



Vol. 85

Takoma Park Station, Washington, D. C., May 28, 1908

No. 22

## A Prayer



THESE are the gifts I ask of  
Thee,

Spirit serene:

Strength for the daily task,

Courage to face the road,

Good cheer to help me bear

the traveler's load;

And for the hours of rest that come be-  
tween,

An inward joy in all things heard and seen.

These are the sins I fain

Would have Thee take away:

Malice and cold disdain,

Hot anger, sullen hate,

Scorn of the lowly, envy of the great,

And discontent that casts a shadow gray

On all the brightness of the common day.

— Henry Van Dyke.



# JUNE

# Life and Health

## *Beginning the Heated Season Numbers*

### THE JUNE NUMBER OF LIFE AND HEALTH

Deals largely with topics that affect the health of the public during the summer months. The following is a partial summary of its contents:—

**"Sun, Air, and Water,"** by S. Adolphus Knopf, M. D., dwelling especially on the uses of water,—water as a remedy for chronic constipation,—utility of water taken internally and externally,—methods and benefits of bathing,—public baths,—swimming as a compulsory accomplishment.

**"Tea, Coffee, and Cocoa,"**—beverages universally used for their stimulating effects. They are not nutritious, only stimulants,—their use detrimental,—the cause of the craving for stimulants made apparent.

**"Typhoid Fever,"**—some new discoveries of a very practical nature regarding this contagious disease.

**"Sickness and the Gospel,"**—Christ, the Great Physician, "quickens the mortal body,"—the Creator of all the functions of the body can and will heal them through his divinely appointed agencies of healing,—the power of God through faith.

**"Lessons from Nature,"**—by Mrs. E. G. White. Nature,—man's great object-lesson,—its benefits in the restoring of health and the revival of the spirituality of the human race.

**"The Summer Vacation,"**—a talk to boys and girls about the way vacation may be profitably spent,—recreation, picnic menus, and how to serve them.

**"The Social Side of Camp Life,"**—a high ideal of camp life,—plain living and high thinking, the better fitting for noble service,—care-free, but not careless.

**"Why Take a Vacation?"**—Varying conditions and circumstances associated with toil and recreation.

**"Holidays for Health,"**—where best to spend them.

**"Causes of Misdemeanor in Children,"**—Ignorance, — forgetfulness, — laziness, — carelessness, — impoliteness, — curiosity, etc., — suggestions for correction.

**"Prevalent Summer Diseases,"**—their causes, and suggestions for their prevention.

**"Current Mention,"**—on The Stomach not a Refrigerator, The Composition of Some of the Summer Drink Flavorings, The Feeding of Infants, Causes of Typhoid Fever.

**"The Medical Missionary at Work,"**—reports of medical missionaries in preventing disease in different foreign countries, manner of treatment, etc.

**"Questions and Answers"** on Goiter, Meat Substitutes, Shortness of Breath Following la Grippe, Bright's Disease, Saccharin, Pimples, Blackheads, etc.

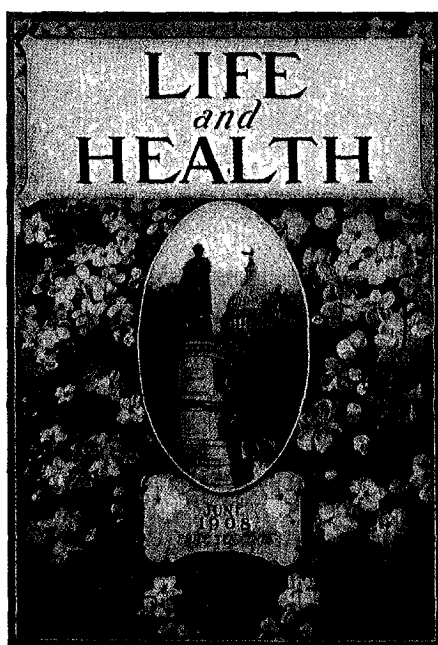
**"Dangers From Ice,"**—ordinary natural ice safer than artificial ice.

**"The Conservation of Infant Life,"**—a study of the causes of the increase of infant mortality so prevalent in our large cities during the hot season.

**"News Notes"** from good authorities on a large variety of health topics.

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**ADDRESS LIFE AND HEALTH, Takoma Park, D. C.**

# THE REVIEW AND HERALD

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

VOL. 85.

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MAY 28, 1908

No. 22

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## Editorial

To seek for place or position either within the church or without the church is a violation of the spirit of the gospel. That humility which leads one to esteem others better than himself is the essential element of Christian experience, the evidence of genuine conversion. To his disciples "who had disputed one with another on the way, who was the greatest," Jesus said: "If any man would be first, he shall be last of all, and servant of all." The demand for position in the church is the clearest evidence of unfitness for position. "Whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted." "Have this mind in you, which was also in Christ Jesus, who . . . emptied himself, taking the form of a servant." In the spirit of meekness is found the expression of the experience of righteousness by faith.

THERE is a wide difference between religion and theology. Religion is a divine science—the science of salvation—but theology is a human science. True religion is primarily a matter of the heart, while theology may be largely a matter of the head. Theology is the classified knowledge pertaining to the revelation which God has made of himself and of the plan of salvation, but religion is the experience of that revelation as a life. Theology is found in books, but religion is found in bodies. Theology may be useful, but religion is absolutely essential to entrance into the kingdom of God. "Except one be born

of water and the Spirit, he can not enter into the kingdom of God." Comparatively few can grasp the definitions, the distinctions, and the discussions of modern theology; but religion is within the reach of all. "He that will, let him take the water of life freely." It is a sad mistake to attempt to substitute theology for religion.

### The Last Reform Movement

THREE of the present series of Sabbath-school lessons are devoted to a study of "The Second Advent Movement," and the subject of the lesson for June 6 is "The Last Gospel Message."

A review of the history of the gospel revelation shows that there has oftentimes been the expectation of the speedy fulfilment of the promises of God, and that the faith of believers has frequently been severely tried by repeated delays in the accomplishment of the announced purpose. The promise of a Redeemer to come in the flesh was so vivid to our first parents in the declaration that the seed of the woman should bruise the serpent's head, that when Cain was born they regarded him as the promised One, and expressed that idea in the name which they gave to him. The hope that the great Deliverer might appear as one of her own family was cherished by many a mother in Israel, and the passing of one generation after another did not extinguish this hope.

To Abraham, who looked for the speedy increase of his literal seed and for the immediate possession of the promised land, it was revealed that there would be a delay of at least four centuries during which his seed would be "sojourners in a land that is not theirs," and that he himself would "be buried in a good old age." Thus Abraham was taught to look forward to the resurrection of the dead and the creation of the new earth as the time for the fulfilment of the promise concerning his seed. Therefore "by faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: for he looked for the city which hath the foundations, whose builder and maker is God. . . . These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth."

They rested in hope during the long delay while the purposes of God were being accomplished.

When David desired to build a house for Jehovah, this message was sent to him through the prophet Nathan: "When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, that shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son: if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; but my loving-kindness shall not depart from him, as I took it from Saul, whom I put away before thee. And thy house and thy kingdom shall be made sure forever before thee: thy throne shall be established forever." David, and those who followed after him, recognized this as a prophecy and a promise of the coming Messiah, the son of David, concerning whom the angel afterward said to Mary: "The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Wearied with waiting for the fulfilment of this promise, and taunted by many with its failure, the psalmist uttered this plaintive inquiry and reminder:—

"Lord, where are thy former loving-kindnesses, Which thou swarest unto David in thy faithfulness? Remember, Lord, the reproach of thy servants; How I do bare in my bosom the reproach of all the mighty peoples, Wherewith thine enemies have reproached, O Jehovah, Wherewith they have reproached the footsteps of thine anointed."

The coming of the Anointed had been so long delayed that some reproachfully declared that the promise had failed, and that he never would come. And yet the delay continued.

In due course of time the prophetic periods were announced, and a time limit was set before which the Messiah would not appear. First came the general predictions of the Babylonish disaster, and later the duration of the captivity was declared through the prophet Jeremiah to be seventy years. During the captivity Daniel was given a foreview of the successive world-kings

which would appear previous to the setting up of the everlasting kingdom of God, and in later revelations it was made known to him that "from the going forth of the commandment to restore and to build Jerusalem unto the anointed one [Messiah], the prince," would be sixty-nine weeks of years, or 483 years; that the enemy of God's people, symbolized by the little horn upon the nondescript beast, would have power over saints, times, and laws for a period of twelve hundred sixty years; and that the treading underfoot of the sanctuary and the host would continue until twenty-three centuries had been measured off, when a work designated as the cleansing of the sanctuary would take place. Thus a definite limit was announced to the delay in the fulfilment of the promise concerning the manifestation of the Deliverer in the flesh, and an equally definite limit was placed upon the period during which the people of God would be held in spiritual captivity, and the true service of God in "the true tabernacle, which the Lord pitched, not man," would be despised and perverted. This deferred the final deliverance into the distant future, and interposed a long delay before the glorious hope of a complete triumph over the enemies of God and his church could be realized.

All these time prophecies have been fulfilled. The Messiah appeared "when the fulness of the time came;" the little horn arose and did his work of persecuting the saints and perverting the truth during the allotted time; and the sanctuary and the host were trodden under foot, and the ministry of Christ, the great High Priest in the heavenly sanctuary, was set aside in favor of a service invented by man, until the time announced to Daniel the prophet arrived. In the meantime through the prophet John the limit of all delay had been announced in these words: "The angel that I saw standing upon the sea and upon the earth lifted up his right hand to heaven, and swore by him that liveth forever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be delay no longer: but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets." There could be no further delay. A mighty angel had announced in the most emphatic manner possible that in the time of the seventh angel all the things promised through the prophets would find their accomplishment, and the hope of the ages would be consummated.

The chronology of the line of prophecy

in which the trumpet symbols are employed, indicates that the sixth trumpet closed in 1840, and that the seventh would come "quickly" after that. From the prophecies of Daniel, compared with other portions of the Scriptures, we learn that the long period of twenty-three hundred years came to a close in 1844. Thus the twenty-three hundred years included the whole time of delay, and at its close the seventh angel would sound, and the gospel work would be speedily finished. In other words, at the close of the twenty-three hundred years would be inaugurated a movement in preaching the gospel which would be the last effort for reform in the world, and which would prepare a people for the final consummation. There would be delay no longer.

The long delay in bringing to a close the mystery of God has not changed the character of the work to be done in order to prepare a people for the setting up of the everlasting kingdom of God; and the threefold message of Rev. 14: 6-12, which is the last proclamation of saving truth before the Lord of glory appears in the clouds of heaven, is "the everlasting gospel,"—the same gospel of righteousness by faith which has been the comfort and the hope of God's people in all ages. In this last effort to establish the truth in the hearts of the people, all the doctrines of the complete gospel must be presented in the setting appropriate to the nearness of the advent of Christ. Truths which have been set aside must be restored, and truths which have been perverted must be again taught in their purity, and all must be taught as the development and application to the life of the one vital principle—righteousness by faith.

The great second advent movement arose at the right time to take its place chronologically as the successor of all past reform movements at the close of the long delay—a delay as viewed from the human standpoint, the explanation of which is found in the fact that the Lord "is long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance." It is of the utmost importance that this great second advent movement should vindicate its claim to be the last reform movement by teaching with clearness and power the same vital gospel which has been the theme in all the past movements for the salvation of the people—a righteousness by faith which is revealed in obedience to the commandments of God. This is the third angel's message.

"VERILY I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away."

### Words from China

At the recent general meeting of our Chinese missionaries in Shanghai, the following action was taken:—

*Whereas*, The time has fully come for the advent message to be proclaimed in all the world to warn the nations, and to prepare the church for the revelation of Christ; and,—

*Whereas*, The great lands of spiritual darkness, so miraculously opened to the gospel in this generation, are urgently calling for a host of trained, experienced, God-sent missionaries as bearers of this message; therefore,—

*Resolved*, That we express to the General Conference our high appreciation of the Foreign Mission Seminary idea, and that we pledge to it our hearty support and co-operation.

Ever since the plan of this school was announced from Gland, a year ago, missionaries in the field have often expressed their appreciation of the idea. It supplies a needed link between our training-schools and the missions, and also between the conferences and the fields abroad. A steady line of missionaries must be kept moving toward the outposts. The ideal order of march is from the training-school into the local conferences for testing and field training, and then, with service in mission fields in mind, a sharp course of preparation in the Foreign Mission Seminary for the definite work, and on to the fields where the millions wait. W. A. S.

### The Rise and Fall of Religious Liberty in America

#### The Origin of the Doctrine

THE doctrine of religious liberty—the freedom of mind and soul from the jurisdiction of the state—is considered by very many as of purely American origin, a plant indigenous to this country. To such the proof of its exotic origin may be unwelcome; but an exotic it surely is. Palestine was its home, and Jesus Christ the one who prepared the soil and planted the tree.

"If any man believe not," said Jesus, "I judge him not." That declaration of our Lord was the direct antithesis of the teachings and the practises of his times in the nations of the world. In his day to teach any religion or worship any god not recognized by Rome was an offense punishable by banishment or by death, according to the social standing of the one so doing. Men must believe as the state directed and worship as the state commanded, or suffer the severest penalties. Not to believe as the state directed, not to worship as the state commanded, would cause one to be judged and condemned and punished.

Against that condition of intolerance in that world empire, in all nations yet to be, in the hearts of unconverted men, and in the hearts of professed but intolerant Christians, Jesus Christ sets up



the gospel of soul liberty — unwelcome in his day, and throughout a large portion of Christendom unwelcome in our day.

Because of a religious belief and teaching and practise different from that of Judaism, a cross was planted on Calvary, and the Lord of glory, the true author of religious liberty, was crucified thereon. For the same reason Stephen was judged worthy of death, and Saul, consenting unto his death, held the clothes of those that stoned him. For the same reason Paul (Saul) himself was stoned at Lystra and dragged out of the city by the multitude who supposed they had thus answered his arguments and closed his mouth forever. For the same reason each of the apostles met cruel death in various parts of the world where they sought to teach the principles of the kingdom of righteousness.

In such inhospitable soil that wonderful plant first found lodgment, watered first by the blood of Him who set it there, and then by the blood and tears of his faithful followers through succeeding centuries. That plant must have rooted deeper than human hearts and its branches must have towered higher than human arms could reach, else it must have been swept from the earth by the storms and the fires of persecution that have raged for eighteen hundred years. The sharpest cruelties of a Nero or a Decius could not entirely uproot it. Its indestructibility under such treatment proves its origin divine.

It is one of the anomalies of history that after the fierce struggle of the early Christians during three hundred years, the half-converted pagan Emperor Constantine gave voice to principles in close harmony with the principles of true soul-liberty. In the year 303 Diocletian determined to uproot Christianity, and enacted laws to that end. "By these enactments all Christian assemblies were prohibited; all churches were to be demolished; all copies of the Scriptures to be burned; all Christians who held rank or office to be degraded; all of whatever rank to lose citizenship, and be liable like slaves to the torture; Christian slaves were to be incapable of receiving freedom; all bishops and clergy were to be thrown into prison and there compelled to sacrifice; and all Christians everywhere ordered publicly to worship the gods, under the usual penalty of torture and death."—*Innes, "Church and State," page 19.*

For eight years that régime continued. Then came the edict of toleration by Galerius. The following year, 312, Constantine came to the throne, and one year later, in conference with Licinius, emperor of the East, issued the famous edict of Milan. By that edict there was

granted to all men the utmost freedom of worship. In that edict are two points worthy of note: first, it disestablished the heathen religion, and second, it did not establish any other religion. It was a direct step from soul-thralldom to soul-liberty without stopping at the half-way house of "toleration."

But Constantine seems to have been unable to realize or carry out in their fulness the principles of his own edict; for only eight years later, in the year 321, we find him enacting a religious law, the forerunner of all Sunday laws from his time till now. Nevertheless, after Constantine had conquered Licinius and had made himself the head of the entire Roman world, we find him issuing his famous "Proclamation to the Peoples of the East," emphasizing and enlarging upon the principles contained in the edict of Milan. That the reader may see how closely this proclamation harmonizes with the true principles of religious liberty as taught by their divine Author, we quote a portion of that document:—

I hasten, O God, to put my shoulder to the work of restoring thy most holy house, which profane and impious princes have marred by their violence. But I desire that my people should live at peace and in concord, and that for the common good of the world and the advantage of mankind. Let the followers of error enjoy the same peace and security with those who believe: this very restoration of common privileges will be powerful to lead men towards the road of truth. Let no one molest his neighbor. What the soul of each man counsels him, that let him do. Only let men of sound judgment be assured that those alone will live a life of holiness and purity whom thou callest to find rest in thy holy laws. But for the others, who keep apart from us, let them, if they please, retain the temples of falsehood. We have the resplendent house of thy truth given us as our inheritance. But this we pray for them also, that they may come to share the gladness of a common belief. . . . Let all men henceforth enjoy the privilege placed within our reach, i. e., the blessing of peace; and let us keep our consciences far from what might hinder it. Whatever truth a man has received and been persuaded of, let him not smite his neighbor with it. Rather, whatever he has himself seen and understood, let him help his neighbor with it, if that is possible; if it is not, let him desist from the attempt. For it is one thing to voluntarily undertake to wrestle for immortality; it is another to constrain others to it by fear."—*Innes, "Church and State," page 30.*

Concerning this "Proclamation" Sanford H. Cobb says, in his "Rise of Religious Liberty in America:—

The terms of this proclamation leave nothing to be desired, and the reader of it is impressed alike by its breadth and the deep spiritual insight it declares. That the privilege of freedom would "lead men toward the road of truth;" that "to constrain by fear" is no proper means of conversion; and that con-

science demands for all men what it demands for itself; are truths which speak to us out of the turmoil of the fourth century with startling accents, soon condemned to silence until fourteen hundred years should give them voice again.

