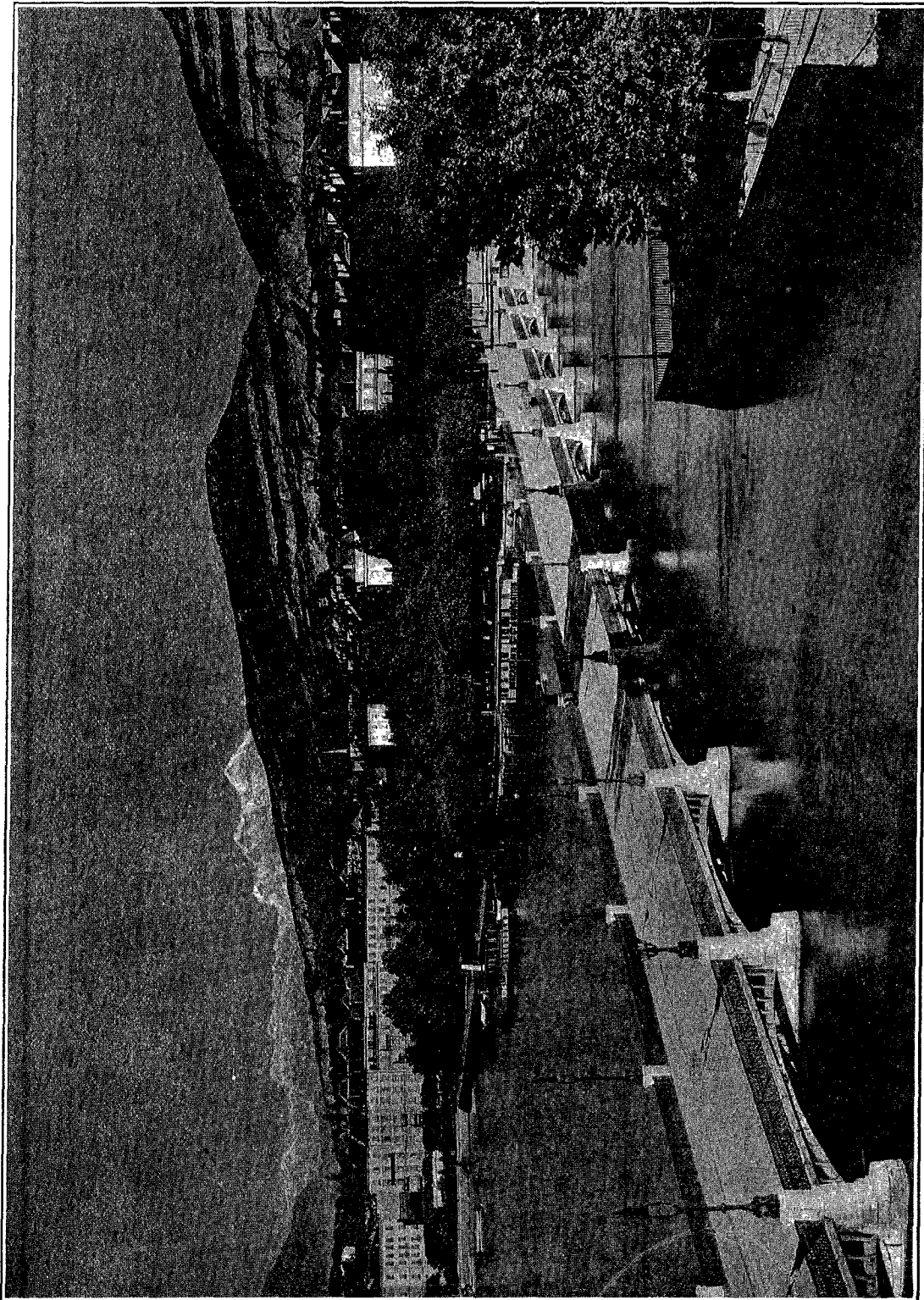


The Advent REVIEW And Sabbath HERALD

Vol. 83

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, OCTOBER 25, 1906

No. 43



A VIEW OF GENEVA WITH MOUNT BLANC IN THE DISTANCE. SEE ARTICLE ON THE FOURTEENTH PAGE

Our Publishing Work

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

Information Concerning Text-Books

For the benefit of those desiring to have the very latest information as to date of publication of the church-school readers and other books, we present the following:—

Church-School Readers

The readers known as the "Christian Educator Reading Series" were adopted by the General Conference at its educational convention held in College View, Neb., June 29 to July 10, 1906, and recommended for use in all our church and primary schools. The first edition of this series of readers has for some months been exhausted. A new edition is now in preparation. It is to be known as the "True Education Reader Series." The series consists of the following books:—

- Book One for grade one.
- Book Two for grade two.
- Book Three for grade three.
- Book Four for grade four.
- Book Five for grade five.
- Book Six for grade six.
- Book Seven for grades above six.

Books One, Two, Three, Five, and Seven will be ready for delivery about Jan. 1, 1907. On account of the misfortune that has befallen the Pacific Press, the necessity of having type made to order, and other unexpected delays, this is somewhat later than at first expected, but we trust that most of our schools will be able to tide over the short period between now and then with books already on hand.

Books Four and Six will not be ready until next fall. In the meantime most teachers will find that Book Three can be used to advantage for the present year in grades three and four, while Book Five can be used in grades five and six.

All the books are well illustrated, many of the master-pieces of art having been secured for this purpose. Every teacher knows the value of illustration in the work of education.

Special attention has been given to the correlated work in language, composition, and spelling. The lessons in these subjects, as well as the reading-matter itself, have been carefully graded. It is almost universally conceded by educators that language and spelling are greatly neglected in most schools. Experience has shown that this natural method of presenting these subjects not only saves the time of both teacher and pupil, but insures more thorough work, and consequently better results. Prices will be given later.

Bible Nature Studies

A few hundred signatures of these books were saved, and are now being bound. Price, \$1, post-paid.

Church-School Manual

This book was burned. It is expected that a new edition will be prepared the first of the new year.

Essentials of Our Language

The entire stock of this book was burned, but the plates were saved. A new edition will probably be issued about the first of the year. Price, 75 cents.

Guide to Correct Language

This book has just been revised, and a new edition printed. Price, 50 cents.

Bell's Language Series

These books are kept in stock constantly.

Prices as follows, including post charges:—

No. 1, \$.65; No. 2, \$.65; No. 3, \$.80; No. 4, \$1.25; No. 5, \$1.75.

Bible Nature Study Note-Books

The new enlarged edition of these books is now being printed, and will be ready about November 1. It is in three numbers, bound in note-book form. Number One is for fourth grade, Number Two for fifth grade, and Number Three for sixth grade. Prices will be announced soon.

