

The Advent REVIEW And Sabbath HERALD



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No. 39

The Blessed Hope



☞ As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness. Ps. 17: 15.

☞ We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 1 Cor. 15: 51, 52.

☞ For the Lord Himself shall descend from heaven, with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 1 Thess. 4: 16.

☞ And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. Zech. 14: 4.

☞ And the Lord shall be king over all the earth: in that day shall there be one Lord, and His name one. Zech. 14: 9.

☞ In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. John 14: 2, 3.

☞ Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, He hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. Zeph. 3: 14, 15.

☞ And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and His servants shall serve Him; and they shall see His face; and His name shall be in their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign forever and ever. Rev. 22: 3-5.

☞ And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His peoples, and God Himself shall be with them, and be their God: and He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. Rev. 21: 1-4.

Our Publishing Work

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

A NEW commandment chart has been printed by the Review and Herald Publishing Association, Washington, D. C. It is longer than the old chart, and has the words "The Law of God" printed in large letters at the top of the chart. The whole chart has been materially improved, yet the price remains the same, \$1, post-paid.

No employment develops the individual so quickly and thoroughly as salesmanship. It brings self-reliance, instinct in meeting the demands of the moment, capacity to meet people in their sphere, and ability to adjust themselves to the present demands. No education or training is quite complete without the discipline of the occupation of salesmanship.

THE October number of *Life and Health* was ready to mail on the fifteenth of September. Although the September edition was the largest regular edition ever printed, it was entirely exhausted by the fourteenth of the month, and the October number was hurried out in order to meet the demand for the journal. The principal topics composing the October number are upon HYDROTHERAPY IN THE TREATMENT OF FEEBLE-MINDED CHILDREN, citing cases and giving the treatments with the results, by a practising physician; DIVINE HEALING, based upon Matt. 8:17, "Himself took our infirmities, and bare our sicknesses;" SOME MEDICAL FOIBLES, the fallacies of these foibles exposed to the X-rays of common sense; BENJAMIN FRANKLIN AS A VEGETARIAN—how he began, what he ate, and the result; HOUSEHOLD AND CULINARY HINTS on common things, such as Towel Racks, Baking Tins, Stewing and Boiling, Where to Obtain Information on Foods, Okra and Its Use, Teachers of Vegetarianism, Pickles, and Potato Chowder; CURVES OF THE BODY, designed by the Divine Architect, deformed by man—how to correct them; EDITORIALS on Effects of Tobacco, Lack of Health among School Children in Large Cities, Where Doctors Disagree, The Health of a Farmer, etc.; CURRENT COMMENT. In sparkling paragraphs comment is made upon the following topics: Juvenile Smoking, Some Effects of Corset Wearing, How Much to Eat, Overeating by the Poor, Why Should We Eat Meat at All? Prevention Versus Cure, Don't Worry, Value of an All-Round Education, Society People Adopting Outdoor Life, Bad Air Versus the Gospel, The Air Cure, Unsanitary Schoolrooms, Why Is School Work Irsome? German Work in Combating Tuberculosis, Snails as Food, etc. THE QUESTIONS AND ANSWERS DEPARTMENT contains questions with answers on the following subjects: Embalmed Canned Goods, Hives, Heartburn, Roaring in the Ears, Dry Ear-Wax and Itching, Itching after Bath, Drowsiness, Scurvy, Consumption, Raw Vegetables, Food Combinations, Blood Purifiers, Remedy for Acidity, The Sugar in Health Foods, etc. NEWS NOTES of interest and profit, together with other matter not mentioned, make up the October number. Address any State tract society, or *Life and Health*, Takoma Park Station, Washington, D. C.

THOSE who have not purchased "Things Foretold" for their children should do so as early as possible. They will find it very helpful to them in many ways. It is simple in language, profuse in illustrations, tells the beautiful story of Daniel in Babylon, and makes interesting to the children the various symbols of the prophecies. It has been written and dedicated to the children. Price, 50 cents.

A FOURTEEN-YEAR-OLD girl made \$9 a week selling *Life and Health* during the past year, and is now attending the South Lancaster Academy, paying her own way from the proceeds she has made selling *Life and Health* during the year. This is a good example for our hustling boys. There are many boys who are now making \$5 a week when they might make more selling *Life and Health*. We want boys, industrious boys,—boys who want to do something for others while they are making a good income for themselves. Let all such boys write to *Life and Health* for full particulars.

WE often receive letters inquiring for a good, yet cheap book for inexperienced persons to sell,—a book that contains the message for this time. We feel free to recommend "His Glorious Appearing," which is an exposition of that wonderful chapter, Matthew 24, containing Christ's great prophecy of his own second coming, and the signs that are to precede this great event. It is, in fact, Christ's own message to this generation. It has 114 pages of thrilling matter, thoroughly illustrated, bound in two styles, cloth and board, 25 and 40 cents. Good discount is given to agents. Three hundred and seventy-eight thousand copies of this book have been sold. A million copies ought to be circulated in the near future.

IF our readers would call more frequent attention to "Marvel of Nations," they would find that people would be much more readily interested in the fulfilment of prophecy. Every one in America is especially interested in, and proud of, the wonderful progress of the United States; and when it is shown that this government is spoken of in prophecy, and that it is yet to play an important part in the world's history, this subject becomes one of intense interest to active-minded persons, and they will read the book, and profit by its teachings. Let those who want to do missionary work, take a few hours and try the plan of calling the people's attention to "Marvel of Nations." The book contains 324 pages, bound in cloth, plain edges, \$1.25; cloth, gilt, \$1.50.

Orders for any publication mentioned on this page may be sent to any conference tract society or to Review and Herald Publishing Association, Takoma Park Station, Washington, D. C., or Battle Creek, Mich.

Also Pacific Press Publishing Company, Mountain View, Cal.; Portland, Ore.; Kansas City, Mo.; Southern Publishing Association, Nashville, Tenn., and Fort Worth, Tex.

THE REVIEW AND HERALD

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

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Editorial

SOME confound the prophet with the message which the prophet bears. A true prophet is still a fallible being, but the message of the true prophet is infallible. A prophet may make mistakes in personal conduct, just as other individuals, but the Lord does not make mistakes in the messages which he sends. Some would be saved from confusion if they would bear in mind this simple distinction.

THE summer campaign has been a time of victory for this message. From all parts of the field have come the most encouraging reports. The Lord has visited his people, and has wrought salvation for them. A forward movement has been entered upon which will increase in power until it culminates in the revelation of our Lord himself "with power and great glory." It is no time now to grow faint-hearted. The final and glorious triumph of this message is just at hand. "Go forward."

The Failure of Heathenism

IN the light which has been shed upon the world through revelation there have been constructed systems of morals which have been made the foundation of false religions. The claim is then made that heathenism is just as good as Christianity—that the shadow is the same as the substance. The failure of heathenism is found in the lack of power to transform human nature and to impart

the divine nature, so that divinity may be manifested in humanity. The glory of Christianity arises from the fact that "the Word became flesh, and dwelt among us," thus uniting divinity with humanity in the person of Jesus the Son of God and the Son of man, and making possible the same union of the divine and human in every believer in Jesus. Thus it is that while dwelling bodily here upon the earth we may sit together with our Saviour in the heavenly places. Thus it is that heaven is brought down to earth. Thus it is that the power of the endless life is joined to our weakness, and we become "strong in the Lord, and in the power of his might." He who professes to be a disciple of Christ, but depends upon his own power to attain to the standard of character held up in the Scriptures, will learn in his own experience what the failure of heathenism means. He who learns the mystery of godliness, and in whom the power of God works to overcome evil and to reveal the divine nature, will have a demonstration in his own experience of the difference between Christianity and heathenism. "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." "But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption."

Religion and the State

A CHICAGO clergyman in a recent address on "The Church and Civil Authority," as reported in the *Record-Herald* of that city, voiced the confusion of thought which prevails in many minds concerning the proper relation between the church and the state. We quote a paragraph relating to education:—

The education of the people is a matter of vital importance to the state, especially as the participation of the common people in the affairs of government is increasing throughout the world. In our land the public school system is entirely free from any participation on the part of the church, and yet it is becoming more and more apparent every day that something more than a mere secular education is needed for the making of good citizens. Moral principles enforced through religion should be taught to our children in some way to impress upon their minds a deep sense of responsibility for their moral actions. The church may maintain its own private schools, but not to the detriment of

the state. Men can not be permitted under the cloak of religion to teach or practise theories or doctrines that are contrary to the generally received principles of good government.

According to the view here advocated "moral principles enforced by religion should be taught" as a necessary part of the process of making "good citizens." But this is to prostitute religion to merely temporal ends. It makes the welfare of the state the supreme thing, rather than the eternal interests of the individual. This is the pagan idea which found its most complete expression in the days of Greece and Rome. Christianity as taught by Jesus Christ met and conquered this heathen notion about religion, and established the principle that those who seek first the kingdom of God and his righteousness are, in the proper sense of the term, the best citizens of the state. Furthermore, if the doctrine that "men can not be permitted under the cloak of religion to teach or practise theories or doctrines that are contrary to the generally received principles of good government" had been accepted by the early Christians, the gospel of Christ could not have been preached in the Roman empire. The state can properly impose penalties for uncivil conduct, but not for holding or propagating doctrines of any kind. Any departure from this principle is a step toward despotism.

This Chicago clergyman also dealt with the question of Sunday laws. He said:—

The Sunday question presents the keenest subject between church and state in this country because it is both a civil and a religious question. Man requires one day of rest out of seven. But what really constitutes a healthy day of rest is the vital question. . . . There must be a regulation of the leisure as well as the work of the people. Holidays must not be allowed to become evil days. The day should be jealously guarded by the state as a means for promoting that moral and religious character on the part of the people on which the safety of our republican institutions depends.

If it could once be settled that the state has nothing whatever to do with any matter as "a religious question," the difficulty about "the Sunday question" would immediately disappear. If Sunday is to be jealously guarded as a means of promoting moral and religious character, then it will soon be found necessary to compel attendance at public

worship, and the next logical step would be to enforce all such religious observances as were approved by the state. This would speedily bring us back to those palmy days when the state regulated religious beliefs, and inflicted the death penalty upon those who advocated views "contrary to the generally received principles of good government."

If the theories now being taught by the National Reformers and their allies are ever adopted in the administration of this government, the republic of the United States will become the complete counterpart of the republic of Rome, and will meet with the same fate. This whole problem should be studied in the light of prophecy.

Eleven New Tongues Hear the Word

BECAUSE the message of the everlasting gospel must quickly go to every nation and tongue, the Lord is hastening on the work of Bible translation and publishing by missionaries and Bible societies. Last year the British Bible Society added eleven new languages to its list, making over four hundred now in which it is breaking the bread of life. The new tongues reported by the Society's organ are as follows:—

1. Singpho, spoken by tribes in the mountains of the far east of Assam.
2. Kuliviu, one of the languages of the New Hebrides Islands.
3. Mech, a dialect of a quarter of a million people in north Assam.
4. Zigula, a people living in German East Africa.
5. Ladakhi, spoken by dwellers in Leh, on the western frontier of Tibet, eleven thousand feet above the sea.
6. Laotian, the language of peoples living in central Siam and eastward into French Indo-China.
7. Bamba, a central African tongue, used north of Lake Bangweolo.
8. Egyptian colloquial Arabic, the tongue of the unlettered peoples of Egypt.
9. East Santo, another New Hebrides language.
10. Bribri, used by some Indian tribes in Costa Rica and on the Isthmus of Panama.
11. Saa. This is the language of Mwala, hard to find on the map, one of the islands of the Solomon group, in the far South Pacific.

The Good Shepherd has been looking for his lost sheep among all the isles, and here is his Word calling now in the Saa tongue.

The missionary awakening of this century of missions is God's wonderful work of preparation for the coming of the Lord in power and glory.

Now at last every nation and kindred

and tongue and people is to hear the warning cry, "The hour of his judgment is come." The Lord, who has so exactly timed the developments of the missionary century to meet this "time of the end," when the gospel work is to be finished, is well able to send the final message ringing through all these tongues. God is at work with mighty power, not overlooking the uttermost parts of the earth, nor the most remote peoples. The time of the finishing of his work is truly come.

W. A. S.

An Interview on National Reform

AFTER listening several days at the National Reform Convention to the instructions of Dr. T. P. Stevenson, editor of the *Christian Statesman*, upon the general theme of Christian Citizenship, the writer sought an interview, of which the following is a verbatim report. It will be noted that the answers to some of these questions can be obtained by inference only, and others are answered in a way that is completely out of harmony with the outworking of National Reform principles:—

1. Has government a right to take from one class of men one sixth of their time for labor because other men wish to rest on a certain day?

Answer.—We look at it in this way: The divine law of the Sabbath is not an exaction, but a boon. It lifts away the yoke of labor for one seventh of a man's time, and that is a right with which God clothes every man—the right to rest one seventh of his time. That is a right that ought to be protected by the nation. If the government accords the right to the individual, it must be on that day which the majority of the people believe is the proper day for rest. That, of course, must be determined by the majority. I appeal to the government to protect me in my right to rest. The government would virtually say, "On the day which the nation feels is the proper day for rest you shall have an opportunity for rest, and no social organization shall come in to deprive you of that opportunity. If you are an employee, the corporation which you serve shall not interfere between you and your right to rest. As Horace Greeley said, 'The liberty of rest for each demands a law of rest for all.'"

The doctor objected to the form of the question; but from his answer we must infer that he considers a government justified in doing what the question asks. The government "protects" the religious exercises of one man by depriving another of rights that are sacred to him. The government makes it harder for one man than another may have the satisfaction of seeing his neighbors do as he does. The injustice of protecting a day at the expense of violating individual conscience is a matter that received no consideration in this convention.

2. By what process of reasoning do

you arrive at the conclusion that the state can be a religious institution without being at the same time a union of church and state?

Ans.—The National Reform Association protests against the union of church and state as being a violation of the will of God. In reference to the relation of these two institutions, God has created them both and made them independent, each self-existent. The state, therefore, has no right to establish the church, as in England, and the church has no right to accept such establishment by the state. The state has no right to govern the church. All that is implied in the union of church and state, and we thoroughly repudiate it. But we do maintain that the state is in duty bound to be religious for itself, in its own relations to God, not through the medium of any church establishment; just as the family is under obligation to be religious for itself. That did not unite church and family. There again you have the two distinct institutions—two planets moving around the same sun, obeying the same law of gravitation, each keeping its own orbit and not interfering with the other.

From this we learn that a union of church and state means the state ruling the church. Evidently it would not be a union of church and state for the church to rule the state; for that is exactly what this organization is seeking to bring about by demanding that all the laws, rules, and usages of the church shall be placed "on an undeniable legal basis in the fundamental law of the land." The state dominant over the church is a union of church and state. The church dominant over the state is not a union of church and state. Why not?

3. Is it right for Christians to bring about a condition of things which must make criminals of other Christians for exercising the rights common to men?

Ans.—No, emphatically, no, it is not. We are not seeking to bring about any condition of things on the strength of our own will, simply seeking that God may have his will in our nation. We are not seeking to impose our will.

That clears them of the charge of religious persecution, and throws the onus of it all back upon God. In establishing laws that make criminals of Christians they are simply enforcing God's will, and he is responsible for the pains and penalties that may fall upon those who are seeking to do his will in the light of his own Word. It would not be right for Christians to bring about that condition on their own responsibility; but by claiming to be the exponents of God's will, they accomplish the same result and escape responsibility.

4. Is government, aside from the individuals who compose it, an entity, having itself rights that transcend the rights of the individuals that compose it?

Ans.—Yes, a nation is a moral entity, having its own relations to God, subject to his law and his moral government. The rights of government are

conferred upon it by God as the rights of the individual are conferred upon him by God, and God is sufficiently wise to arrange that these rights shall not conflict with one another.

But in every combination of religion and government minorities have suffered at the hands of majorities for worshipping God in accordance with their interpretation of his will. Always have the rights of one been usurped by the other, and bitter persecution has been the fruit of it.

5. Has government a right to dictate the religious duties of its citizens?

Ans.—Certainly not; but government has a right to discharge its own religious duties; and as government leaves the individual free in the sphere of his individual life to be religious or not to be religious as he chooses, so the individual must be willing that the nation shall be free in its life, to be religious if it chooses to be, and he has no right to lay his veto as an individual upon the freedom and inalienable rights of the nation.

Think of it! A nation pleading with an individual to be allowed the right of worshipping God according to the dictation of its conscience!

6. Has government a right to prescribe a day of rest and worship and compel compliance therewith under pains and penalties?

Ans.—No, sir. Our Sabbath days do not do that. Our Sabbath laws are laws to protect the individual in the right to rest one seventh of his time, and to prescribe that government itself shall rest on a certain day of the week; but the individual may worship or not on that day exactly as he chooses, and we do not interfere with his freedom in that respect.

If it be true that "our Sabbath laws do not do that," then a great many good people have been committed to prison in various States of this Union through a misapprehension of "our Sabbath laws" on the part of the judges and juries who interpreted those laws. The government does not yet compel men to worship on Sunday; but let a Christian who has already worshiped on some other day attempt to go about his own ordinary quiet vocation on Sunday in many States, and he will find that "our Sabbath laws" have pains and penalties attached.

7. Has government a right to prescribe other periods of worship and other religious acts, such as baptism, the Lord's supper, etc., and compel compliance with these under pains and penalties?

Ans.—Emphatically, no.

And yet, these are some of the laws, rules, and usages of the church, and it is the laws, rules, and usages of the church that are to take their place in "the fundamental law of the land." Why is it that the Sabbath, a religious institution, can be a proper matter of legislation, while the Lord's supper, also a religious institution, would be an im-

proper matter for the state to legislate upon, especially when "the state is a religious institution" according to the declarations of the National Reform Association?