Constantine, in this particular, was far ahead of his time. In 337 he died, leaving his throne to his sons, who soon began to use the same instruments of oppression against heathenism that Nero and Decius had employed against Christianity. First came this decree: "Let superstition cease; let the madness of sacrifices be abolished." In 353 Constantius ordered that the heathen temples be closed. He decreed that "all abstain from sacrifices: if any be found doing otherwise, let him be slain with the sword."

This was the beginning of that reaction against paganism which resulted in the establishment of the Christian religion as the religion of the empire, and made possible that terrible caricature of Christianity which enthralled the minds and consciences of men for more than twelve centuries. But the principles of religious liberty, though "condemned to silence until fourteen hundred years should give them voice again," did not remain in the condition to which they were condemned during all that age of intellectual and spiritual darkness. They came to flower and fruitage again in various portions of Europe, breaking up through the crust of ecclesiastical oppression, now here and now there, in spite of the bitterest persecution from Catholic and Protestant alike. That phase of the growth of religious liberty will be considered next week.

C. M. S.

### The Awakening of Asia

THIS is a peculiar time. Not only are the minds of the peoples of the West agitated by new and unusual problems in almost every sphere of intellectual activity, but the peoples of the East, some of whom were looked upon as being in the last stages of stagnation, are being stirred by new aspirations and are becoming the cause of serious fears in the minds of their political guardians. This is again revealed in a recent London dispatch:—

The unrest of Asia is arousing the gravest apprehension in the minds of all responsible statesmen of Europe. No day passes without bringing renewed evidence of it among all the older races, from the Bosphorus to Peking. It is a most alarming problem which faces the British government in its own dominions, but it is by no means confined to India. The *Spectator* succinctly summarizes the situation in an ominous article, in which it says:—

"The Western peoples will soon be compelled to revise their ideas of the Eastern world. For centuries past they have thought of Asia as a continent

whose inhabitants are lost in apathetic quietude. Now, however, one rarely sees a telegram from any country in Asia which does not record a disturbance, sometimes of the most dangerous kind.

"The rise of Japan, which within the last century was supposed to be voluntarily isolated from mankind, has shattered the old conception of Asia, and has restarted the idea of the yellow peril, which was thought to have been extinguished with the extinction of the Tartar ascendancy in Russia. There is supposed to be a revolution pending in Far Cathay, which Pushkin once described as lying in its dotage.

The dispatches every day record some new symptom of the unrest which is prevailing in India affecting not her soldiery, as in the mutiny, but the whole population in their uncountable millions. In Indo-China the French officials are haunted by the possibility of a vast popular insurrection. Afghanistan's warlike clans are evidently pondering upon the possibility of a new descent into the southern peninsula, and may yet compel their nominal sovereign either to let them loose or to take their lead in a war to which the discontented in India are said, on good authority, to be perpetually inciting him.

The fact is often disputed, but there undoubtedly is a comity of Asia which is at least as operative as the comity of Europe, or it is possible that there is an emotion akin to the one which produced the crusades and that, though not so directly connected with any religious impulse, still is fatal to quiescence, and is sweeping through Asia from Nagasaki to the Bosphorus, stirring up races which for ages have slept the sleep of content, but are now determined to advance upon some path, mental or physical, which they think open.

The Eastern question is not yet settled, and the far East will doubtless contribute to its solution. Amid all this unrest among the nations both civilized and uncivilized, the King of heaven is working out his own purposes and shaping things for the approaching consummation. The only permanent peace is found in harmony with his will.

### Systematic Giving

By systematic giving, we mean giving according to some definite plan. Any plan continually adhered to becomes systematic. A brother who gave twenty-five cents a week regularly to the Sabbath-school was following the plan of systematic giving. Had he not regularly and continuously given the twenty-five cents, it could not be said that he gave systematically. Tithing is a systematic means of supporting God's work. The whole Jewish economy service was a systematic method of giving and worshiping.

When the Lord brought Israel from Egypt, he gave them laws governing their methods of worship, laws which embraced most definite instructions concerning the offerings of the sanctuary and the weekly Sabbath service. The

Sabbath service, however, was not simply a continuation of the weekly service. There was more service rendered by the priests on the Sabbath day than on any other day of the week.

As far as men can understand, the whole creation of God is organized according to certain systematic laws. The sun rises and sets every day according to fixed rules. The seasons return with unvaried regularity. All that we know of God and heaven and eternity speaks of order and design. So absolutely certain are the laws of God according to which nature operates that it is possible for men to determine definitely the position of the heavenly bodies for many years in the future. If heaven is so organized that everything is by order and plan, why should not the work and worship and the lives of God's people be the same?

Already God's people are systematic in paying their tithes to the Lord. Week by week the believers in the message are bringing their tithes into the treasury, or if they are not doing it, they certainly should do it. If we have not taken up this blessed privilege, we ought to undertake it at once. In the first place, it is much easier to pay our tithes systematically, to place it in the envelope just as soon as it comes into our hands, and to hand it over to the treasurer, than it is to use the tithes in our own work, and then at the end of the quarter or year have to pay a large sum because of the money which we have used.

To pay a tithe is not making an offering to the Lord. It is our duty to pay a full, honest, tithe into the treasury of God's church, and nothing short of this is acceptable to the Lord. The tithe is holy unto the Lord. God has forbidden men to use it or to touch it, and has commanded that his children bring their tithe into the storehouse for the support of his worship and work.

But, should not our offerings be as systematic as our tithe? We believe that they should. The charge against Israel was, Ye have robbed me in tithes and offerings. They had robbed God not simply in tithes, but in offerings as well. We believe the ten-cent-a-week plan, which has already been adopted by the union conferences throughout the United States, helps to meet the ideal of a Sabbath offering. It is systematic and regular, and helps every one to study and devise plans that he may obtain means for the support of the Lord's work. I like to think of a mission offering in the same envelope with our weekly tithes, all being passed in to the church for the advancement of the third angel's message. Heaven and angels must look with great satisfaction upon this systematic giving for the advancement of the Lord's work. If there are those in the church

who have not taken up this offering of ten cents a week, we hope that they will at once undertake to carry out this part of the Lord's work. It is absolutely necessary for the support of the work in foreign fields that our people everywhere take up this systematic giving, or the General Conference will not be able to supply means with which to keep our workers in the field. I. H. EVANS.

## Note and Comment

### Preparing to Shoot

THE claim that the most effective way to insure peace is to prepare for war is made the basis for a constant increase of both land and naval forces. The practical and inevitable result of such a method of preserving the peace is thus set forth in one of our exchanges:—

The President and other naval enthusiasts advocate a gigantic navy on the ground that it promotes peace. The theory is antagonistic to all that religion teaches, or that history proves. The very spirit that leads us to rely upon a big navy will lead us to use it. Some regard the parade of our ships around the world as an exhibition of our strength. It is to be hoped that this is not the real reason for the trip that they are taking. If this was the reason, why should not other nations parade their ships, and how long would these parades continue before they would result in a conflict? Men who load themselves down with weapons, and go out to exhibit their preparedness for any encounter, are very apt to find an excuse for shooting.

### Jesus and Socialism

SOME professed teachers of the gospel of Christ are now declaring that John the Baptist and Jesus were socialists, and that if they were among men to-day they would be champions of socialistic doctrines. A writer in the *Interior* states his reasons for thinking that Jesus was not a socialist:—

His principal teaching business was to spread a doctrine of life that made a man's economic condition a secondary matter.

Here Jesus differs from socialism the whole length of the diameter. The thorough-going socialist thinks poverty the worst thing that can happen to a man. His great plea is to abolish poverty. Jesus didn't think being poor mattered much—not at all if the man was the right sort. He was poor himself, and didn't care in the least.

Modern social philosophers say it is the poor who don't have a fair chance at fine character, but Jesus thought differently—he considered the rich the most handicapped.

When with his marvelous inlook into the heart the Master understood that the rich young ruler thought so much about his wealth that he couldn't think much about his neighbors, the prescription for cure was instantaneous and unsparing: "Sell that thou hast, and give to the

poor." Jesus didn't speak so out of hate for the property, but out of yearning for the man. If he could in this way give the youth a big heart full of spontaneous impulse to help people, he knew it would be worth the price.

But where he didn't find worldly possessions hindering the growth of a man's noble character, he simply ignored them. Giving half delivered Zaccheus from the bondage of avarice, and Jesus asked no more.

According to Christ's gospel a change of heart was of more importance than a change in outward conditions, and the spiritual life was to receive first attention, "Seek ye first the kingdom of God, . . . and all these things shall be added unto you." Any scheme of living which reverses this order can not rightly claim Jesus as one of its advocates.

#### What to Do With the Anarchist

THIS is a question which is beginning to give much concern to American statesmen, as well as to the statesmen on the other side of the Atlantic. Repression has accomplished little in the Old World in staying the progress of anarchistic ideas, and was not contemplated here until the advocates of anarchy began to remove their supposed enemies by assassination. Measures have already been taken to keep known anarchists from coming into the country; but the country has a large supply already. The matter has become serious enough to command the attention of the President, and inspire the recommendation of national legislation to abate the evil. An anarchistic paper of the more rabid kind has been suppressed in New Jersey, and in Philadelphia the authorities have forbidden the holding of anarchistic meetings. Concerning the latter actions the New Bedford *Evening Standard* says, editorially:—

Undoubtedly this rule is promulgated with a sincere desire to prevent the spreading of the dangerous doctrine; and yet there is not much reason to hope that this attempted suppression will at all accomplish the result which is desired. What will happen will be that, deprived of the opportunity to speak in public, the anarchists of Philadelphia will hold their meetings in private, and will be all the more bitter on account of the attempted repression. Much as we may dislike to hear violent anarchistic talk, it is safer to have that talk right in the open where everybody can hear it than to drive it into the caves and dens of a great city. The authorities of Philadelphia have given the anarchists a grievance, of which the most will be made. That is what the order really amounts to.

The question of what to do with the anarchist is one that never will be settled satisfactorily. The development of that doctrine is one of the elements that will help in bringing about the conditions spoken of in Luke 21 and Matthew 24—"distress of nations" and "men's hearts fainting for fear, and for expect-

tation of the things which are coming on the world." Nothing but the gospel of Christ can ever suppress anarchy in the human heart.

#### Favored Criminals

A CASHIER of a Pittsburg (Pa.) bank embezzled hundreds of thousands of dollars, but confidently expressed his belief that he would not be sent to prison for his crime because of his intimate association with influential politicians and the knowledge of their shady moves. Commenting editorially upon such a situation, the *Washington Post* says:—

It is a shameful thing that this should be true, but it probably is true. Though the rascally cashier has squandered the money of poor stockholders upon an indecent life, confessing brazenly thereto, he will go free from punishment because some of the honored names in the list of the State's lawgivers would be dragged down along with his. He will go free because he has "influence" behind him. A beggar might get ten years in prison for stealing a pair of boots; but he would not have "influence." This is one of the indictments brought by the world against our institutions; that our powerful criminals are saved from the penalties imposed by the law by their money and their "politics." One of the blackest marks against us is the fact that this indictment is a true one.

Such a recognition of the prevailing miscarriage of justice is not often found, but the facts warrant the admission made. The time has come when "justice has fallen in the street;" but He who will judge in righteousness "standeth at the door."

#### Circumscribing the Gospel

A CORRESPONDENT recently wrote to the editor of a religious paper stating that he wished to find a church that did not deal much in the future, that was not a life insurance company, that confines itself to the betterment of this life, to the spirit of the golden rule and the good Samaritan. The editor, in an approving reply, stated that there were many churches to-day which had "much less to say about eternal death than does the Bible." A club or association for intellectual entertainment is about all that is desired by such individuals and such churches; and such a "church" would certainly not deal much in the future. It would not "give heed" to the teachings of Christ, to the prophetic utterances of Inspiration. It would not help to free men from sin nor teach them how to "lay hold on eternal life." Confucius and Buddha would be to such a "church" as good as Christ; for many of their utterances pertain to "the betterment of this life," and contain precepts similar to the golden rule. The fact that there are admittedly many clergymen in the world to-day who are teach-

ing pleasing things rather than the "eternal verities," and many churches that are pleased to have it so, indicates that we are in that time foretold by Paul in 2 Tim. 4:3, 4: "The time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." To teach the world the needlessness of the entire gospel of Christ is one of Satan's most subtle moves against the salvation of men.

#### The Question of Amusements

IN the address of the bishops presented to the Methodist General Conference now in session at Baltimore, Md., there is a deliverance upon the subject of amusements which is worthy of the serious consideration of all who desire to maintain a vigorous Christian experience. We quote the following paragraphs:—

Improper amusements and excessive indulgences in innocent amusements are serious barriers to the beginning of the religious life, and fruitful causes of spiritual decline. Some amusements in common use are also positively demoralizing, and furnish the first easy steps to the total loss of character. We, therefore, look with deep concern on the great increase of amusements and on the general prevalence of harmful amusements, and lift up a solemn note of warning and entreaty particularly against theater-going, dancing, and such games of chance as are frequently associated with gambling; all of which have been found to be antagonistic to vital piety, promotive of worldliness, and especially pernicious to youth. We affectionately admonish all of our people to make their amusements the subject of careful thought and frequent prayer, to study the subject of amusements in the light of their tendencies, and to be scrupulously careful in this matter to set no injurious example.

We adjure them to remember that the question for a Christian must often be not whether a certain course of action is positively immoral, but whether it will dull the spiritual life and be an unwise example. We enjoin on all our bishops, presiding elders, and pastors to call attention to this subject with solemn urgency in our annual and quarterly conferences and in all our pulpits; and on our editors, Sunday-school officers, Epworth League officers, and class leaders to aid in abating the evils we deplore. We deem it our bounden duty to summon the whole church to apply a thoughtful and instructed conscience to the choice of amusements, and not to leave them to accident, or taste, or passion; and we affectionately advise and beseech every member of the church absolutely to avoid "the taking such diversions as can not be used in the name of the Lord Jesus."

We pass along this note of warning and word of exhortation upon a most important subject, especially commending the matter to the prayerful attention of the young people of this denomination.

## 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 Preacher

HE held the lamp of truth that day  
So low that none could miss the way;  
And yet so high, to bring in sight  
That picture fair,—the world's great  
Light,—  
That, gazing up (the lamp between),  
The hand that held it scarce was seen.

He held the pitcher, stooping low,  
To lips of little ones below;  
Then raised it to the weary saint,  
And bade him drink, when sick and  
faint!  
They drank,—the pitcher thus between,  
The hand that held it scarce was seen.

He blew the trumpet soft and clear,  
That trembling sinners need not fear;  
And then, with leader note, and bold,  
To raze the walls of Satan's hold!—  
The trumpet coming thus between,—  
The hand that held it scarce was seen.

But when the Captain says, "Well done,  
Thou good and faithful servant! Come,  
Lay down the pitcher and the lamp,  
Lay down the trumpet, leave the camp,"  
The weary hand will then be seen,  
Clasped in those pierced ones—naught  
between.

—Selected.

### Co-operation

MRS. E. G. WHITE

"WORK out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." The work of salvation is a work of co-partnership, a joint operation. No man can work out his own salvation without the aid of the Holy Spirit. The co-operation of divine and human forces is necessary for the formation of right principles in the character. Man is to make the most strenuous efforts to overcome the tempter, to subdue natural passions; but he is wholly dependent upon God for success in the work of overcoming the propensities that are not in harmony with correct principles. Success depends wholly upon willing obedience to the will and way of God. Character develops in accordance with conformity to the divine plan. But man must work in Christ's lines. He must be a laborer together with God. He must submit to God's training, that he may be complete in Christ.

God has originated and proclaimed the principles on which divine and human agencies are to combine in temporal matters as well as all spiritual achievements. They are to be linked together in all human pursuits, in mechanical and agricultural labor, in mercantile and scientific enterprises. In all lines of work it is necessary that there be co-operation between God and man. God has provided facilities with which to enrich

and beautify the earth. But the strength and ingenuity of human agencies are required to make the very best use of the material. God had filled the earth with treasure, but the gold and silver are hidden in the earth, and the exercise of man's powers is required to secure this treasure which God has provided. Man's energy and tact are to be used in connection with the power of God in bringing the gold and silver from the mines, and trees from the forest. But unless by his miracle-working power God co-operated with man, enabling him to use his physical and mental capabilities, the treasures in our world would be useless.

We can not keep ourselves for one moment. "We are kept by the power of God through faith unto salvation." We are utterly dependent upon God every moment of our lives.

God desires every human being in our world to be a worker together with him. This is the lesson we are to learn from all useful employment, making homes in the forest, felling trees to build houses, clearing land for cultivation. God has provided the wood and the land, and to man he has given the work of putting them in such shape that they will be a blessing. In this work man is wholly dependent upon God. The fitting of the ships that cross the broad ocean is not alone due to the talent and ingenuity of the human agent. God is the great Architect. Without his co-operation, without the aid of the higher intelligences, how worthless would be the plans of men. God must aid, else every device is worthless.

The human organism is the handiwork of God. The organs employed in all the different functions of the body were made by him. The Lord gives us food and drink, that the wants of the body may be supplied. He has given the earth different properties adapted to the growth of food for his children. He gives the sunshine and the showers, the early and the latter rain. He forms the clouds and sends the dew. All are his gifts. He has bestowed his blessings upon us liberally. But all these blessings will not restore in us his moral image, unless we co-operate with him, making painstaking effort to know ourselves, to understand how to care for the delicate human machinery. Man must diligently help to keep himself in harmony with nature's laws. He who co-operates with God in the work of keeping this wonderful machinery in order, who consecrates all his powers to God, seeking intelligently to obey the laws of nature, stands in his God-given manhood, and is recorded in the books of heaven as a man.

God has given man land to be cultivated. But in order that the harvest may be reaped, there must be harmonious action between divine and human agencies. The plow and other implements of labor must be used at the right time. The seed must be sown in its season. Man is not to fail of doing his part. If he is careless and negligent, his unfaithfulness testifies against him.

The harvest is proportionate to the energy he has expended.