Choice Tracts Topically Arranged

Immortality Question

			Per hund
Thoughts for the Candid	B. S. L.	47	.40
Is Man Immortal?	A. G. L.	86	.80

Second Coming of Christ

Without Excuse	B. S. L.	46	.40
We Would See Jesus	B. S. L.	173	.80
Waymarks to the Holy City	B. S. L.	189	.80
Signs of the End	B. S. L.	194	.80
Coming of the Lord	A. G. L.	40	.40
Heralds of His Coming	A. G. L.	85	.80

The Sabbath Question

The Seal of God and the Mark of the Beast	B. S. L.	130	1.60
Why Not Found Out Before?	B. S. L.	52	.40
New Testament Sabbath	B. S. L.	137	.80
Who Changed the Sabbath?	B. S. L.	187	.80
From Sabbath to Sunday	B. S. L.	95	.40
Elihu on the Sabbath	B. S. L.	192	.80
Identical Seventh Day	B. S. L.	114	.80
Day of the Sabbath	A. G. L.	50	.80
The Seventh or One-Seventh	A. G. L.	39	.40
Which Day Do You Keep, and Why	A. G. L.	75	.40
Is Sunday the Sabbath?	A. G. L.	76	.40
Sunday in a Nutshell	A. G. L.	88	.80
Jewish	B. S. L.	69	.40
The True Seventh-day	A. G. L.	78	1.20

Temperance

The Name	A. G. L.	72	.80
Demons' Council	A. G. L.	80	.40
It Does Not Pay	A. G. L.	82	.80

Spiritualism

Spiritualism: Its Source and Character	B. S. L.	112	.80
Try the Spirits	A. G. L.	48	.40

Millennium

Temporal Millennium	B. S. L.	121	1.20
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The Law

The Perpetuity of the Law	B. S. L.	178	.80
Under the Law; or Under Grace	B. S. L.	163	.80
Ceremonial and Moral Law Distinguished	B. S. L.	195	.80
Relation of the Law and Gospel	B. S. L.	166	1.20

Prayer

Prayer, by A. T. Pierson	A. G. L.	52	.80
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Gospel Stories

Back to the Old Paths	A. G. L.	44	.80
How Esther Read Her Bible	A. G. L.	7	.40

Bible Study

Benefits of Bible Study	A. G. L.	10	.40
Topical Bible Studies	B. S. L.	185	1.20

Miscellaneous

Way to Christ	B. S. L.	105	.80
Jesus Died for You	A. G. L.	63	.40
Great Popular Evils	A. G. L.	89	.80

Tracts Recently Published

Without Excuse	B. S. L.	46	.40
From Sabbath to Sunday	B. S. L.	95	.40
We Would See Jesus	B. S. L.	173	.80
Waymarks to the Holy City	B. S. L.	169	.80
Signs of the End	B. S. L.	194	.80
The Seventh or One-Seventh	A. G. L.	39	.40
Coming of Our Lord	A. G. L.	40	.40
Day of the Sabbath	A. G. L.	50	.80
Back to the Old Paths	A. G. L.	44	.80
Prayer	A. G. L.	52	.80

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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.

Vol. 83.

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, OCTOBER 25, 1906.

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

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REVIEW AND HERALD

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Editorial

WE can not prevent the devil from coming to us with his temptations, but we can make him as uncomfortable as possible by giving him no place. "Neither give place to the devil." We can do more than this. We can resist his advances. "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith." Such resistance will result in driving the devil from us. "Resist the devil, and he will flee from you." Satan can not gain the victory over those who will follow the instructions of God's Word. Christ has conquered Satan, and he shares this victory with every believer in him. To his followers he says, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." The motto of every Christian may be, "Conquering and to conquer."

THE world has gone money-mad. Health, honor, home, happiness, heaven—all are staked in the game for riches. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." Eternal riches seem to be held lightly in comparison with the wealth of this world. And yet houses and lands, gold and silver, stocks and bonds, and all temporal possessions, will soon be consumed in the great conflagration. "The earth also and the works that are therein shall be burned up." Those who believe the

message concerning the coming of the Lord and the end of the world will not barter their souls for the baubles with which the devil cheats the unwary. Heed the counsel of the True Witness: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." It is better to be "rich in faith" than to secure from Satan a deed to the whole world, for his title is defective. "Seek ye first the kingdom of God, and his righteousness."

Hard Problems

SIN and Satan have introduced many hard problems into this world—problems which only the wisdom of God is able to solve. Will the heathen be saved? Will children who have not come to the years of understanding when cut off by death, be saved? Will idiots and insane people be held responsible for their actions? Will one who has inherited an almost irresistible appetite for liquor be judged by the same standard as those who loathe the taste of it? Will all have a fair chance in view of the fact that so few will actually be saved? Such questions might be multiplied indefinitely, but to what profit? We are not called upon to deal with these problems. Human wisdom can not solve them. The only result of attempting to deal with them will be to involve us in perplexity, and to unfit us for the real duties devolving upon us. We know that God has not abdicated his throne in favor of the devil. We know that the justice of God is infinite. We know that the Judge of all the earth will do right, and that "he shall judge the world with righteousness, and the people with his truth." We may therefore safely leave all the perplexing problems which the author of evil may press upon us to the wisdom of God, while we give our whole attention to the faithful discharge of the duties actually resting upon us. We are responsible for the way in which we treat the light which comes to us. We are under obligation, so far as in us lies, to impart that light to others. When we walk in the light as he is in the light, and when we let our light so shine that others may see our good works and glorify God, our responsibility ceases, and we must leave the results in the hands of God. Of one thing we may be sure: all the

problems connected with the introduction of sin into this world will be solved without compromising the character of the eternal God, and in the unending ages his wisdom and his justice will be apparent to all. "And after these things I heard a great voice of much people in heaven, saying, Alleluia; salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are his judgments."

Disaster Upon Disaster

THIS is a year of disasters. Even those who do not look at current events in the light of prophecy, if they are not blinded by false theories, are forced to take notice of this fact. As an illustration of this statement we quote an editorial from the *New York Sun*, which appeared in that journal recently under the title "The Act of God." It is a candid view of the year's record. The *Sun* said:—

In the days when to go to sea was a fearsome thing, marine documents, ships' papers, and the like, bore a somewhat reverential cast. "And so may the good ship end a successful voyage" was the way in which the charter papers were drafted. "The act of God or the King's enemies" was an invariable exception solemnly stated in policies of marine insurance. In the same sense of recognition of the greater force, that against which man can oppose no resistance, that against which his foresight can adopt no precaution, this has been in a marked degree a year of "the act of God." In fire and in dust the works of man have gone down to ruin in such a list as few years have shown.