8. Have majorities rights in the exercise of religious convictions which minorities do not have?

Ans.—The majority has the right to exercise their own religious convictions, to determine in that way the action of the nation of which they are a part, so that the nation shall acknowledge God and relationship to him, and, according to its light, yield obedience to his law.

Worked out on that line, the answer would certainly be, Yes; for determining the action of the nation by exercising their religious convictions, they can pass any kind of religious legislation in making the whole people do what they think essential to a proper acknowledgment of God and obedience to him.

9. Was Daniel right in refusing to obey the law of the Medes and Persians when it commanded him to abstain from prayer?

Ans.—Certainly.

10. Was the government within its rights in making such a law?

Ans.—Certainly not. The individual is absolutely free from all dictation or interference by the government in the sphere of his individual life. He may be an atheist; he has a right to teach his atheism to his children. We would not interfere with that; but the nation has the same right, the same liberty. It has the right to be religious, to fear God, to avow its fear of God and its purpose to obey his law. The nation has the right to teach its children, its citizens, the fear of God, on the ground that a God-fearing citizen is the only good citizen; and if it leaves the individual man free to teach his religion and do that which is within the sphere of his individual life, he has no right to interfere with the nation in the sphere of its national life, teaching what it believes to be of vital importance to good citizenship; for the child is not only the child of the family, but the child of the nation. The nation has rights and responsibilities in reference to the child as well as the family. The only solution of the problem *when it arises* is to say that each shall be free in its own sphere, and neither shall interfere with the other.

It seems to us that the only solution of the problem—*which has already arisen*—is the solution given by U. S. Grant: "Keep the church and state forever separate," and do it in fact, instead of working for a union in fact with a separation in name only. The state is out of its sphere always when it interferes with the exercise of the rights of conscience. We are not referring to the peculiar conscience which might be used as a cloak for incivility, if there be any such. But in the very nature of the case when the state enters the domain of religion, the religious convictions of a portion of its citizens are interfered with. It can not enter that domain and

please all parties. Before its entry, all were free. After its entry, those are free only who obey its directions in religious matters. But these, in helping to bring that condition about, have set a snare that will entangle them when conscientious conviction shows them the error of their ways.

11. Was that government within its rights in condemning Daniel to death for his disobedience?

Ans.—No; its right to enforce the law falls with its right to enact such a law, which has been denied before.

But why "No," if "the state is a religious institution"? If it is a religious institution, it must be religious through the people that make it up. If it can be religious for itself, it can be so only by shaping the religion of its subjects; and it can not shape that religion without enforcing the shape. To enforce the shape, it must attach penalties to any non-conformity. That is what that nation, that "religious institution," did to Daniel; and if the National Reform idea is correct, it had the right to do it, and the doctor's answer should have been, Yes.

12. Is the state within its rights in demanding obedience in religious matters?

Ans.—If you mean invading the liberty of the individual in the sphere of his individual life, I say, No.

And so say we; but if the state has a right to be religious for itself, and can be religious only through the religion of its subjects, then it must have the right to demand obedience in religious matters; and the doctor's answer should have been, "Yes."

13. Is God within his rights in demanding obedience in religious matters?

Ans.—Unquestionably.

14. Where these two powers conflict, are both right, and which shall we obey?

Ans.—God.

So long as the church keeps out of politics, and the state leaves the religion of its subjects alone, there will be no conflict. When there is, it is certain evidence that one or the other of these institutions is out of its sphere. There are many principles touched in this interview which have much more in them than space will here permit to be discussed. The complete replies of Dr. Stevenson are given that our people may see the line of argument now adopted, and the purpose which the National Reform Association and its allies have in view.

C. M. S.

HE who would preserve his right to follow the dictates of conscience in religious matters can not place those rights in the hands of any man or organization of men. The moment he does so, he virtually agrees to surrender those rights and privileges when the demand is made for him to do so.

A Great Mission Field

WE do not need to cross the Atlantic or Pacific Oceans to find a needy field for missionary effort. Right here in the United States is a large population whose necessities should appeal to us as strongly as those of any people in the world—a race brought to this country against their will, and for many years kept in slavery. Eleven and six tenths per cent of the population of the United States is made up of the descendants of the African race.

There were in this country in 1900, according to the United States census for that year, 8,833,994 negroes. The white population according to the same census, was 66,809,896. There were two States in the Union in which the colored population exceeded the white population. There were in Mississippi 907,630 colored persons, constituting 58.5 per cent of the population. In South Carolina 58.4 per cent are colored. Georgia has a population of 1,034,813 colored people, constituting 46.7 per cent of the population. Alabama has 827,307.

Fifty-five and two tenths per cent of the colored population live in the six States, Georgia, Mississippi, Alabama, South Carolina, Virginia, and Louisiana. Where the largest amount of property per capita is held, there is the smallest number of colored people. Three fourths of the people of the United States, including those best able financially to help, know but very little of the real condition and needs of the colored people of this section. Those who are living outside of the South can scarcely realize what a missionary field there is in this part of the United States.

In the States which have the largest proportion of colored people, there is found the smallest amount of wealth to each inhabitant. These two States are South Carolina and Mississippi. The amount of property, on an average, owned by each individual in South Carolina in 1890, the date of the last complete property census, was only \$348; in Mississippi, \$352. These are the smallest averages of wealth of any of the United States. In North Carolina the average is \$361; in Alabama, \$412; in Louisiana, \$443; in Georgia, \$464; while the wealth per capita of the great State of New York is \$1,430; Rhode Island, \$1,459; Colorado, \$2,780; California, \$2,097. The wealth in the South, where nine tenths of the colored population are located, does not average more and \$600 per capita. The larger part of the colored population is in deepest poverty. There are but few property owners among them.

When the matter of illiteracy is considered, of ability to read and write, their need is also strongly evident. In

the year 1900 there were 2,853,194 who could not read or write, or forty-four per cent of the colored people; while the per cent of illiteracy in the white population of the whole country was but 6.2 per cent. In the South the per cent of illiteracy among negroes is 48 per cent; among whites, 11.7 per cent. It is true that the per cent of illiteracy is steadily decreasing. For instance, in Louisiana in 1890, 72 per cent of the negro population was illiterate; in 1900, 61 per cent. In Alabama in 1890, 69 per cent was illiterate; in 1900, 57 per cent. Other Southern States show among the negro population a similar advance along educational lines. This shows the possibility of helping the negroes. They are advancing. What many have accomplished under difficulties is most encouraging. They greatly appreciate help, and try to improve themselves. Our colored brethren pay tithes, and make liberal gifts to support the work.

Their poverty and need of education should appeal to our brethren and sisters who have been favored with the blessings of comparative comfort and enlightenment, to give liberally in the offering which will be taken for the colored people the first Sabbath in October. No doubt the Pharisee who passed by the poor stricken man on the road to Jericho was a very earnest *foreign* missionary, but those nearest to his own door were left to die. Let it not be so with the people who believe that this message must go to every nation, kindred, tongue, and people.

We can not believe that God sanctioned slavery, but that he permitted it in order to bring forth some great blessing somewhere, sometime, to some one in darkness and in need. Joseph was sold into Egypt into slavery, and he saved his father's house. God permitted the Ethiopian to be brought to the United States even as a slave. Surely this was that the light of the gospel of the kingdom might come to him, and he might carry it to Africa, his native land, to his brethren who have not had the light of the gospel that has shone upon him. We believe that many from the Southland will be giving the message in Africa before this work closes. Let us give liberally, generously, of our God-given means on the first Sabbath in October for the work among the colored people.

J. S. WASHBURN.

IF our missionaries keep with them constantly the thought expressed by Jesus himself, "without me ye can do nothing," they will fly much more frequently to the shelter of his arms to receive courage, strength, and wisdom for victory.

Note and Comment

THAT we are entering on an era of peace and brotherly love is not being proved by criminal statistics in the United States. Last year Judge Taft, in his address at the Yale Law School, presented some figures in this connection that contain food for thought. He showed that between the years 1885 and 1904 murders in this country had increased from 1,808 to 8,482. There had, of course, been nothing like a proportionate increase in population, nor had there been a proportionate increase in the number of convictions and executions for these murders. In fact, while the murders increased nearly five times, there were only 116 executions in 1904 against 108 in 1885. Mr. Taft says:—

As murder is on the increase, so are all offenses of the felony class, and there can be no doubt that they will continue to increase unless the criminal laws are enforced with more certainty, more uniformity, more severity, than they now are.

The editor of the *Outlook*, in commenting on these facts, says:—

In estimating the significance of these figures the reader should remember that the criminal population of the United States is large, and is believed to be increasing more rapidly than the entire population of the country.

Crime breeds crime. It is true in all countries. We are getting a large amount of criminals from the Old World; but we are not dependent upon the Old World for criminal progress in this country. "Evil men and seducers shall wax worse and worse," says the Bible, and present conditions are showing a literal fulfilment of the prediction.

THE magazines of both Europe and America are giving much space to the matter of the coming peace congress at The Hague. Mr. Holls, one of the members of that congress, states that it is "called for the purpose of solving a present problem, and of furnishing guarantees, more or less permanent, for peace between the powers represented." The eyes of the world are turned toward The Hague as the place where "differences between nations should be adjudicated and settled in the same manner as disputes between individuals are adjudicated; namely, by the arbitrament of courts in accordance with recognized principles of law." One of the questions to be considered at that conference will be:—

The advisability of establishing an international congress to convene periodically for the discussion of international questions.

That, carried out, would make the

court a permanent one; and it is proposed that in the interim between its sessions a permanent committee be appointed "in order to watch over international interests, to use its influence in behalf of peace and the enforcement of law, and report upon desirable changes or improvements in international law at the meeting of the following congress. *Such a committee might in time gradually develop into a sort of international executive.*"

It is recognized by the advocates of the universal peace propaganda that it would be impossible for such a congress to carry out its decrees without a strong international executive. It is not difficult to see that in the working out of this plan this "strong international executive" could either be, or be dominated by, the power at the Vatican. Neither is it difficult to see, through this plan, the fulfilment of Rev. 17: 12, 17, when the kings of the world shall be of one mind to give their authority to that power. Thus in seeking universal peace by methods of man they would bring the culmination of the hope of Rome, and with it the climax of the great controversy between truth and error in the earth.

WHAT is without doubt the real reason for the popular Chinese dislike of Christianity is set forth by Mr. J. Carey Hall, in *The Positivist Review* (London). Mr. Hall is the British consul in Japan, and speaks as one acquainted with the conditions he discusses. The Chinese believe that the protection of missionaries and native converts by foreign governments, forced on China by treaty, is only a screen under which foreign countries are marching upon the Flowery Kingdom with a view to its dismemberment and absorption.

In Japan the circumstances are very different. Missionaries are not persecuted; there are no uprisings against Christianity. This, Mr. Hall claims is due wholly to the fact that the missionaries were not forced upon Japan by treaties. Therefore the work of the missionary was not looked upon as having any political significance whatever. It is another witness to the fact that Christianity is not helped by the sword or by legislation. Mr. Hall asks the reason for the different attitude assumed toward Christianity by Japan and China, and answers his own question thus:—

The chief, if not the sole cause of China's hostility to Christianity is that foreign governments are its propagandists. Had the Christian powers assumed or attempted to assume the same rôle in Japan as they play in China, the converts to Christianity in Japan would hardly be numbered by units, instead of by tens of thousands as they now are.

In 1858 Lord Elgin concluded treaties

with China and Japan. In the treaty with China was incorporated a stipulation that persons teaching or professing Christianity should be entitled to the protection of the Chinese authorities, and that England would hold China responsible for their safety. No such clause appeared in the treaty with Japan. The consequences of this Chinese treaty stipulation Mr. Hall outlines as follows:—

Other powers followed the lead of Great Britain in hoisting a propaganda clause into their commercial treaties; but they have not all followed Great Britain's lead in the moderate manner in which that objectionable clause has been made to work. In their hands it has been expanded and made the basis for further exactions. It has been interpreted to include in express terms native Chinese converts, as well as their foreign pastors, clothed as the latter are with the privilege of exterritoriality. It has been the means of obtaining for Catholic missionaries and prelates the rank and dignity of state officials. It has afforded to Germany the fulcrum of her pretext for the seizure of Kiao-Chow.

The seizure of Kiao-Chow by Germany in 1898 was promptly followed by the enforced concessions of Port Arthur and Talienwan to Russia, of Weihaiwei and the Kowloon expansion to Great Britain, and of Kwangchowwan to France; and even Italy, backed by other powers, laid claim to the port of Sanmun. The approaching "break-up" of China was openly announced; and "spheres of influence" were mapped out by the powers who had shown themselves so solicitous in their commercial treaties to foster the spread of the religion of Jesus.

In many cases the uprisings in China against the foreigners have originated in the interference of Catholic missionaries between their native followers and the Chinese magistrates, in which these missionaries have assumed civil rank and authority. The outbreak, once started, has not ceased with those who figured in its cause. "The conduct of European governments toward China," says Mr. Hall, "their greed, aggression, the general attitude of domination, long prejudiced both officials and people against missionaries, who were popularly believed to make use of their professedly philanthropic work only as a cloak, and to be, in fact, spies of their own governments, whose aim was the seizure of the empire and the subjugation of its people." The fact that the missionaries had the backing of their respective governments gave color to the charge.

How much better it would have been if governments had kept their hands off the work of God in foreign lands, and missionaries had gone forth as did Jesus Christ and Paul and Silas and others, claiming the protection of heaven only. When the Christian missionary looks to earthly governments for protection, he has a shield which the darts of the enemy

can pierce at will, and he lays in his own path stumbling-stones to block the way of the cause he came to advance.

THE National Reform Association proposes to hold in Philadelphia three years hence—in October, 1909—a "world's conference on the Christian principles of civil government." The officers of that organization have already issued a call for this conference. The National Reformers hope at that conference to start a world movement for Sunday observance, bringing the attitude of the various governments into harmony in the matter of religious legislation. It is expected that all civilized lands will be represented by delegates, and the uncivilized portions of the globe by active missionaries. The call closes thus:—

It is obvious that on many questions, such as the true relation of the church and state, wide diversities of opinion will be found to exist among those who agree in the fundamental principles on which this call is issued. We invite the utmost candor in the statement of differing views, and rely on Christian discretion and charity to make exchange of thought mutually agreeable and productive only of good.

This is another program that was needed to bring about that oneness of purpose which will make it possible for one power at last to compel the whole world to bow down at its command. It is evident, too, that the free expression of views at that conference will be limited to "those who agree in the fundamental principles on which this call is issued."

THERE are those who criticize the President for his recent order reopening the Ellis Island Immigrant Station on Sundays. Advocates of Sunday sacredness and Sunday laws had secured an order closing the station on Sunday, and compelling the immigrants, many of whom were sick from their long voyage, to remain another day in their stuffy quarters on shipboard. Concerning this matter the editor of *The Interior* says:—

Upholders of the Sabbath can hardly count in the list of Sabbath-observance gains the recent order prohibiting the landing and examination of immigrants on Sunday. . . . The Sabbath-closing order is in this instance scarcely of the Christian spirit.

The Interior takes a sensible view of the matter in this particular. But when it comes to the matter of enforcing the observance of a day upon a people who do not see any sacredness in it, and do not wish to act what they do not feel—this, too, is "scarcely of the Christian spirit," and the matter of true-hearted Sabbath observance gains nothing by the effort.

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.

My Prayer

MRS. R. J. COUTANT

THOU only Source of love divine,
To me thy strength impart,
And may thy peaceful presence find
A home within my heart.

Subdue my will, make all my powers
Yield to thy wise control;
Thy quickening Spirit on me breathe,
And sanctify the whole.

O feed me with the living bread
Which in thy Word is found!
And may the graces it reveals
Within my life abound.

When o'er my path dark clouds arise
And earth-born shadows roll,
Hold thou my trembling hand and guide,
Sure Pilot of my soul.

Let this sweet hope that thou art mine
Be with me to the end.
Sweet rest in heaven then may I find,
With Christ the sinners' Friend.
Boone, Iowa.

"Behold, What Manner of Love!"*

MRS. E. G. WHITE

"BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

What a precious privilege is this,—that we may be sons and daughters of the Most High, heirs of God and joint-heirs with Jesus Christ! What love, what matchless love, that, sinners and aliens as we are, we may be brought back to God, and adopted into his family!

It is sin that alienates from God. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whose sinneth hath not seen him, neither known him."

To every one who surrenders fully to God is given the privilege of living without sin, in obedience to the law of heaven.

"Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for

the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin."

God requires of us perfect obedience. We are to purify ourselves, even as he is pure. By keeping his commandments, we are to reveal our love for the Supreme Ruler of the universe. And the Lord has not left us in ignorance regarding his law. While enshrouded in a thick cloud, he repeated from Mount Sinai the holy precepts of the decalogue distinctly and with solemn impressiveness. So deeply were the people impressed when they "saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking," that "they removed, and stood afar off."

"Speak thou with us," they pleaded with Moses, "and we will hear: but let not God speak with us, lest we die." "And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not." Every provision against sin has been made in our behalf.

The importance of obedience was further impressed upon the minds of the Israelites by the Lord himself, when, as recorded in the thirty-first of Exodus, he "spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . . Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.

"And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God."