So it is in spiritual things. We are to be laborers together with God. Man is to work out his own salvation with fear and trembling, for it is God that worketh in him, both to will and to do of his good pleasure. There is to be co-partnership, a divine relation, between the Son of God and the repentant sinner. We are made sons and daughters of God. "As many as received him, to them gave he power to become the sons of God." Christ provides the mercy and grace so abundantly given to all who believe in him. He fulfils the terms upon which salvation rests. But we must act our part by accepting the blessing in faith. God works and man works. Resistance of temptation must come from man, who must draw his power from God. Thus he becomes a co-partner with Christ.

The infinitely wise and all-powerful God proposes co-operation with his frail, erring creatures, whom he has placed on vantage-ground. On the one side there are infinite wisdom, goodness, compassion, power; on the other, weakness, sinfulness, absolute helplessness, poverty, dependence. We are dependent upon God, not only for life and all its blessings, but for our entrusted talents, and for all the resources required in the work we must do if we accept the invitation to work with God. Man's intellect, his understanding, his every valuable thought, the opportunities and privileges that are placed within his reach, all come from him who is the way, the truth, and the life. We have nothing of ourselves. Our success in the Christian life depends upon our co-operation with Christ, and our submission to his will. It is not a sign of pure, consecrated service for a worker to follow his own way. Every worker is to willingly obey his Leader, to receive and practise every word of God.

We are to be individual toilers. Character can not be bought or sold. It is formed by patient, continuous effort. Much patience is required in the striving for that life which is to come. We may all strive for perfection of character, but all who come into possession of it will earn it step by step, by the cultivation of the virtues which God commends. The Holy Spirit presents before man the agencies provided for his transformation. If he heeds the words, "Whoever will come after me, let him deny himself, and take up his cross, and follow me," he will receive help from a power that is infinite.

Man is given the privilege of working with God in the saving of his own soul. He is to receive Christ as his personal Saviour and believe in him. Receiving and believing is his part of the contract. This means abiding in Christ, showing in him at all times and under all circumstances a faith that works by love and purifies the soul from all defilement. Christ is the author of this faith, and he demands that it be constantly exercised.



The apostle Paul declares, "Ye are God's husbandry; ye are God's building." The material for the building is plainly specified in the words: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Here we are shown how we may co-operate with God. Man is to work constantly upon the plan of addition, while God works on the plan of multiplication. Thus man grows in spirituality, until he presents to the world, to angels, and to men, such perfection of character that in the heavenly courts the words are spoken, "Ye are complete in him."

The plan of redemption was arranged in the councils between the Father and the Son. Then Christ pledged himself to render an account for man if he proved disloyal. He pledged himself to make an atonement which would unite every believing soul to God. He who lays his sins upon the substitute and surety, thus becoming a partaker of the divine nature, can unite with the apostle in saying: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places." "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." In his infinite love Christ devised the plan of salvation. This plan he stands ready to fulfil in behalf of all who will co-operate with him. In their behalf he says to the Father, Do not impute their sins to them, but lay them on me. Be merciful to their unrighteousness, and their sins and their iniquities remember no more. They have accepted my merits, and made peace with me; and they shall make peace with me. My righteousness is theirs, and for my sake bless them with all spiritual blessings.

### Joining With the World

MAX HILL

And he brought forth his people with joy,  
And his chosen with singing, . . .  
That they might keep his statutes,  
And observe his laws. Ps. 105:43, 45.

THROUGH all the ages before the children of Israel went into Egypt, there to be made the slaves of their former hosts, God's people knew the commandments of God, and a few of them observed his precepts. But the world knew him not, and had no regard for his law. In their Egyptian bondage the children of Israel had no choice; they were compelled to perform the tasks imposed upon them. But there came a time when deliverance was promised. All who would might go with Moses to a land of freedom, where they might be their own masters, serving a God of love, whose presence meant prosperity.

A mighty host went out of Egypt, rich and strong and great. Over them God "spread a cloud for a covering, and fire to give light in the night." Their enemies were subdued before them, and at length the pleasant valleys of Canaan were given them. But some there were who refused to leave Egypt, many murmured on the way and perished, many rebelled against their patient leader, even against God himself. Then, having settled in the goodly land, many of them mingled with the strange peoples about them, intermarried among them, learned their revolting practises, worshiped their idols. Thus in a large measure the very plan of God in leading them out of Egypt was defeated; for while they were free to "keep his statutes, and observe his laws," they refused to do so, the direct result of mingling with the world about them.

One of the most striking messages for the remnant people of God is, "Come out from among them, and be ye separate;" "Be not unequally yoked with unbelievers: for . . . what portion hath a believer with an unbeliever?" Has not God in these words called out a people from the darkness of spiritual Egypt, "that they might keep his statutes, and observe his laws"?

Then wherefore any linking up with the world? Can one handle coal and hope to be clean? Can one drink liquor and be sober? Can one mingle with the world and serve God sincerely? The world is full of societies, clubs, guilds, unions, lodges, whose objects are for anything and everything but the pure service of God. Some of them—most of them, in fact—have commendable features; some of them are "Christian." But with that very "Christianity," much vaunted as it is, there are the seeds of evil, the gratification of selfish aims and ambitions, the worship of some man-made idol, a seeking to the state for recognition and support. It may be that "temperance" is a wheel of the machine; but alongside of it is the wheel "Sunday sacredness." And be assured some of the leading spirits will work for one as strongly as for the other. All members of such organizations are naturally classed together as supporters of all these lines; the fees and dues of all are used for the advancement of all departments.

What, then, shall be the attitude of those who would represent the Lord in their teachings and in their lives? Shall they go with these good people as far as possible, with the hope that some good may come of it? They may show their colors in times of crisis—true; they may by voice and vote oppose error—true again; they may, by well-ordered lives, lead others to the right—and this is true. But will they do it without compromise? Will they take part in all the intemperate feastings, late hours, and excitements these societies indulge in, and then talk temperance? Will they support by time and strength and means these clubs, while their own household of faith struggles on leaderless and un-

supported for want of their talent and purse? Shall they affiliate with these organizations whose objects are to convert and uplift the world, by any possible combination of church and state, influence or statute, while all about them are those who need above all things else the personal touch of a ministering hand?

But there is no end. Yes, yes, there is an end,—“There is a way which seemeth right unto a man; but the end thereof are the ways of death.” Prov. 14:12.

What would it not mean to the cause of God in the earth if every professed child of his were standing squarely on the solid platform of truth, never wavering! If the world expected none of God's people to mingle with them, because they were too busy with the King's business to come down! If every child of God stood for temperance in every act of life, justice for every man, equality before the law, and godliness above all things! Then would it be truly said, as of old: "What one nation in the earth is like thy people, even like Israel, whom God went to redeem unto himself for a people, and to make him a name, and to do great things for you, and terrible things for thy land, before thy people, whom thou redeemest to thee out of Egypt, from the nations and their gods?" 2 Sam. 7:23. "Blessed is the nation whose God is Jehovah, the people whom he hath chosen for his own inheritance." Ps. 33:12.

*Mountain View, Cal.*

### Church and State in Early New England

J. O. CORLISS

THE dominant religious sentiment in Great Britain in the seventeenth century was fairly expressed by one Robert Baillie, a Scotch commissioner, when contemplating the growth, and increasing influence of the Puritans in Parliament. Said he: "Liberty of conscience, and toleration of all and any religion, is so prodigious an impiety that this religious Parliament can not but abhor the very meaning of it."

This spirit of intolerance finally drove many of the minority in religious thought to seek refuge from persecution. This was found in the wilderness of America. But strange as it may seem, those pilgrims, who had become such through religious intolerance, sought to establish in their new home the same sort of government that had made them desolate wanderers from their native heath. They had not yet learned that to put religious beliefs under the direction of civil government must work hardship to those in the minority.

They believed that their sufferings in England had been due alone to the enforcement of an erroneous faith, and since their own views were certainly orthodox, no harm could possibly follow a legal demand for all to profess these, because such enforced uniformity would insure peace and harmony in the com-

munity. The strong desire of these men was to found a religious commonwealth in their adopted land, which would in every way harmonize with their idea of the requirements of God's law. To have any other form of government was sure, they thought, to bring upon them the frown of high Heaven. So their duty seemed clear to exclude every one from their midst who did not view religious regulations as they did.

The Puritan commonwealth of early Massachusetts was thoroughly ecclesiastical. This placed all civil power in the hands of the church, which was used wholly in behalf of the church, and for the exaltation of its ministers. The year 1631 saw a statute enacted that no man could be entitled to the freedom of the body politic unless he was a member of the church.—*Massachusetts Records*, 1, 87. More than this no one could be a voter who was not a communicant of the Congregational Church; for this body was in control of all affairs in the colony. So justice was dispensed in accordance with that church's understanding of the Bible.

It needs no great power of discernment to comprehend what must have befallen those who dared to differ from that church in religious thought, or in any other line, for that matter. The trial of the Quaker, Wenlock Christison in 1661, well illustrates the point. Both the governor (John Endicott), and his deputy were present at the trial. The prisoner was told: "Unless you will renounce your religion, you shall surely die." Refusing to change his religion, Christison asked: "By what law will you put me to death?" The answer was, "We have a law, and by our law you are to die." "Have you power to make laws repugnant to the laws of England?" the governor was asked. Upon answering in the negative, Christison said, "I never heard nor read of any law that was in England to hang Quakers." The governor replied, "There was a law to hang Jesuits." Christison returned answer, "If you put me to death, it is not because I go under the name of a Jesuit, but of a Quaker. I appeal to the laws of my own nation." The only response to this was that the prisoner was "in their hands, had broken their law, and they would try him."—*Sewell*, pages 278, 279.

The passion of bigotry which could so coolly override every natural right of men, was certainly satanic. Yet the preachers of that day never wearied of exhorting the magistrates to destroy the enemies of the church. In an election sermon delivered by Mr. Shepherd of Charlestown, he said: "Men's lusts are sweet to them, and they would not be disturbed or disquieted in their sin. Hence there be so many such as cry up toleration boundless and libertinism so as to order total and perpetual confinement of the sword of the civil magistrate unto its scabbard; a notion that is evidently destructive to this people, and to the public liberty, peace, and

prosperity of any instituted churches under heaven."—"Eye Salve," page 21.

Such sentiments constantly maintained, could result in nothing less than savage laws against dissenting sects. One Ursula Cole was sentenced to pay five pounds (a sum now equivalent to one hundred dollars or more), or be whipped for saying that "she had as lief hear a cat mew" as to hear Mr. Shepherd preach.—*Frothingham*, in "History of Charlestown," page 208. No one was permitted to join any church without first acquainting the magistrates and the elders of a majority of the churches within a certain district.—*Massachusetts Records*, 1, 168. Further, a law was enacted in 1679, forbidding the building of a meeting-house without leave from the freemen of the town, or the general court.—*Massachusetts Records*, 5, 213.

Death was the penalty for blasphemy, for denying God, or for reproaching the prevalent religion; that is to say, the faith of the dominant religious faction.—*Massachusetts Records*, 2, 98. Special punishments were reserved for Baptists, Quakers, and the like, consisting of imprisonment, branding, whipping, mutilation, banishment, and hanging. All this was the logical fruit of the following propositions: "All revelation is contained in the Bible. To interpret this understandingly, a technical training is necessary, which only the recognized clergy have had. No one, therefore, can define God's will, but this trained ministry." What a gross breach of law it would have been then for any one outside of the "regular" clergy to dare affirm that God could open his will to the "untrained" mind. But with the whip in their hand, the clergy of that day could easily hold themselves up as a superior race, and have no fear of their dignity being divided with another.

Similar has been the history of every age wherein the church has guided civil jurisprudence. Those who promote such methods see that their own claims are met, and so are satisfied, at the expense of others' discomfort. But why should one man, or any set of men, undertake to manufacture a legal conscience for others whom God has endowed with the same mental powers, and natural rights, as he has those who seek to be dictators?—There can be but one reason, and that is an overweening desire to be recognized as first among their fellows, as did the clergy of Massachusetts Colony.

It is begging the question to say that those men were low down in the scale of being. The leading one in that régime, Increase Mather, was president of Harvard College, one of the leading seats of learning in cultured New England. Human nature doubtless is the same now as then. Given the same opportunity now as then, history surely would repeat itself. It is, therefore, better to cease from meddling with that which can bring only strife and contention.

*Mountain View, Cal.*

## **The Book of Daniel** **Nebuchadnezzar's Expedition against Jerusalem**

THE EDITOR

In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God; and he carried them into the land of Shinar to the house of his god: and he brought the vessels into the treasure-house of his god. Dan. 1:1, 2.

WITH a simple and direct statement of facts the book of Daniel is introduced to us. The time is the third year of the reign of Jehoiakim. The circumstances under which this king of Judah came to the throne are briefly recorded in these words: after the three months' reign of his brother Jehoahaz,—“the king of Egypt deposed him [Jehoahaz] at Jerusalem, and fined the land one hundred talents of silver and one talent of gold, and the king of Egypt made Eliakim his [Jehoahaz'] brother king over Judah and Jerusalem, and changed his name to Jehoiakim.”

It thus appears that at this time Jerusalem had fallen under the power of Egypt; and as a part of his campaign to seize upon the possessions of the king of Egypt, Nabopolassar, who had associated Nebuchadnezzar with himself on the throne of Babylon, sent him to wrest Palestine from the control of Necho, king of Egypt; and so it was that at the time designated “came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.”

To the ordinary writer of history it would seem only natural that victory should attend the arms of Nebuchadnezzar. The superior force would, of course, conquer the weaker. But there is a philosophy in this history which must not be overlooked. The success of this campaign against Jerusalem was directly traceable to the wicked course of king Manasseh which had culminated threescore and ten years previous to this time in his own capture and in his being carried a prisoner to Babylon. The record is in these words: “Surely at the commandment of Jehovah came this upon Judah, to remove them out of sight, for the sins of Manasseh, according to all that he did, and also for the innocent blood that he shed; for he filled Jerusalem with innocent blood: and Jehovah would not pardon.”

Daniel declares “the Lord gave Jehoiakim king of Judah into his [Nebuchadnezzar's] hand,” and the sacred historian announces the reason for Judah's downfall thus: “And Judah was carried away captive to Babylon for their transgression.”

### **The Date of the Captivity**

As to the chronology, it is clear, when all the statements bearing upon the matter are taken into consideration, together with the different methods of reckoning the regnal periods by the Babylonians and the Hebrews, that this victory over Jehoiakim was gained by Nebuchadnezzar previous to the time when he was the sole occupant of the throne of Babylon; for we are told that the fourth

year of Jehoiakim was the first year of Nebuchadnezzar, and we further learn from Daniel's record that the "second year of the reign of Nebuchadnezzar" when he dreamed the dream recorded in the second chapter of this book, was at least three years after the conquest of Jerusalem, inasmuch as Daniel and his companions were in training three years before they were prepared to stand before the king. "According to the canon of Ptolemy, the accuracy of which has been fully established, the reign of Nebuchadnezzar dates from B. C. 604, i. e., his accession was in the year beginning the first Thoth (which fell in January) B. C. 604, and the history leaves no doubt it was early in that year." Among the Hebrews it was the custom to compute regnal years from Nisan to Nisan, as stated in the Mishna: "On the first of Nisan is a new year for the computation of the reign of kings, and for festivals." To this statement the editors of the English translation of the Mishna append this note: "The reign of the Jewish kings, whatever the period of accession might be, was always reckoned from the preceding Nisan; so that if for instance, a Jewish king began to reign in Adar [the twelfth month of the Jewish year], the following month (Nisan) [the first month in the Jewish year] would be considered as the commencement of the second year in his reign. This rule was observed in all legal contracts, in which the reign of kings was always mentioned." "In B. C. 604 the first Nisan fell on or about the first of April, and according to Jewish reckoning, the king's second year would begin on that day, no matter how recently he had ascended the throne. Therefore, 'the fourth year of Jehoiakim that was the first year of Nebuchadnezzar,' is the year beginning Nisan B. C. 605; and the third of Jehoiakim in which Jerusalem was taken and the servitude began, was the year beginning Nisan B. C. 606." Therefore, the time of this first expedition of Nebuchadnezzar against Jerusalem, which marked the beginning of the seventy years of Babylonish captivity, was B. C. 606.

#### **The Downfall of Jerusalem**

As it is not necessary to the purpose of his narrative, Daniel makes no mention of the experiences which followed this first expedition of Nebuchadnezzar against Jerusalem. It may be well, however, in this connection to note the simple facts: Jehoiakim became the obedient vassal of Nebuchadnezzar for three years, "then he turned and rebelled against him." The remaining eight years of Jehoiakim's reign were filled with bloody warfare, for "Jehovah sent against him bands of the Chaldeans, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of Jehovah, which he spake by his servants the prophets." In the brief reign of Jehoiachin "the servants of Nebuchadnezzar king of Babylon came up to Jerusalem, and the city was besieged,"

and the king was carried to Babylon and Zedekiah his brother was set on the throne. Although this king promised allegiance to Nebuchadnezzar, yet he rebelled against him and "the chiefs of the priests, and the people, trespassed very greatly after all the abominations of the nations; and they polluted the house of Jehovah which he had hallowed in Jerusalem. And Jehovah, the God of their fathers, sent to them by his messengers, rising up early and sending, because he had compassion on his people, and on his dwelling-place: but they mocked the messengers of God, and despised his words, and scoffed at his prophets, until the wrath of Jehovah arose against his people, till there was no remedy." As the direct consequence of this apostasy from God and this neglect to listen to his warning messages, Jerusalem was utterly overthrown, the house of God burned, the wall of the city was broken down, and those who escaped the slaughter in the siege were carried away to Babylon.