The record opens with Vesuvius. From the impulse of hidden forces the very shape of the mountain has undergone a change. Fire and slag have written on its flanks the lesson of its might.

In the heart of the South Sea the new cone of Mauga Afi is filling up the valleys of Savaii, destroying plantations, and driving the population to seek refuge on other islands, there to begin life anew. News comes but slowly and at long intervals from that distant spot, but within the last few days it has been reported that the activity of the volcano is greatly increased, and calamity is feared.

The havoc of San Francisco is fresh in mind. The earth slid nine inches. The movement was enough to shake into dust the city of the Golden Gate. The same operation of the unforeseeable forces of nature has rattled to pieces Valparaiso, a city which was a wealthy center of the world's commerce when the ports of North America were little more than havens for the buccaneer.

From widely scattered observatories comes in these last few days the announcement that somewhere as yet unknown, but probably in the southern hemisphere, there has been a crash of earth as great as those which destroyed San Francisco and Valparaiso. It will be long before the site of this latest disturbance is known; it may be that it was entirely submarine, and may therefore never be identified. Again, it may be that the sea has found access to the central fires of the new volcano in Savaii, and that the roof of the island has been blown off in the crash, for a neighboring island stands as a lasting memorial that such was the fate of an ancient volcano in those seas.

These calamities have been monumental. Each would be sufficient to mark an epoch in the annals of disaster; a single year includes them all. Not one could be foreseen by a moment. No measures could be devised to secure protection or means of escape. One recurs to the old phrase and finds nothing that may better describe it than as a year in which the acts of God have been made manifest.

✓ This record of monumental calamities compels men to stop and think, and they can but recognize the fact that the judgments of God are in the land. For several years we have been instructed through the spirit of prophecy that the time was near at hand when there would be a change in God's method of dealing with the rejecters of his mercy, and we have been exhorted to prepare for this change. The observers of current events are impressed by the succession of calamities, and describe the present year as one "in which the acts of God have been made manifest."

In connection with the summary of disasters which we have quoted, it therefore seems fitting to call attention to two paragraphs in the article by Sister White which appeared in last week's REVIEW. They run as follows:—

Ought men to be surprised over a sudden and unexpected change in the dealings of the Supreme Ruler with the inhabitants of a fallen world? Ought they to be surprised when punishment follows transgression and increasing crime? Ought they to be surprised that God should bring destruction and death upon those whose ill-gotten gains have been obtained through deception and fraud? Notwithstanding the fact that increasing light regarding God's requirements has been shining on their pathway, many have refused to recognize Jehovah's supreme rulership, and have chosen to remain under the black banner of the originator of all rebellion against the government of heaven.

The forbearance of God has been very great,—so great that when we consider the continuous insult to his holy commandments, we marvel. The Omnipotent One has been exerting a restraining power over his own attributes. But he will certainly arise to punish the wicked, who so boldly defy the just claims of the decalogue.

There is danger that we ourselves may fail to appreciate the meaning of "the

acts of God" which are now commanding the attention of others. God is speaking to his people as well as to the world. He is calling upon them to be laborers together with him in proclaiming the message of warning to all the nations, that the way of escape may be pointed out. O that all would heed the call and unite in hastening the work!

God's Peace Program

FROM remotest times men have been seeking to make a ladder of their own by which to reach the skies and regain paradise. That was their central purpose in their Babel tower (Bab-il), which they termed the gate of God. Even Cain thought his own provision for a typical offering as good as the way that God had specified. The result was that Cain was sent out from his place, a wanderer in the world, and the Babel builders were scattered like chaff at the breath of the Lord.

These were plants which God had not planted, so their planters could not expect them to abide. "Every plant which my Heavenly Father hath not planted, shall be rooted up," says our Saviour; and these were uprooted. Every idolatrous worship is such a plant. Every plan of man to "bring about God's will" in human ways is that kind of plant.

God's ways are the ways of peace and righteousness. Peace does not reign now, and righteousness is far from universal.

Recognizing these facts, men have sought to bring about righteousness by law, and to usher in universal peace by confederating nations together under promise to keep the peace. They would make peace prevalent by the power of their own wills. But the promoters of such a plan have forgotten the one great essential of true peace.

Peace is the promised portion of every child of God. "Peace I leave with you, my peace I give unto you." John 14:27. Jesus had peace, even when his enemies were conspiring against his life. The secret of that peace lay in his attitude toward the law of God. Here it is as specified by Inspiration:—

"Lo, I am come;

In the roll 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.

Let us place alongside of this another scripture:—

"Great peace have they that love thy law;

And they have no occasion of stumbling."

Ps. 119:165.

Jesus' attitude toward that law was the attitude of delight in the perform-

ance of all its requirements. It was with him as expressed by the psalmist:—

"O how love I thy law!

It is my meditation all the day."

Ps. 119:97.

That brought the great peace which he had, and it is that great peace which he designs each of his followers should enjoy. He had "no occasion of stumbling," because—

"Thy Word is a lamp unto my feet,
And a light unto my path."

Ps. 119:105.

It is impossible for men to bring themselves into harmony with that which they dislike and oppose. They can not shape their characters after a pattern which they consider abolished; and so it is impossible that men should have peace who are out of harmony with God's law, or do not believe in its existence. The wicked man can not have peace because he is a transgressor of God's law. "There is no peace, saith Jehovah, to the wicked." Isa. 48:22. The man who believes in the abolition of the law of God can not have true peace. He does not love that law, and it can not be said of him that he has "no occasion of stumbling;" for he has extinguished the lamp which would have lighted his pathway and revealed every obstruction.

At the time when "sudden destruction" is about to burst upon the world, the people of the world will be crying, "Peace, peace," and making plans to insure universal peace; but the Word says there will be no peace for them in that time. The reason is that they have slighted the peace plans of God, and substituted peace plans of their own, which ignore the law of God in its application to the individual soul. They have no surer way of achieving peace than the Babel builders had of recovering paradise by building a tower to the skies. There is no enduring peace outside of God; and all plans that ignore him and his law,—all human plans,—are outside of him. Man can not force his way into the garden of peace any more than he can fling his form into the skies and abide. Peace of man's making is a delusive hope. Nations will confederate for peace; but the day is not far distant when, with all who trust in such hopes, they will be broken in pieces as a potter's vessel.

The prerequisite of peace enduring and life everlasting is the imputed righteousness of Christ, and that will be imputed only to those who have allowed his mind to become their mind, spirituality to take the place of carnality, self-sacrifice to take the place of self-service, and all the body's actions and the soul's desires to be molded, by his power, in conformity with his holy law.