In the providence of God, these same commandments that were written with the finger of Jehovah and entrusted to the Israelites, are now committed to our care. Upon us rests the solemn obligation of proclaiming God's law to an impenitent world. The last great conflict over the question of loyalty to God, will turn on obedience to the Sabbath commandment, which is so plainly enforced by the Lord himself, "for a perpetual covenant." Men will labor with an intensity from beneath to make of no effect God's command regarding the observance of the seventh day; but we are not to be influenced by anything that man may do. Our allegiance to the King of kings must ever be made a matter of paramount importance. We can not af-

ford to be out of harmony with the Creator of the universe.

Men may make laws to enforce Sunday observance, but they have no Scriptural authority for so doing. We can not do otherwise than obey the law of Jehovah, irrespective of any conflicting law enacted by man. When man-made laws are contrary to God's sacred enactments, we must choose to obey God rather than man. While respecting earthly authorities in so far as they do not interfere with our allegiance to God, we are ever to acknowledge our divine Ruler as the Supreme Authority. And in all our efforts to remain true, we are to keep constantly in mind the words of the beloved disciple, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

The final conflict is near at hand, but many are asleep regarding the responsibilities of the hour. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is."

Years ago, in the early days of our denominational work on the Pacific Coast, my husband and I united with a few faithful brethren and sisters in an effort to build meeting-houses in San Francisco and in Oakland. At that time there were not many believers, and we had to make heavy personal sacrifices in order to secure sufficient means with which to erect churches and establish institutions. But we realized that San Francisco and Oakland must be worked, and so we toiled and struggled until the Laguna Street church in San Francisco and the first church in Oakland were built.

San Francisco has been visited with a terrible calamity. The Lord in mercy spared life, in order that the people may still have opportunity to repent. The wickedness practised in San Francisco, and in Oakland as well,—though in a lesser degree,—has been opened before me again and again. No tongue can describe the conditions that existed before the earthquake; words are inadequate to portray the awful iniquity carried on. To an unusual extent, many were "lovers of their own selves, covetous, boasters, proud, blasphemers," "heady, high-minded, lovers of pleasures more than lovers of God."

God has manifested his displeasure in a signal manner in San Francisco. He is seeking to teach men that they can not always disregard his authority with impunity. He has given to us a law, which, sooner or later, we must acknowledge as holy, and just, and good. The Ruler of the universe bears long with those who trample on his law and disregard his holy Sabbath; but in the fulness of time he arises to vindicate his supreme authority.

In his judgments, God remembered mercy. He spared life. We now have a solemn work to do in San Francisco.

* A discourse given at the Oakland, Cal., camp-meeting, July 25, 1906.

The third angel's message is to be proclaimed in San Francisco with power. If possible, the people are to be aroused to a realization of their peril. By this stroke of God's providence they are to understand that it requires but a single touch from the One in supreme authority to break up the foundations laid by man, and to bring destruction to the works of human hands. God's judgments are not sent for naught. They are given in order that all may take warning. Every one should inquire, Have I a hope in God? Do I believe in him? Can I take hold of him by living faith?

In the midst of the confusion caused by the earthquake and the fire, the people are to be taught to discern the wondrous import of the words, "Behold, such manner of love the Father hath bestowed upon us, that we should be called the sons of God."

Diligent work is now called for. In this crisis, no half-hearted efforts will prove successful. In all our city work, we are to hunt for souls. Wise plans are to be laid, in order that such work may be done to the best possible advantage. More and more, as wickedness increases in the great cities, we shall have to work them from outpost centers. This is the way Enoch labored in the days before the flood, when wickedness was rife in every populous community, and when violence was in the land.

God in his providence has spared Oakland, and thousands are flocking to it. We have a present duty to perform in Oakland. We are now to give this city a decided warning; for God has spared it in order that we may do a thorough and a quick work here. Let not those who are in this place become discouraged over the outlook. The Lord has a message to be borne just now to the people in Oakland. Decided efforts are to be made to lead men and women to see that God is Supreme Ruler, and that his commandments are to be obeyed.

In the night season there have passed before me many presentations, in figures, regarding the work to be done in Oakland. Among other things, I saw One from heaven standing before the people in Oakland and in the surrounding cities, and bearing the proclamation, "Behold the Lamb of God, who taketh away the sin of the world."

To the members of the Oakland church I would say: Do not be discouraged because many of your brethren and sisters are going away in response to the counsels given that our people should leave the cities. Do not feel that Oakland is to be left without a witness. Help and strength must be given to the work in Oakland. God may touch Oakland, but he has spared it thus far, in order that those who have never heard the third angel's message, may be warned and converted and saved. Those who choose to stand on the Lord's side shall behold "what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

Much missionary work is to be done

in Oakland, and in the surrounding communities. We expect to stand by the brethren and sisters of the Oakland church; and we shall expect you to unite heartily with the conference laborers by rallying around the standard and by doing much personal work among your neighbors and friends. Money will also be needed for the maintenance of the laborers. Let every church-member deny self as Christ denied himself. Let us study the closest economy because of the many pressing calls for means to advance the message. As we sacrifice willingly, God will not fail us in time of need. The Source of all our blessings, he will not allow us to suffer because of our liberality.

More and more, as time advances, our people will have to leave the cities. For years we have been instructed that our brethren and sisters, and especially families with children, should plan to leave the cities as the way opens before them to do so. Many will have to labor earnestly to help open the way. But until it is possible for them to leave, so long as they remain, they should be most active in doing missionary work, however limited their sphere of influence may be. As they yield their talents and their all to God to be used as he may direct; as they live out their consecration by engaging in practical missionary work wherever opportunity affords, God will bless them with wisdom and discretion, and in his own way and time he will make it possible for them to place themselves where they will not be surrounded constantly with the contaminating influences of modern city life.

O, how much we need genuine missionaries! How much we need men and women who will labor under the supervision of the Almighty, in the power of his Spirit! How much we need those who know that God has called them to his service! It is when the work goes hard, that living missionaries reveal by their courage and fortitude and their trust in God that they are led and taught by the Holy Spirit.

"He That Sanctifieth"

E. M. H.

In order that man may be led to recognize, confess, and forsake sin, he must believe that there is one who is able to free him from its power.

"Sirs, what must I do to be saved?" was the question of the trembling keeper of the prison. The answer came, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16:30, 31. "Jesus Christ the same yesterday, and to-day, and forever," was set apart from the foundation of the world as man's Saviour from sin. Rev. 5:6; 13:8. When he came to this world, he said, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." Ps. 40:7, 8.

Again in John 17:19 he says, "I

sanctify myself, that they also might be sanctified through the truth." Christ, then, is he that sanctifieth. "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren."

Does the sanctified include every man in the world? For answer let us take the Lord's own words: "I pray not for the world, but for them which thou hast given me; for they are thine." John 17:9. How does Christ in his prayer show that man is sanctified? "Sanctify them through thy truth: thy word is truth." John 17:17.

Believing on the Lord Jesus Christ with all the heart, and walking as "dear children," obedient to his holy law, man has his natural heart, which receiveth not the things of the Spirit of God, changed, the enmity against God is set aside, and the love of God takes its place.

The first psalm draws a sharp contrast between the sanctified one of God and the man of the world: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away."

Christ will not be ashamed of those of whom we read in the eleventh chapter of Hebrews, "of whom the world was not worthy," nor will he be ashamed of any child of his sanctified through his truth.

"And O, may this my glory be,
That Christ is not ashamed of me!"
Washington, D. C.

Give to Finish the Work

G. W. WELLS

WE are proclaiming to the world what we are pleased to call the third angel's message, and it is certain that this is the closing message of the gospel. We know, too, that when the work involved in giving this message shall have been finished, the whole gospel work will close. The time has come when this work is to be done. We have but this one generation—and that very near its close—in which to complete it; yet "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

However great may be the work yet to be done, God's hand is shaping events, and "he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth."

How clear it must appear to all that the progress of the work to be done

must depend more or less on the attitude of the church. May God give us an overwhelming sense of the grave responsibility.

Let us keep in mind that our annual offering for the colored work in the South is to be taken up the first Sabbath in October, 1906. Why not plan to give more liberally this year than ever before? God is blessing this country with unparalleled prosperity, which fully enables us to return to him of that which is his own. Well may we thank God for what his blessing has enabled us to do already in this Southland.

Not for a moment would I suggest that the truth is popular or that superstition has not weakened the people. But the joyful thing is that there is every evidence of the present working of the Holy Spirit. Light is breaking in on this neglected field, and God is saying "to the South, Keep not back."

When you learn that in this one State of Georgia there are over a million colored people, and we have but one lady Bible worker who is devoting her entire time to instructing them, you may better appreciate our need of means to support workers.

The promised Canaan seems but a little way ahead, and yet a great work must be accomplished before our Master comes. The time for the enlargement and finishing of the work has come. How glorious to see God's arm made bare and the message of the judgment-hour speeding to the nations! May we unite in our prayers to God for this needy field as we meet together the first Sabbath in October; and God forbid that we should quench the Spirit as it may lead us to give liberally of our means to aid in finishing this blessed work.

Alpharetta, Ga.

The Coming of Christ*

J. N. CROSS

As one looks upon a mountainous country from the plain, he may see many peaks rising to the clouds, and from his point of view they may seem to rise from a single range; but as he approaches nearer, he may find they belong to different ranges, perhaps separated by long distances, and it may be, by wide and fertile plains.

Thus it is with the prophecies concerning the coming of Christ. The words of the Old Testament prophets are like mountain peaks, and seem to mingle together; but as we examine them carefully, we find they belong to three distinct ranges, or classes, and are separated by long periods of time. Just here was the great trouble with the Jews; they blended the different ranges into one, and so were confused. They knew the Messiah was to be a "Man of sorrows, and acquainted with grief," and

yet a great deliverer. They seemed to think that he, like Moses, would be poor and humble in his birth, but in later years would become a great general to deliver them from the Roman yoke, as Moses did from Egyptian bondage. But when they would take him by force and make him king, he went away and left them to their great disappointment. And so he will do now to those who will try to make him king of this or any other nation. He is to be King indeed, but the kingdom is to be given him by the Father, not by men.

The first of the three classes of prophecy concerning Christ, refers to his first advent, his sufferings and death, while another class refers to his second, and finally to his third, advent to earth. As we are all familiar with the first class, we will only speak of it briefly in this paper; for that which is of vastly more importance to us in this age of the world, is his next, or second, coming. Many seem to think that the second coming of Christ is at the death of his people; but if that were the case, he would be here all the time, for they are constantly dying. But with this view, how strange the words of Jesus in John 21:22 sound, when Peter, pointing to John, asked, "And what shall this man do?" According to this idea, Jesus would have answered him, "If I will that he lives till he dies, what is that to thee?" O, no! His first advent was real, personal, visible; and his second must be the same. Again, the angels said (Acts 1:11), "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This does not sound much like the spiritual coming of Christ at every death. Then the second advent of Christ must be as real, as personal, as visible as was his first.

The question then is, Of what importance is the second coming of Christ to us, or to the world? It has been said that one verse in twenty-five in the New Testament refers to the second coming of Christ to earth; and if this is true, it must be a very important event to all the inhabitants of earth. Let us consider briefly the time, the manner, and the object of that great event; first, the time.

In Dan. 8:14 the angel said, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel did not understand the vision, but Gabriel was instructed to explain it to him. He told him the meaning of the ram, the he goat, and the little horn; but Daniel fainted before Gabriel reached the question of time in the vision; but in answer to Daniel's earnest prayer recorded in chapter 9, Gabriel returned to him, and in verse 24 he begins where he left off in chapter 8, by saying, "Seventy weeks are determined upon thy people . . . to bring in everlasting righteousness, . . . and to anoint the Most Holy." Critics tell us the word rendered "determined" means cut off, and it is a well-accepted rule of interpretation that a day in prophecy stands

for a year of literal time. Hence we may read this passage thus: Seventy weeks, or four hundred and ninety years, are cut off from the two thousand three hundred years mentioned in the last vision, for the spiritual benefit of thy people. Then Gabriel goes on to say that this time begins with "the going forth of the commandment" to restore and rebuild the city and temple at Jerusalem. And the seventy weeks were divided into four parts,—seven weeks, or forty-nine years, for the building of the city "in troublous times;" another period of sixty-two weeks, or four hundred and thirty-four years, to Messiah the Prince, or the baptism of Christ and his anointing with the Holy Spirit; and in the midst of the seventieth week Messiah should be "cut off, but not for himself;" that is, Christ should be crucified, but not on account of his own sins. This decree went forth in 457 B. C., and this date is said to be fixed by more than twenty eclipses, hour strokes in the great time-piece of the Creator, and from this date we find each event mentioned by the angel occurring exactly at the time appointed, thus giving us another unanswerable proof that Jesus of Nazareth was the Messiah. But the Messiah was to be cut off in the midst of the seventieth week, thus still leaving three and one-half years to the Jews; and we read that the apostles preached the gospel to them during that time, but after that turned to the Gentiles.

But the four hundred and ninety full years reach only to the year 34 A. D., leaving eighteen hundred and ten years of the twenty-three hundred years unaccounted for. Adding these numbers together, brings us to the autumn of 1844; and this is the time when Gabriel said the sanctuary should be cleansed. Thus, Wm. Miller and his associates reasoned, and believed that the cleansing of the sanctuary meant the destruction of the earth by fire, predicted in 2 Peter 3:10, and so, the coming of Christ at that time. But the time passed, and Christ did not appear. Their disappointment is thus described in Rev. 10:10: "It [the little book of Daniel's prophecy] was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter." Disappointed they were indeed, yet they could not doubt the word of the angel; and as his word had proved true in four points, it must be true in the fifth. So they said the mistake was theirs, and searched their Bibles to find what it was. The Lord soon showed them that the word rendered "sanctuary," which occurs about one hundred and forty-four times in the Bible, never refers to the earth, but always to the tabernacle erected by Moses, the temple at Jerusalem, or what Paul in Heb. 8:2 calls the true tabernacle, of which the former was but the shadow; and this true, or heavenly, sanctuary was the only one in existence in 1844, and hence the one then to be cleansed. Thus they saw that the event to occur in 1844 was not the coming of Christ, but the

* A paper read by request before the Ministerial Association of Cambridge, Iowa, March 12, 1906.

cleansing of the sanctuary in heaven.

The cleansing of the earthly sanctuary on the last day of the Jewish religious year (the tenth day of the seventh month) is described in Leviticus 16, as the atonement for the altar, and to the present time the Jews throughout the world observe it as the day of judgment for all mankind. The cleansing of the earthly sanctuary, then, is a type, or shadow, of the cleansing of the true sanctuary in heaven, or the work of judgment for the whole earth. There are many points of interest just here, especially in regard to the scapegoat, but the scope of this paper forbids their mention.

The twenty-three hundred days we have considered is the longest time-prophecy in the Bible, and the last to expire. Then does not the Bible give us a clue as to the time of the second coming of Christ?—Certainly it does; for we read in Amos 3:7: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." And the end of the twenty-three hundred days marked the beginning of the judgment of the dead in the end of the world.

In Matthew 24 and Luke 21 Christ gave us many signs which should mark the near approach of his coming. In reply to the question of his disciples, he foretells the history of the world three times in Matthew 24, stating different particulars each time. Among other signs which show his coming near at hand, were the darkening of the sun and moon on May 19, 1780; the falling of the stars, Nov. 13, 1833; distress of nations, with perplexity; wars and rumors of war; earthquakes, famines, and pestilences, more numerous and destructive than ever before; increase of crime, and lukewarmness in the church. But for our encouragement he says the generation that sees these signs shall not entirely pass away till all be fulfilled, and even adds that "heaven and earth shall pass away: but my words shall not pass away." And so, as Christ is true, we know there are many men living to-day who will witness the pouring out of the seven last plagues of Revelation 16, followed by the coming of Christ to reap the harvest of the earth. Yet he says, "This gospel" (of his soon coming to set up his kingdom in the earth) "shall be preached in all the world for a witness to all nations; and then shall the end come," and adds the well-known parable of the fig-tree. There are now only three or four nations where the Seventh-day Adventists have not preached this glorious gospel of the soon-coming King and his everlasting kingdom. True, in some but little has been done, but a beginning has been made, and the work is growing. Notice that he does not say the world will be converted; but they will have the gospel for a witness, a warning of the coming end.

In the fifth chapter of James we have a wonderful word-picture of the rich and

poor at the present time. The rich are now heaping up treasure for the last days; and we hear the bitter cry of the poor whose wages the rich keep back by fraud. We read in 2 Peter 3:3 of scoffers in the last days who deride the idea of the second coming of Christ. Are there any such in the world to-day? But again, every steamboat that plows the ocean, every railroad train on land, every telegraph wire stretched from city to city, is but a fulfillment of prophecy in preparation for the soon coming of Christ, for it would be impossible to carry the gospel to every nation on earth in one generation without them. Why did we not have them a thousand years ago?—Simply because God did not need them then. But one may ask, Is not his coming to be like a thief?—Yes, to many, but not all, for "ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:4. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." True; no man maketh known the "day nor the hour," the month or the year, but we must know when his coming is near, "even at the door," that we may be prepared to meet him with joy.

(To be concluded)

The October Collection for the Work Among the Colored People

E. W. WEBSTER

WHEN our faithful people give to advance the cause of God, they want to know the needs of the particular work to which they give. This is proper, for they feel that if they give to it, the work is then theirs, and they have a right to know about it.

The conditions of the colored work in South Carolina are these: We have one church of sixteen members, and a few scattered believers, making, in all, about thirty Sabbath-keepers. There is one lone colored laborer among the half million people of that race in South Carolina. We had another man chosen to labor, but did not have money enough to set both to work. There are several places calling for their labors, but we must be content with what one can do, until we get returns from the October collection. There is not a steady, regular canvasser among them, but hundreds of books are being sold to this people, and interests are springing up that call for public laborers.

