home on a farm, with Sabbath-keepers, for a fourteen-year-old boy, bright, quick, used to milking. Address Elder M. N. Campbell, 267 West Main St., Battle Creek, Mich.

WANTED.—Christian teacher for a small family school. Correspond with S. A. Hill, Dallas, S. D., and Elder J. W. Christian, president of the South Dakota Conference, Box 686, Sioux Falls, S. D.

WANTED.—A Sabbath-keeping man to work by the month at farm and garden work. Will pay \$30 a month for 7 or 8 months' work. References required and given. Address A. S. McCully, Carroll, Wyo.

FOR SALE.—Golden Glory Cooking Oil, purest refined cottonseed oil. Prices from 50 to 75 cents a gal., according to what used for and how much used. Write for full particulars. Address Tom C. Hege, Charlotte, N. C.

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.

FOR SALE.—63 acres two miles from Graysville, Tenn., 1½ miles from sanitarium; 2,500 bearing pear-trees, also peach- and apple-trees. Special offer for 30 days by owner. Address Luzerne Thompson, R. F. D. 30, Zionsville, Ind.

THE undersigned can give a good home on a ranch to a boy 12 or 14 years old who can do chores and is willing. Adventist preferred. Correspondence solicited. Please give references. Address W. G. Graham, Nevada City, Nevada Co., Cal.

FOR SALE.—80-acre farm. Bottom land. New land. Some timber. Good house, fair outbuildings. Seventh-day Adventist church and school two miles. Price, \$2,000, or 40 acres with buildings for \$1,200. Address C. B. Sibley, Glenwood, Mich.

FOR SALE.—4½ miles from Sturgis, 20 acres, 9-room house; good well and barn. All new wire fence on place. Sturgis has 3,000 population and three railroads. For particulars, address J. M. Irving, Berrien Springs, Mich., care College.

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.—Those persons who contemplate coming to California for their health, to write to the Santa Barbara Sanitarium for literature explaining the advantages of this locality for those who are ill. Address Dr. M. E. Eastman, 118 W. Figueroa St., Santa Barbara, Cal.

FOR SALE.—“Will It Be Too Late?” by B. E. Beddoe—an invitation song showing that God's Spirit must soon cease striving with mankind, and that our coming Saviour must say to many, “Too late.” Post-paid, 15 cents, coin. Address Beddoe Music Co., St. Helena, Cal.

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

FOR SALE.—Beautiful Imported Bible Card-board Mottoes; all have flowers with silver letters. Cord furnished to hang mottoes with. Special for 60 days: 5 for 50 cents; 12, \$1; 25, \$1.75; 50, \$3; 100, \$5. More you buy, the cheaper they are. All sent by mail. Address Hampton Art Company, 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.

WANTED.—Seeds, bulbs, plants, etc. The Graysville Sanitarium at Graysville, Tenn., is in position to make good use of flower and vegetable seeds, plants, bulbs, vines, etc. With considerable ground to improve, and with limited means, it feels warranted in giving others an opportunity to assist in this way. Address as above.

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.

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.—Buff and White Orpington eggs, \$2 per 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.

BIG BARGAIN!—Sanitarium and City Hospital, only place in town of 10,000 for the sick. Ideal chance for physician or man and wife graduate nurses. Free rent, free water, \$500 to \$700 a year bonus; business paying well. Legitimate reasons for selling. Worth investigating. Seventh-day Adventist institution. All or ½ interest, with entire management. Address Sanitarium, 3252 Bersford Ave., Cincinnati, Ohio.

Addresses

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 W. Park Place, Peoria, Ill.

Obituaries

BROWN.—Died at Traverse City, Mich., Gustavus Brown. Brother Brown was born in Oswego Co., N. Y. and moved to Michigan, where he accepted present truth. He fell asleep awaiting the voice of the Life-giver. The funeral service was conducted by the writer. C. A. HANSEN.

CLARK.—Died at Hector, Minn., Jan. 11, 1908, George Calvin Clark, aged 74 years, 1 month, and 28 days. He became acquainted with the message forty years ago, and accepted it. His last membership was with the Anoka Seventh-day Adventist church. He died with the blessed hope of being among those who will be raised at Christ's second coming. He leaves a wife, two sons, and one daughter to mourn their loss. It was his request to be buried at Retreat, Wis., the home of his boyhood days. The funeral service was conducted by the writer. A. W. KUEHL.