That brings a peace which the world does not understand, and by a process which it does not desire and will not adopt. Let us not forget the one great requisite of true peace: "Great peace have they that love thy law."

C. M. S.

"The Harvest is Ripe"

WHEN the fruit is ripe, it is easily picked. The Spirit of God is ripening the fruitage of the kingdom in the world-wide field. Fresh testimony is borne to this by reports just in from many parts. People are waiting to be spoken to about this message.

Brother Hankins writes from Amoy, China: "We hope that good news of ripe harvest-fields in China will cause conferences in the States to send laborers to our help."

Our Fiji brethren sent copies of their paper to a leper station on the island of Benga, and received word back from the lepers through the teacher in charge: "They are very glad because the true light has come to them."

Elder Brown writes from old Mexico, where once it was so hard to circulate literature: "Brother Colunga has made a new record which it will be hard to beat, for during the last week of September he secured one hundred yearly subscriptions to our paper, and sold over three hundred tracts."

"Lift up your eyes, and look on the fields,"—at home or abroad,— "for they are white already to harvest."

W. A. S.

Preparation for a Quick Work

It is indeed remarkable how doors are opening in different parts of the world for the distribution of the Word of God. The Aglipay movement which has been going on in the Philippines is one of the movements tending to that end. While it is not a movement toward Protestantism directly, it is taking out from under the direct control of Rome about two million natives; and a new impetus, due to this movement, has been given to Bible distribution. That movement encourages the reading of the Scriptures. When candidates were being received into the Catholic Church each was presented with a candle, for which article each candidate paid.

The Aglipay bishop, instead of presenting a candle, hands each candidate a copy of the Gospels, which is paid for by the candidate. Upon one tour by one of these bishops fourteen thousand of the Gospels were sold.

In the province of Nueva Viscaya all the priests revolted from Rome and went over to the Independent Catholic Church, carrying with them the church property.

In this province four thousand copies of the Scriptures were disposed of to the people. In the Island of Panay the bishop is co-operating with a colporteur for the distribution of fifty thousand copies of the Gospels. In Mindanao a similar movement is in progress, and there is said to be a marked desire for the Scriptures.

Another movement along the same line is the awaking of China. Recent steps that she has taken will have far-reaching effects. Recent decrees have been issued strengthening former decrees against foot binding; but China herself has needed to have her feet unbound, and this is being brought about. The study of the English language is now required in her higher schools, and in one whole province of some sixty million inhabitants it has been ordered that the New Testament be one of the books to be studied in the schools.

Surely there is a significance in these things. The English language is the most widely spoken of any language in the world. The third angel's message has more laborers in the English language than in any other. This wide distribution of the Bible and the rapid extension of the English language are some of the many indications that God is preparing for the close of his work.

C. M. S.

A Manifest Providence

PERHAPS others are passing on an incident which Elder C. H. Edwards, of New York City, related at the recent publishers' convention in Washington. At any rate, it ought to be set down for all, as it is a manifest providence, with a special lesson for us just now.

An Italian brother, working in New York, has been doing what he could with our Italian literature among the many thousands of that tongue in the great city. Somehow the literature came to the attention of a great evangelical distributing agency, whose board has put our Italian "Glorious Appearing," "Steps to Christ," and one or two other works, upon their regular list of publications, for all their agents to handle. This means that a hundred or more agents, working constantly among foreign-speaking peoples over the United States, will be put in the way of selling our Italian literature.

It shows that Providence has ways we little think of, by which to circulate our literature among foreign-speaking peoples. It must surely stir our hearts with a desire to take up the work more earnestly for these large populations. Just before us is the Sabbath collection of November 3, for the International Publishing Association, of College View, which stands for this very work. Let

us help it in a determined way, for it must be a beacon light to people of other tongues.

W. A. S.

A Young People's Day

THE Sabbath-School and Young People's Department of the General Conference has laid plans for a young people's day in all our churches on Sabbath, Jan. 26, 1907. This matter has been considered by a number of those who are connected with the work of our young people, and all are very favorable to the plan. It has also been approved by the General Conference Committee.

A program is being prepared, and writers are being arranged for, to secure articles for this day. The *Youth's Instructor* will contain the program, the readings, and such other matter as will be necessary. It is expected that every church and company of Sabbath-keepers will take part in this program, and devote the services on this Sabbath to the work of our young people.

We make the announcement early that all may begin making preparations for it. Further announcements will be made later. It is hoped that this day will do much to advance the work of our young people. It will, if all take hold of it enthusiastically. The strength of our young people's work is in united action rather than in each following plans of his own. As far as consistent, we believe that all should make the program suggested the leading feature of the day. We do not believe that it will in any way hinder any local interest. As a result of the work of this day many of the young people should give themselves for service, not only in the home land, but in the "regions beyond," as well.

In order to direct their minds to something definite, it has been thought best to take up a collection on this day for some missionary enterprise. This will emphasize in the minds of all the importance of the field and the message. The Mission Board has suggested that the collection be taken for the Levant Mission field. This field includes the territory washed by the eastern waters of the Mediterranean Sea, such as Palestine and Turkey, and also Egypt. What could be more interesting than to give a donation to help send the news of the return of Jesus to the very country in which he lived when on earth, and where wicked hands hung him on the cross! Plans have recently been laid by the Mission Board for aggressive work in this field, and funds are needed. Let all begin now to plan to make this day a success, by helping our young people. Let all remember the date, Jan. 26, 1907.

G. B. THOMPSON,

Chairman Sabbath-school Department.

Note and Comment

THE pastor of a Universalist church in Allegheny, Pa., recently astonished his hearers by commending the confessional as an aid to Christian living. He said:—

Nothing will so aid the individual in attempting to live Christianity as the fixed determination and habit of confessing sin. . . . In the Roman Catholic Church confession is made a strict religious duty. . . . In the Roman Catholic Church the communicant is expected to make admission or acknowledgment to the priest—to own a fault or a crime, to make known one's wrong-doing. I am persuaded that if this practise was taught and observed in our Protestant churches, there would be less immorality among the ministers and church-members.

Auricular confession was unknown in the early church, and was not established as an essential part of church discipline until the fourth Lateran Council, A. D. 1215. It came in through the development of the great apostasy, in which man was put in the place of God, and the requirements of man were substituted for the requirements of God as the means of salvation. Christ and the apostles taught no such thing as confession to a man, and no such practise was established in the churches which they founded. It is a part of that system by which ecclesiastics obtain and maintain power over the laity. Protestantism was a protest against this power of man over man, and taught that forgiveness of sins came through faith in Christ without the intervention of pope or priest. The history of those Catholic countries where the confessional has been established for centuries is a sufficient answer to the claim that the confessional is a check upon immorality. But the suggestion of this professed Protestant minister is an indication of the present tendency toward Rome. True Protestants will repudiate any such suggestion.