There is not a church building or a school among us in all South Carolina. The believers are not able to build, and we are not able to help them. A lot has been offered them in Spartanburg for a church, and they are trying to raise eight hundred dollars with which to build. This is a grand opportunity for helping that needy branch of God's work in the South.

Our people in the North should understand that owing to certain peculiar conditions and prejudices with which they

are unacquainted, we can not work promiscuously in the South as in the North. To try to do so would ruin all our work. We have difficulties in the work for both white and colored that our Northern brethren know nothing about. And to add to these perplexities, we are much cramped for means and men for the work among the colored people. If we had the means to start a school and support a teacher, we could soon train workers to do a great and mighty work among them. Who will have a part in this by giving liberally to the October collection?

Brother Reise, of Pennsylvania, donated a tent to the colored work in South Carolina, but we have no laborer to man it except one inexperienced but earnest, faithful worker. If enough is received from the October offering so that needed assistance can be given this work, we shall no doubt see precious fruit borne as a result.

The conditions existing in this State are the same as in all the South, only a little more apparent here now because this work is newer and weaker in South Carolina. Ask me any questions you wish about the work here, I will answer all I can. But let our people plan at once to help this needy branch of the work.

Cowpens, S. C.

Seed Thoughts

C. E. HOLMES

ONE of the wonderful attributes of the Bible is its simplicity. Like the nourishment contained in seeds, it is compact, and sufficient for its purpose. It is impossible for finite man to express such sublime truths in so few words as are found in the first chapter of Genesis. Like the message sent by God to the king of Babylon and written in blazing letters with the "fingers of a man's hand," so he records these great truths by the hand of man.

In the first verse are found truths, which, if believed as they are stated, would overthrow many modern beliefs. Let us notice a few: "In the beginning,"—this contradicts the eternity of matter. "God created,"—this strikes at the root of atheism, because it tells of a Creator—God; and of polytheism, because it speaks of one God. It forbids the doctrine of chance, because "he spake, and it was." As God is separate from creation, that precludes pantheism. Matter is not God, so it denies materialism.

Takoma Park, D. C.

How unspeakably small seem our differences when our hearts have the right of way! We denounce each other, and because we do not think alike, we stand apart like enemies; but, if the moment comes when our jarrings are hushed and our hearts really touch, we find that our inmost souls are akin, and that most truly "we be brethren."—*The Baltimore Methodist*.



Posies

O FOR the dear old-fashioned posies
Growing close by the kitchen door!
Poppies soft that will bring forgetting,
Balm and mint for a spirit sore.

Heartsease sweet for hearts that are
aching,

Ragged ladies, and four-o'clocks;
Marigolds with wealth uncounted,
Cabbage-roses and hollyhocks.

Old-time pinks with their spicy odor,
Tiger-lilies and columbine,
Honey-sweet in its golden chalice,
Humming-birds in the climbing vine.

Sunflowers tall that turn their faces
Out to the West as the sun goes down;
Morning-glories which close and cower,
Under the rays of his burning frown.

Clover fields with the bees a-humming,
Drowsy grasses that sway and nod;
Busy reapers the ripe grain cutting,
Fragrant breath of new-mown sod.

O for the dear old-fashioned posies,
Growing close by the kitchen door;
And for the loved familiar faces,
Gone from our sight forevermore!
—*Louise Phillips.*

"More Precious Than Rubies"

E. M. H.

THERE is something infinitely better and more satisfying than the possession of silver and gold; though from the way many barter honor, and even life itself, for riches, it is known that not every one has a true estimate of its value.

Listen, and learn what is better: "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor."

Parents, entrusted with little ones to train for a noble, useful life, is not the knowledge of how to teach and how to deal with your children from day to day of more value than silver or gold? That such a responsibility is yours, should be an incentive for right conduct in your own lives, and for the acquisition of such knowledge as shall enable you to teach your children in character building and in all wholesome and right ways. The following helpful words from that excellent work "Ministry of Healing," will prove of benefit to all who will heed them:—

"Study health subjects, and put your

knowledge to a practical use. Teach your children to reason from cause to effect. Teach them that if they desire health and happiness, they must obey the laws of nature. Though you may not see so rapid improvement as you desire, be not discouraged, but patiently and perseveringly continue your work.

"Teach your children from the cradle to practise self-denial and self-control. Teach them to enjoy the beauties of nature, and in useful employments to exercise systematically all the powers of body and mind. Bring them up to have sound constitutions and good morals, to have sunny dispositions and sweet tempers. Impress upon their tender minds the truth that God does not design that we should live for present gratification merely, but for our ultimate good. Teach them that to yield to temptation is weak and wicked; to resist, noble and manly. These lessons will be as seed sown in good soil, and they will bear fruit that will make your hearts glad. Above all things else, let parents surround their children with an atmosphere of cheerfulness, courtesy, and love. A home where love dwells, and where it is expressed in looks, in words, and in acts, is a place where angels delight to manifest their presence."

Washington, D. C.

Why Some Children are Childish

If we want children to tell the truth, we must tell the truth to them. If we want them to behave seriously, we must behave seriously toward them. Two women sat in a railroad station with two little girls. "How does the man know when the train is ready, and when the train that is ready is going?" asked one of the little girls, as the man who called out the trains from a platform in the corner of the station began to shout through his megaphone. "Oh, he knows by instinct, or by revelation," said one of the women. That was a lie, and a lie bound to have large and evil educational results, alike on the child's confidence in truth and in others as tellers of the truth, and on the child's thoughts about revelation. Then the other woman began to nag the children. She exchanged their hats, greatly to their distress, pulled them about playfully, and otherwise affronted their childish but just ideals of propriety. Under her educating influence, one of the children soon began to be as childish as the woman was, and threw one of the woman's possessions on the floor. That brought things to an end, and the woman reproved the child for what the child would

not have done except for the woman's example and influence. There is a great deal of latent foolishness in children. But from whom do they inherit it? Doubtless some of it will work out in any case, but if grown people would be a little less foolish, the children would stand more chance of growing up as wise and sensible children.—*Sunday School Times.*

For the Housewife

Do not make a bugbear of company. Treat your chance guest as you would wish to be treated in like emergency. The "dish of welcome" is better than the most elaborate menu without it, and an embarrassed hostess seldom makes a satisfied guest. One is not supposed to visit you for the sake of the food set before her. Give the best you have, cordially, cheerfully, and if your guest is worth the trouble, she will appreciate the situation.

"A feast or a famine" describes some housekeeping failures; too much of one thing with too little of another; and this is generally due to the lack of harmony between the views of the one who plans to provide the table and the one who pays the bills. A certain amount should be appropriated for table expenses, be it little or much, and by this means, the housewife will always know how to proportion her buying.

During the hot months try all the laboring-saving appliances you can manage. Try to get the heaviest cooking done early in the morning, and arrange matters so that the house will not have to be heated up for the dinner preparation, whether the dinner is at twelve or at six. Many things are just as good cold or reheated as though just out of the oven, and these can be prepared in the cool of the morning. Do not have pies or puddings, if you can have fresh fruits. Salads can, in many instances, take the place of the accustomed meats, and it would be better for both the health and the pocketbook to ignore the butcher.

For hot weather drinks there is nothing better than those made of cold water and fruit juices. Acid fruit juices are best with which to quench thirst. Fruit punches are easily made, if the housewife remembers to bottle plenty of fruit juices when canning the fruits.—*Selected.*

Don't Forget in Summer

To give pure cold water to the baby two or three times a day.

To shade the baby's eyes from strong light, especially from full sunlight.

To avoid saffron tea for bleaching the baby, for it has a tendency to produce scrofulous sores.

To apply hot cloths to the little feet and stomach for colic, and leave the peppermint in the bottle.

To use good common sense continually and in large doses; and the baby will be a joy and comfort to the household, no matter how trying the weather.

THE WORLD-WIDE FIELD

The Work in Wales

Annual Report to the British Union Conference

W. H. MEREDITH

ANOTHER year has passed, and we have much cause for thankfulness to God for his tender care and great blessings. There have been perplexities and trials. The enemy has not been idle. But through it all we can report a forward move, and, far from being a failure, our work has taken a deeper hold, and with God's help we are confident it will develop more rapidly than ever.

The following words of encouragement taken from the "Ministry of Healing" and quoted in the REVIEW AND

the oven. Thus it becomes a vessel fit for use. So the great Master Worker desires to mold and fashion us. And as the clay is in the hands of the potter, so are we to be in his hands. We are not to try to do the work of the potter. Our part is to yield ourselves to be molded by the Master Worker." "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4: 12, 13. So our trials and perplexities tell us that Jesus sees something in us

worth developing, and he is doing the work of refining in his own good way. Our hearts rejoice in his goodness, in his tender compassion and long-suffering to us ward.

If ever a year was filled with signs of the near coming of our Lord, we feel that it is the one just passed. The distress among the nations speaks volumes of the proximity of Armageddon.

The strife, unrest, rebellion, anarchy, and the trouble between capital and labor, which fill the world, cry aloud to every student of prophecy, telling plainly of the awful cataclysm ready to break upon us. The workings of the enemy in causing division in the ranks of the church, leading men to arise, speaking perverse things, to draw away disciples after them, are omens of the time of trouble such as never was since there was a nation, telling us plainly to "look up, and lift up our heads; for our redemption draweth nigh." As we look over the field, we are led to exclaim, O Lord, how long, how long must the people dwell in darkness?

The Welsh revival has certainly left our field worse than before. Ministers of the other denominations are saying that this is so. Confusion and division, heavy debts as the result of building large chapels, prevail all around, and all kinds of schemes are planned to meet these difficulties. We have the message that alone can save, and yet how slowly we move! We have only just begun to touch the edge of our field. Truly the harvest is great, and the laborers are few.

Our work as yet is chiefly confined to two counties, Monmouthshire and Glamorganshire, although our canvassers have gone into nearly all the others, Pembrokeshire, Carmarthen, Radnor, and Breconshire especially. The total population of the Wales Mission is 1,864,696. The population of Glamorgan and Monmouth alone is 1,158,248. This leaves 706,448 for the other eleven counties.

We have churches in Cardiff, Pontypridd, Newport, and Abertillery, and companies in Blaenavon, Abergavenny, Aberdare, Barry, and Swansea. Aggressive work has been carried on during the year in Abergavenny, Blaenavon, Blainau and Cardiff.

Considering the membership of our field, we note that we have lost by death two, by apostasy eleven, and by transfer five, a total of eighteen. Our present membership is one hundred and eighty-five as against one hundred and seventy last year. Besides these we have about twenty who are preparing for baptism, which shows a total increase of over forty Sabbath-keepers.

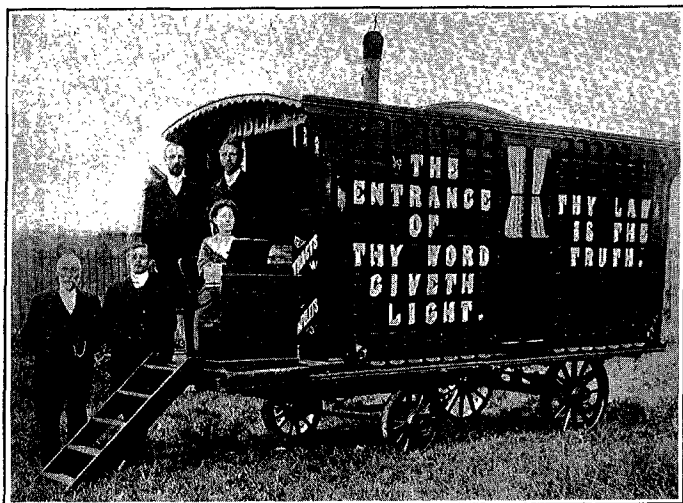
Our Sabbath-schools also are prospering, and during the year we have organized two new schools, making our present membership two hundred and seventeen. Our offerings to missions have increased accordingly. The tithe report for the year ending June 30, 1906, showed the receipts to be fourteen hundred and ninety dollars, or an increase of two hundred and nineteen dollars.

We have placed a Bible van in the field, in charge of Brother and Sister G. W. Bailey, which we hope will be a means of reaching many with present truth.

One young man who accepted the truth a few months ago, has been working with his brother, who is a Baptist minister, with the result that the brother has decided to obey, and throw in his lot with the remnant people. This brother will need our prayers, for he is preparing to preach the truth in his church, and do all in his power to save his people.

We have a Young People's Society in Cardiff, where we hope to develop some who will be of good service to the church, and also for other fields of labor. They hold regular meetings each week, and have a missionary meeting once a month. One of their number reads a paper on some subject of interest, and they study different phases of the truth. During the few months of their existence as a Young People's Society they have bought and given away twenty-five thousand tracts, sold some hundreds of papers, written missionary letters, taken part in Christian Help work, and given as they could to those in need.

Our canvassers are few, and seem to have worked with small books at least for the greater part of their time; so the value of books sold is not very high; but a great work has been done with tracts and periodicals, and when the gathering time comes, we shall see



THE BIBLE VAN AND THE WORKERS

HERALD have been a source of great help to us:—

"Many who sincerely consecrate themselves to God's service are surprised and disappointed to find themselves as never before, confronted by obstacles, and beset by trials and perplexities. It is because God is leading them that these things come upon them. Trials and obstacles are the Lord's chosen methods of discipline and his appointed conditions of success. The fact that we are called upon to endure trials shows that the Lord Jesus sees in us something precious, which he desires to develop. If he saw in us nothing whereby he might glorify his name, he would not spend time in refining us. He does not cast worthless stones into the furnace. It is the valuable ore that he refines.

"The potter takes the clay, and molds it according to his will. He kneads it and works it, he tears it apart, and presses it together. He wets and then dries it. He lets it lie for a while without touching it. When it is perfectly pliable, he continues the work of making of it a vessel. He forms it into shape, and on the wheel turns and polishes it. He dries it in the sun, and bakes it in

much fruit from these precious seeds sown by the faithful canvassers. There is scarcely a home in south Wales that has not had the opportunity of purchasing our books and tracts.

We believe this message with every fiber of our being. We are glad to hear of its advance in the earth. We are ready to do our little to help it on. We have no sympathy with those who would break away from the pillars of faith given to us by the great Master Builder. We believe the foundations are sure, and the more we know of them, the more we love them. We are looking for the triumph of this people. We are looking for it in this generation. We pray that God will help us to be faithful, and prepare us for the outpouring of his Spirit, which will finish the work. We need it for our work in Wales, for while the Lord has blessed us, we still crave greater blessing, greater wisdom, and power to do the work commissioned to us. Soon may the truth reach the uttermost parts of the earth; soon may the faithful be gathered out of every kindred, nation, tongue, and people; and in that glad day may you all, and many from Cymru's land, be found among the faithful, is our earnest prayer.

China Preparing for the Final Battle

J. N. ANDERSON

THIS is an intensely military as well as a commercial age. Despite all protestations of international comity and good will, and the many efforts to effect permanent peace among the world powers, the war spirit is mightily working in the hearts and minds of men in all the nations of the world. Nations which heretofore have stood aloof from the present-day militarism, are fast being drawn into this mad race. The following appeal by a body of missionaries in China shows not only the trend of the Chinese race in this direction, but also points out very clearly the baleful results that are sure to ensue. The strong and decidedly Scriptural position taken by this missionary society is well worth serious study and close imitation by all missionaries or Christian workers whether in China or elsewhere:—

AN APPEAL ISSUED BY THE COMMITTEE OF MISSIONARIES OF THE FRIENDS FOREIGN MISSION ASSOCIATION, HELD AT CHENTU, MAY, 1906

"Believing that all war is contrary to the spirit of Christ, we view with grave concern the wave of militarism which is spreading over the Chinese empire at the present time. While we are well aware that all our fellow missionaries may not be able to go as far as we do in this protest against war, we still feel that this matter is one to which the missionary body should give a much more careful attention than heretofore; and we would urge all those who are working with us for the kingdom of God in

China, to prayerfully consider the subject, in the light of the present movement and the revealed will of God.

"We are in this land as the representatives of the Prince of Peace, and with a gospel heralded with the message, 'Peace on earth and good will to men.' We come, moreover, to one of the most essentially peaceable nations in the world. Chinese greatness is built, in no sense, upon the feats of arms, nor is her genius a military one. Moreover, the true strength of any nation depends, not upon her efficiency from a military standpoint, but rather in the acceptance and carrying out of the principles of Jesus Christ. The awful curse that this spirit of militarism is to Europe to-day is sufficiently obvious to any one who has studied the economic situation. If China, too, is to enter into this military race, as indeed she seems to be doing, we believe that it will be a great setback to her religious and moral welfare.

that peace and concord between men and nations which is of the very essence of the gospel of Christ.

"Signed on behalf of the Committee of Missionaries,

"R. J. DAVIDSON,
"Secretary."

Canton, China.

Among the Islands

MRS. B. J. CADY

WE recently made a visit to the opposite end of the island upon which we are just now living. A white man, whom we often met in Tahiti and Raiatea, had invited us to visit him when we should come to Huahine, so we improved our first opportunity of doing so. This man's son came in their boat one day to bring cotton, and we went back with him. When we started from town, we thought we had quite a boat load of people and luggage; but when we had gone part



THE MISSION HEADQUARTERS AT CANTON, CHINA

"When we consider the facts, we are compelled to ask the question as to whether it is right that we should, even in the smallest degree, identify ourselves with this military spirit. In a large proportion of the mission schools and colleges in China, there is, we believe, some form of military drill. We yield to none in our desire that the physical side of a boy's nature should be thoroughly developed. If, however, we introduce the use of weapons, real or imitation, we at once indicate that our objective is rather to train men to fight. To us it seems that to do this is not only not within our province, as missionaries, but is at once linking up the propagation of the gospel with an element directly opposed to the spirit of our Master, and we can not but feel that in this way a step is taken toward defeating the very object of our coming to China. Our earnest desire is that the missionary body may present a united front on this question, and use its whole influence in favor of

way, we drew up toward land and stopped.