#### **The Failure of Formal Religion**

Not only was Jehoiakim king of Judah given into the hands of Nebuchadnezzar, but also "part of the vessels of the house of God." Nebuchadnezzar carried these "into the land of Shinar to the house of his god: and he brought the vessels into the treasure-house of his god." Thus to all outward appearances the religion of Babylon was demonstrated to be superior to the religion of Jerusalem, and the gods of Babylon to the God of Jerusalem. It was only in appearance, however, for the truth of the matter was that the people of Jerusalem had apostatized from the true God and had perverted the true religion of Jehovah into a worthless round of forms and ceremonies. The number of ceremonies was multiplied, and the forms of religion were rigidly followed; but instead of being an expression of faith in the provision that God had made for salvation from sin through the merits of the great sacrifice, they had been changed into a means of self-salvation, and were made to minister to that pride of heart which refuses to acknowledge the utter helplessness of the creature, and his entire dependence upon the Creator. Thus in Jerusalem had been adopted the very essence of every heathen religion,—righteousness by works,—and as Jerusalem had enjoyed greater light than the surrounding nations, so the rejection of that light brought an experience of greater wickedness and deeper moral darkness than existed among the other nations; and glory and strength having thus departed while their increasing pride and self-confidence forbade more careful preparation for defense, they were easily conquered by their enemies.

It is worthy of note that it was the Lord himself who gave the vessels of his house into the hand of the king of Babylon. It was his own effort to teach his people to place confidence in the spiritual rather than in the material, in the thing signified rather than in the sign,

in the God of the house rather than in the house itself. The vessels which had been constructed according to his own directions, and the service which had been instituted under his explicit instructions, and the temple itself which had been erected by his own command at infinite cost both of money and effort, were all nothing, unless they served as the means of bringing his people into fellowship with himself. The vessels must be transferred into the hands of the heathen, the service must be discontinued, the temple itself must be consumed in the flames, and the people must be scattered as captives in strange lands, if necessary as the means of showing the utter futility of the mere outward forms of worship, and of restoring to his people that vital truth of the gospel, the indwelling presence of God as the heart and soul of true religion.

#### **The Power of True Religion**

But not only was the lesson of salvation by faith to be taught to the people of Jerusalem, but the same gospel was to be proclaimed to the people of Babylon, and in carrying out his purposes in spite of the failure of his people to be the willing channel for the light, God so ordered the circumstances that the vital truths of the gospel should stand out with clearness, and that the apparent failure of the religion of Jerusalem should contribute to the greater triumph of the true religion. In proud Babylon, "the glory of the Chaldees' excellency," it would be made to appear that through the true service of the God of heaven would be revealed in the experiences of humble believers a power greater than that exercised by the king of Babylon, and a wisdom far superior to that exhibited by the wise men of Babylon. The king of Babylon might conquer the king of Jerusalem, and as trophies of his victory he might carry away some of the sacred vessels from the temple to adorn the heathen temple at Babylon, and he might carry away captive from Jerusalem to Babylon those whose professed faith in the protecting power of their God had seemed fruitless, yet the God of heaven was overruling in all these apparent untoward circumstances, working out his own plan and preparing the way for the fulfilment of his own purposes. Even then present to the divine mind was the utter and final overthrow of both typical and anti-typical Babylon and the eternal glory of the new Jerusalem, with the Lord God the Almighty, and the Lamb, as the temple thereof. And even out of Babylon itself, that center of heathenism, which during its whole history had stood for salvation through the might of one's own power—righteousness by works—were to be gathered through the proclamation of the true gospel—righteousness by faith—some who would dwell eternally in that new Jerusalem; and the book of Daniel will reveal the divine method for so proclaiming the gospel of the kingdom as to bring to confusion those who lift themselves up against the God of heaven.



### *In the Morning*

A DANGEROUS time is the morning!  
There is little to fear at night;  
Calm are the eyes in closing,  
Tired of the urgent light;  
The body is healed into sleeping,  
Trouble and labor cease;  
The soul is in God's safe keeping,  
The heart is in perfect peace.

But who can say in the morning  
How fierce will the trials be?  
What difficult paths may be trodden,  
What griefs may encompass me?  
The great, wide world is sunlit;  
But I see not an hour before  
What new, strange sorrows or dangers  
The future may have in store.

O, speak to me in the morning,  
Lord of my every day!  
Thou art my great Director  
As I pass to the hidden way;  
If I hear thy voice in the morning,  
I open the day with song;  
Forth shall I go to conquer,  
Thy presence shall make me strong.  
—Marianne Farningham.

### **The Tobacco Habit**

S. H. CARNAHAN

ALTHOUGH the modern word "tobacco" is nowhere mentioned in the Bible, the spirit of the Holy Scriptures condemns the habitual use of tobacco, as illustrated by the texts referred to below. And to the gentler sex I would say, Consider well whether gum-chewing, especially in the excess to which it is carried, is not also condemned therein. Almost invariably when they speak their honest convictions, users of tobacco acknowledge the habit to be injurious and uncleanly, and one which becomes master of the user.

In this light let us consider the following Scripture statements, warnings, and admonitions:—

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16.

"No servant can serve two masters." Luke 16:13.

"For when ye were the servants of sin, ye were free from righteousness." Rom. 6:20. But blessed thought! we may be "made free from sin, and become servants to God," having our "fruit unto holiness, and the end everlasting life." Verse 22.

The habit may seem to some to be harmless; but "there is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12.

The devotees to this habit "are all gone aside, they are all together become filthy" (Ps. 14:3), "full of vomit and filthiness, so that there is no place clean." Isa. 28:8. For all such this cry might be appropriate: "My breath is corrupt, my days are extinct, the graves are ready for me" (Job 17:1), as perhaps no other thing is so undermining the health of the people to-day. Statistics show that this habit has unfitted many young men for service in various occupations.

The woe pronounced in Hab. 2:16 against him who furnishes his neighbor strong drink would apply also to him who furnishes opium or tobacco; for the users will have it even if their families must go destitute of clothing and food. This is truly a species of idolatry, and is condemned by the command: "Thou shalt have no other gods before me." Ex. 20:3.

It is well known that tobacco impoverishes the soil on which it is grown. And when burned in closely confined rooms, it is a good insecticide because of the deadly poison which it contains.

Moses admonished the people against permitting a poisonous herb among them. See Deut. 29:18, margin. Notice carefully these words, given by our Lord and Saviour to his apostles for us:—

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 1 Cor. 7:1.

"For God hath not called us unto uncleanness, but unto holiness." 1 Thess. 4:7.

"Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure." 1 Tim. 5:22.

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:20.

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:17.

"Wherefore, my dearly beloved, flee from idolatry." 1 Cor. 10:14.

"And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. . . . But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9:25, 27.

self should be a castaway." 1 Cor. 9:25, 27.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." 2 Cor. 6:17.

"Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." Phil. 3:19.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

Of the metropolis of the new earth, the capital of the universe, the Revelator says: "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination. . . . Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

College Place, Wash.

### **Genuineness Gives Power**

THERE is nothing which will add so much to one's power as the consciousness of being absolutely sincere, genuine. If your life is a perpetual lie, if you are conscious that you are not what you pretend to be,—that you are really a very different person from what the world regards you,—you are not strong. There is a restraint, a perpetual fighting against truth going on within you, a struggle which saps your energy and warps your conduct.

If there is a mote at the bottom of your eye, you can not look the world squarely in the face. Your vision is not clear. Everybody sees that you are not transparent. There is a cloudiness, a haze, about your character, which raises the interrogation point wherever you go.

Character alone is strength; deceit is weakness; sham and shoddy are powerless; only the genuine and the true are worth while.—O. S. Marden.

### **Be Considerate**

SOME of us have special gifts for seeing the evil that is in our neighbors. If some commendable trait in another is mentioned, we say, "Yes, but!" and then proceed to amplify the evil. It is hard, apparently, for many to proclaim the good in another and suppress the evil. And yet one of the sanest ways to defeat the worst that is in men is to praise them when they do well. The bad is bad no doubt, always and everywhere bad; but the good is still good. We discover this when our neighbor dies, and we are gathered at his funeral. We then exalt the good features of his life, and say nothing about the evil. "He had his good points." And the minister dwells on that which is commendable. But it does not help the man in the coffin! Maybe he would have lived longer and died happier if we had come around with our praise a little earlier. "Ten thousand bad traits can not make a single good one any less good."—United Presbyterian.



# THE WORLD-WIDE FIELD

## The Uruguay General Meeting

F. W. SPIES

IMMEDIATELY after the close of the second session of the South American Union conference, which was held at the Camarero training-school, Argentine, Elder J. W. Westphal, president of the union, with several ministering brethren from the west coast, and Elder John Lipke and the writer, who were on their way to Brazil, set out for Rosario, Uruguay, to attend the general meeting of that mission field.

The meeting was held in an empty warehouse which had been rented and fitted up for the purpose. The warehouse was very large, so a number of apartments were made by using the wall of the large tent for partitions. In this manner a spacious meeting room, dining-room, and a number of sleeping apartments were made, thus accommodating all who attended the meeting.

On the Sabbath fifty-three brethren were present. This was about one half of all the Sabbath-keepers in the field. According to the testimonies given, it was evident that many of the brethren had received great blessing at the meeting, and we hope it may have been a source of strength to the whole work. Meetings were held for the young people. During the course of the meeting the brethren contributed one hundred fifteen dollars toward the Camarero school, one hundred forty dollars for the new sanitarium that has been started at Camarero, and eighty dollars toward opening up a work among the Indians on the west coast.

The Rio Grande do Sul conference came very soon after the Uruguay meeting, so we had to leave the latter ere it closed. As the train came into Rosario on the morning of our departure, it seemed rather strange to see three soldiers stationed on the engine, and others on the cars. As we traveled on, we found similar guards stationed along the line, and especially at the bridges. The reason for this was that there was a strike on among the employees of the railroads, and as the companies had employed new men, mostly from Argentine, the former employees had made an attempt at blowing up railroad bridges, and thus, to protect the property of the railroad companies, and also to insure safety of travel, the government had taken this measure.

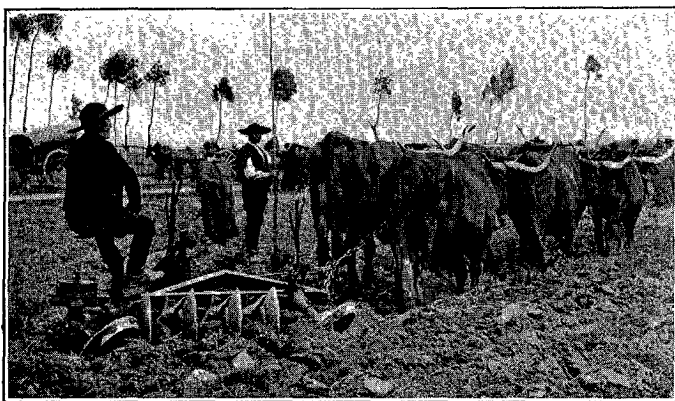
As we see these labor troubles spreading, and developing such proportions even here in these South American countries that are generally so far behind in progress, it is plain that we have come to the time when the carrying of this message is growing more and more difficult, and that the Lord's people need to make haste to improve the time of

peace yet granted us in order to finish the work. We are now at Santa Maria, Brazil, in the midst of the annual meeting of the Rio Grande do Sul conference.

## Portugal

C. E. RENTFRO

FOR some time we have decided that summer is nigh; for we have seen the fig-tree and other trees putting forth their leaves. Before we left our home State, Iowa, and before we saw a fig-tree, we were told that this tree was one of the last to put forth leaves. But as we look from our study window, we have watched the progress of the fig and other trees, and now we say that it is among the first. It seems that the almond and English walnut trees blossom and put forth leaves, to be soon



PREPARING THE SOIL IN PORTUGAL

followed by the fig-tree, then by apple-trees.

So we, at least in this climate and latitude, will be obliged to interpret our Saviour's prophecy according to Luke's testimony: "Behold the fig-tree and all the trees," to know that summer is nigh. Yes, all the signs tell us that the coming of Jesus is nigh. This, however, is not a summer to blight the winter and spring growths by its cruel hot winds, but it is the summer that merely ripens the growing grain, and brings the reapers to gather into the heavenly garner. May we all be among the chosen grains of wheat!

If an Iowan should be placed in this climate, to see the wheat, oats, or rye springing up and growing beautifully, and the flowers, both in the field and garden all watered by what would seem to him to be March rain or April showers, he would be somewhat bewildered. This is all to be seen here in January, which would be midwinter in Iowa. So the only proof of coming summer is to see the fig-tree and other trees, putting forth their leaves. On emerging from the cruel darkness at the beginning of the Reformation, one might have

thought, "Behold the summer is nigh at hand." But no; the true signs were yet to be seen. Already have they appeared, and Jesus will soon come, and will not tarry.

In this country the ancient and modern methods of farming seem to be engaged in a last struggle. In our trips by rail to Porto we have seen the traction engine pulling a number of plows, but looking out of our windows or taking a short walk we may see two yoke of oxen hitched to an ancient plow, which appears to be a tree trunk for the beam, and a root for the lay, being pointed with iron. This strange machine tears up the ground after the manner of a hog in its pasture, leaving large clods to be broken up by men, women, and children with heavy hoes.

The grain is sown, and when it is well headed out, women and children work from sunrise to sunset, earning ten or twelve cents a day, by going through the grain to pull out the weeds. I used to pull weeds when a boy, but only to throw them down again; but here every green plant is precious. Some wild thistles are for burros; but other tame,

cultivated ones are eaten by the people. Other weeds are for the cattle or pigs.

Some small patches of oats or wheat are to make green feed for the cows, and this is cut down by men with the small curved sickle grasped in one hand, to reap a bunch of grain in the other.

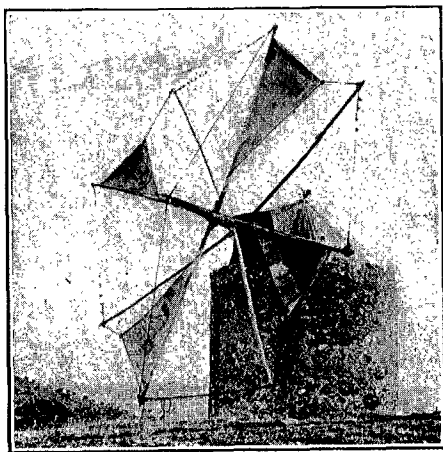
Soon a cartload is ready, and loading up, the worker is off to other duties. If the grain ripens, it is gathered into sheaves and hauled to the threshing-floor, where as in King David's day, the grain is trampled out by oxen, while men with forks toss the straw up in the air, thus blowing away the chaff.

The wheat, when ready for the market, is loaded either on a donkey's back or by other means of conveyance, carried either direct to a mill, and exchanged for flour or traded in the city for other necessary articles. We have three kinds of gristmills,—air, water, and steam for power. The wind-mill is a round stone and cement building, to be found on a hilltop, where its huge arms bearing great sails go squeaking away, grinding out the flour. We often grind between our teeth little pebbles or particles off the large mill-stones.

The writer was visiting at the home of a friend one Sunday, where some men were stretching a barbed-wire fence. One man was tugging away at the spool, turning and rolling it over and over. I picked up a Portuguese hoe, and thrust the handle through the hole of the spool, saying, "Take hold here, man." He

did so, and in a moment the work was done. His only remark was, "Ah, you are a foreigner," conveying the idea that Portuguese can not think of such things.

As we look out of our window on the handiwork of our Creator, we return him thanks for the oxygen provided for us in the green verdure on all sides. We



THE WIND GRISTMILL

thank him for his bountiful hand of love, in providing such a great variety of food in fruits, grains, and nuts, to satisfy our need.

"To him that overcometh will I give to eat of the tree of life."

*Lisbon, Portugal.*

### **Tinnévely, South India**

J. S. JAMES

AFTER a residence of fourteen months of ministerial labor and Tamil language study in Bangalore, we bound off our work there and are now located among the Tamil Sabbath-keepers of the Tinnévely district. Leaving Bangalore the evening of March 15, we arrived at Tinnévely Bridge station, after a journey of two days and nights. This is the nearest railway station to the neighborhood of our future labors. The rest of the journey is made by bullock carts, twenty-three miles to the southeast.

We were met at the station by friends who had previously arranged for bullock carts to convey ourselves and luggage out to our future home. After a few hours' rest at the home of a friend in Palamcottah, the carts were made ready for the drive which was to occupy the entire night. The first cart carried our luggage. The second was prepared for my two boys and the man who came to meet us, and the third cart carried Mrs. James and myself. These carts were about six feet long, and three feet wide, covered with palmyra-leaf mats, and drawn by two bullocks. By using a good supply of hay and bedding we managed to make ourselves comfortable so we could sleep a part of the night.

A bullock-cart ride in India is always more interesting on paper than in reality. The same is true with a few other things. About two miles of it over the average Indian road is sufficient to wear off all the novelty that should chance to go with it. Bullock-cart rides never fail of mention in the recollections of Indian

missionaries. All night long one hears the shouts and cries of the driver as he half pushes and half urges his lazy bullocks along. While he usually carries a whip, its use is a waste of energy. Tail-twisting is the favorite method of persuasion; the driver sits on the cart-tongue conveniently near this appendage, where it can be grasped at a moment's notice.

We arrived at the end of our journey the next morning at half-past seven, and were greeted in the usual manner accorded to missionaries. Some two weeks before this, I made a visit to this place and endeavored to secure a dwelling-house in some of the near-by villages. These houses had been vacant for some time and were owned by members of the Anglican Church. As soon as it became known that we were in search of a house, the lord bishop of the district issued strict orders that any member of his church who rented us houses or in any way assisted us in our efforts to start mission work in their territory would be expelled from the church at once. This served to close these places against us, but other means were provided. God's opportunity had come.

Seeing there was no other opening for us nearer than twenty-three miles, and greatly desiring our immediate presence among them, the Sabbath-keepers heartily consented to vacate their school building and fix it up for our habitation as best they could until a suitable dwelling-house can be erected. This building is located in the heart of the two combined villages. It is closely hemmed in on every side by native mud huts and foul-smelling stables. The building itself is constructed of sun-dried brick, surrounded on all sides by a five-foot veranda and covered with a tile roof. Our greatest inconvenience is lack of room for exercise and fresh air. We have little or no privacy unless we close the doors and windows against the curious crowd who are constantly peering in at every opening. We can not blame them, for they are ignorant, and our ways of living and the furniture of our home appear just as strange to them as theirs do to us at first sight. We are the first white people who have ever lived in the village, and our presence excites a great deal of interest.