A METHODIST paper has a grievance against those who "go about peddling old wives' fables, adventism, or Saturday-Sundayism, or baptism, or tithe-giving, or missions, or 'divine healing,' or conditional immortality, or some such fad." Of such persons it says: "They distribute tracts, sell books, and take subscriptions for certain periodicals. Usually the tracts they distribute advocate, with a great array of Scripture passages, some strange error of doctrine. The books they sell are expansive efforts to exploit the peculiar doctrines of the sect they represent. The error is not always easily detected. . . . Better stick to the old tried truths, to the well-

established doctrines, to the recognized Christian bodies."

While it is true that there are many who advocate mere fads and fancies in the name of religion, yet if the advice given by this Methodist paper had been followed, there would never have been any progress made in the development of the truth, and reform from established error could never have been accomplished. The scribes and Pharisees agreed with this Methodist editor and clung to "the well-established doctrines." In contrast with their course was the attitude of the Bereans to whom Paul preached, for "they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so." If the principle advocated by this Methodist editor had prevailed, there would have been no reformation in the sixteenth century. The adherents of the papacy ridiculed the Reformers, and urged all to stand by "the well-established doctrines." If the people of the eighteenth century had followed the advice of this Methodist editor, the Wesleys and Whitefield would not have been given even a hearing, and Methodism would never have gained a foothold, and there would have been no Methodist editor. It is wiser to urge the people to study the Scriptures in order that they may know the truth, and thus recognize error, than to advise them to stick to their church and its doctrines. The truth is the only efficient weapon with which to meet error. A doctrine not established upon the Scriptures is not worth holding. "To the law and to the testimony."

THE tenacity with which some will hold to the creed of the church regardless of the plain teaching of the Scriptures, and the ease with which they will discredit any portion of the Bible which does not harmonize with the creed, are both illustrated by a question and the answer to it which have been forwarded to us by one of our readers. A correspondent asked the editor of a religious paper this question:—

Ministers tell us that the dead will know much that the living do not know; but is not that a direct contradiction of the Bible, which says, "The dead know not anything"?

In his reply the editor says that much which the writer of the book of Ecclesiastes says "is not to be read as literal truth," and concludes with this statement: "If you believe in a future life at all, you must conclude that those who have passed into it know many things that are hidden from the living." In their anxiety to maintain the creed, religious teachers do not hesitate to undermine the confidence of the people in the plain statements of the Bible, appar-

ently overlooking the fact that in so doing they are destroying the very foundations of Christianity, while they will appeal to human speculations as authority for claims which contradict the Scriptures. What does any one know about the condition of man in death and the future life except what is revealed in the Bible? Of what value are philosophy and speculation in settling such questions as these? Pagan dogmas and spiritualistic theories ought to be discarded once and forever in favor of the revelation from heaven concerning the things of the kingdom of God.

A CORRESPONDENT of the *Sunday School Times* submitted for the consideration of the editor of that paper the following question:—

Will you, in your paper, please state at what time after the birth of Christ did the practical observance of the old dispensation in order that a person could be saved, cease, and the new plan of life and salvation begin?

This question was answered under the heading, "The Oneness of the Old and New Dispensations," and we quote a portion of the reply:—

On one truth let us be clear: Christ saved from the beginning. "Before Abraham was born, I am." "In the beginning was the Word, . . . in him was life; and the life was the light of men." Therefore the spirit of the law and the love—which are the same—of the old dispensation never ceased, and never will cease. But the particular way in which men were to give evidence of the control of that law of love in their lives did change with the life and death of Jesus Christ. Even under the old dispensation, there is no reason to suppose that the offering of sacrifices was necessarily essential to salvation. Rather it was what they stood for that was evidence of salvation. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Eventually the symbolic sacrificing of animals was replaced by the actual sacrifice of the life of Jesus Christ. Christ's sacrifice was greater than all other sacrifices, and was the actual and the fulfilment, of which all others were only the type and the forecast. Therefore it would seem that the hour, if it is necessary to determine that, of the passing of the old form of sacrifices, was the hour of the passing of Jesus' life on the cross. It was then that the veil of the temple was rent in two from the top to the bottom.

This teaching is so plain and so perfectly in harmony with the Scriptures that we wonder that all do not see it, and follow these principles to their legitimate conclusions. Righteousness by faith has always been the one way of salvation, and the evidence of this righteousness has always been obedience to the commandments of God. The death of Christ abolished the law of ceremonies, but not the law of the ten commandments.

One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

The Purpose and Basis of the Appeal

AT the General Conference Committee Council held in Washington last April, it was decided by a unanimous vote to proceed at once to raise the sum of \$150,000 for our work in the South and in Washington. This council was attended by nearly all the members of the General Conference Committee in America and by several presidents of local conferences.

The council had hardly closed when word came telling of the partial destruction of the Pacific Press printing plant by the California earthquake. With a desire to aid the Pacific Press, it was decided to take a special collection in all our churches in the United States to restore the building, and to take no steps to start the \$150,000 fund until after that collection had been taken.

When this collection had been taken, and we had completed our plans for raising the \$150,000 fund, and had taken the initial steps to start the movement, the entire plant of the Pacific Press was destroyed by fire. This terrible disaster caused us to again delay the effort to raise the large sum required in the South and at Washington.

As it appeared evident that the Pacific Press would require immediate financial assistance, it was finally decided to send General Conference representatives to Mountain View to counsel with the brethren on the Pacific Coast as to what arrangements it was thought should be made. At the same time it was decided to call a special council of the General Conference Committee and the presidents of local conferences to meet in Washington immediately after the Mountain View meeting.

The Washington Council convened September 27, and was attended by a large number of our leading men in the United States and Canada. The list of names has been given in recent numbers of the REVIEW.

This large council gave the question of providing means to meet the urgent needs of our growing cause days of prayerful, thorough consideration. As a result of this study it was decided to readjust our plans so that the Pacific Press could receive reasonable assistance without adding to the \$150,000 which we had planned to raise before the fire at Mountain View. The decisions of the council are given in the following resolutions, which were adopted:—

It is recommended, That a fund of

\$150,000 be raised, to be distributed as follows:—

The South\$ 50,000

As apportioned by the Southern Union Conference:—

Nashville San.\$25,000

Huntsville San. 5,000

Graysville San. 1,500

Atlanta San. 3,000

Graysville Academy. 2,000

The Watchman 2,500

To be apportioned by

Southern Union. 11,000

Washington Sanitarium 50,000

Pacific Press 20,000

Review and Herald 10,000

British School 10,000

Williamsdale Academy (Nova

Scotia) 2,000

Skodsborg Sanitarium 2,000

West Indies 4,000

Chilean Printing House and

School 2,000

Total\$150,000

That the first fifty thousand dollars be given to the South.