The former king was one of our party. He has a great deal of land in various places on the island. We have been told that in olden times, whenever the king placed his feet upon the ground, that land would henceforth be his property. The king did not walk, but was carried about by strong men, and when he saw a piece of land he would like for his own, he would ask to be set down there. They say that this is the reason why the royal family in each island owns so much land.

Well, we stopped at a place which belonged to this king, and the people living on the place brought four immense baskets full of breadfruit and emptied them into the boat, and also two large bunches of the same tied together. We had thought before that the boat was full, but room was readily found for the extra cargo. Then a man climbed a cocoanut tree, and got a number of green nuts and husked them, and brought them

into the boat. After getting started again, the king took the nuts, one at a time, broke a hole in the end, and passed one to each of us to drink. Nearly every one learns to like the water of the young coconuts, and it has this advantage, it is sure to be pure. The meat of the green nuts is very palatable, and more digestible than that of the ripe coconuts.

We were out about six hours before we reached our destination. After we had sailed for some distance, we came to the narrow pass between the two islands, where the wind was shut off by the hills. The water was very shallow in this pass, so the boys pushed the boat along by means of long poles until we got out on the other side of the island; then they had to row, as the wind was ahead.

We enjoyed the scenery, for Huahine is a very pretty island. Its scenery varies from that of Raiatea, for its surface is much more uneven and the coast line more irregular. It was a bright moonlight evening, and we enjoyed our boat ride.

When we reached the house of our friend, it was already eight o'clock, and we soon began to feel sleepy. But our host had not had an opportunity of visiting with white people for several months, and he felt like talking, so we did not retire till after midnight. Though our hostess was not able to provide us with soft beds to sleep on, and we had to sleep on the floor right in the living-room, we were tired enough to sleep well. The children had a very large pet hog that was allowed to run about in the back yard. In the middle of the night it would climb up on the veranda, and stand in the door grunting. As we were sleeping on the floor near the open door, I felt afraid it would come into the house, and called Mr. Cady to get up and drive it away. After being driven away the second time, it concluded to go under the house to sleep for the rest of the night, but it came back again another night. I learned afterward that it was in the habit of sleeping on the veranda floor, and that it had just come up there to sleep, and probably would not have come into the house at all.

We had a pleasant and, we trust, a profitable visit with this family. The man is not religious, and has never taken an interest in spiritual things, but we tried to help him to see the importance of preparing for the future life, and hope that some seed may sink into his heart and bear fruit. His wife is a native woman, and they have a fine family of eight children. The wife is an industrious woman, and the children have been taught to do their share of the household duties. Fish is one of their principal articles of diet, and the children spend much of their time out in the boat or the canoes fishing.

On Sunday we went to visit another white man whose home was about two miles away. He is an aged man, and badly afflicted with dropsy. His wife, who died a few years ago, accepted the Sabbath truth, and was faithful to the light that she had until her death.

We also attended church in the native village near by, and in the evening Mr. Cady held a meeting there, illustrating his talk with some stereopticon views. A brother of the king recently died and was buried beside the church, as that is the home district of that family. His widow is now giving new names in his memory to all the leading natives of the island. It is a custom among them, when a person dies, to give names to the relatives to commemorate some incident in connection with the dead friend. Then the people are called by these new names. Because of this, a native always has a goodly number of names. The people of the island are also all in mourning for the prince who died, though they are not required to wear black continually. If they have one black dress and wear it occasionally, that is all they consider necessary. The men wear a band of black crape around the sleeve of their coat, and sometimes have a band of crape on the hat. The women want black hats also for mourning, and as they have no material here for making black hats in the natural color, they take any hat and paint it with black stain, which does very well.

When we were ready to come home, our kind friends brought us back in their boat around the opposite side of the island from which we had gone. All our journey was made in the lagoon, where the large waves of the ocean were shut out by the coral reef. In only one place we had to pass very near an opening in the reef, and though it was for only a short distance that our boat was rocked by the swells from the open sea, it made us feel quite uncomfortable for a while.

We passed by Mount Tapu (sacred), which looms up behind the village of Maeva. This mountain stands out alone, away from the other mountains, and is shaped differently from all other mountains of this island. The people have an old legend, saying that their heathen god Oro brought it over from the island of Moora, which is a hundred miles away, and planted it here ages ago.

We are always glad to get back into the place we call home, even though it may be only a temporary one and affording but few conveniences. We have a hearty invitation from this family to visit them again, and though it is inconvenient to go so far in a small boat, we hope to go again sometime.

Progress in the South Pacific

Fiji

MALACHI, our Fijian brother who has been in attendance at the Avondale school for some time, left on the steamship "Suva," July 11, for Fiji, where he will connect with our training-school at Buresala. Malachi made good progress at Avondale, and also gained a valuable experience in various industrial lines carried on at the school that will prove very helpful in our school work in Fiji.

Tonga Islands

Sister Thorpe, of Tonga, writes: "Our school membership ran down to fourteen

for several weeks, owing to the opening of the new European school, and to the building and opening of the Catholic school, and also to the starting of a church-school by the Free Church, which is free to all students. But the tide has turned again, and our school numbers twenty-four, with prospects of more. Some of the children who left us, returned, saying that there was no school like Miss Boyd's school. We are thankful to the Lord for his goodness and remembrance of his work in this place."

Rarotonga

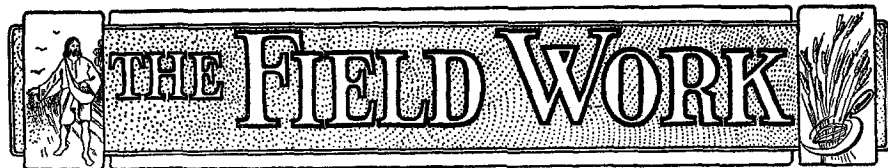
Brother M. W. Carey writes of the week of prayer (held in our midsummer) in the Raratonga school:—

"The Sabbath before the week of prayer I made an appeal to the children to surrender their hearts to the Lord. One, who was the worst boy in the school, responded. I thought of the plan of getting the Christian students to work for the unconverted. So I took the only two professed Christians and unfolded the plan. Every night during the week of prayer, we three met for prayer and counsel. The readings were conducted every morning in Maori by Brother Piper.

"On the fourth evening after worship, the student previously mentioned asked me if he could speak to the other children. He related his experience since his conversion, telling his trials as well as his victories; how he had told an untruth to Sister Piper, and how the Lord gave him strength to confess it to me, and then to Sister Piper. He then asked them to give their hearts to Jesus. The Holy Spirit carried his words home, and I could see that a deep impression was made. I then spoke for a while, urging them to surrender in this the accepted time, when our study period was turned into a prayer-meeting. Every one at this time surrendered his heart to Jesus." — *Australasian Union Record*.

"THE only thing we lack out here," writes Brother G. F. Jones, from Singapore, Malay Straits, "is time to sit down coolly and write. Dreadful enemies are all around us, following up and spying every one we visit. They do not give us time to breathe freely in our work. We no sooner catch one than he is stolen again. Several powerful missions are united against us to crush us. They are anxious. But we are slowly growing, and by and by a good many will step out. We are of good courage."

GOD will not be hurried. The building of a Christlike character is not work for a day. Experience can not be acquired without experiment. It is not innocence God has in view for us, but growth by overcoming. Patience must have her perfect work. Triumph now would be premature and petty; but the way of faith and patience is the way that leads to victory, which shall be part and parcel of the final glorious triumph of the Son of man.— *Isaac O. Rankin*.



THE FIELD WORK

Southern California Camp-Meeting

THE general camp-meeting for southern California was held in the city of Los Angeles, according to appointment, August 16-26. The attendance was much larger than at any previous meeting held by our people in this conference. The last census of the Southern California Conference showed a membership of sixteen hundred and seven. By actual count there were thirteen hundred and seventy-four persons present in the Sabbath-school the last Sabbath of the meeting, and a conservative estimate of the total number of our people who were present during at least a portion of the camp-meeting was fifteen hundred.

The camp was well prepared when the people arrived, and the weather was ideal for tent life. The preaching of the definite message for this time was much appreciated by our people, and met with a hearty response.

The laborers from outside the conference were Elders S. N. Haskell, Geo. B. Thompson, H. W. Cottrell, W. C. White, and F. I. Richardson. Brethren W. H. Covell and H. H. Hall were also present a portion of the time, and gave attention to the book work.

Five new churches were organized in the conference during the year, with a total membership of about two hundred and fifty souls.

It was voted by the conference in session that southern California take immediate steps to establish a mission station in the State of Sinaloa, Mexico. A large number of our young people volunteered to consecrate their lives for missionary service, and to go wherever the Lord may lead. Six or more of these will soon be located in distant fields.

After a statement of our conference finances had been submitted, it was voted to place \$5,000 of our surplus tithe in the hands of our Mission Board, to be used in establishing a mission station in Uganda, Central Africa, and a mountain station in India. We had previously given \$2,000 of our first tithe to assist our people in central California, who suffered so severely from the earthquake, and \$578.72 of our second tithe had previously been forwarded to the Mission Board. Besides these amounts, \$4,594.86 in various offerings had been sent to fields outside of our conference, making a total of \$12,173.58 given by our people in southern California through the channel of the conference, to carry the glad tidings of the soon coming of our King to the regions beyond. To the Pacific Union Conference was sent \$4,846.26, making a grand total of \$17,019.84.

The indebtedness of the various departments of our conference, including the conference proper, the Los Angeles Food Company, Fernando Academy, and the tract society, was reduced about twenty-eight thousand dollars during the year, besides keeping up all current expenses in these departments, and erecting a two-story conference warehouse,

and the investment of above eight hundred dollars in much-needed tents.

The financial statement of Glendale Sanitarium showed a substantial net gain, after making liberal allowance for depreciation in buildings and furnishings. Loma Linda and Paradise Valley Sanitariums each showed some financial loss in their first year's work, but we hope for better results in the future.

The total first tithe received by our conference treasurer during the year ending June 30, 1906, was \$30,136.87. Total second tithe received for the same period was \$6,964.72.

During the meetings calls were made for donations for Loma Linda Sanitarium and Fernando Academy, with the result that cash and subscriptions were received for the former to the amount of \$12,500, and for the latter to the amount of \$4,250. Besides these free-will offerings on the part of the people, sixty-five dollars was donated for the purchase of an organ for our missionaries in the Philippines; 750 subscriptions were taken for *Liberty*, and above 2,000 copies of a special number of *Bible Training School* were sold by Sisters McDonald and Lackey, who are in this manner raising a fund of \$1,000 for our new evangelistic school at Loma Linda. A strong conviction seemed to prevail in the meeting that our earnest and united efforts should be to liquidate our indebtedness as rapidly as possible.

For the first time since the adoption of the second tithe plan by our conference, we had a substantial surplus at the close of the year. After paying our fourteen church-school teachers and our faculty at Fernando in full for the past year, we still had a surplus of \$1,209.60. Of this amount our conference committee set apart \$200 to assist the poorer members of our conference in attending the camp-meeting. This was certainly carrying out the principle in the use of the second tithe in ancient Israel.

It was voted to discontinue the practise of holding two sessions of our conference each year, and also to abandon the keeping of our restaurant open on the Sabbath at our camp-meetings hereafter.

No feature of our excellent camp-meeting was more encouraging to the writer than the results attained in the winning of souls. On the last Sabbath of this feast of tabernacles, when an invitation was given to those who were burdened with sin to accept Jesus Christ as their personal Saviour, fully two hundred responded to the call. Of these seventy have thus far been baptized, and others were referred to their home churches for baptism.

The faithful work done by those in charge of the young people and children on the camp-ground was a factor in the accomplishment of this result.

We have reason to believe that our people in southern California were never of better courage in the work of the Lord than at this present time.

May he who gave his only begotten

Son that we might enjoy his presence and overflowing life evermore, and he who expressed his ardent desire by enduring the cross of Calvary that we might share his own glory, quicken our hearts in self-renouncing service, fill us with his own Spirit of energy and love, that we may nobly perform our part as messengers of heaven in finishing the last gospel work that will ever be committed to men or to angels.

G. W. REASER.

Alabama Conference Proceedings

THE fifth session of the Alabama Conference of Seventh-day Adventists was held in connection with the camp-meeting at Attalla, Ala., August 16-26. The questions brought before the conference for discussion will be seen in the following resolutions and recommendations:—

"Whereas, Realizing the importance of the *Watchman* in the advancement of the message in the South; therefore,—

"1. *Resolved*, That a strong and continued effort be made to place this paper in the home of every Seventh-day Adventist family and isolated Sabbath-keeper in the State, and that clubs of the *Watchman* be taken for missionary purposes; also that the conference officers secure as early as possible at least one individual to devote his time to the circulation of the *Watchman* in each of the large cities of the State; namely, Birmingham, Montgomery, and Mobile.

"Whereas, There is at present an almost universal demand for religious legislation, as is shown by the many National Reform conventions, and by the frequency of the introduction of bills favoring such legislation before Congress during the past months, and,—

"Whereas, There is need of immediate action on the part of liberty-loving people to save the cause and educate State, municipal, and public officials on this subject, therefore,—

"2. *Resolved*, That this conference supply the State legislators with yearly subscriptions of *Liberty*, and other State officials as far as is advisable.

"3. *Resolved*, That all our churches as far as consistent, elect each a local religious liberty secretary, whose duties shall be to look after local interests and keep in touch with the State secretary of the Religious Liberty department.

"4. *Resolved*, That our churches as far as is possible and consistent see to it that all county and municipal officers be placed as regular subscribers for *Liberty*, and that we also use our influence to place it in the hands of other influential persons, such as principals of schools, teachers, ministers, lawyers, justices of the peace, editors, etc.

"5. *Resolved*, That we recommend our churches to hold one or more local religious liberty conventions each year.

"6. *Resolved*, That we urge our people in every church to utilize the public press in advocating the principles of religious liberty.

"Whereas, There is a downward tendency on the part of our young people and children in both mind and morals, and,—

"Whereas, There is nothing in the public system of education which is designed especially to correct these growing evils; therefore,—

"7. *Resolved*, That in our families we give more attention to the principles of Christian education and as far as is consistent assist in maintaining home and church-schools.

"8. *Resolved*, That we heed the instruction given us in the Bible and 'Testimonies for the Church,' Vol. V, regarding the training of our children.

"Whereas, There is a dearth of earnest, consecrated laborers in this field, and there are young people among us who possess much ability, therefore,—

"9. *Resolved*, That we place as many young people as possible in our training-schools that they may be trained for service.

"10. *Resolved*, That we seek to organize our young people in our churches into working societies, and to enlist the services of those who are isolated, by corresponding with them, and encouraging them to engage in missionary work and to report regularly.

"Whereas, The time has come when Satan is seeking to bring doubt into the minds of many with reference to the spirit of prophecy's being in the church, and the real place it is to occupy; therefore,—

"11. *Resolved*, That as a conference we express our confidence in the Testimonies of the Spirit, and our thankfulness to God for this special gift.

"Whereas, The book 'Ministry of Healing' has been donated to the medical work,—

"12. *Resolved*, That each member of the conference get this book and sell as many copies of it as he can, in order to build up the medical work in this conference.

"Whereas, The General Conference has recommended that our Sabbath-schools set apart the contributions of one or more Sabbaths in each quarter, as may be necessary for the expenses of the school, all the contributions of the remaining Sabbaths to be given to missions; therefore,—

"13. *We recommend*, That we carry out the same plan in our schools in this conference.

"Whereas, The profits arising from the sale of the book 'Story of Joseph' have been dedicated to the establishment and maintaining of mission schools in the South among the colored people, therefore,—

"14. *We recommend*, That greater efforts be put forth by all our people to increase the sale of this book."

Credentials were granted to A. J. Haysmer, W. S. Cruzan, Sydney Scott; ministerial license to Joseph Lawrence; missionary license to Helen McKinnon, J. J. Evans, R. I. Keate, Dr. Lottie C. Isbell, Mrs. Sydney Scott.

The following officers were unanimously elected: President, A. J. Haysmer; Secretary and Treasurer of the Conference, Tract Society, Educational and Sabbath-school and Religious Liberty departments, Helen McKinnon; Secretary of Medical Missionary department, O. R. Staines; Conference Executive Committee, A. J. Haysmer, W. S. Cruzan, W. J. Blake, Sydney Scott, J. H. Berry; Trustees of Conference Association, A. J. Haysmer, W. H. Williams, J. H. Smith, J. F. Dennis, Sydney Scott.

HELEN MCKINNON,
Sec. and Treas.

Interesting Facts Concerning the Work in the South

THE writer of this article is not proposing to give a report of the Nashville meeting. Others will do this. But knowing how much interest many of our people feel in the progress of the work here, I will speak of this meeting, as it is an interesting mile-post in the progress of the work in the Southern Union Conference.

Various epochs have occurred in the history of the message in this great Southland. I can well remember what seems to me the first entrance of the truth to the central portion of this great field.

Elder C. O. Taylor and his companion visited the South. He was an ordained minister of the New York Conference. They were old '44 Adventists who had come into the message at an early day. This visit must have been nearly forty years ago. They labored several years in different parts of the field. We occasionally meet an old Sabbath-keeper who came out under their labors.