Notwithstanding the fact we are over eight hundred miles from our nearest worker, and fifteen hundred miles from our field headquarters, surrounded on every side with black faces and a language we do not yet understand, we feel no less secure than when we were comfortably situated in our home in Minnesota. We feel that we are among a class of people who are as truly our friends as were those of former associations. We have every evidence of this in the way they go about to seek our comfort and convenience. For all this we are extremely thankful to God, and we feel greatly encouraged in our efforts to prepare ourselves so that we may be able to acquaint them with the joy and riches to be found in the truths we have

for all nations. That we may have the wisdom, patience, and understanding to do this in the right way, is our constant prayer.


In a number of ways their doctrines resemble a few principles which we hold, but they are a long way from being Seventh-day Adventists. Their church polity is a strange mixture of Hinduism, Judaism, and Christianity. Many things connected with their domestic life and church ritual are identical with those of the Brahmins. Their conception of the laws and customs of Judaism allows of all the evils of the caste system; the laws of pollution and defilement contained in the Judaic system are cited as support for such things. These things are the idols of the unregenerate heart which delights itself in a religion of self-righteousness, and revels in an abundance of ceremonies and forms. They have scrupulously held to these things for fifty years, and it is too much to expect them to leave it without a struggle. There are, however, a number of the leaders who are anxious for a reform and are working to effect it. I hope to be able to work through them for the benefit of others. While I am writing these lines (April 7, which they reckon as the beginning of the passover week) the trumpets are blowing, calling the people to assemble for a service which lost its significance in the death of Christ on the cross two thousand years ago. We earnestly hope that ere another year rolls around, these people will be supplied with the truth in their own language, and will not desire to carry forward these meaningless forms any longer.

Quite frequently different leaders of the congregation come to my house, and together we study the Bible on these points. I am happy to see that they take kindly to my explanations of, controverted points. I avoid giving them too much at a time. The method described by Isaiah is best. Isa. 28:10-11. Ever since they left their founder in 1883, they have been much in the same condition as Israel in the time of Asa,—"without the true God, and without a teaching priest, and without law" See 2 Chron. 15:3-5. As sheep without a shepherd they have wandered about in the darkness of surrounding idolatry, with no one to instruct them. Like the Ethiopian whom Philip met on his way to Gaza from Jerusalem, they read and reverence the Scriptures, but how can they understand except some man should guide them?


They are a people belonging to a caste that takes pride in their generosity. They have hearts of sympathy and tenderness that respond quickly to every sincere effort to help them. When they see that we love them, and are willing to sacrifice for their sakes, there is nothing they will not do in return to show their appreciation.

Their needs, as well as our own, should have a daily remembrance in your prayers.

*Mukkupiri, Nazareth, P. O.*



# THE FIELD WORK



## Dedicatory Exercises at the Foreign Mission Seminary

THE new building of the Washington Foreign Mission Seminary, designed for use as a recitation and lecture hall, was dedicated with appropriate exercises on Tuesday evening, May 19. The halls and principal rooms of the building were attractively decorated with palms and wild flowers, presenting a very inviting appearance. The pleasant chapel was filled with an audience composed of the faculty and students of the Seminary and their friends, the faculty, patients, and nurses of the Sanitarium, and others interested in the work of the Seminary.

The exercises opened with a hymn by the congregation and prayer by Dr. D. H. Kress of the Washington Sanitarium. Following this there was a song by the Seminary male quartet; then Elder A. G. Daniells, president of the board of trustees, made a general statement concerning the work of the institution and the circumstances which led up to the construction of the building. The modification of the original plans for an educational institution at Washington grew out of the constant and increasing calls for workers for the mission fields, and as the Mission Board faced these demands, the necessity for an institution for the training of workers who should respond to these calls seemed imperative. He felt that the providence of God had been over the work, and had guided to the present moment when this building, so necessary for carrying out the general plan of work was ready for dedication.

Prof. H. R. Salisbury, the treasurer of the board, submitted a financial statement showing that in constructing the building the cost had been kept within the original appropriation, a fact which afforded him much satisfaction to report. The figures were presented which told the financial story and indicated the cost of the various materials entering into the construction of the building, as well as of the items of labor. At the close of his remarks, speaking as the president of the faculty, he expressed, in behalf of himself and his associates, their great satisfaction that the Seminary was now provided with such facilities as would enable them to carry forward their work to advantage.

Prof. Frederick Griggs, the chairman of the Educational Department of the General Conference, gave a brief review of the history of the educational work of the denomination, showing how the colleges and academies were first established, followed by the church-schools, and later by the industrial schools. He felt that the establishment of the Foreign Mission Seminary was the last, but not the least important, step in the development of the educational system of the denomination. He expected to see many well-trained workers go forth to all parts of the harvest-field, bound together by a common interest in a great work, and by the ties of personal friendship formed in their association together at the Seminary.

A selection of instrumental music was then rendered by the Seminary orchestra, after which Elder I. H. Evans, in a brief address, emphasized the need of making the Seminary especially strong in the lines of Biblical research and in the teaching of the Holy Scriptures. He declared that the reputation of the Moody Bible Institute at Chicago was due to the fact that they made the earnest study and the teaching of the English Bible the leading feature of their work. He deplored the lack of scholarly Bible teachers in the denomination, and earnestly urged that the Seminary should give especial attention to this feature in the education of gospel workers.

Prof. B. G. Wilkinson was then introduced, and in his remarks recalled some of the experiences in conducting the work of the Washington Training College, now the Foreign Mission Seminary, when the proper facilities were wholly lacking. It was a source of great gratification to him that the completion of this new building placed the Seminary in a position to conduct its work on a basis most satisfactory both to students and instructors, and he hoped to see well-trained workers from the Seminary carrying the closing message to the various nations of the earth.

The concluding address was made by Prof. W. W. Prescott, editor of the REVIEW, who spoke of the need of such an institution as the Foreign Mission Seminary from the standpoint of the field, and suggested three general reasons which would not only justify, but call for, the establishment of such a place for the training of workers: (1) in order to determine the general fitness of the candidate for mission work; (2) in order that candidates for the mission field might be able to breathe a missionary atmosphere while preparing for their work; (3) in order that those under appointment to specific fields might receive such special instruction as would enable them to cope with the difficulties which would confront them, and to preserve both life and health. Enlarging upon these reasons he declared that something more substantial than the transitory halo which in many minds surrounds the foreign-mission idea, was necessary in order to prepare the candidate for work in heathen lands so that he would remain permanently in the field under adverse circumstances, facing influences which tend to depress and discourage. The opportunity of associating with instructors who had themselves had experience in the foreign fields; and of becoming acquainted to some degree with the countries, and peoples, and their conditions; and of acquiring such knowledge of the diseases peculiar to the several countries and the methods of successfully treating them, would place the candidate for foreign work upon vantage-ground and would make his success much more assured. He closed by referring to the urgent calls from the great centers of darkness and heathenism for missionaries of the true gospel, and expressed the hope that at the Seminary

many would be trained who would respond to these calls.

Brother A. S. Baird, the architect and builder, responded to the chairman's call for a few remarks, and expressed gratitude for the privilege of having had a part in constructing the buildings for the use of the Seminary. He spoke appreciatively of the work done by the students in the erection of the buildings, and of the advantage which such a training would be to them in the mission field.

The dedicatory prayer was then offered by Elder G. B. Thompson, who invoked the special blessing of God upon the Seminary, that it might fill its place in the great work of carrying the last message to the ends of the earth. The exercises closed with a song by the Seminary male quartet and the benediction by Dr. W. A. Ruble.

In response to the invitation to inspect the building, the friends visited the various rooms. The building is pleasing both in its exterior appearance and in its interior arrangement, and is a credit to those who planned it and to those who constructed it. By this addition to its facilities, the Seminary is now prepared to carry forward its important work in a manner satisfactory both to the management and the students. W. W. P.

## Victoria, Australia

As I write these lines, I can not help praising the Lord for five weeks filled with the grandest experiences of my life. During that time he has graciously returned to me that burden for souls which I had when I accepted this glorious truth, about four years ago. I had allowed the oil in my lamp to burn out, and after groping in darkness for a long time with many and varied experiences, I was advised just before camp-meeting this year, to take the shining light of God's Word and the "Coming King" away into the hill country of the Upper Murray in Victoria, and look for that which I had lost.

A few of my experiences here may be interesting. I met the Methodist minister on the road one day, who said, in a sneering way, "Yes, I have seen the book ['Coming King'] before, in fact, read it from beginning to end, as I did 'Bible Readings' and 'Desire of Ages.' I gave the people the contents of those books from the pulpit in my church. Yes, I advised them very strongly to burn such contaminating literature, and if they did not do that, to put the books away out of sight so that the people would not know that they were harboring such rubbish."

I felt Christ's presence with me, and he refreshed my memory with texts of Scripture, quotations from "Bible Readings," "Great Controversy," and other books, so that I completely vanquished all his theories and sentimentalisms regarding the Sabbath question, and the present-day condition of the churches. At last he admitted that his feeling against us was to a great degree prejudice, because of the way the books were sold, and that this made him denounce them. He said, "I'll admit there is not a tittle of evidence to be found in the Bible for keeping Sunday sacred."

Despite the opposition, I find a good many to sympathize with me, because they think the books are good ones. One

woman after she had finished telling me what the minister had said, remarked, "It is real persecution, that is what it is; but never mind, keep up your courage and go ahead against all opposition, for I believe it is God's work you are doing." Others say, "Well, God speed you on your way," or, "I hope you have good success."

One gentleman, after I had shown him the book, said, "Well, the parsons say these books are wrong. I suppose this is from the same place as the one I have, 'Bible Readings;' but come inside, I would like you to give me some idea of what is in that book." I spent two hours with him explaining different portions, and secured an order from him; and on my leaving he said, "I do not profess to be religious, but I wish you were living near, so that I might hear more of these things. We will have another talk when you come back." It was then I felt that God had intrusted with me a knowledge that is life to others, and I must not withhold it from them. Still, I know a canvasser should not preach, but do as the Waldensian missionary, who spoke where he could without impeding the cause.

I honestly believe and earnestly pray that a good company of sincere people in this district will eventually heed the call, "Come out of her, my people."

W. FOWLER.

### West Indies

ST. LUCIA.—Baptismal services took place here at Castries and Choiseul the first and second of April. Elder L. E. Wellman arrived from Barbados on the morning of March 31, the two of us leaving the same day in the afternoon for Choiseul. The company here assembled, and a meeting was held in the evening. Next morning four were buried with their Lord in baptism.

After baptism we walked about five miles to meet the boat returning to Castries. A special service was also held here in the evening, when Elder Wellman spoke from Matt. 28:19, 20. Next day in the morning we all repaired to a fine sea-beach, where nine were baptized. We thank God for these, and pray that they may remain faithful, walking in the light amid the moral darkness of this place.

Seeing the necessity of a church in this city as soon as possible, it has been planned that funds be raised for the purpose. In the last report mention was made of this.

W. DURANT FORDE.

### Ohio

CLEVELAND.—April 19 and 20 we had baptism in this church, and fourteen precious souls were buried with their Lord in baptism. Six of these are Germans from the West Side. Four of our converts did not go forward for various reasons. A number of others are deeply interested, and are contemplating keeping the Sabbath.

Elder H. F. Graf and wife are now here to take up the German work in Ohio. We have been able, with the Lord's help, to secure a pleasant church on the West Side, where nearly all the Germans live, for a very cheap rent. We can now invite outsiders to come to a respectable place to hear the third angel's message in their own tongue, which

can but assure success for the German work in this great city.

We have reorganized our Sabbath-school, and elected new officers. Our membership is forty-five, with five classes. With the Lord's blessing we expect to gather in many more. We have been sowing the seed by scattering papers, tracts, and books which will surely bring its results in due season.

We are all of good courage. Pray for the work in Cleveland, that it may prosper.

G. P. GAEDE.

### Received on the \$150,000 Fund up to May 19, 1908

#### \*Atlantic Union Conference

*Central New England .....	\$ 2,775.18
Greater New York .....	1,510.46
Maine .....	852.89
*New York .....	2,326.50
*Southern New England .....	1,210.50
*Vermont .....	1,394.74
*Western New York .....	2,073.09

Total .....

#### Canadian Union Conference

Maritime .....	566.49
Quebec .....	169.94
Ontario .....	807.78
Newfoundland .....	20.80

Total .....

#### Central Union Conference

Colorado .....	4,596.44
Kansas .....	3,944.86
Missouri .....	2,003.50
*Nebraska .....	5,819.18
*Wyoming .....	872.81

Total .....

#### \*Columbia Union Conference

Chesapeake .....	787.73
*Eastern Pennsylvania .....	2,554.51
*New Jersey .....	1,202.45
*Ohio .....	6,302.43
*Virginia .....	1,034.77
*West Pennsylvania .....	1,976.56
*West Virginia .....	558.86

Total .....

#### \*District of Columbia

*Washington churches .....	1,384.54
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#### Lake Union Conference

East Michigan .....	3,181.78
*Indiana .....	5,248.02
North Michigan .....	1,705.22
*Northern Illinois .....	2,968.06
Southern Illinois .....	1,466.96
*West Michigan .....	8,733.70
Wisconsin .....	5,046.25

Total .....

#### North Pacific Union Conference

Montana .....	886.64
*Upper Columbia .....	3,036.43
*Western Washington .....	3,364.53
Idaho .....	1,037.65
Western Oregon .....	2,992.35
Hawaii .....	21.05
Alaska .....	20.00

Total .....

#### \*Southern Union Conference

*South Carolina .....	268.09
Alabama .....	623.14
*Tennessee River .....	1,405.31

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

*Florida .....	951.48
*North Carolina .....	954.75
*Cumberland .....	1,360.99
*Louisiana .....	572.54
Mississippi .....	413.33
*Georgia .....	457.97
Conference not specified .....	97.41

Total .....

#### \*Northern Union Conference

*Iowa .....	9,654.36
*Minnesota .....	5,766.98
*South Dakota .....	2,671.47
*North Dakota .....	2,156.63
Conference not specified .....	73.82

Total .....

#### \*Pacific Union Conference

*Southern California .....	4,792.48
*Arizona .....	466.79
*California-Nevada .....	10,249.03
*Utah .....	440.58

Total .....

#### Southwestern Union Conference

*Arkansas .....	938.93
Oklahoma .....	4,132.00
Texas .....	2,548.90
Not specified .....	22.82

Total .....

#### Western Canadian Union Conference

*Alberta .....	1,211.35
British Columbia .....	224.50
Manitoba .....	349.76
Saskatchewan Mission Field .....	59.60

Total .....

Unknown .....

#### 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 .....	282.77
*West Africa .....	50.00
Mexico .....	65.97
Costa Rica .....	6.25
India .....	418.25
South America .....	83.81
Switzerland .....	9.69
Panama .....	27.11
Nicaragua .....	9.00
Central American Mission .....	26.00
Trinidad .....	28.69
Norway .....	25.00
Japan .....	12.50
Haiti .....	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 .....	6.00
Straits Settlements .....	10.08
Pitcairn Island .....	20.00
New Zealand .....	1.52
Fiji .....	4.87
St. Kitts .....	7.51
Ireland .....	25.56
Russia .....	5.00
Denmark .....	14.59
Santa Domingo .....	2.50

Total .....

Grand Total .....

I. H. EVANS, Treasurer.



### School Work in the South

[In the April issue of the *Toluca Industrial Advocate*, a paper published in the interest of the Toluca (N. C.) Orphans' Home, we find an article by Elder D. T. Shireman concerning his work in behalf of the poor and neglected. This article, with a view of one of the buildings mentioned in it, is given herewith.—Ed.]

WHILE traveling through the mountains of the Southland doing colportage work, such as placing Bibles and reading-matter in the homes of the people, I found many persons, both old and young, who could neither read nor write. The disadvantages these unfortunate people lived and labored under were great. The days of the cruel war no doubt had something to do with the existing conditions. As they told of the hardships they experienced during that mighty struggle, my heart was touched, and as

have to be used for this needy work, believing the Lord will impress men, whom he has made stewards of means, to assist us in this work of charity.

### Dedication of the Fiji Printing Plant

BURESALA.—From the commencement of the work of the third angel's message in Fiji, our literature has occupied a prominent place. Our first tract, written by Elder J. E. Fulton, was *Siga-ni-Vakacecegu* ("The Rest Day"). It was printed by the Pacific Press about 1898. This was followed by another, by the same writer, on the "Second Coming" *Na Nona Lako Tale Mai Na Turaga*. Early in 1898, through the kindness of Elder J. M. Cole and some of our brethren on the Pacific Coast, a small hand-press and a supply of type were given to the mission

buildings which we have had to use in the past, we were all led to exclaim, "What hath God wrought!" Many good testimonies were borne, and one and all reconsecrated themselves anew to the service of God. This building and contents we have named Ebenezer (the stone of help); for hitherto hath the Lord helped us. And our prayer is, as David prayed of old, "That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there."