That the remaining one hundred thousand be divided on a pro rata basis as received.

A meeting of conference presidents was then held to recommend plans for carrying the action of the council into effect. The report of this committee was presented, and after discussion and amendment was unanimously adopted, as follows:—

In harmony with the action taken to raise \$150,000 to prosecute various enterprises, we recommend,—

1. That to accomplish this work the General Conference Committee immediately establish an active agency at headquarters to disseminate information to forward the raising of this amount, with such auxiliary agencies in other publishing centers as the committee may deem advisable.

2. That each union conference provide a man to directly engage in this work.

3. That each union and local conference be free to adopt such measures as in its judgment are best suited to its locality.

4. That as conference presidents we pledge ourselves to do all in our power to accomplish the raising of this fund as soon as practicable.

5. That the publishers of the REVIEW AND HERALD be requested to publish the donations by conferences, and in aggregate only.

One hundred and fifty thousand dollars seems like a large sum to call for in addition to the means required to carry forward our regular work. The officers of the General Conference did not feel free to make such a call without first laying the whole situation before the majority of the conference presidents. We are profoundly grateful for the earnest, thorough study these brethren in positions of responsibility gave this ques-

tion in the council. To all it appeared to be duty to raise this amount. All were united on this, and all will unite in the effort to raise the sum.

It will be seen that a large share of the \$150,000 to be raised is for our mission fields, and for our institutions that have suffered so severely from fires. One third of the whole amount is for the South, which we all recognize as a home mission field. Twenty thousand dollars is for fields outside of the United States, thirty thousand for the Review and Herald and Pacific Press, and fifty thousand for the Washington Sanitarium, which the spirit of prophecy has repeatedly urged should be established without delay.

Our growing, advancing cause demands that all that is here proposed shall be done. Believing this, we take hold of this effort with confidence, feeling assured that the Lord, who is ordering the battle, will grant us help. When we think of the sixty thousand loyal believers in this country, who are being so greatly blessed in the truth, and prospered with means, we know that this sum can soon be raised. The gift of only ten cents a day for one month by all these believers would raise more than the amount called for. Surely this is not an impossible undertaking for this prosperous people. Of course many who have been blessed in financial affairs will give large sums, hundreds or perhaps a thousand, to make up for widows, orphans, and dependent ones who are numbered among the Lord's people.

There is much we wish to say to our brethren and sisters regarding this matter, and we would like to say it all just now, but space and time will not permit of this. We shall follow this general statement with articles dealing with every phase of the question, and explaining all points about which our people desire information.

The officers of the General Conference Committee and the editor of the REVIEW AND HERALD were appointed a committee to do such work as is called for at headquarters. We shall be pleased to aid our brethren in every way possible in accomplishing this task. If any of our people desire any information which we may fail to give through the REVIEW, please be free to correspond with any member of this committee.

A. G. DANIELLS.

"If to heathen lands He calls me,
Let me never answer, No;
Telling out the great salvation,
In his name I'll gladly go.

"If he needs my gold and silver,
Let me never answer, No;
All I am and have I offer,
Gladly helping others go."

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.

Looking This Way

OVER the ocean, across the wild wave,
Heathen are dying, with no one to save;
No one to rescue from grief and dismay,
The heathen are waiting and looking
this way.

Looking for you, brother, happy in
grace;
Living each day in the light of His face.
Looking for you, sister, how can you
stay
When the heathen are looking and call-
ing this way?

Think of the grace that to you has been
giv'n,
Knowledge of Jesus, the Saviour in
heaven,
God's Holy Bible, the light of life's way,
Unknown to the heathen still looking
this way.

Show us the light which to you has been
giv'n,
Bright Sun of Righteousness, sent down
from heaven;
Come over and help us; send messen-
gers, pray;
We are fainting and dying by thousands
to-day.

Idols of stone can not help us we know;
But where is your God? O, where shall
we go?
Going to judgment without one glad day,
The heathen are waiting and looking
this way.

Jesus, the Saviour, bright Morning Star,
Looking for lost ones, straying afar;
Be his glad messenger, speed on your
way
To the millions of heathen waiting to-
day.

— *The Apostolic Visitor.*

Drunkenness and Crime

MRS. E. G. WHITE

IN these times, when the daily news-
papers are filled with many horrible
details of revolting drunkenness and ter-
rible crime, there is a tendency to
become so familiar with existing condi-
tions that we lose sight of the significance
of these conditions. Violence is in the
land. More intoxicating liquor is used
than has ever been used heretofore. The
story of the resultant crime is given fully
in the newspapers. And yet, notwith-
standing the many evidences of increas-
ing lawlessness, men seldom stop to
consider seriously the meaning of these
things. Almost without exception, men
boast of the enlightenment and progress
of the present age.

Upon us, to whom God has given
great light, rests the solemn responsibil-
ity of calling the attention of thinking
men and women to the significance of
the prevalence of drunkenness and crime

with which they are so familiar. We
should bring before their minds the
scriptures that plainly portray the con-
ditions which shall exist just prior to
the second coming of Christ. Faithfully
should we uplift the divine standard, and
raise our voices in protest against the
sanctioning of the liquor traffic by legal
enactment.

For a time after the great earthquake
along the coast of California, the authori-
ties in San Francisco and in some of
the smaller cities and towns ordered the
closing of all liquor saloons. So marked
were the effects of this strictly enforced
ordinance, that the attention of thinking
men throughout America, and notably
on the Pacific Coast, was directed to the
advantages that would result from a
permanent closing of all saloons. Dur-
ing many weeks following the earth-
quake in San Francisco, very little
drunkenness was seen. No intoxicating
drinks were sold. The disorganized and
unsettled state of affairs gave the city
officials reason to expect an abnormal
increase of disorder and crime, and they
were greatly surprised to find the oppo-
site true. Those from whom was ex-
pected much trouble, gave but little.
This remarkable freedom from violence
and crime was traceable largely to the
disuse of intoxicants.

The editors of some of the leading
dailies took the position that it would
be for the permanent betterment of so-
ciety and for the upbuilding of the best
interests of the city, were the saloons
to remain closed forever. But wise coun-
sel was swept aside, and within a few
short weeks permission was given the
liquor dealers to reopen their places of
business, upon the payment of a con-
siderably higher license than had for-
merly been paid into the city treasury.