Another point of interest was reached when Elder S. Osborn, of the Iowa Conference, accompanied by Elder Jacob Hare, of the same conference, came back to his old home in Kentucky. Brother Osborn stayed, and quite a large number came out under his labors. He was much beloved by those who knew him well. His labors were largely confined to Kentucky.

Another point of interest was when Elders E. B. Lane and J. O. Corliss, of Michigan, visited Virginia and other places, and helped to start the work in this neglected land. Others also came. Many of these are sweetly sleeping, awaiting the call of the Master.

It was a very important epoch when the Review and Herald established a branch office at Atlanta, Ga. During its occupancy of that field a large number of books filled with present truth were sold all over the South, more indeed than we have ever sold since. The rays of gospel light, like the rays of the sun, penetrated the moral darkness, and the truth of God was advanced. That light has not gone out yet.

When the office was moved to Nashville, it was still another advance move. After an experience of nearly five years, I have not a doubt that this move was in the order of God. On the whole, Nashville is the very best place in the South for its leading office to be located.

The organization of the Southern Union Conference was an epoch of vast importance to the cause in the South. The preaching of the truth in this field was done in a scattering, desultory manner. There was little system or order about it. Consequently in this Southern field there was very little coherency or connection. The distances were wide, with little communication between them.

The organization of the union conference was therefore a necessity. Since that took place, there has been an increasing spirit of unity. The parts are becoming acquainted with one another, and a spirit of oneness is becoming more and more apparent. We are beginning to realize that we are *one people*. This is a very hopeful feature. We have had a great variety and number of trials, perplexities, discouragements, heart-

aches, poverty, and "what-not" to meet in this field. But we are prepared to say with perfect assurance that there is no going back, but a steady advancement, and the work never looked so hopeful as now. Very valuable help has come here the present year. Permit me to mention four valuable accessions to our workers:—

Brother W. A. Wilcox, from New England, has done an invaluable work in reducing to order our financial standing and condition as a conference. He is an excellent counselor.

Elder J. S. Washburn, from Washington, D. C., has taken hold especially in the proclamation of the truth in our large cities.

Dr. Frank A. Washburn has joined our forces as medical superintendent of our new sanitarium, which will be rapidly fitted up to occupy its position as our Nashville Sanitarium.

And last, but not least, Brother L. A. Smith, upon the *Watchman* editorial staff. His coming is a great relief. It is such a help to have some one qualified to superintend the paper when we are under a special pressure from other responsible duties. How glad the writer is that our dear and lamented brother, Uriah Smith, has left a son to whom he has bequeathed so much editorial ability and good taste that he is well fitted to do the important duties of the editorial work. This is a lengthy preface to the subject-matter of the camp-meeting. Yet these facts concerning this Southern field are well worthy of our consideration. They all have a bearing on the prosperity of this work.

The Nashville (Tenn.) Camp-Meeting

The camp-meeting just closed has marked an important mile-post in our progress. It was the largest camp-meeting ever held in the Tennessee River Conference,—yes, it was the largest meeting ever held in the Southern Union Conference or south of the Ohio River. It was conceded by good judges that fully three hundred Sabbath-keepers were in attendance, a wonderful contrast to some camp-meetings held here in the past.

Our large sixty-by-eighty-foot tent was beautifully set, well lighted, and tastefully arranged. About thirty family tents were pitched, and there was a large dining tent close by.

Able speakers were present. God's plain, convincing truth was spoken with power. Hearts responded. Nearly two hundred came forward for prayers.

Two camp-meetings were in progress at the same time, the one I have spoken of, for the whites; another in a distant part of the city, where our colored brethren and sisters were encamped. Elder Sydney Scott, who recently moved from Kansas City to Birmingham, Ala., and who will labor in the Alabama Conference, and Elder Strachan, of the Tennessee River Conference, had charge of that meeting. They had an excellent meeting. Ten or eleven colored persons were baptized in the Tennessee River, and about twenty-two of the white people in our church baptistry.

In passing, I would speak of the advantages of holding the camp-meetings of the different races at the same time, though in different places in the city. The necessity of separate meetings is

because of the race feeling existing in portions of the South. Because of this fact, separate churches and separate meetings are found to be preferable to both classes. The state of society makes this necessary. Yet the white ministers can go and speak to the colored people without offense. This plan has been tried, and seems to work well. Both can have the advantages of reduced fare, and a feeling of mutual kindness and Christian fellowship can be exercised. Both have the same God and Saviour, and both believe the same grand system of truth, and if faithful will go to the same heaven.

Both tents were left standing, and the meetings continued after the camp broke up. Many in the closing services expressed their gratitude for the blessings of the meeting, and returned to their homes joyful in the Lord.

This camp-meeting marked an important point in the progress of our work in the South. The work is certainly onward in the Southland. The Tennessee River Conference has now become the strongest, largest conference in the Southern Union. The Cumberland Conference was in the lead a few years ago. The growth has been more rapid of late in the former. Elder N. W. Allee's labors have been blessed of God. His health has failed, and for a year past he has been unable to work. He has hoped to regain his health in the climate of Texas, and has been at Keene for many months. Upward of two hundred have been added to the Tennessee River Conference in the last two years.

At the meeting Elder W. R. Burrow was elected president, and Brother Strachan was ordained to the ministry.

The tent will doubtless be pitched again in Nashville, and the effort will be continued until cold weather comes. The progress of the work is, on the whole, encouraging, and all are hopeful of the final results.

GEO. I. BUTLER.

Cuba

THE following is a translation of a letter recently received here in Cuba, from a native Baptist pastor to whom copies of our Spanish papers and some tracts had been sent. He is one of the ablest workers in the Baptist church on the island, having raised up large churches in many places and baptized hundreds of souls. The letter is as follows:—

"My dear brother in the cause of the Saviour: After saluting you and desiring that the Lord will pour out his richest blessings upon you and your work, I desire to manifest it that I opportunely received your postal-card, and also the literature that you so kindly sent to me, for which I give you thanks, and wish to say that I am much pleased.

"I have not replied before, because I desired to read and study the tracts that you sent me. You have awakened in my soul something that I can not explain. You speak of the day to be observed, or the day of rest. This impressively drew my attention, because I have always noticed that when it speaks of this day, it says Sabbath, and not Sunday. Not understanding the dead languages in which are found the eternal truths, it is clear that I could give it no other interpretation than that it was a lie calling

Sunday the Sabbath, but the Lord well knows that the fault is not mine, but that of the men who have preferred a piece of metal to a piece of spiritual bread. I preach my Lord for a true vocation. I am a Baptist because I have believed that to be the only church that taught the purest truth, and I still think so; but not because of this do I shut myself up in a vicious circle, but I believe in the divine word, "Search the Scriptures," and, "Hold fast that which is good." This is what I am doing to find the truth in all its purity, and for this reason I turn to you that represent another denomination, that in fulfilling the sacred duty that you have to *proclaim the most pure truths* [Italics his] you help me with your advice and with the works that you have that will help me to save not only my own soul, but also that of others. I beg of you to send me all the proofs that you can submit *that I may not have my soul in suspense.* [Italics his.]

"I desire to serve the cause of my Master; I desire also to preach the message of salvation to men, and not to look at the name of the church. I seek only the truth, and if you have it, you must give it to me. Consider yourself Paul and me Timothy. Perhaps, my dear brother, the Lord sent you to my church that you might give to me the direction to find the true way of salvation. I hope that in obedience to him, you will do all in your power to aid me in reaching a more elevated grade of spiritual knowledge.

"I am not an ordained minister of a theological seminary. My faith and perseverance in the Holy Scriptures are what have enabled me to reach the little knowledge of so sacred a subject that I have. I have had no one to teach me, but my Lord has been my Master, and the experience of twenty-six years that has been accepted by him.

"So great has been my desire to verify the truth, that I procured a Portuguese dictionary, and I have seen with surprise that they count the first day of the week as Sunday, and call it such. This will prove that I have been much occupied with this, to me, very important subject. I trust that you will write to me, and I retire from you with all sincerity.

"Your faithful brother in the Lord,
"J. R. O. HALLORAN."

These same tracts and papers are being sent weekly to thirty-five native pastors on the island. This is the first reply we have received, but may we not believe that the Spirit of God is working on other hearts, and that at least a few will accept the truth for this time, and become instruments in God's hands to give it to the people they have already brought out of the darkness of Catholicism? Cuba has been entered none too soon. The other churches have divided up the island among themselves, and no one will infringe on the rights of others; and while for the present we are most cordially treated by all the leaders of the other denominations, yet we know that the time is not distant when we shall be regarded differently, for the third angel's message knows no geographical limits, but must go to "every nation, kindred, and tongue, and people." Pray for the work in Cuba.

Mrs. E. W. SNYDER.

St. Andrews Island

It has been nearly two years since we came to this mission field. We have nothing to regret except that we could not do more. But we have given our all. I have found it hard to give up teaching, but my strength will not permit me to continue that work.

Our labor is not in vain. Since we came here, one church has been organized on St. Andrews, and the work has been opened in Providence, the island near us. Neither has our school work been in vain. Our older children have been converted, and a number are in the church.

We have given every one a chance to hear the message who wished to hear, for we have had meetings in several parts of the island, and in Providence. Mr. Stuyvesant has canvassed both islands. There is but one house in both islands that he has not entered with the truth on the printed page. I think most of these homes have been visited several times. We are of good courage.

CARRIE STUYVESANT.

British Gulana

GEORGETOWN.—Several months have passed since I left Seattle, Wash., for this field, and many of our friends are anxiously watching the columns of the REVIEW for a word respecting our arrival and work here. Perhaps, owing to some error on the part of the mails, my notice of our safe arrival has failed to reach the office. Leaving Seattle, I went directly to Chicago, where I remained several weeks gathering some information on treatment work which I believe will be very useful to me here. While in the city it was my privilege to obtain some valuable experiences in city mission work.

Leaving Chicago, we passed on to Washington, D. C., where we spent a few days. Here we were encouraged to see the progress of the work and buildings under construction. Every one was busy at his work; there are no idle hands here. In fact, some of our brethren are overburdened and weighed down with the heavy responsibilities placed upon them. The prayers of God's people should arise for these men. As the hour came for us to depart, we were greatly strengthened and encouraged by the prayers in our behalf, offered by a few of the General Conference officers assembled in the office of the president.

Continuing our journey, we went to New York, and sailed from there May 5, on the steamship "Trinidad," for Bridgetown, Barbados, which we reached at the end of the seventh day, it being the first stop our boat made after leaving port. Here we rested a few days, waiting for Elder Enoch to return from his visit among the islands. While here I addressed our people twice, and held two Sunday evening services, which were well attended by the people from the city; and in the absence of Elder Enoch I was called upon to conduct a funeral service. Sailing by schooner from this place, we reached our destination after a six-days' voyage, our progress being much delayed by storms and calm.

Arriving at Georgetown, we were soon made comfortable at the home of Elder

W. G. Kneeland. He was away visiting various churches of the colony. On his return we took a trip up the west coast among the Indians, staying two nights with our Indian brethren on Tapicooma Creek. This place and people have been quite fully described by others, so I shall make no further mention of them except that they are very anxious for a teacher, and need one very much.

We were the first of our workers to enter some of the streams, and here we found the aborigines scattered along the route, a few in a place. As in my experience with the Indians of British Columbia and the Northwest, so here I found them to be very kind, warm hearted, and ever ready to do all in their power for the comfort of the missionary when once their confidence has been gained and they realize he is indeed their friend. We purposed to push into the interior to investigate conditions there, but being unable to secure boat-pullers for the trip, this plan was abandoned.

We then planned a trip for the east coast, but Elder Kneeland's health being poor, this plan also failed. As Elder Kneeland was confined to the house most of the time, I endeavored to fill his appointments and render such assistance as I was able until the East Caribbean conference.

At this conference I was requested to make the city of Georgetown my field of labor until the development of the work should otherwise direct. Accordingly we returned to this city, and began to consider the situation and needs of this locality. Of these we shall be able to speak more fully later. Thus far we have enjoyed fairly good health, although the heat is very oppressive. We are becoming somewhat acquainted with the peculiar conditions of this colony, and hope to be able to adjust ourselves to the place to which our Heavenly Father has directed us. This newly organized conference is a needy field. There are only two ordained ministers and three missionary workers, and including its mission field, it covers an area equal to that of the States of Washington, Oregon, and New Jersey. Many of the inhabitants of this field are scattered along the rivers and streams, and have to be reached by boat, and some of them by rowboat only. Our earnest desire and hope is that our coming to this needy field may result in many souls being gathered into the fold of our blessed Lord and Saviour at his soon appearing. We earnestly solicit the prayers of the brethren.

O. E. DAVIS.

Bermuda

HAMILTON.—We have our hands more than full, holding cottage Bible readings with our Portuguese friends. Invitations are coming to us to visit them in at least five parishes.

One brother who began to keep the Sabbath is meeting very strong opposition. He lives on rented land, and is under contract to oversee men to plant a part of the ground for his landlord. His landlord now says that his work must be done on the Sabbath. This has caused him to waver a little, but he says that as soon as this season is over, he will make different arrangements. The landowner says he will have to leave the

place. He has been on the farm eight years, and has given the best of satisfaction, up to the present. He has cleared the timber from most of the land. Our brother says he will leave. If the owner still insists that he must break the Sabbath. The crop season here ends in May. We are praying earnestly that the long-suffering God will keep this brother's heart tender, and increase his faith, so that he will come out boldly for the Lord.

Our next need is a church-school. How I wish we had a good school-teacher to start a church-school, as we have so many children here.

JAMES A. MORROW.

Jamaica

STARTING from Linstead in the parish of St. Catherine, I reached Bird's Hill in Clarendon, thirty-seven miles away, on the evening of the Sabbath, July 6. Sabbath was a happy day. I buried five dear souls in baptism, and the ordinances of the Lord's house were celebrated. After a profitable business meeting the next day, I left for Four Paths, eighteen miles distant. This is a young company of believers, the result of Brethren Durrant and Mullings' labor with the tent. Monday morning we went about three miles to the river, where I baptized six.

The next day I went to Race Course in Vere, twenty-four miles away, and had profitable meetings. Here my horse got lame, but by the good providence of God and the use of remedies, I was detained only one day; and by traveling carefully I filled my appointment for Grove Town, in Manchester, seventeen miles farther on. Sunday morning, the fifteenth, I traveled eleven miles to Providence. This is a branch of the Grove Town church. I found the believers full of courage, and after very profitable meetings passed on to Waterloo, twenty-two miles farther north, then across to Mahogany Grove. The roads over these mountains are rugged and precipitous. One can not venture to ride on horseback. I reached the latter place on the evening of the seventeenth. From then until the next day we had very profitable meetings. The church was crowded, many visitors being in attendance. The Lord's presence was with us as the message for the hour was proclaimed. One sister was reclaimed, and five requested baptism.

The nineteenth found me in Christianna, fifteen miles distant. Here we have a few faithful Sabbath-keepers endeavoring to hold up the light and let it shine on the hilltops. The truth has many enemies at this place, but if this company is faithful, a good work can be done. This is a very important business center, and if a church building could be erected, it would give prominence to the work. Early next morning with three candidates from this place, we traveled four miles to the north, and meeting one other candidate from Dobson's Run, I baptized the four in the river. This service was orderly and impressive, after which I proceeded to Carter, where the brethren had a booth in preparation for a public meeting. The place was crowded at night. Meetings are held here three times a week by Brother C. B. Mead. As a result of these meetings two requests were pre-

sented for baptism. This company being a branch of the Warsop church six miles away, we crossed the border early next morning into the parish of Trelawney, for Warson, where all met for the celebration of the ordinances. Early Sunday morning we went two miles to the Hectors River, where I baptized the two candidates from Carter. We found a large gathering at the riverside intent on disturbing the service, but they were held in check by the heavenly visitants, and the Spirit of God led in the services. At four o'clock we had a very interesting business meeting in the church, and much important business was disposed of, among other items being the reorganization of the church-school conducted by Brother T. Kennedy. At seven o'clock I preached to a crowded church. The Lord led in this meeting; hearts were touched. To the Lord be the glory.

Here again my horse became very lame, being pricked by a man who shod him a few days before. Again the Lord interposed, and I was able to meet with the Sabbath-keepers at German Town, although a day late. Wednesday morning, the twenty-fifth, I baptized five Germans. The riverside was thronged with a mixed multitude, which became very excited and unruly. Many were, nevertheless, favorably impressed, and showed us kindness. The people had planned to do us violence, but they were held in check by the good angels who ever surround the people of God. Leaving this place, I reached Devon, twenty-five miles away, in the parish of St. Ann, the evening of the twenty-fifth. This is the oldest country company on the island. Although few, they are holding aloft the banner of the third angel's message. I spent a pleasant time with them, and started for Golden Grove, twenty-eight miles distant. Although my horse was still lame, I was providentially helped, and met my appointments. The time spent at the last-mentioned place was very profitable, and all determined to press forward for the kingdom.

On the thirtieth I reached home, where I found all well. I am now preparing for another trip on the eastern route. Calls are coming from all sides for me to come and help, also to send workers.

HUBERT FLETCHER.

Ecuador

AMBATO.—The work here seems to go slowly, but there are some encouraging features. Brother Davis reports some interest on the coast. In Posorja, the town where we stayed during the bad weather, a barber is keeping the Sabbath, and others are interested. In Guayaquil, also, there is some interest.

We are now located in a healthful climate, in about the center of the country, so we can easily reach all parts—that is, under South American conditions. There is some interest here in Ambato, but we have not been here long enough to see any definite results, and have also spent considerable time in getting settled.