LEACH.—Died at Springdale, Ark., Jan. 26, 1908, Emily Caroline Leach, née Mead, aged 75 years. Sister Leach was early a member of the Seventh-day Adventist church at Monterey, Mich. She was married three times—to Josiah Parker, to Merritt Wisner, and to Dr. M. L. Leach. She came from Traverse City, Mich., to Springdale in the early summer of 1907, intending, with her husband, to make that place her future home, but the Lord, in his wisdom, has ordered otherwise. She left one son, Josiah F. Parker, one daughter, Mrs. Carrie Boylan, and a large number of grandchildren and great-grandchildren. M. L. LEACH.

GRANTHAM.—Died at the home of her children, Elder Wm. Covert and wife, of Sheridan, Ill., Feb. 5, 1908, of pneumonia, Elizabeth Grantham, née Harris, aged 81 years, 4 months, and 20 days. She accepted present truth thirty-nine years ago. During the last months of her life her Christian experience was unusually bright; and although her closing days were extreme in physical pain, she bore it with patience. One son, two daughters, ten grandchildren, and two great-grandchildren are still living. We laid her to rest in the Sheridan Cemetery to await the resurrection of the just. Words of comfort were spoken by the writer from 1 Cor. 15:22, 23. J. C. HARRIS.



WASHINGTON, D. C., MARCH 19, 1908

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

CONTENTS

Editorial

Financial Responsibility and Irresponsibility — Sabbath-Keepers Before the Inquisition — Mass-Meeting on Religious Liberty and Prohibition — The Sabbath in the New Testament — The Offering for April 4 — Valuable Testimony — Justice Deferred 3-6

General Articles

The Time Is Short (poetry), *Archer Wright* 8
A Message to the Churches, *Mrs. E. G. White* 8
A Last-Day Sign, *E. H. Gates* 9
Lessons from Past Experiences, No. 24, *Geo. O. States* 9
Fear and Fear Not, *A. J. Bristol* 10
Our Prayer-Meetings, *Ernest Lloyd* 10
Christ the Way, *D. H. Kress, M. D.* 11
The Seal of God 11

Aids for Bible Readers

The Time of the Messiah's Appearance 12

Home and Health

The Tryst (poetry) 13
The Picture Post-Card, *Jessie C. Dorsey* 13
A Touching Scene 13
The Garden 13
The Beans of the Devil 14
Death Due to Tea Drinking 14

The World-Wide Field

Korea, *W. R. Smith* 14
Java, *Geo. Teasdale* 15
The East German Conference, *Guy Dail* 16

The Field Work

A Visit to Mexico — South Africa — District of Columbia — Chile — Newfoundland — Southern California — Fiji — In Sunny Tennessee — Two Bookmen's Conventions 17-20

Medical Missionary Department

Opening Address, Medical Day, Pacific Union Conference, *H. F. Rand, M. D.* 21-22

Christian Liberty Department

The Hearing at Albany, N. Y. 22

Miscellaneous 22-23

If there are any of our readers who have not yet seen a copy of *Life and Health*, for March, we can truthfully say that an acquaintance with the contents of its pages will bring satisfaction and benefit. Its entire forty-eight pages are full of vitally important matter. If not a subscriber already, send ten cents for a copy of this issue.

In a recent letter to the Mission Board, Elder J. N. Anderson states that their annual committee meeting was in session at Shanghai, China, February 4, at which the following workers were in attendance: Dr. A. C. Selmon and F. A. Allum, from Honan; W. C. Hankins and N. P. Keh, from Fukien; J. N. Anderson, Mrs. J. N. Anderson, and E. H. Wilbur, from Quangtung; P. J. Laird and wife, from Hunan. Excellent meetings were being held.

OUR first church in the republic of Hayti was recently organized by Elder U. Bender and collaborators. They have entered a most difficult field, and desire the earnest prayers of God's people for the success of the work there.