In the calamity that befell San Fran-
cisco, the Lord designed to wipe out the
liquor saloons that have been the cause
of so much evil, so much misery and
crime; and yet the guardians of the pub-
lic welfare have proved unfaithful to
their trust, by legalizing the sale of
liquor. Those who have been placed in
positions of official responsibility, and
who in the recent past have become
thoroughly familiar with the advantages
of the closed saloon, now deliberately
choose to enact laws sanctioning the
carrying on of the liquor traffic. They
know that in doing this, they are vir-
tually licensing the commission of crime;
and yet their knowledge of this sure
result deters them not.

The evils that are so apparent at the
present time, are the same that brought
destruction to the antediluvian world.
"In the days that were before the flood"
one of the prevailing sins was drunken-
ness. From the record in Genesis we
learn that "the earth also was corrupt
before God, and the earth was filled with
violence." Crime reigned supreme; life
itself was unsafe. Men whose reason
was dethroned by intoxicating drink,
thought little of taking the life of a hu-
man being.

"As the days of Noah were, so shall

also the coming of the Son of man be." The drunkenness and the crime that now prevail, have been foretold by the Saviour himself. We are living in the closing days of this earth's history. It is a most solemn time. Everything be-
tokens the soon return of our Lord. The very conditions we see in the great cities of our land; the mad acts of men whose minds have been inflamed by drugged liquor sold under sanction of human enactments; the dead and the dying whose destruction can be traced to the use of poisonous liquor,—all these evils are but a fulfilment of our Saviour's prophecy, whereby we may know that Jesus will soon appear in the clouds of heaven.

O, what a work there is before the faithful watchman who must quickly warn the people of the perils of these last days! How important it is that God's messengers shall call the attention of statesmen, of editors, of think-
ing men everywhere, to the deep signifi-
cance of the drunkenness and the vio-
lence now filling the land with desolation and death! As faithful collaborators with God, we must bear a clear, decided testi-
mony on the temperance question.

The Lord can not bear much longer with an intemperate and perverse genera-
tion. In days of old, when Moses was rehearsing the desire of Jehovah concern-
ing his people, there were uttered against the drunkard the following words:—

"The Lord will not spare him, but then the anger of the Lord and his jealousies shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven."

The people of San Francisco must answer at the judgment bar of God for the reopening of the liquor saloons in that city. O that our cities might reform! In places where the judgments of heaven have fallen, God is now proving those whose lives he has spared, as to whether they will continue to allow health and reason to be destroyed by the sale of maddening drink. To-day, in many places, men are being tried in courts of justice, because under the influence of drugged liquor they have committed all manner of violence and sin. Satan looks on, highly gratified over the persistent determination of men to sell and use these poisonous drinks.

Well could it be said of the cities in our world to-day, as the Saviour declared of the cities "wherein most of his mighty works were done," "Woe unto thee!" "The men of Nineveh shall rise up in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonah." When the Lord sees men whom he has spared as he spared the inhabitants of Nineveh, continue to legalize and carry on the liquor traffic, the next stroke of the Infinite will be to destroy life. God has given men an opportunity to repent, to prepare to meet death with Christ's armor on, if death must come; and yet

they continue in the wicked works that brought the cities under the rebuke and the chastening hand of God, and caused the devastation of that in which they took so much pride.

Human lives have been wonderfully preserved. Should there not be an acknowledgment of the Lord's mercy? Should there not be heartfelt repentance? Should not the liquor saloons that have wrought so much evil, be entirely abolished?

God is now withholding further vengeance, in order that a faithful work may be done by his ministers. Let there be proclaimed, with no uncertain sound, the message: "Watch; . . . for in such an hour as ye think not the Son of man cometh." In every place is to be heard the voice of the faithful sentinel of truth. God is now calling upon his servants to engage in this closing work of warning the world. Those whose talents have heretofore been tied up in mercantile and other worldly pursuits, are now to plan to use their talents speedily in proclaiming the third angel's message. Let not Satan keep you from engaging in this work. Count the cost of delay. Souls are perishing in sin. We must now improve every opportunity.

The world is to be warned; soon Jesus will come. We are to allow nothing to interpose between us and the work God has given us to do. The people must hear the truth in clear, distinct lines. Just at this time we must make special efforts to bring the truth before those who live in our cities. As we near the close of this earth's history, we shall see repeated in many other places the calamity that befell San Francisco. Now is our golden opportunity to co-operate with heavenly intelligences in enlightening the understanding of those who are studying the meaning of the rapid increase of crime and disaster. As we do our part faithfully, the Lord will bless our efforts to the saving of many precious souls.

The Blessed Hope

G. W. WELLS

HE is coming, the Saviour of the world is coming again! This thought should fill every Christian's heart with joy. It has been the long-looked-for, long-hoped-for event of all the past ages. The glorious consummation of all the prophetic utterances is reached in that day. The cruel reign of sin will then cease forever. O day of joy and gladness and rapturous delight!

"My longing heart cries out, O, come! Creation groans for thee! The weary pilgrim sighs, O come! Bring immortality."

Jesus said to his disciples, shortly before he left this world, "Whither I go, thou canst not follow me now; but thou shalt follow me afterward." No doubt this statement filled their hearts with sorrow; they did not comprehend its true meaning.

Peter said, "Why can not I follow thee now? I will lay down my life for thy sake." Their love for their Commander was warm and fervent, and they found pleasure in his presence. To cheer their hearts, and to comfort his followers in all future time, he uttered this most assuring promise, "I will come again." "I go to prepare a place for you," and "I will come again." What for?—To "receive you unto myself; that where I am, there ye may be also." John 14:1-3.

No promise have we of entering into his presence, of being with him, until "that day." "Thou shalt be recompensed at the resurrection of the just." Thank God for the assurance of the resurrection, without which even those "fallen asleep in Christ are perished."

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." These are words of comfort; for those of our loved ones who have fallen asleep in Jesus, and are sweetly resting in "their beds" (Isa. 57:1-3), now come forth glorified, and they with us are made immortal, "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. 15:52. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

If then, as we see by these irrevocable statements, our being with him, our seeing him as he is, our entering into our reward and being made immortal; if the bringing to an end of iniquity and sin, and the ushering in of the reign of righteousness and peace, the gathering together of all the redeemed, yea, the joy of being with him where he is,—if all this is contingent on his second coming, how important that we prepare for, and look forward to, that day of all days! "Looking for that blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ"—him who made himself a friend of sinners, him whose hand was ever ready to minister to suffering humanity, him whose ear was never deaf to the cry of the unfortunate, him whose lips spoke only pardon and hope. The "chiefest among ten thousand," the One "altogether lovely," is coming again. That is his promise.