Several lines of work seem to be opening up and pushing themselves upon us. Several families are urging us to take their children and give them a Christian education in English. I do not feel that it would be best for me to tie myself

down to this work, while already calls are coming from other places; but my wife has decided to do the best she can until a trained teacher can be had.

There is also a great demand among the leading young men of the town for the English language. Just now we are the only ones here who can do this work, and I am sure a large permanent class could be formed, giving us great opportunities to make their acquaintance, and to present the message in various ways. I have decided to start a class, with the hope that by the time I am prepared to do public work, some one else will be ready to step in.

May the Lord richly bless in the work at home, that the places of those whose lights are going out may soon be filled with consecrated laborers, and the work move forward unimpeded.

GEORGE W. CASEBEER.

Loma Linda (Cal.) School

ABOUT one year ago a call was made through the columns of the REVIEW for help in selling twenty thousand copies of The Help for India number of the *Bible Training School*. The brethren and sisters responded heartily, and in about three months twenty-five thousand of the papers were sold, and Brother and Sister Burgess were on their way to India. They are now in India, working faithfully to hold up the light. God has greatly blessed them in giving them favor with the natives, and souls have taken their stand to keep the commandments of God. They were the first Seventh-day Adventist workers among eighty million Hindustani people. Many thousand pages of literature have been printed and circulated among that people since they went among them. The money received from the sale of the twenty-five thousand ten-cent papers is still supporting them in that needy field.

Another call now comes to us. The spirit of prophecy has said that a school should be established at Loma Linda, Cal., to educate gospel medical missionary evangelists. There is a need of funds to establish this school. We have printed twenty thousand of the *Special Bible Training School* to raise funds to help this school at Loma Linda. Some eight or nine thousand have already been sold; but there are yet more than ten thousand to be sold. We thought that many of our brethren and sisters scattered throughout the country would gladly help in this good work. Sisters Ida Lackey and Edith McDonald, who were members of our Bible training-school in Nashville, Tenn., are doing all they can to sell the papers.

The papers sell for ten cents a copy. Those wishing to help are invited to send for as many as they wish, paying the price, ten cents a copy, and then selling the papers to their neighbors, thus getting all the money back they have paid out, and at the same time placing the truth in many homes, besides helping to establish this school which the Lord says should be founded.

Shall we not come up to the help of the Lord, brethren? Send for a hundred or more of these papers, and go to work doing missionary work among your neighbors. This special number of the *Training School* is filled with the mes-

sage, and will do your neighbors good. It will be a threefold missionary work: the money you pay for the papers will help to establish the Loma Linda school; you will be blessed in your own soul as you do the work; and you will place the truth in the hands of those to whom you sell the papers.

Send for any number from one to one thousand, and your order will be promptly filled. The price is ten cents a copy. Send all orders direct to the Bible Training School, South Lancaster, Mass. Funds are greatly needed to build cottages and provide the necessary facilities for the school.

The Lord is soon coming, and we need to do all in our power to give the light of the truth to our neighbors. By helping to sell the papers you can do this, and also help to open the school, where we trust many workers will be educated to bear a part in the closing work.

I thank the Lord that he permits me, after passing threescore and ten years, over half a century in the third angel's message, still to have a part in his work. Where help is most needed is where I wish to be found. S. N. HASKELL.

The Vermont Camp-Meeting

THE Vermont camp-meeting was held in Windsor, August 23 to September 3. The camp was located on nice grounds, very convenient to the town and the railway, the only objection being its close proximity to the railroad, which caused some annoyance during the services.

The attendance of our people was not large, but what we lacked in attendance, seemingly was made up by the good spirit that pervaded the camp. The laborers present from without the conference were Elder E. W. Farnsworth, Prof. F. Griggs, Brother F. E. Painter, and the writer, the latter being in attendance throughout the meeting, the others for a few days each.

The conference proceedings passed off harmoniously, and we were pleased to note the spirit of accord and desire to support the force in charge of the conference. The conference assumed for another year its obligations for the support of Dr. Law Keem in China, and also decided to contribute toward the support of the teachers in South Lancaster to the same extent as in past years. Several recommendations were passed with reference to carrying forward aggressive work, and also in support of the general administration, and expressive of their staunch adherence to the spirit of prophecy.

The spiritual tone of the meeting was excellent, and on the last Sabbath the Spirit of the Lord came especially near, and many hearts were touched as they yielded themselves in full surrender to the claims of their Maker. Between fifty and sixty came forward for special prayers and to seek God, and we believe that the surrenders made will mark in many lives a great advance toward eternal life. On the last Sunday an impressive baptismal service took place in the Connecticut River, which flowed by one side of the camp, several candidates following their Lord in this ordinance.

The same officers were elected to con-

tinue the work throughout the ensuing year, and we trust that the work in this conference will progress in a marked manner, and we believe that if the young people in this field are properly trained and utilized, much good can be accomplished in hastening the coming of our Lord and Master.

WM. A. WESTWORTH.

The Seymour (Ind.) Camp-Meeting

THE second camp-meeting of the Indiana Conference was held at Seymour, Ind., August 8-16. As two camp-meetings were held in the State, one in the northern part and the other in the southern, each was held only eight days, and both were followed with tent efforts.

The camp was located in a central part of the city, the use of the city park being given for the purpose. It was a very interesting meeting, and a great blessing to our own people as well as to others. This meeting came so soon after the South Bend meeting that the goods which were shipped from there did not arrive in time for the opening of this meeting. This naturally was a great perplexity; but the dear people appreciated the fact that not only do all things work together for good to them that love God, but that Rev. 14: 12 is a good text for the people of God to-day when it is needed. How much we need to appropriate the word of God at the time when it is due! This is one way of appreciating the blessed practical nature of the Word of God, and of the precious present truth.

There was a good representation of our people present, and it certainly seemed as if there must have been as many there on the Sabbath as there were last year, with one camp-meeting for the whole State. The blessing of the Lord was present all through the meeting, and the Lord gave his servants power in presenting the truth. The interest of the citizens was very encouraging. At the afternoon meetings the tent was almost full, and as the truth of God was proclaimed with clearness and power, many acknowledged that God was with this people, and that they were proclaiming the truth.

There were from five hundred to eight hundred of the citizens at the camp nearly every evening; and on Sunday evening there must have been fully a thousand persons present. They gave good attention as the peculiar truths were presented, and we feel sure that the blessing of the Lord will bring forth good results from the work done there.

The Sabbath was a blessed day. The Lord came near by his Spirit, and as opportunity was given for those who were discouraged to renew their consecration to the Lord, a goodly number came forward, and many heartfelt confessions were made to one another, and to the Lord. The Lord did certainly work, and sinners were converted to him. How precious it is to know that our great High Priest is still pleading his blood before the Father, and in response to the cries of his children, in his mercy he still sends forth the Holy Spirit to convict and to convert hearts. Bless the Lord for his power and for his great grace.

Several of the local ministering brethren

ren were in attendance, and there were present from outside the conference Elder J. G. Lamson and Professor Stone, from the South, who had charge of the music. The writer was also present during the first part of the meeting; toward the close Elders Evans, Enoch, and Warren came, and stayed until the end.

There was no business transacted. This left the ministers free to help the people. This is as it should be. The Testimonies have spoken explicitly upon this point, and the closer they are followed, the greater the blessings must be to the people of God. A good work was done for the young people, and many of them determined by the grace of God to secure an education and receive a fitting up for the work of the Lord. The different departments of the work were represented, and the hearty cooperation of the people was enlisted in the different branches of the work of God.

May the Lord bless the work in this conference, and may the camp-meetings from year to year become more powerful, that the truth may spread rapidly and triumph gloriously. F. C. GILBERT.

Field Notes

SIX converts to the faith are reported at St. Paul, Minn., by Brother F. A. Detamore.

FOLLOWING the camp-meeting at Seymour, Ind., several have decided to obey the truth.

FOUR have accepted the truth as a result of the meetings held at Millington, Md., by Brethren Jones and Vanzant.

SUCCESS is attending the meetings being held at Claremont, Va. A number are keeping the Sabbath, and others are interested.

THIRTEEN have begun the observance of the Sabbath as a result of the work among the German population of Pittsburg, Pa.

BROTHER O. O. BERNSTEIN reports that seven new accessions to the faith have resulted from the meeting held at St. Cloud, Minn., which closed September 2.

THE church at Delta, Colo., has recently increased its membership by the addition of fourteen new names. Five of these are young people making their first profession, and all are faithful and conscientious workers for the truth.

BROTHER CHARLES BELGRAVE, of Ohio, has decided to give his life to work among the Hindustani children in the West Indies. The young people of Ohio are raising means to help equip Brother Belgrave for his chosen work.

THE State of Maine has been divided into districts, with a director over each, in order to facilitate the work of distributing our literature in the homes of all the people. The plan suggested for supplying the literature is that after the tithe is paid, one or two cents on the dollar be set aside to create a fund to pay for the literature needed.

Current Mention

—The city of Chicago has won its legal battle for the right to own and control its street railroads.

—President Roosevelt has extended the eight-hour law to apply to all public work under supervision of any department of the government.

—The forces of the Dominican republic have been beaten in an engagement with the rebels, in which the government forces are said to have suffered heavily.

—The election of the "black pope," head of the Jesuits, was held at Rome on September 8. The place had been vacant since the death of Father Martin, last May. The present leader of the order is Francis Xavier Wernz, a German. The election of a German is understood to be a compliment paid by the Jesuits to the emperor of Germany.

—About 10,000 Christian Indians, mostly of the Sioux tribe, are now gathered in convention on the Santee Indian Reservation in Nebraska. Many warriors whose names formerly carried terror to the frontier towns are taking part in the convocation. It is said to be the largest gathering of Christian Indians ever known, and is held under the auspices of the Episcopal Church.

—The big Pacific liner "Mongolia" ran upon the reef surrounding Midway Island, on September 16. Her passengers were safely landed on the island; but the vessel is reported in a dangerous position. Government officials at Washington have received a cablegram from Midway Island, asking that a ship carrying provisions be dispatched at once to that island from Honolulu, as the 500 passengers of the stranded steamer can not long be provided for on the little island.

—The steamship "Empress of China," which arrived at Yokohama on September 16, reports that considerable changes have occurred in Pacific Ocean currents, which accounts for the recent stranding of a number of large ships in various parts of the Pacific. The Kobe Observatory reports that a great earthquake occurred in the Pacific Ocean a few hours before the great earthquake in South America. This has evidently changed the bed of the ocean sufficiently to cause the change in the ocean currents.

—Signs which point to China's awakening are seen in the following: More than 5,000 primary and secondary schools have been established recently in Chili Province, in order to prepare the young people of that province for the new government educational requirements. These new requirements make it necessary that the students shall have a certain amount of Western learning if they are to receive government positions. The dowager empress, having been informed that her decree advising the cessation of foot binding was having no effect, has ordered that hereafter no man shall be taken into government employ whose wife or daughters have their feet bound. One of the Chinese viceroys has issued an order that in the Chinese schools the New Testament be taught

alongside the Confucian classics. Following the bad example of some "Christian nations," it is reported that an imperial decree has been published in behalf of the Sunday institution.

—The past week has recorded a number of disasters. Ten men propelling a hand-car ran into an open draw on the railroad bridge at Toledo, Ohio, on September 14, falling sixty feet to the river below. All were drowned. On September 16 a cloudburst occurred at Jackson, Neb., drowning much live stock, and destroying property to the amount of \$100,000. Floods in the Tepic district of Mexico have resulted in the drowning of fifty-one persons, and 500 are rendered homeless. A Rock Island passenger-train ran through a bridge at Dover, O. T., on September 18, resulting in the death of eight persons and the injuring of twenty, while quite a number are missing. Ten persons were killed and sixteen injured in a train wreck at Grantham, England, on September 20.

—A disastrous typhoon occurred in the vicinity of Hongkong, China, on September 18, in which it is estimated that 5,000 persons lost their lives. Twelve ships were sunk, twenty-four stranded, and half the native craft in the port were destroyed. Shipping at that port is said now to be practically paralyzed. The storm came suddenly and without warning. The weather observatory had predicted moderate winds. Half an hour later the storm was at its height. The force of the wind and waves was such that many vessels were stranded nearly high and dry. Many valuable steel lighters were lost, and channels will have to be dug to permit the re-floating of some of the stranded vessels. It was at first reported that 1,000 lives had been lost; but later reports have been swelling the figures to a much greater number.

—On September 13 a company of 120 United States marines was landed at Havana, Cuba, with the consent of the Cuban government. Washington officials immediately ordered the withdrawal of the marines. Bluejackets were also landed at Cienfuegos, where American interests were threatened by the besieging rebels. On September 15 a battle occurred between loyalists and rebels within a short distance of Havana, both sides claiming the victory. On the previous day, at a special session of the Cuban Congress, the Cuban president was given power to take whatever steps were necessary to prosecute the war to a successful issue. On September 14 President Roosevelt issued an impassioned appeal to all Cubans to sink their differences and unite to rescue the island from the anarchy of civil war. The appeal sets before the Cubans the danger of the loss of their independence through continued strife among themselves. Secretary-of-War Taft and Acting Secretary-of-State Bacon were appointed by the President to go to Cuba and seek to bring about a reconciliation between the two parties. They are now in the island, and have taken up their work. The Cuban government is making earnest efforts to bring about conditions that will forestall American intervention. A truce has been declared in the hope of reaching an agreement with the rebels.

Christian Liberty

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

A Blow at the Boycott by a Wisconsin Court

BOYCOTTING on the part of union labor was dealt a heavy blow by the decision of Circuit Court Judge Chester A. Fowler, of Fond du Lac, Wis., rendered Aug. 28, 1906, in the boycott suit for twenty-five thousand dollars damages brought by Otto B. Shultze, a Racine baker, against the Trades Labor Council, Benjamin D. Ressen, and others. Referring to this decision, a report in the *Washington Post* of August 29 says:—

"The decision holds illegal the contract exacted from the boss bakers by the union men, in an effort to enforce the closed shop. The Trades Council and the individual members are enjoined from using the 'unfair list.' The boycott is declared an actionable conspiracy to accomplish a criminal or unlawful purpose; Schultze is allowed to recover damages of twenty-five hundred dollars for the loss of profits from the time of the commencement of the boycotting acts up to the time of the trial, and thirty-five hundred dollars in damages for the amount of injury to his business and property in relation to its selling value."

The decision, in part, is as follows:—

"The plaintiff has suffered a permanent and all but destructive injury to his business, which has been caused by the combined acts and the attitude of organized labor.

"And injury to one's business and trade is on the same footing as an injury to his tangible property, and the law furnishes a remedy for one as well as the other.

"The acts complained of are, in my views, plainly in violation of section 466a, Wisconsin Statutes of 1898, as construed by the Supreme Court. This statute makes any two or more persons who shall combine, associate, mutually undertake, or concert together for the purpose of wilfully or maliciously injuring another in his trade or business, by any means whatsoever, or for the purpose of maliciously compelling another to do or perform any act against his will, guilty of an offense punishable by fine and imprisonment."

The court declares that the contract the union sought to force on the boss bakers "was in itself an illegal contract, in that it would by its terms obligate the plaintiff to employ union labor only as distinguished from non-union labor; and it would obligate him to maintain a 'closed' as distinguished from an 'open shop.'"

In our religious liberty work it will be well to remember these court decisions in which boycotting is held to be "illegal," "an actionable conspiracy," and deserving of punishment by "fine and imprisonment" when carried on by organized labor; for, in fulfilment of the sure word of prophecy (Rev. 13:16, 17), the time has come,—and the future is to reveal more of it,—when *organized religion* advocates and practises boycotting for religious ends, especially in the matter

of coercing men into Sunday observance. In 1893 a "colossal boycott" was not only urged, but actually carried into effect against the Chicago World's Fair by prominent church leaders and church organizations in this country, because the directors of the fair did not see fit to close the fair gates, after the first two weeks, on Sunday.

Thus Dr. French, about the time of the opening of the fair, speaking at the Wesley church, at Minneapolis, on June 11, 1893, said:—

"We do not yet know what the outcome may be, but if the gates are opened, we should like to join and help push forward a colossal boycott of the fair."—*Minneapolis Tribune*, June 12, 1893.

The report of the regular weekly conference of Baptist Ministers of Chicago, held June 26, stated that,—

"Dr. Henson was in favor of a strict boycott's being declared against the exposition. The Rev. Dr. Haynes urged the adoption of a stronger protest against the action of the directory, to be circulated among the Baptists of the country, whom he claimed numbered five million, and containing a provision binding Baptists everywhere to remain away from the fair."—*Chicago Times*, June 27, 1893.

About the same time the following item appeared in the *New York Mail and Express*:—

"The executive committee of the Ohio societies [of Christian Endeavor] is now in session in Cincinnati, and on Monday morning will receive a telegram from Chicago informing them if the gates have been opened on the previous day. Every Christian Endeavor Society in the world will be notified, and efforts will be made at once to carry the boycott into effect. This will extend not only to the several million young people in the society, but to all persons whom these members can influence. This will doubtless seriously affect the World's Fair gate receipts."

A more deliberate or more extensive boycott was perhaps never planned. For months, in consequence largely of this boycott no doubt, the fair did not pay running expenses.

And not only did these people advocate boycotting the fair, but insisted that the troops should be called out to enforce the unconstitutional Sunday-closing measure which they had obtained from Congress, and forcibly close the fair on Sunday. This is the spirit that is working in the Sunday-law movement.

If boycotting on the part of organized labor is wrong and deserving of legal suppression and court condemnation, surely church boycotting must be doubly so. W. A. COLCORD.