THE time is near when our people in this country should begin to plan for the annual offering designed for the support of the orphans and helpless aged among us. Please read Elder Evans' article on page 6 dealing with this matter.

ON the last page of the Sabbath-school Quarterly for the second quarter of 1908 incorrect data are given in reference to the magazine *Life and Health*. It is stated to be a *twenty-four-page* magazine, and the price given is *fifty* cents a year, whereas *Life and Health* is a *forty-eight-page* magazine, and the price is *seventy-five* cents a year.

REALIZING that now is the gospel harvest-time for Korea, the Methodist Board of Missions has decided to call for \$100,000 to be expended in that field to meet present and pressing emergencies in their evangelistic work. The Presbyterian Mission Board has authorized an extraordinary expenditure of \$250,000 to meet the present needs of its work in Korea. The Seventh-day Adventist denomination has asked for \$150,000 for the crying needs of its work in *all the world*. Assuredly the request for the last-named amount has not been an extravagant one in view of the belief we hold and the rapidly multiplying evidences that our period of peace in the prosecution of our work is nearing its close.

PLANS have now been adopted by the Review and Herald Publishing Association which will doubtless increase largely the circulation of its publications. The periodical and book departments have been separated, and Brother D. W. Reavis, who has done excellent work in charge of the department of circulation, will hereafter give his whole time to the periodicals, while Elder Morris Lukens, who has been rendering most acceptable service as president of the Chesapeake Conference, now has charge of the book department. Brother Lukens' successful experience as canvasser and field agent warrants the expectation that he will fill this position with acceptance to all concerned. He will make his headquarters at this Office, but will spend such time in the field as the interests of the work demand. In company with Brethren S. N. Curtiss and D. W. Reavis he will be in attendance at the Lake Union Conference, which convenes in Chicago this week.

THE Sabbath-school Lesson Quarterly for the second quarter of 1908 is now ready for distribution. The theme for the quarter's study is "Great Reform Movements in the Light of the Three-fold Message of Revelation 14," and is taken up under the following subdivisions: The Fundamental Truth of the Gospel; The Flood and the Preaching of Noah; The Call of Abraham and the Inheritance; The Deliverance from Egypt; The Restoration from Babylon; The Work of John the Baptist; The Reformation from Popery; The Second Advent Movement. The pamphlet can be had from any of our publishing houses at five cents each, if it is inconvenient for the persons desiring them to obtain them from a Sabbath-school.

Hearing on the Sunday Bills

ONE of the most important hearings yet held in the capital was that which took place on last Friday, March 13, before the District Commissioners on the various Sunday bills now before Congress. The hearing opened at ten o'clock and lasted until twenty minutes of one. It must be admitted, however, that the importance of this hearing lies largely in the sentiment that had been worked up prior to it, by the advocates of Sunday legislation. It is very probable that the Commissioners will recommend to Congress for passage at least one of the bills now before them; and the campaign carried on in behalf of a Sunday law by the churches of the District and by certain commercial and labor organizations makes it quite probable that Congress will listen to the "importunate widow," and grant her request.

Realizing the importance of this hearing, the Religious Liberty Bureau laid plans to have the principles involved in such legislation clearly laid before the Commissioners. Each side had twenty minutes to open, to be followed by five-minute speeches alternating, pro and con. The speakers favoring the proposed legislation were attorneys for the Retail Butchers' Association, the Retail Grocers' Association, the American Federation of Labor, and some of the clergymen of the city. Those opposing the proposed legislation were Brethren W. A. Colcord, K. C. Russell, G. B. Thompson, and J. N. Quinn, Rabbis Simon and Stern, and an official of a certain German organization. Perfect fairness on the part of the chairman of the District Commissioners was manifest throughout, and the best of attention was paid to the principles laid down by those who spoke from the standpoint of religious liberty. Nevertheless, one of the Commissioners, near the close of the hearing, made the statement that as they had previously recommended a bill similar to one of these, they would probably act favorably on one of these bills. Before the hearing closed, Brother Russell presented to the Commissioners a bundle of petitions containing the names of nearly fifteen hundred persons who protest against the passage of any of the bills.

Another hearing has been promised when the bill or bills recommended by the Commissioners come before the committees of the Senate and House.