C. H. PARKER.

### Maryland

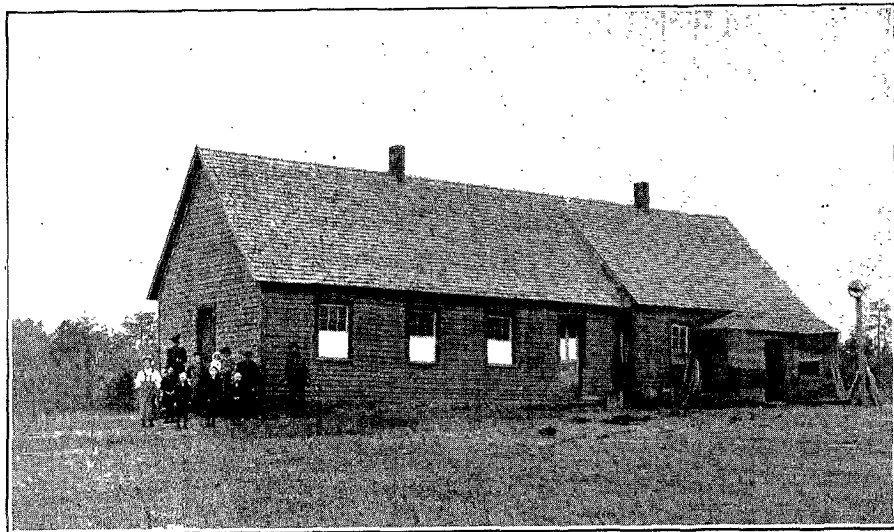
BALTIMORE.—We have now been located in this great city of almost seven hundred thousand inhabitants, one month, and new avenues are frequently opening to present the important truths of the Bible. There are three Seventh-day Adventist companies meeting each Sabbath in this city. If there are those of our people who have relatives or friends in Baltimore with whom a correspondence has been conducted on present truth, and upon whom they would like to have some one call, please send their addresses to the undersigned at 28 Wesley St., Baltimore, Md.

J. F. PIPER.

### China

KONGMOON.—Our hearts are stirred as we see how wonderfully the Lord has gone out before us in this land. Nine months ago we moved from Canton to Kongmoon, about forty-five miles distant. This place has been practically closed to the gospel. For several years the Church of England Missionary Society has had a small chapel here, but the people have strongly opposed any other being opened, no one wishing to sell or rent his property for chapel purposes. Nevertheless the Lord has opened the way before us. A Chinese Christian dentist enlarged his house, that we might have a place in which to live. A Christian widow, a shop-keeper, who was one of the first women to accept the gospel, is also the first to accept the Sabbath. Soon after our arrival, she consented to our using one room of her house for meetings, and regular Sabbath services have been maintained there ever since. In the meantime we have canvassed the town, and several large villages near by for our literature.

Now the Lord has in a most unexpected manner opened the way for us to carry on permanent work in Ngoi Hoi, a wealthy village of over ten thousand inhabitants, five miles from here. The people nearly all belong to one family named, Ch'an, who are noted for their great learning, many being distinguished scholars. Some of the members of this family have accepted the gospel, uniting with the church mission in Kongmoon. About three months ago six or seven of these brethren came together to see us, and asked many questions about our faith. Some of them became convinced of the Sabbath, and decided to keep it, while others held tenaciously to the observance of Sunday. While I was away in Shanghai, attending our China committee council, early in February, between eighteen and twenty people from this village came twice to attend our Sabbath services in Kongmoon. They urged our Chinese evangelist to visit



TOLUCA (N. C.) SCHOOL BUILDING AND TEACHERS' HOME

I looked into the many bright little faces this question came home to me, "What can I do to help these people?" My means were limited, as I was unfortunately left a homeless orphan boy, with only a few months in the public school, and most of that before I was seven years of age. What could I do? I resolved I would make an effort, and by beginning in a humble way do what I could. A young man who was with me volunteered his services, and he began work in a small church building, teaching the children during the day and the older people at night. This was the beginning of the Hildebran Academy. When we turned the school over to other parties, there were about seventy students enrolled.

By earnest request of the citizens of a country place, now called Toluca, we located there. This is our present site. It is seventeen miles south of where we started the first school. Here we are making a home for children whose parents are too poor to pay their tuition. We have erected a school building that will seat seventy pupils, with a home for teachers attached. This is very convenient. We have likewise erected a sixteen-room building, with cellar, bath, and green room. Some more land has been purchased, and we hope soon to erect another home for children. When this is completed we expect our work to be self-supporting.

We have given ourselves and all we

here. Since that time a paper, called *Rarama* ("Light," or "Torch"), has been printed in the native language. It was not much larger than the size of our largest English tract, and contained only four pages. Only a few hundred copies were issued at first. Since then, under the blessing and help of the Lord, this paper has been enlarged to about an eight-by-ten-inch page. It still contains only four pages, but has a circulation of two thousand, and we could use a great many more copies. A number of small tracts have been printed, and a number more are being prepared for printing at the present time.

At a recent council, of the Australian Union Conference, it was decided that we build a wooden building sixteen by twenty-four feet at Buresala, to be the future home of our printing work for Fiji. They also gave us a large double-demy cylinder press, a large size paper-cutter, and a good supply of new type. The form and size of our paper will soon be changed, to a sheet about the size of *Life and Health*, and will contain eight pages.

March 27, we dedicated the building and new machinery to the work of the Master. It was an evening of great rejoicing to one and all. The pulpit was the first press; the texts, Num. 23:23; 1 Sam. 7:12. As we compared the past with the present, and the little press with the large cylinder press, the present building with the leaky, dark, native

them. This he did, and found the people deeply interested. One of their number had recently built a new brick house, and they were anxious that we should occupy one part of it as a chapel.

After my return, I went down to visit them. We held a service in the afternoon, and another in the evening, at which about forty men and boys were in attendance. Over and over again they said to me, in Chinese, "Come and be our bishop." The whole thing came so unexpectedly to me, that at first I hardly knew whether to accept their offer or not. Then I remembered the statement that the Lord "provides opportunities, opens up lines of influence and channels of working. If his people are watching the indications of his providence, and stand ready to co-operate with him, they will see a great work accomplished." Accordingly, we decided to take these people under our care, and teach them the everlasting gospel. We agreed to pay eighteen dollars gold a year for this meeting-place. Last Sabbath we began regular weekly services with them. They are people of various trades, who have families which will later also meet with us. Truly, this is a wonderful opening! In the natural course of events, we could not have found so good a place, or built up such an interest, in two or three years.

E. H. WILBUR.

### At South Lancaster Academy

In company with Elder E. R. Palmer and Brother L. W. Graham, the writer attended a most interesting canvassers' institute at the South Lancaster Academy.

Brother R. J. Bryant, the general agent, spent some time at the academy several months ago, interesting the students in the book work, and as a result a large number were ready to take part in the classes. Studies were conducted daily in "Great Controversy," "Home and Health," and the periodicals. There were about fifty-five in the "Great Controversy" class. The "Home and Health" class numbered twenty, and about the same number will work with the periodicals.

Brother F. M. Dana, the general field missionary secretary, was present, and gave some valuable assistance to those who were preparing to go out with the periodicals.

Brother Bryant has won the confidence of every student, and the practical talks which he gave each afternoon were greatly appreciated.

One very noticeable feature of the institute was the fact that although the large majority were young canvassers, most of whom have had very little field experience, they were all preparing to go out with the large books. A good share of the credit for this bright class of young canvassers is due to the untiring efforts of Prof. B. F. Machlan, the principal, who has encouraged and aided the students in every way possible.

At the close of the institute the State agents from the different fields into which the students are going, came in to make arrangements regarding territory. Immediate work will be taken up at the close of school, and we look for good results from this consecrated company of young people.

MORRIS LUKENS.

### Natal-Transvaal (S. A.) Camp-Meeting

RECENTLY I had the privilege of attending the Natal-Transvaal Conference and camp-meeting held in Durban, April 2-12. Durban is a beautiful town of about fifty thousand inhabitants, situated on the Indian Ocean, southeast coast of Africa. The climate is sub-tropical, and there is an abundance of tropical fruit the year around.

The conference is a large one, territorially, covering an area of about one hundred fifty thousand square miles. The population, including Europeans, Hebrews, Asiatics, and natives, is about two million five hundred thousand. Of the Europeans, upon whom most of the work of the little band of laborers must be bestowed, there are about three hundred eighty-five thousand. These are scattered over all this large territory; and thus it will be seen that the work in such a field must be harder and more expensive of execution than in the more densely populated districts. Notwithstanding the difficulties, the work is moving forward, and God is blessing the efforts to spread the message. During the last two years there has been an increase in the membership of the conference of over eighty souls. The tithe and other receipts for the year 1907, were as follows: Tithes, £715, 12s, 1d; Sabbath-school offerings, £69, 10d; First-day offerings, £26, 16s, 5d. The book sales amounted to £1369 1s. The amount of book sales for 1907 was somewhat less than for 1906; but four of the canvassing force had left for other fields or other work, thus reducing the force to a mere handful. When we remember that Africa is passing through a very severe financial crisis, we have reason to thank God that the work has gone so well.

There were about eighty brethren and sisters from the different parts of the field in attendance at the camp-meeting. Besides the resident workers there were present Elder W. S. Hyatt and the writer. The blessing of God came into the meetings in marked measure, and so far as I know there were none upon the ground who did not have a good Christian experience. Even the children told how God was blessing them.

The different departments of the message were considered at the meetings, and there was a hearty response from the people to all phases of the work. The brethren in this field are a loyal people, and I believe there is as high a standard maintained here as in any country in the world. The evening meetings were conducted especially with a view of interesting the public, and the work in the tent will be continued after the camp-meeting.

The officers elected for the ensuing year were as follows: President, H. J. Edmed; Vice-president, J. C. Bauman; Secretary and Treasurer, F. Macdonald. Executive Committee: H. J. Edmed, J. C. Bauman, F. Macdonald, D. H. Groenewald, A. Beissner, R. Bell, J. H. De Beer. Sabbath-school Secretary, Miss A. Strachan; Secretary of Young People's Societies, Miss M. E. Robertson; Field Missionary Agent, H. J. Edmed, assisted by D. H. Groenewald. Credentials and licenses were granted to the following persons: Credentials, H. J. Edmed, D. H. Groenewald. Ministerial license, W. H. Haupt. Missionary li-

censes, Sisters A. Edmed, M. E. Robertson, A. Strachan, and I. Groenewald; also to Brother F. Macdonald. Colporteur licenses were given to T. G. Grouch, H. Schmidt, and Miss C. Dixie.

Our prayers go with this little band as they go forth to another year's work, and we shall hope that the fruit gathered for the Master may be more abundant than ever before.

E. R. WILLIAMS.

### Field Notes and Gleanings

BROTHER W. A. THEO. MILLER reports that at the close of a three weeks' meeting at Riverside, N. M., two heads of families had publicly taken their stand to keep all the commandments of God.

SISTER MARY A. MILLINGTON, engaged in Bible work at Albany, N. Y., writes that the work there is very encouraging. Four more have recently begun keeping the Sabbath, and are regular attendants at the meetings.

FIVE persons have recently been baptized, and three others who had previously been baptized, are keeping the truth at Bath, Maine, where Brother and Sister H. C. Giles are laboring. Nearly all these new converts have responded to the call for active missionary service.

At the time of the canvassers' institute at Trenton, N. J., baptism was administered by Brother B. F. Kneeland to "nine willing souls, eight of whom united with the Trenton church. Six of the candidates were members of one family. Another had been a pronounced atheist. He borrowed 'Thoughts on Daniel and the Revelation' for the purpose of combating its teaching. But the prophetic truths burned their way into his soul, and he is now engaged in pushing the sale of the book that brought him the truth."

SINCE connecting with the work in Buffalo, N. Y., last November, Brother E. J. Dryer has held one series of meetings, and is now conducting another. He writes: "Since January we have had thirteen accessions to the church and four have been baptized. This month we expect to baptize several more. There are more openings than we can fill. We have been endeavoring to push the sale of our periodicals that the seeds of truth thus sown might make many openings for our Bible workers and the public work."

BROTHER Charles Thompson reports the organization of a church at Essex, Kan., "where Elder N. T. Sutton and Brother H. R. Godfrey held a series of meetings during the winter. The Lord blessed the efforts put forth, and as a result several took their stand for the truth, and were added to the Sabbath-school held in that neighborhood by some isolated families." April 25, 26, a meeting was held, and twenty-one persons were organized into a Seventh-day Adventist church, and officers were elected. "After the organization, the congregation repaired to the banks of the Pawnee River, where Elder Sutton baptized three persons. Others who were not prepared at this time will soon be baptized."

The Publishing Work

Conducted under the auspices of the General Conference Publishing Department.

C. H. JONES - - - - - Chairman  
E. R. PALMER - - - - - Secretary  
H. H. HALL - - - - - Assistant Secretary

Notes of Progress

For the first time in many years we have the satisfaction of seeing the organization of our field forces approximately complete. According to our best knowledge there is now a general agent in each union conference, and a State agent in each State conference in the United States.

Through the prompt co-operation of our general agents, we are able to publish our monthly summary one or two weeks earlier than usual. This is an indication that our general agents are little by little, introducing better system and order in the management of their field work. This is indeed gratifying.

When efforts are being made to strengthen the departments of this cause by providing sufficient leaders to man the territory efficiently, we are met with these objections,—“Will it pay to employ another man?” “Will not this move add another officer?” “Will not the carrying out of this recommendation add another spoke to the wheel?” “Do we need another wheel for this vehicle?” While it is true that organization may become too complex, yet, it is equally true that a sufficient number of leaders is needed to handle the field thoroughly so as to develop all its resources most effectively. A good illustration of this truth may be discovered by comparing the reports in the accompanying summary from the Atlantic and Columbia Union Conferences with the report for the corresponding month last year. During the year 1907 this entire territory, not including Ohio, was under the direction of one general agent. Near the beginning of 1908 the territory was divided into two union conferences, Ohio was added to the Columbia Union, and a general agent was placed over each of these smaller unions. During 1907 the old Atlantic Union Conference, together with the State of Ohio, sold books during the month of April to the value of \$3,454.09. The same territory, under the direction of two men, with less favorable conditions in the field, reports for the month of April, 1908, a total value of \$7,432.45. These figures speak eloquently in behalf of the wisdom of maintaining a field force sufficiently strong for efficient leadership.

Field Missionary Secretaries

We are pleased to be able to announce that Brother D. W. Reavis, who for many years has had charge of the Department of Circulation of the Review and Herald Publishing Association, has accepted an invitation from the General Conference to act as general missionary secretary of the Publishing Department. Brother Reavis will enter immediately upon his duties in that capacity. We anticipate that union conferences, and State conferences will quickly follow the example of the General Conference,

Canvassers' Summary for April, 1908

	AGENTS	HOURS	ORDERS	VALUE
<b>Atlantic Union Conference</b>				
Central New England .....	9	1,007	160	\$ 902.45
Southern New England .....	1	36	14	39.00
Vermont .....	1	10	1	2.00
Western New York .....	20	526	240	483.85
Greater New York .....	12	608	247	673.75
New York .....	11	1,348	758	1,454.60
Totals .....	54	3,535	1,420	3,555.65
<b>Columbia Union Conference</b>				
Ohio .....	11	986	405	792.25
West Virginia .....	12	1,012	192	394.10
Virginia .....	12	622	186	381.05
Chesapeake .....	6	353	366	527.25
East Pennsylvania .....	11	1,428	636	1,371.45
West Pennsylvania .....	14	287	107	249.95
New Jersey .....	2	97	49	160.75
Totals .....	68	4,785	1,941	3,876.80
<b>Lake Union Conference</b>				
Southern Illinois .....	6	492	225	531.30
Northern Illinois .....	5	290	80	215.90
East Michigan .....	2	40	....	71.40
Indiana .....	5	234	81	213.85
Wisconsin .....	13	424	44	233.55
Totals .....	31	1,480	430	1,266.00
<b>Southern Union Conference</b>				
Alabama .....	..	513	....	893.40
Kentucky .....	..	61	....	72.45
Louisiana .....	..	762	....	869.07
Mississippi .....	..	295	....	171.30
Tennessee River .....	..	617	....	584.75
Totals .....	..	2,248	....	2,590.97
<b>Southeastern Union Conference</b>				
Cumberland .....	10	613	359	476.60
Florida .....	7	281	209	307.60
Georgia .....	7	941	487	845.15
South Carolina .....	12	1,011	798	985.95
North Carolina .....	..	593	....	323.45
Totals .....	36	3,439	1,853	2,938.75
<b>Central Union Conference</b>				
Colorado .....	7	484	87	275.45
Kansas .....	19	1,218	295	1,081.90
Nebraska .....	10	326	94	341.80
Wyoming .....	2	14	7	25.75
Missouri .....	13	1,220	488	1,177.70
Totals .....	51	3,262	971	2,902.60
<b>Southwestern Union Conference</b>				
Arkansas .....	18	1,329	718	1,557.00
Oklahoma .....	29	1,725	637	2,052.75
Texas .....	13	994	543	1,773.10
West Texas .....	4	287	198	439.50
New Mexico .....	2	137	38	146.15
Totals .....	66	4,472	2,134	5,968.50
<b>Northern Union Conference</b>				
South Dakota .....	4	271	144	403.30
Minnesota .....	5	350	75	250.50
Iowa .....	7	426	94	191.20
Totals .....	16	1,047	313	845.00
<b>North Pacific Union Conference</b>				
Montana .....	1	....	2	44.85
Upper Columbia .....	2	147	111	250.25
Western Washington .....	3	163	32	111.10
Western Oregon .....	10	361	156	392.15
Southern Idaho .....	3	250	200	700.00
Totals .....	19	921	501	1,498.35
<b>Pacific Union Conference</b>				
California (six weeks) .....	..	....	....	2,727.72
<b>Australasian Union Conference</b>				
British Union Conference .....	65	3,314	1,377	1,882.92
Canadian Union Conference .....	2	135	55	101.75
Western Canadian Union Conference .....	4	655	139	445.75
German Union Conference .....	273	....	....	7,207.41
Mexican Mission Field .....	4	....	....	139.82
Latin Union Mission Field .....	17	5,401	8,753	1,241.05

**General Summary**

Atlantic Union .....	54	3,535	1,420	3,555.65
Columbia Union .....	68	4,785	1,941	3,876.80
Lake Union .....	31	1,480	430	1,266.00
Southern Union .....	..	2,248	....	2,590.97
Southeastern Union .....	36	3,439	1,853	2,938.75
Central Union .....	51	3,262	971	2,902.60
Southwestern Union .....	66	4,472	2,134	5,968.50
Northern Union .....	16	1,047	313	845.00
North Pacific Union .....	19	921	501	1,498.35
Pacific Union (six weeks).....	..	....	....	2,727.72
Australasian Union .....	52	3,350	1,206	4,669.25
British Union .....	65	3,314	1,377	1,882.92
Canadian Union .....	2	135	55	101.75
Western Canadian Union .....	4	655	139	445.75
German Union .....	273	....	....	7,207.41
Mexican Union .....	4	....	....	139.82
Latin Union Mission Field.....	17	5,401	8,753	1,241.05
Grand Totals .....	758	38,044	21,093	\$43,858.29

**An Interesting Comparison**

The following figures are the grand totals of the canvassers' summaries for the first four months of 1906, 1907, and 1908:—

	1906	1907	1908
January	\$21,000.00	\$26,325.50	\$25,929.06
February	15,000.00	26,369.61	30,466.40
March	18,000.00	36,253.65	36,390.09
April	23,700.00	35,276.76	43,858.29

and will appoint efficient missionary secretaries, so that very soon our periodical and tract work may be handled on a well-organized, educational basis. It will be a great satisfaction to all Seventh-day Adventists to see the church tract and missionary work, including the periodical work, organized upon as thorough and systematic a basis as that upon which the subscription-book work has achieved its present success. We bespeak for Brother Reavis, the hearty co-operation of the leaders and lay members of our conferences as he enters upon the great work to which he has been called.