A LETTER from Rome to the *Boston Transcript* reports: "The Vatican authorities are much concerned over the bill recently submitted to Parliament by the Spanish premier, M. Moret, adopting religious freedom in the kingdom and the recognition of every religious denomination. Up to the present time the erection of non-Catholic churches in Spain has been forbidden by law, and it was only through great diplomatic effort that a Protestant Episcopal church was built a few years ago in Barcelona. If the proposed law is passed, it will enable all

Protestant bodies to obtain a footing in Spain. However, the Moret ministry which proposed the law has just fallen, and a new ministry headed by Senor Caballeros has just been formed. The Vatican authorities now wonder how far the new cabinet will support the policy of the old." The papacy has always been concerned where there was a possibility that religious liberty would be granted.

NOTICES AND APPOINTMENTS

Notice!

THE Paradise Valley Sanitarium Training-school for Nurses will open Nov. 1, 1906. Any who wish to engage in this branch of the work at this place will be furnished with particulars on application. Address Paradise Valley Sanitarium Training-school, National City, Cal.

Young People, Attention!

THROUGH the kindness of the Southern Publishing Association we are permitted to offer to all our young people taking the General Culture Course the book "The Great Second Advent Movement," for \$1.25. To get this reduction it will be necessary to send the orders direct to Central Union Conference Y. P. S. S. D. A., College View, Neb. This makes the cost of the Reading Course as follows: "Life of Bates," 35 cents; "Life Sketches of Elder and Mrs. White," \$1.25; and "The Great Second Advent Movement," \$1.25; and the *Educational Messenger*, 50 cents.

Let all our young people improve this opportunity of pursuing a systematic course of reading concerning the beginning and remarkable progress of the third angel's message. We can not afford to spend our time reading that which is not profitable, but harmful, when we can obtain these very interesting and profitable books at the prices named.

M. E. KERN.

Notice!

THERE is still opportunity for a few young men and young women of the right stamp to enter the fall class in the New England Sanitarium Training-school for Missionary Nurses. Any one who would be interested in an illustrated circular and announcement of the school may obtain one by addressing the superintendent, Miss Winifred W. Frederick, Melrose, Mass.

Business Notices

BRIEF business notices will be published in this department subject to the discretion of the publishers. A minimum charge of one dollar will be made for one insertion of forty words or less. Three cents a word will be charged for each additional word, and remittance must accompany each order. Initials and figures count as words. Name and address must be counted.

All persons unknown to the managers of this paper must send satisfactory written recommendations whenever submitting notices for insertion in this column.

In the case of poor persons who wish employment the charge may be remitted, but in order to secure this concession a letter from the elder of the local church of which the advertiser is a member, or from one of our well-known ministers, must accompany the advertisement.

WANTED.—Good Christian people of both sexes to take the nurses' course at the Garden City Sanitarium, San Jose, Cal. Write for literature.

FOR SALE.—Vegetarian Café; or will lease same, furnished complete. Paying well. In city of 30,000 inhabitants. Store and bakery in same building. Will sell all if wanted. Write for particulars. Address Box 607, Woodland, Cal.

FOR SALE.—A nice home, Chestnut Ave., Takoma Park; 8 rooms, bath, cellar, furnace; large lot, 17 x 170 feet. \$5,000. Terms: \$1,000 cash, rest monthly. Address J. M. Woodward, Secretary, 800 Nineteenth St. Washington, D. C.

WANTED AT ONCE.—Persons to work on salary or commission. We pay from \$1 to \$3 a day. This is missionary work; no canvassing, no bad orders. Ladies and gentlemen. Write now. Address The Missionary Press, Cliff Island, Maine.

FOR SALE.—My right to 80 acres; 15 acres cleared, half in clover, timothy, corn, potatoes, and garden; house, barn, some cattle, chickens; good water, valuable oak timber. Good living for a family. Write to Miss Bertha M. Anderson, Mound, Polk Co., Wis.

FOR SALE.—Purest, most healthful, best vegetable oil for cooking or salads; no odor; keeps indefinitely. Gal. can, \$1; 5-gal., \$4. Also olive-oil of the purest grade; gal., \$2.75; half-gal., \$1.40; quart can, 85 cents. Send for samples. Also write for prices on California ripe olives and honey. Address E. W. Coates, 535 W. 110th St., New York City, N. Y.

WANTED.—A competent bookkeeper and stenographer who is willing to work at a reasonable wage in a small conference, and spend part time in Bible and missionary work in the city. State age, experience, and wages wanted. Good opening to right person. Single person preferred. Reference required. Address S. G. Huntington, 553 East Third South St., Salt Lake City, Utah.

Publications Wanted

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

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

Mrs. Susan S. Ward, Claremore, ~~T.~~ T., periodicals and tracts.

Mrs. Katy Taylor, 40 Scheley Court, Cleveland, Ohio, periodicals.

John Van Alstine, R. F. D. 2, Box 55, Daylight, Tenn., periodicals and tracts; a continual supply desired.

"Save the Boys"

THERE will be four special numbers of this journal during the next volume. These will have twenty-four pages each, and will be illustrated. They will be largely devoted to "Experiences of a Pioneer" in the great reform of medical treatment without drugs, which have led to a simple course of self-treatment for tuberculosis, surrounded by home comforts, which gives every promise of ultimate success. It is the hope of the publisher that these experiences will serve to awaken and increase the faith of many in the remedies of nature. He feels that these specials should have a wide circulation.

Price, 40 cents for a volume of 192 pages during the year. Send 5 cents for samples. Price of special numbers: From 5 to 10 copies, 4 cents each; 25 to 50 copies, 3 cents each; \$2.50 per 100.

Send stamp for special price on lots of 1,000 or more. Act at once, so we may know how many to print. Address Save the Boys, Washburn Park, Minneapolis, Minn.

Obituaries

FOSTER.—Died at his home near Medford, O. T., John Foster, aged 73 years. He was converted to the Seventh-day Adventist faith in 1868, under the labor of Elder E. B. Lane. He leaves a wife and eight children to mourn their loss. Words of comfort were spoken in the Mennonite church by H. Hårens.

Mrs. M. FOSTER.

REMPHER.—Died in South Lancaster, Mass., Lizzie M. Rempher, wife of Brother A. Rempher, aged 49 years, 3 months, and 11 days. She began to serve the Lord while young, and was faithful in living out the truth. She canvassed some in the city of Portland, with good success. May God bless the husband, who is left to mourn his loss. Funeral service was held in Portland. Remarks were made by the writer from John 11:23.

J. B. GOODRICH.

EGAN.—Died suddenly at Cottonwood Grove, S. D., Sept. 10, 1906, Mrs. Linda Egan, aged 39 years and 2 months. She was an earnest worker in the Seventh-day Adventist church, a loving and devoted wife and mother. A husband, three children, an aged father and mother, two sisters, and two brothers are left to mourn their loss. The funeral service was conducted in the Adventist church in the presence of a large concourse of sorrowing friends, by the writer, assisted by Elder J. W. Christian.

R. E. HARTER.

CRAM.—Died at Roxbury, Vt., Aug. 29, 1906, of dropsy and heart trouble, Emery P. Cram, aged 83 years, 10 months, and 4 days. Brother Cram was a devoted member of the Northfield church and an esteemed neighbor and citizen of wide acquaintance. After over fifty-eight years' companionship, his aged wife survives, with one son to minister to her needs. Rev. 14:13 was the text from which the writer drew thoughts of comfort and hope; it is also an expression of the hope possessed by him who now sleeps in Jesus.

F. M. DANA.

BLISS.—Died at her home near Lovington, Ill., Sept. 13, 1906, of cancer, Sarah E. Bliss, wife of Elder C. H. Bliss, aged 54 years, 10 months, and 10 days. Miss Sarah E. Huffington was born in Marion County, Indiana, Dec. 3, 1851, and was married to Elder C. H. Bliss, June 9, 1871. Five children were born to them, two of whom have fallen asleep. The surviving children are Mrs. A. R. Melton, of Springfield, Ill.; Burt F. Bliss, of St. Paul, Minn.; and George, the youngest son, who has been staying with his father through the latter part of his mother's illness. About three years ago it was discovered that Sister Bliss had cancer. Three surgical operations were performed for its removal, and it was supposed to be wholly eradicated; but last November she was taken ill with liver complaint, and at the same time the cancer again appeared and grew rapidly. From this time her health declined, and the last six months of her life she was confined to her bed. One remarkable circumstance connected with her long illness was the fact that she suffered but little, and often expressed herself as feeling quite well. When young, Sister Bliss gave her heart to God and united with the Christian Church. A short time before her marriage she embraced the doctrines taught by the Seventh-day Adventists, and since then has been connected with the church of that denomination. Being of a social, genial nature, and always ready to sympathize with those in distress, she made many friends. Her life was full of little acts of kindness and deeds of mercy. The end was peaceful, and she sleeps in Jesus, awaiting the coming of the Life-giver, who will reward "every man according as his work shall be." Besides her husband and children, she leaves two brothers, two sisters, and many friends to mourn their loss. The funeral service was conducted by the writer; text, John 14:1-3.

W. D. PARKHURST.

REID.—Died at her home in Flint, Mich., Sept. 12, 1906, Mrs. Anna Reid, aged 70 years, 10 months, and 26 days. Three years ago a course of lectures was given by Elder M. S. Smith and myself, at which time she fully identified herself with the commandment-keeping people. She lived the truth until the day of her death. Words of comfort were spoken by the writer.

B. F. STUREMAN.

WARREN.—Died at her home in Cleburne County, Alabama, Sept. 12, 1906, Martha Elizabeth Warren, wife of Brother Henry C. Warren, aged 37 years and 7 days. Sister Warren was an affectionate wife and an earnest Christian. Her sickness was of long duration, and was borne with great patience. She talked much about the goodness of God. She leaves a husband, father, mother, brothers, and sisters to mourn their loss. Words of comfort were spoken by the writer, assisted by Elder Hugh W. Jones, to a large congregation.

DAY CONKLIN.

MUNGER.—Died at his home in Huber, Mich., Aug. 3, 1906, James Munger, in his seventy-third year. For a number of years Brother Munger had been a great sufferer with rheumatism. His final sickness was of only three days' duration, his death being caused by a complication of troubles. He accepted present truth about thirty years ago at Cedar Springs, Mich. Since that time he has been a firm believer in the third angel's message. We laid him to rest in the quiet little cemetery back of the Huber church, to await the call of the Life-giver. The funeral service was conducted by the writer.

CHAS. A. MERRIAM.

JENSON.—Died at the Portland Sanitarium, Mt. Tabor, Ore., Aug. 31, 1906, Bessie Jenson, aged 19 years and 10 months. Her parents live at Newberg, Ore. She was a member of a large family, five brothers and four sisters being made sad by her death. But Bessie sleeps in Jesus. She was converted and baptized when she was fourteen years of age. She was a great sufferer for several days before her death, but was much comforted by the good promises of God and the seasons of prayer we had with her. Her funeral was held at Newberg, a large congregation listening to words of instruction and comfort from Mark 5:39.

DANIEL NETTLETON.

SEES.—Died at the home of his cousin, Mr. Thrasher, near Monrovia, Cal., Sept. 4, 1906, of consumption, Denton Sees, aged 38 years, 1 month, and 4 days. He was the last of a family of ten children to succumb to that dread disease. About ten years ago Brother Sees united with the Methodist Church, and two years later he accepted the third angel's message, and with his wife joined the Seventh-day Adventist church at Norwalk, Cal., of which he remained an earnest and faithful member until his death. He leaves a devoted wife to mourn her loss. The funeral was conducted by the writer, assisted by Elder S. T. Hare, and Elder Sprinkle, a Methodist minister under whose labors Brother Sees was converted.

J. W. ADAMS.

BELKNAP.—Died at his home in Grand Island, Neb., Sept. 9, 1906, of bronchitis, Charles Wesley Belknap, aged 76 years, 5 months, and 18 days. Brother Belknap was converted at the age of fourteen, and united with the Methodist Church. While he was yet a young man, he was impressed by the Spirit of God that he should preach the gospel, and this he did to the best of his ability for about twenty-five years. In 1889 he and his wife accepted the views held by the Seventh-day Adventists, and united with that denomination. Brother Belknap rendered good service to the church, and at the time of his death was its deacon. He leaves a son and a feeble wife to mourn the loss of a faithful, loving father and a good husband. Words of comfort were spoken by the writer to a large congregation, from Heb. 11:13-16. The remains were laid in the Grand Island Cemetery.

L. JOHNSON.



WASHINGTON, D. C., SEPTEMBER 27, 1906

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

ELDER A. G. DANIELS spent last Sabbath and Sunday in New York City, attending the session of the Greater New York Conference.

WHEN the news of the loss sustained by the Pacific Press reached Japan, the believers there took up an offering in the various little companies, and have sent \$30.98 for the rebuilding fund.

WE learn from Japan of the safe arrival of Brother John Herboltzheimer and his wife, both nurses from the Boulder Sanitarium, whose coming has brought satisfaction to the busy workers at Kobe.

THE Takoma Park Young People's Society last week decided to devote their missionary funds to sustain a worker in China. The Mission Board has arranged to assign them the support of Pastor Keh, of Amoy, China.

BROTHER J. C. BROWER and his wife passed through Washington last week, and sailed September 21 for Porto Rico. The West Michigan Conference, in releasing them, also appropriated eight hundred dollars for the Porto Rican work.

DR. H. J. WILLIAMS and his wife were booked to sail yesterday from New York for Great Britain, where he will qualify, doubtless in Edinburgh, for medical practise in the African colonies. Dr. Williams spent some days in Washington arranging for his future work.

THE regular annual collection, authorized by the General Conference, in behalf of the work for the colored people of the South, will be taken in all the churches in this country on Sabbath, October 6. Notice of this collection should be given at the regular services next Sabbath.

THIS cause is now so widely spread out that wherever disaster is reported by cable, we wait with interest to hear from our own missionaries who are upon the spot. We shall doubtless soon hear from our workers in Valparaiso as to the terrible earthquake in that city,

where our Chilean publishing and mission headquarters was located. Now the news of the hurricane in Hongkong, China, where we have missionary interests.

THE resident members of the General Conference Committee have been much scattered during the summer, attending the camp-meetings in various parts of this country, but all have now returned to Washington, and will be present at the opening of the council which convenes this week.

AN opportunity is offered for helping to establish the educational work at Loma Linda, Cal., by giving a little time and effort. Read Elder Haskell's article on the twentieth page for full particulars, and then join in the good work. On this plan the truth will be disseminated and the institution will be helped at the same time.

BROTHER I. E. MOORE and his wife, of Cuba, spent a few days in Washington last week. As nurses and general missionaries, they pioneered the way for our work in Havana, laboring on a self-supporting basis. After a furlough in Iowa, to get the benefits of cool, frosty air, they expect to return to their Cuban home.

THE Laurelwood Industrial Academy is located "in a fertile valley three and one-half miles southeast of Gaston, . . . thirty-five miles southwest of Portland," Ore. The annual announcement of this institution for 1906-07, containing the usual information, has just been issued, and can be obtained by addressing the principal, R. W. Airey.

A COUNCIL of the General Conference Committee will be held at Takoma Park beginning Thursday, September 27, to be followed by a meeting of the Publication Committee of the General Conference which is appointed for October 3-10. Matters of much importance are to be considered at this gathering of brethren connected with the general work.

THROUGH Dr. F. E. Braucht, we learn of the death in Samoa of Sister Sarah Young, a nurse, formerly of Pitcairn Island. Dr. Braucht says: "In the death of this sister, the work has sustained a great loss. She was loved by all who knew her, and was peculiarly adapted to the island work, as she knew how to ingratiate herself into the hearts of the native people. The cause of her

death was pneumonia. She had labored in the island since 1894, with the exception of three years spent in Australia, while taking her nurses' course." Thus another of our island fields is marked by a missionary grave.

BEFORE the overthrow of Babylon of old, God called upon his servants to set "up a standard in the land," and "blow the trumpet among the nations." Jer. 51:27. That is the work which God is calling now upon his people to perform, in this day when the overthrow of the great antitypical Babylon is close at hand. That call, that message, must ring through the earth till every nation and every island has heard the sound. The proclamation of this message to the people of this world in this generation is the most momentous undertaking of the age. It is the climax of gospel work in the earth. It must be carried by consecrated hearts and heads and hands. God's power must be with it and in it; his glory must be in the message, and the light of his countenance shining clear upon the messengers. Courage born of strong conviction and unflinching trust will mark the witness borne by these faithful messengers; but clothed in the armor of God, with the light of God's truth shining out in their lives, they will go to every nation and kindred and tongue and people, bearing the last message of the gospel dispensation. It is a glorious work, and who would not have a part in it?

The Next Thing to Do

ON Sabbath, October 6, let us respond all together, and with a will, to the call for help for the work among the colored people of the South. Brethren Butler, Evans, and others have been setting the facts before us. The need itself is the mighty appeal. We all know these things—the vast populations, the darkness, the times, the only message for this last hour, the need of hastening forward the good work already begun. The results accomplished appeal earnestly. Workers are being trained, and churches and schools are increasing. This work counts, and we must help our brethren to greatly multiply their efforts. Our work can never be finished in the North with the work in the South unfinished.

Last year in this collection over twelve thousand dollars was raised. Who has felt the poorer? God has made it up in richer gifts, and many souls have been saved as the result. We appeal to every church elder to announce next Sabbath that on the following Sabbath, October 6, this offering for the work among the colored people will be gathered in all our churches. And let us pray that God may help us to make the gift all that it should be, in view of the need, the time, and the message we have committed to us.

A. G. DANIELS.