**Victory After Hard-Fought Battles**

MANY of our canvassers who read these notes will recall how the writer in past years has frequently called attention to the fact that many canvassers who have attained the greatest success, have often passed through a very trying experience near the beginning of their work. One agent worked for two weeks without taking an order; and then after gaining a decisive victory upon his knees, he took orders for five books during the next half-day, and averaged large sales for many years following. Another canvasser worked six weeks without taking an order, and then after the victory which grew out of his experience, averaged seventy-five dollars' worth of orders a week during the rest of the season. Such experiences are not uncommon, nor are they strange to the child of God. Men who undertake to sell books which "make manifest the wiles of Satan, and the means by which he may be successfully resisted," may expect to meet in open conflict the wily foe whom they assail. A wonderful illustration of this familiar and very common experience is told in an interesting letter recently received from Brother R. L. Pierce, manager of the Western Branch of the Southern Publishing Association, at Fort Worth, Tex. Brother Pierce says:—

"By the way, Brother Palmer, I must tell you about a report which we received in the mail this morning. Last week a young man who is canvassing in Arkansas with the view of securing scholarships for himself and sister in Keene Academy next year, took eighty-three orders for the new edition of 'Daniel and Revelation' in forty-five hours, amounting to \$356. Besides this he sold \$2.50 worth of 'helps' and secured nine dollars' worth of orders for Bibles. Last year the same young man worked three months before he secured his second order. However, he did not become discouraged, but kept writing that he was "of good courage in the work," and stuck right to it. During the winter he attended Keene Academy. About the first of April he left school and attended a canvassers' institute, and now he is having most wonderful success.

"In fact all of our workers seem to be having better success than they ever did before. To my mind it is an indication that the Lord is preparing to close the work up speedily, and he is blessing it in a special manner at this time. It gives us new courage, and we feel exceedingly thankful to him for the success that is attending the efforts of our canvassers this spring."

**Good News From Georgia**

It is doing my own soul good to read the many encouraging letters that I am receiving daily. One worker writes:—

"I have succeeded in getting orders. . . I have worked only about five blocks in —, and I am going back to finish taking orders for the seventeenth and eighteenth. You see I have one hundred ten orders in two weeks, and the work I hope to do this week, will give me about fifty more. . . I shall push the printed message into as many homes as possible."

If you are, or can be, interested in this work, please let me know at once. My address is 2602 Capitol Ave., Atlanta, Ga. A. L. MANOUS.

**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 Sixtieth Congress**

THE closing days of the first session of the Sixtieth Congress are of unusual interest to those who are watching the trend of events in this government in the light of the prophecies. Within two days after the opening of the present Congress, there were three Sunday bills introduced, and this number has been increased to the unprecedented number of ten Sunday bills for this session of Congress. Two hearings on these bills have been held, one before the District Commissioners, and another before the Senate Committee on the District of Columbia, at which we had an opportunity to present arguments in opposition to the bill.

The Johnston Sunday bill for the District of Columbia, known as Senate Bill No. 3940, is the only one which has received any consideration. It has appeared that the champions of Sunday legislation have focused every effort possible to secure the passage of this bill. We learned that the District Sunday bills which have twice passed the House of Representatives in preceding sessions, were held up in the Senate, and thus failed to pass, because of the opposition which was exerted by senators who were not in favor of Sunday legislation. It appears, however, that during this session, the pressure from the champions of Sunday legislation has been so strong that the Senate finally yielded to the demands of those who have been so persistent in their efforts to secure a District Sunday law.

Members of the Senate would not consent, however, to the passage of this bill until after it had been loaded down with no less than twenty-seven exemptions. With these exemptions attached, it was thought by some of the senators it would meet the approval of seventh-day observers. Indeed, the exemption provided for those who observe another day than Sunday was so broad that Mr. Crafts hastened to Congress before the passage of the measure, to see its author, Senator Johnston, with a hope of having the bill so amended as to change the exemption clause; but this he was unable to do, for there were senators who would not consent to its passage under any other conditions. Of course those who are opposing these Sunday bills from the standpoint of principle are well aware that a Sunday law with such an exemption clause commits Congress to the question of Sunday legislation, as verily as if the bill was free from any exemption.

At this writing it is a question whether the Johnston bill will pass the House of Representatives this year or not, owing to the pressing business in Congress and the limited time before its adjournment. This Sunday bill has much prestige, in view of the fact that a similar bill has twice passed the House, as previously stated, besides the fact of its having passed the Senate. In view of these



facts, it would make it more possible for such a bill to pass the House again.

Whatever the outcome may be, these things should be a signal to every loyal Seventh-day Adventist to put forth most earnest and vigorous efforts in enlightening the people concerning the principles of the third angel's message.

K. C. RUSSELL.

### Civil Government and Religion

THE *Chattanooga Times* of March 8, 1908, contains the following sensible editorial:—

"It seems to have been the purpose of the founders of the Republic that the end and aim of religion was to make godly men and good citizens, which being duly and truly exercised, the control of government affairs could safely and satisfactorily be preserved as a purely civil function; and their wisdom has been more than once proved by the fact that where religion has failed of its influence with the individual, it has not been any more potential when it invaded politics. But wherever and whenever it has busied itself in making the right sort of men, there and then was civil liberty the greatest and government the best. It is better to keep religion away from politics, otherwise the first becomes contaminated, and the latter more or less tainted with hypocrisy and sham."

### No Good Thing Lost

No good thing is lost. Forty-four years after Wycliffe's death, the Council of Constance ordered his bones to be dug up and burned. The vultures of the law took what little they could find, burned it, and cast the ashes into the Swift, a little brook running hard by, and thought they had made away with both his bones and his doctrines. How does it turn out? The historian says: "The brook took them into the Avon, the Avon into the Severn, the Severn into the narrow seas, they into the main ocean; and thus the ashes of Wycliffe are the emblems of his doctrine, which is now dispersed all the world over."—*Alfred H. Welsh, A. M.*

## Current Mention

—The Allegheny (Pa.) National Bank has suffered a loss of \$594,000 through the defalcation of its cashier, who is now in jail awaiting trial.

—General Septimus Marius, formerly Haiti's minister of war and general of police, has issued a manifesto denouncing the present president of Haiti, and calling on all Haitians to rebel.

—The British steamship "Lusitania" had eclipsed all records for crossing the Atlantic when she was reported by the marine observer at Fire Island on May 22. Her record for this trip from Liverpool and Queenstown is four days, nineteen hours, and forty-eight minutes.

—The Wright brothers, who have been conducting experiments with their aeroplane at Manteo, N. C., claim to have solved at last the problem of aerial flight. On three different days they have navigated the air a distance of eighteen, twenty-four, and thirty-two miles. They

will construct another aeroplane without delay to replace the one damaged last week at the close of a successful flight.

—American Minister to Venezuela, W. W. Russell, who has recently returned to the United States on a vacation, reports that the bubonic plague has assumed an alarming aspect at La Guaira, where from fifty to seventy-five deaths a day are reported. Vigorous measures are being used in the effort to stamp out the disease, even to burning buildings in the infected districts. The plague has spread to other Venezuelan ports.

—One of the worst spring storms that have visited the Middle West and Northwest in twenty-five years occurred on May 21. In Wyoming and parts of Montana there was a heavy fall of snow; in Texas a severe hailstorm occurred, the hailstones being of sufficient size to kill calves, colts, and sheep, and crops were destroyed in its track. In Iowa and Kansas the storm assumed the nature of a cyclone, destroying many homes and killing seven persons.

—There were two serious airship accidents on May 23, one at Toledo, Ohio, and another at Berkeley (near Oakland), Cal. In the first, the aeronaut, A. Roy Knabenshue and two assistants fell with their disabled airship a distance of about one thousand feet. None of the voyagers were seriously injured. The mammoth balloon of the California airship exploded when about three hundred feet from the ground, and all of the sixteen passengers were injured more or less seriously.

—During a strike of street-car employees in Cleveland, Ohio, last week more than the usual amount of damage was done. For several days in succession explosives were placed on the tracks in different sections of the city. By this means many cars were damaged, and twenty or thirty people were sent to the hospitals because of injuries received. The cars have also been fired upon, and while no one has been killed outright, some deaths, indirectly due to the strike, have been reported.

—Announcement was made at the White House on May 20 that President Roosevelt had signed the bill ordering the restoration of the motto, "In God We Trust" to those coins from which it was omitted some time ago at his direction. This affects only the eagle and double eagle, as these were the only coins from which the motto had been omitted. The law will become effective June 18; but the dies with which to stamp the new coinage have been prepared for some time to be in readiness for the expected legislation.

—The National Association of Manufacturers, which held its annual convention in New York last week, adopted resolutions protesting against political agitation calculated to set capital and labor at odds, and took a decided stand against the raising of class issues by the great political parties of the nation, authorizing a committee to represent this association before the national executive committees of the two political parties, to the end that class declaration planks may be omitted from the platforms of both parties.

—One of the most disastrous railroad wrecks that has ever occurred in Europe took place at Contich, near Antwerp, Belgium, on May 21, in which sixty persons were killed and about one hundred injured. Through the failure of a switch to operate properly, the Antwerp-Brussels express dashed at a speed of fifty miles an hour into a local train standing on the track, completely demolishing the local, only a very few of its occupants escaping alive.

—In spite of the earnest endeavors of the temperance forces of the nation, and especially of the District of Columbia, the House Committee on the District of Columbia will recommend no legislation for prohibition or to change the existing liquor laws of the District at this session of Congress. At the final hearing before the District Committee on the liquor question, the attitude of the representatives of the union labor organizations was given careful attention, and seems to have been an influential factor in determining the final decision of the committee.

—The great new warship "North Dakota," which is now under construction, before being ready to go into commission will require an outlay of \$10,000,000; to fire one broadside from the main battery will cost \$17,000; one shot from each twelve-inch gun will cost \$1,600; and the cost of keeping the "North Dakota" in commission and in first-class fighting trim will be \$1,000,000 per annum (this including the feeding and paying of her crew of 900 officers and men, ordinary repairs, coaling, etc.). Such is the cost of peace maintained by providing a great navy.

—According to the summary of the expenses of the bishops of the Methodist Episcopal Church for the past quadrennium, submitted to their general conference now in session, there was spent during the last four years in salaries for the bishops \$477,169.72. The bishops had to travel a great deal, some of them making two trips around the world in that time, and the expenses incurred in this traveling amounted to \$61,572.58. Thus the total expense of the board of bishops for the past four years was \$538,742.30. The subcommittee on bishops of common episcopacy decided to recommend to the committee that the number of bishops be decreased, but advised that no change be made in the number of foreign bishops.

—The conferees of the House and Senate on the currency bills now before Congress have found it impossible to agree, and report that there will be no emergency currency legislation at this session of Congress, in spite of the specter of another financial panic. It is reported that the only measure that will be passed at this session will be a bill appointing a currency commission of eighteen members of Congress. The blame for this failure on the part of Congress to provide a preventive against such experiences as that of last autumn is being laid by some upon the speaker of the House; by others upon the author of the bill. The senators are unwilling to accept anything authorizing asset currency, and the representatives are unwilling to accept anything authorizing a currency secured by bonds.

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1908

#### ATLANTIC UNION CONFERENCE

Greater New York, White Plains, June 4-14

#### CENTRAL UNION CONFERENCE

Missouri, Sedalia, ..... Aug. 6-16

Kansas, Ottawa, ..... Aug. 13-23

#### COLUMBIA UNION CONFERENCE

East Pennsylvania, Scranton, ..... June 11-21

West Pennsylvania, Oil City, ..... June 18-28

Chesapeake, Wilmington, Del., June 25

..... to July 5

#### LAKE UNION CONFERENCE

Southern Illinois, ..... July 30 to Aug. 9

West Michigan, ..... Aug. 13-23

#### NORTH PACIFIC UNION CONFERENCE

Western Washington, Seattle, ..... May 21-30

Upper Columbia, Spokane, ..... June 4-14

Montana, Great Falls, ..... June 18-28

#### NORTHERN UNION CONFERENCE

Minnesota, Minneapolis, ..... June 4-14

South Dakota, Woonsocket, ..... June 11-21

North Dakota, Velva, ..... June 22-29

Iowa, ..... Aug. 27 to Sept. 6

#### PACIFIC UNION CONFERENCE

California, Oakland (Melrose), ..... June 4-14

Southern California, Los Angeles, Aug. 6-16

#### SOUTHERN UNION CONFERENCE

Louisiana, Lake Charles, ..... Aug. 6-16

Tennessee River, ..... Sept. 23 to Oct. 4

#### SOUTHEASTERN UNION CONFERENCE

North Carolina, Lexington, ..... Aug. 13-23

Cumberland, Cleveland, Tenn, ..... Aug. 26-

The presidents of the various conferences are requested to forward any information which will enable us to publish a complete and correct list of the camp-meetings appointed for the present season. If any changes are made in either time or place of meetings already appointed, notice should be forwarded at once.

### Year-Book Revisions

SINCE the publication of the "Year-Book for 1908," the following changes have been made, and are given here for the benefit of those who desire to revise their directories so they will be up to date:—

Address of the Southern New England Conference, and workers connected therewith, 51 Whitmore St., Hartford, Conn.

P. M. Howe, 668 Euclid Ave., Toronto, Ontario.

J. G. Hanna, 930 Esplanade Ave., Annex, Montreal, Quebec.

Changes in Nebraska Conference: Missionary and Young People's Society Secretary, M. E. Ellis; Assistant, Winnie P. Hunt; Educational and Sabbath-school Departments Secretary, Miss Alma J. Graf.

President of the Columbia Union Conference, E. E. Andross, with headquarters at 63 Goethe St., Cumberland, Md.

J. F. Piper and A. V. Cotton, 28 Wesley St., Baltimore, Md.

W. H. Smith, 192 Myrtle Ave., Irvington, N. J.

D. E. Lindsey, Meherrin, Va.

Secretary and Treasurer of West Virginia Conference, Miss Pearl Rees; Field Secretary, C. J. Foote.

Address of Lake Union Conference changed to Suite 215, Dean Building, South Bend, Ind.

Field Missionary Agent of East Michigan Conference, J. H. McEachern.

Secretary and Treasurer of Wisconsin Conference, W. J. Pflugardt, 273 East Water St., Milwaukee, Wis.; Field Missionary Agent, F. B. Numbers; Missionary Secretary, A. J. Olsen; Secretary Sabbath-school and Church-school Departments, Mrs. Mary C. McReynolds, Box 57, Grand Rapids, Wis.

President of Conference, C. McReynolds, removed to Grand Rapids, Wis.

W. D. Parkhurst, 603 East Twelfth St., Des Moines, Iowa.

Changes in Montana Conference: Secretary, Mrs. R. D. Quinn; Field Missionary Agent, A. V. Oliver; Educational Secretary, K. R. Haughey; Religious Liberty Secretary, J. C. Foster.

W. F. Martin connected with Western Oregon Conference.

President of Western Washington Conference, W. W. Sharp.

President of Southeastern Union Conference: W. A. Westworth; Field Missionary Agent, V. O. Cole, R. F. D. 4, Riceville, Tenn.

Albert Carey, Baker's Mountain, R. F. D. 5, Hickory, N. C.

Secretary and Treasurer of South Carolina Conference, also of Sabbath-school and Young People's Society, Mrs. R. T. Nash.

Address of Southern Union Conference, 85 and 87 Fifth Ave., Nashville, Tenn.

Secretary and Treasurer of New Mexico Mission field, J. J. Graf, Plateau, Roosevelt Co., N. Mex.

President British Union Conference, W. J. Fitzgerald.

Secretary and Treasurer North England Conference, W. A. Slater.

Secretary and Treasurer Central American Conference (organized March 15), Mrs. Ethel T. Nowlen, with address of Conference office, Villa Blanca, W. Hipidromo, Guatemala City, Guatemala.

Office of *Good Tidings of the Messiah* removed from 105 Staniford St., Boston, to Concord, Mass.

The office of the Southern Missionary Society transferred to Madison, Tenn.

The address of the Scotland Mission is 62 Dundrennan Road, Langside, Glasgow.

Address of the West Australian Conference changed to 826 Hay St., Perth, West Australia.

George Teasdale, Bridgeport, Ala.

M. C. Whitmarsh, 317 West Bloomfield St., Rome, N. Y.

N. C. Bergersen, Margrethevej 5, Copenhagen, V., Denmark.

Carl Hansen, Akersgaden 74, Christiania, Norway.

E. C. Widgery, 293 Oronoque St., Georgetown, British Guiana, South America.

### 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.—An experienced hygienic cook. State salary wanted, and give references. Address Nebraska Sanitarium, College View, Neb.

FOR SALE.—Peanut Butter, 10 cents a pound; Olive-oil, \$2.50 a gallon; 50 pounds Coconut Oil, \$7; Vegetable Cooking Oil, 10 pounds, \$1.10; 60 pounds, \$6. Cash with order. All absolutely pure. Address Vegetarian Meat Company, Washington, D. C.

WANTED.—First-class cook and assistant. Good place and good pay. Write for particulars to Dr. Maxson, 470 Twenty-eighth Street, Oakland, Cal.

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.

WANTED.—A thoroughly competent graduate lady nurse, one who has had a good surgical experience, and is capable of taking complete charge of the operating room. Preference will be given to one of good education and mature experience. Give references. State age and qualifications. Forty dollars a month, board, and room. Address Dr. F. M. Rossiter, care North Yakima Sanitarium, North Yakima, Wash.

LOOK! READ! INVESTIGATE!—18-room Seventh-day Adventist sanitarium and city hospital. Only place in a growing Indiana town of 10,000 population. Good business, free rent, free water, \$700 a year bonus; legitimate reasons for selling; chance of a lifetime for a physician and surgeon or a man and wife, graduate nurses. Part time if desired. Address, Sanitarium, 3252 Bersford Ave., Cincinnati, Ohio.

FOR SALE.—Until July 15 we will prepay freight on \$5 orders for Battle Creek health foods to any railroad point east of the Mississippi River; west of that point will allow one dollar in foods on freight. Complete fresh stock; quick shipments. Catalogues free. Granoli, odorless, tasteless, colorless, very rich, purely vegetable, best for cooking, five one-gallon buckets, \$3.65; ten, \$7. Bottle powdered Sweetina, equal to eight pounds of sugar, 25 cents, post-paid. Purest sweet known; used wherever sugar is used. Address Sanitarium Supply Co., Nashville, Tenn.

FOR SALE.—A customer of several years, reordering 12 gallons Kornoil, referring to our last notice in the REVIEW, says: "I do not see why you do not extol it more highly. 'The next thing to good dairy butter,' indeed! I consider it as good in every respect as good creamery butter, and in several respects far better." Another customer, reordering, says: "I like Kornoil for cooking better than olive-oil." In one-gallon buckets, five gallons, \$4; ten gallons, a hundred-pound shipment, \$7.50. Phenoline, our perfect disinfectant for all uses, \$1.50 gallon; half-gallon, 80 cents. Dilute one part Phenoline to 100 parts water. Enough by mail to make two gallons, 25 cents. Address Sanitarium Supply Co., Nashville, Tenn.

### Publications Wanted

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

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

Mrs. Linda German, Clearwater, Fla., clean copies of periodicals for missionary work.

F. G. Hunziker, Homestead, Valley Co., Mont., desires a continuous supply of reading-matter.

Mrs. C. E. Hillis, Marshall, Mich., periodicals and tracts for use in racks and for general distribution.

A. H. Mackey, North Hamilton St., Port Jervis, N. Y., *Signs, Watchman, Life and Health, Liberty*, etc., for free distribution.

Mrs. J. W. Munck, Baltimore, Md., desires to thank those who have sent her papers for missionary work, and to say that she can use a continuous supply.

## Obituaries

**PEARCE.**—Fell asleep in Jesus, at Malvern, Iowa, April 23, 1908, of cancer, John M. Pearce, in the sixty-first year of his age. He died with a bright hope of a part in the first resurrection. The funeral service was conducted by Elder J. W. Wilkins (Baptist).  
M. I. PEARCE.

**NIEMANN.**—Died March 30, 1908, of softening of the brain, Brother Martin Niemann. He began keeping the Sabbath about three years ago, and joined the church at Escondido, Cal. He loved the truth, and hoped to live to see Jesus come. A wife and five children are left to mourn.

A. M. LAMBERT.

**STEELE.**—Died at Scotts Bay, Nova Scotia, April 5, 1908, Gladie Steele, youngest daughter of Brother and Sister Norman Steele, after a lingering sickness of nearly three years. Words of comfort were spoken by the writer, from the promise, "Thy children shall come again to their own border."

WM. GUTHRIE.

**ELSMORE.**—Died April 1, 1908, in Minneapolis, Minn., R. A. Elsmore, aged 37 years, 5 months, and 11 days. He is survived by his wife and five children. He fell asleep with the blessed hope of being among those who shall come forth in the first resurrection. Words of comfort were spoken by the writer.

A. W. KUEHL.

**POTTERTON.**—Died at St. Helena, Cal., April 17, 1908, of spinal meningitis, Florence Verdell Potterton, in her ninth year. Verdell was a regular attendant at Sabbath-school, and took delight in reading and studying the Bible. In her last illness she suffered severely, but bore her sufferings with remarkable fortitude and patience. Elder W. C. White and the writer conducted the funeral service in the St. Helena church.

D. E. ROBINSON.

**GUERRIER.**—Died at Middle Simonds, N. B., Feb. 10, 1908, John H. Guerrier, aged 86 years, 5 months, and 5 days. He accepted the third angel's message under the labors of Elders J. B. Goodrich and S. J. Hersum. Although the last three years of his life were filled with suffering, he bore it all patiently, and died in the blessed hope. The funeral service was conducted by Elder Hiram Raymond (First-day Adventist), assisted by Elder Angus Dalbeck (Primitive Baptist).

KATE A. GUERRIER.

**LEWIS.**—Died at her home near Ford City, Mo., April 10, 1908, of quick consumption and pneumonia, Celia Elizabeth, daughter of William and Mary E. Lewis, aged 21 years, 10 months, and 12 days. She accepted the truth about a year ago, but not having church privileges, she never became a member of any church. Her father, mother, eight sisters, and two brothers are left to mourn. No Adventist minister being near, words of comfort were spoken by Elder William Turnage (Baptist), from Ps. 116:15.

MRS. EVA HOWREY.

**BURNETT.**—Died at Savoy, Mass., April 8, 1908, Brother George W. Burnett, aged 77 years, 5 months, and 15 days. Brother Burnett accepted the third angel's message in 1851, and was always zealous in proclaiming its glad tidings to others, holding meetings in outlying districts, and giving Bible readings to those interested. As a result of his labors, a number accepted the truth. In 1852 Brother Burnett was united in marriage with Mary Ann Hitchcock, who, with their two sons, remains to mourn the loss of her life companion. During the last ten years Brother Burnett has been crippled by rheumatism, and has been a great sufferer; but his uncomplaining life has been an eloquent witness to the power of the gospel. Words of comfort were spoken at the funeral by the writer, from Rev. 14:12, 13, after which the remains were taken to the State of Florida for interment.

F. W. STRAY.

**METCALF.**—George Thomas Metcalf was born in Hull, England, May 6, 1838, and died April 29, 1908, at Forbes, Mo., of Bright's disease and liver trouble. He united with the Seventh-day Adventist Church in 1875. His patient, self-sacrificing life during his closing years bore a bright testimony to his faith in Jesus. The funeral service was conducted by Elder Cunningham (Methodist).

JENNIE METCALF.

**PORTER.**—Died in Washington, Pa., April 13, 1908, Mr. John N. Porter, aged 72 years, 1 month, and 28 days. During the last few years of his life he was not a member of any church, but was a believer in the truths held by Seventh-day Adventists, and expressed a bright hope of a part in the first resurrection. A large number of relatives and friends attended the funeral service, which was conducted by the writer.

B. F. PURDHAM.

**MEACHAM.**—Died March 25, 1908, of a stroke of apoplexy, Sister America Page Meacham, in the seventy-fifth year of her age. A few years ago she accepted the truths of the third angel's message. She loved the truth, and died with a bright hope of a part in the first resurrection. A son and three daughters are left to mourn the loss of a loving, affectionate mother. Funeral service was conducted by Elder Cross (Methodist), from 2 Cor. 5:1.

MRS. H. H. WILCOX.

**WHITNEY.**—Died in Augusta, Maine, March 29, 1908, Josiah F. Whitney, aged 83 years and 6 days. When he first professed religion, he united with the Freewill Baptist Church. More than thirty years ago, under the labors of Elder J. O. Corliss, he accepted present truth, in which faith he fell asleep. The funeral service, held at the home of a son in Augusta, was conducted by the writer, assisted by Elder H. E. Dunach (Methodist); text, Heb. 9:27.

S. J. HERSUM.

**GARDINER.**—Died in Cornville, Maine, April 28, 1908, Hannah M. Gardiner, aged 71 years, 3 months, and 18 days. Sister Gardiner embraced the truths of the third angel's message when the Cornville church was raised up forty years ago, and was faithful to the end of her pilgrimage. Her death was the result of a shock, and was very sudden. She leaves an invalid husband, one sister, and other relatives to mourn. Words of comfort were spoken by the writer, from Rev. 14:12, 13.

P. B. OSBORNE.

**GRAHAM.**—After only a few days' illness Sister Beulah Graham died at the home of her grandmother, Mrs. B. H. Bodwell, at Dallas, Tex., Jan. 14, 1908, in the eighteenth year of her age. For several years she had taken an active interest in the work of the Sabbath-school and church, and was secretary of the Sabbath-school at the time of her death. After a short service held at the Keene church, where words of comfort were spoken by the writer from Rev. 14:13, the remains were laid to rest in the cemetery at Keene.

C. SORENSON.

**MERRITT.**—Leonard B. Merritt, eldest son of Elder B. F. Merritt (deceased), and Mrs. J. E. Merritt, died suddenly of ruptured blood-vessel in the brain, while taking an outing with his brother, Sept. 19, 1907, aged 36 years, 2 months, and 11 days. Always industrious, his early years were spent preparing himself for labor in the Master's vineyard, that he might take up the work his father's hand had dropped. But at the age of twenty, during his junior year at Battle Creek College, he was compelled to give up his studies and his plans, owing to failing health. From that time to the day of his death his life was one of suffering and disappointment. Safe at last from the attacks of a cruel disease, he now sleeps until his Master's voice calls him to a land where there is no more sickness, neither sorrow nor crying. He leaves a wife, a little daughter, an aged mother, one brother, and two sisters, one of them being Dr. Ruth Merritt Miller, now in India.

ELSIE B. MERRITT.

**BRANDO.**—Died at the Takoma Park (D. C.) Sanitarium, March 23, 1908, of heart trouble, Sister J. W. Brando, aged 29 years, 8 months, and 23 days. She was raised by Christian parents, and united with the Presbyterian Church at the age of fourteen. The advent message came to her in 1900, and she united with the Seventh-day Adventist Church, of which she continued a faithful member until her death. Sister Brando suffered much for some time before her death, but she bore her suffering with Christian fortitude. Funeral service was conducted by the writer, at the home of her parents at New Brighton, Pa.

N. S. ASHTON.

**KNOWLTON.**—Died near Cambridge, Idaho, April 10, 1908, Brother D. A. Knowlton, aged 71 years, 2 months, and 28 days. He was converted and joined the Seventh-day Adventist Church in Minnesota in 1876. Those who knew Brother Knowlton appreciated his earnest Christian life, and sound fatherly counsel. He bore his sufferings with patience, between his paroxysms of pain often repeating, "'Tis so sweet to trust in Jesus." He leaves a wife, two daughters, three grandchildren, and many friends to mourn, but not without hope. The funeral was conducted by the writer, words of comfort to the sorrowing friends being based upon Rev. 14:12, 13.

J. M. WILLOUGHBY.

**PATTERSON.**—William John Patterson was born in Ireland, May 2, 1832, and died in Monterey, Mich., Jan. 27, 1908, aged 75 years, 8 months, and 25 days. He came to America when twenty-two years of age, and resided in the State of New York until 1857, when he came to South Monterey, Mich., where he lived until his death. At an early age he learned to love his Saviour, and united with the Presbyterian Church. After coming to South Monterey he accepted the third angel's message, and for more than fifty years was a member of the church in that place. In 1857 he was united in marriage to Eliza Wilson. This union was blessed with one son and four daughters, all of whom, with the mother, are left to mourn their loss. Funeral service was conducted by the writer in the South Monterey church.

J. W. HOFSTRA.

**SCOTT.**—Died near Thermal, Cal., Feb. 27, 1908, my brother, Henry Scott, aged 50 years, 4 months, and 9 days. He was born in Omro, Wis.; came to the Coast in 1880, and was employed on the *Signs of the Times* something over a year; entered the Healdsburg College in its second year, and there embraced the message of the soon-coming Saviour. When the Pacific Press Publishing Association opened its branch office in Australia, he connected with the work in that field. On his return to California, he continued with the Pacific Press till about six years ago, when, owing to the failing health of his wife, he was obliged to leave the office. Two brothers, two sisters, the wife, and two daughters are left to mourn the loss of a kind and loving brother, and an affectionate husband and father, but they sorrow not as those without hope.

L. A. SCOTT.

**BOYNTON.**—Died at West Philadelphia, Pa., April 22, 1908, of organic heart-disease, Brother Alfred Boynton, aged 70 years and 24 days. While the late Elders Frisbie and Edgar were conducting tent-meetings fifty years ago, at Wright, Mich., Brother Boynton accepted the third angel's message. When a young man, he suffered from heart-disease, and while very ill, he walked forty miles in three days to have Elder Bates pray for him. After Elder Bates had evidence that the Lord would heal, he prayed, and the young man was instantly restored to health. Brother Boynton was the father of eight children,—four sons and four daughters. Four children have fallen asleep in the message. The others with the afflicted widow remain to mourn their loss. Our brother was laid to rest in the cemetery at Cape May Court House, N. J. The funeral service was conducted by the writer, words of comfort being spoken to the friends from 2 Tim. 4:7, 8.

O. O. BERNSTEIN.



WASHINGTON, D. C., MAY 28, 1908

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

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BRETHREN J. Emil Anderson of Kansas and C. B. Loughhead of Pennsylvania have recently gone to Cuba as self-supporting missionaries.

ELDER W. A. COLCORD, the secretary of the Religious Liberty Bureau, will attend several of the camp-meetings in the Northwest, and left Washington last week for that purpose.

ELDER E. C. WIDGERY and wife sailed from New York last week, Thursday, for Georgetown, British Guiana, under appointment of the Mission Board. Before leaving Washington, Brother Widgery was ordained to the gospel ministry. He and his wife have labored in the West Indies before, and are glad that they can now return to the people, bearing the more complete gospel of the third angel's message.

BROTHER RALEIGH FRENCH, of Mount Vernon, Ohio, passed through Washington last week on his way to New Jersey to take charge of the canvassing work in that conference.

ELDER N. Z. TOWN, who has labored for many years in South America, has been granted a furlough by the Mission Board, and is booked to sail from Buenos Aires on the steamship "Valezquez," for New York, July 10.

THE June number of *Life and Health* presents a very attractive appearance, and is filled with a variety of matter both timely and instructive. A full description of this issue will be found on the second page.

BROTHER A. L. PHILBRICK and wife left Southern California last week to join the little force of workers just entering Guatemala, Central America. Elder E. L. Cardey's wife has so far regained her health as to be able to return to that field with them.

TEMPORARY headquarters for the General Chinese Mission, also for the publishing work in China, have been secured at 626 and 627 East Yu Hang Road, Shanghai. All mail from the United States should be sent in care of United States Post-office, Box 993, adding, for full address, the street and number before given.

WITH a stay of only one day in Washington, Elder A. G. Daniells went last week from New England to Chicago and College View, Neb. He was announced to deliver the commencement address before the graduating class of Union College on Sunday, May 24, and planned to visit the Wabash Valley (Ind.) Sanitarium on his way back, and to speak at the dedication of that institution. He will be in Washington again about the first of June.

THE Review and Herald Publishing Association loses a faithful and valued worker by the selection of Brother D. W. Reavis to act as General Missionary Secretary for the General Conference. Mention of this appointment is made on the nineteenth page. Brother Reavis has had a long and successful experience in the Department of Circulation of the Review and Herald, and the Board of Trustees consented to release him for no other reason than that he might fill a more important position. He will spend considerable time in the field during the camp-meeting season.

IN the third article of the series on the Book of Daniel, which will be found on the tenth page, the Editor begins an exposition of the text of the book. He hopes that the two introductory articles already published have given a setting to the facts recorded which will greatly aid in a right understanding of the lessons contained in the historical portion of the book.

AT the time this issue of the REVIEW went to press, no further action had been taken by the House of Representatives on the Sunday bill which has been passed by the Senate. It is probable that Congress will remain in session nearly all of the present week, so that the fate of the bill at this session was still undetermined when we closed our forms. We shall deal with this matter in the next REVIEW.

FROM the South African Publishing House, Cape Town, South Africa, comes a new publication, a twenty-page tract in the Sesuto tongue, containing twelve Bible readings on the coming of the Lord. They are also just finishing an edition of a tract in the Manganja language for use in Nyassaland. Thus two languages are added to the list in which our denominational publications are being circulated throughout the world, making the total now fifty-four. This same publishing house also sends copies of additional publications in the Kaffir tongue.

WE begin this week in the Editorial Department a series of articles upon the Rise and Fall of Religious Liberty in America. It is designed in these articles to give a brief account of the origin of the doctrine of religious liberty, or soul-freedom, the obstacles against which it contended in the Old World, its transference to the New, its struggles and triumphs here, and finally the repudiation of its principles (in fact, if not in name) by the people and their chosen representatives in the national government.

THE Sabbath-School Lesson Quarterly for the third quarter of this year is now ready for distribution. The subject of this quarter's study is the book of Nehemiah. The firm faith, trust, and courage displayed by this servant of God in the face of the most forbidding obstacles, and the unmistakable blessing of God upon his work because of that faithfulness, will be a source of courage to our people throughout the world as they study these lessons. The price of the pamphlet is five cents, and it can be ordered of any of our publishing houses or tract societies.