For six thousand years sin has reigned in the hearts of men and held sway in the earth. O, what rivers of scalding tears, multitudes of broken hearts, and blasted hopes, and ruined lives, this old world has witnessed! But now it is in its last struggle. The King of Peace is soon to come. What will ever stay the deadening tide of intemperance and crime that is blighting the homes and lives of millions? What will ever bring to an end the cruel, thoughtless, heart-sickening oppression of the poor and the

needy? What, O what, but the glorious appearing of Jesus? Praise God, that day is "near, it is near, and hasteth greatly." Glorious will be the deliverance and rich the reward of the faithful in that day, and together the redeemed will join in the universal anthem of praise, saying, "Blessing, and glory, and wisdom, and power, and might, be unto our God forever and ever."

Alpharetta, Ga.

Our Lord's Teachings About Money

ONE huge barrier always more or less obstructs the mission work of the church—the want of money. The fear of debt often prevents forward movement, and the fact of debt compels retrenchment. Even when men offer to go, Boards are often unable to send and support them. We believe that all this ought not to be so. Our Lord's teachings as to money gifts, if obeyed, would forever banish both these limitations on church work and all concern about supplies. These teachings are radical and revolutionary. So far are they from practical acceptance that, although perfectly explicit, they seem more like a dead language that has passed out of use than a living tongue that millions know and speak. Yet, when these principles and precepts of our Lord on giving are collated and compared, they are found to contain the materials of a complete ethical system on the subject of money, its true nature, value, relation, and use. Should these sublime and unique teachings be translated into living, the effect not only upon benevolent work, but upon our whole spiritual character, would be incalculable.

Brevity compels us to be content with a simple outline of this body of teaching, scattered through the four Gospel narratives, but gathered up and methodically presented by Paul in that exhaustive discussion of Christian giving in 2 Cor. 7:9.

1. The basis of Christ's teaching about money is the fundamental conception of stewardship (Luke 12:42; 16:1-8). Not only money, but every gift of God is received in trust for its use. Man is not an owner, but a trustee, managing another's goods and estates, God being the one original and inalienable owner of all. The two things required of stewards are that they be "faithful and wise," that they study to employ God's gifts with fidelity and sagacity—fidelity, so that God's entrustments be not perverted to self-indulgence; sagacity, so that they be converted into as large gains as possible.

There is a perfectly plain and simple basal principle, yet it is not the accepted foundation of our money making and using. The vast majority, even of disciples, practically leave God out of their thoughts when they engage in finance. Men consider themselves owners; they "make money" by their industry, economy, shrewdness, application; it is theirs to do as they will with it. There is little

or no sense of stewardship or of its implied obligation. If they give, it is an act not of duty, but of generosity; it ranks not under law, but under grace. Hence there is not felt inconsistency in hoarding or spending vast sums for worldly ends and appropriating an insignificant fraction to benevolent purposes. The great day of account will bring an awful reckoning, not only to wasters, but to hoarders; for even the unfaithful servants brought back to their Lord the talent and the pound, at last, but without profit, and the condemnation was for not having used so as to increase the entrusted goods.

The Principle of Investment

2. In our Lord's teachings we find this kindred principle of investment: "Thou oughtest to have put my money to the exchangers." Matt. 25:27. Money changing and investing is an old business. The "exchangers," as Luke renders, are the bankers, the ancient Trapezite, who received money on deposit and paid interest for its use, like modern saving institutions. The argument of our Lord refutes the unfaithful servant on his own plea, which his course showed to be not an excuse, but a pretext. If it was true that he dared not risk trading on his own account, why not, without such risk, get a moderate interest for his Master by lending to professional traders? It was not fear, but sloth, that lay behind his unfaithfulness and unprofitableness.

Thus indirectly is taught the valuable lesson that timid souls, unfitted for bold and independent service in behalf of the kingdom, may link their incapacity to the capacity and sagacity of others who will make their gifts and possessions of use to the Master and his church.

3. Another most important principle is the subordination of money, as emphatically taught and illustrated in the rich young ruler. Matt. 19:16-26. This narrative, rightly regarded, presents no enigma. With all his attractive traits, this man was a slave. Money was not servant, but his master; and, because God alone is to be supreme, our Lord had no alternative. He must demolish this man's idol, and when he dealt a blow at his money, the idolatry became apparent, and the slave of greed went away sorrowful, clinging to his idol. It was not the man's having great possessions that was wrong, but that his possessions had the man; they possessed him and controlled him. He was so far the slave of money that he could not and would not accept freedom by the breaking of its fetters. His "trust" was in riches—how could it be in God? Behind all disguises of respectability and refinement, God sees many a man to be an abject slave, a victim held in bonds by love of money; but covetousness is idolatry, and no idolater can enter the kingdom of God. How few rich men keep the mastery and hold money as their servant, in absolute subordination to their own manhood and the masterhood of the Lord!

4. We ascend a step higher, and consider our Lord's teaching as to the *law of recompense*. "Give, and it shall be given unto you." Luke 6:38. We are taught that getting is in order to giving, and consequently that giving is the real road of getting. God is an economist. He entrusts large gifts to those who use the smaller well. Perhaps one reason of our poverty is that we are so far slaves of parsimony. The future may reveal that God has been withholding from us because we have been withholding from him.

5. Kindred with this law of recompense is the law of *superior blessedness*. "It is more blessed to give than to receive." Acts 20:35. Paul quotes this as a saying of our Lord, but it is not to be found in either of the Gospel narratives. Whether he meant only to indicate what is substantially our Lord's teaching, or was preserving some precious words of our Great Teacher, otherwise unrecorded, is not important. It is enough that this saying has the authority of Christ. Whatever the blessedness of receiving, that of giving belongs to a higher plane. Whatever I get, and whatever good it brings to me, I only am benefited; but what I give brings good to others—to the many, not the one. But, by a singular decree of God, what I thus surrender for myself for the sake of others, comes back even to me in the larger blessing. It is like the moisture which the spring gives out in streams and evaporation, returning in showers to supply the very channels which fill the spring itself.

Computation by Comparison

6. We rise a step higher in considering God's *law of computation*. How does he reckon gifts? Our Lord teaches us that it is *by comparison*. No narrative is more telling on this theme than that of the poor widow who dropped into the treasury her two mites. The Lord Jesus, standing near, watched the offerings cast into the treasury. There were rich givers that gave large amounts. There was one poor woman, a widow, who threw in two mites, and he declared her offering to be more than any or all the rest, because, while they gave out of a superfluity, she gave out of a deficiency—they of their abundance, she of her poverty.

She had cast her two mites into the sacred treasury, and by so doing became rich in good works and in the praise of God. Had she kept them, she had been still only the same poor widow. Are not two sparrows sold for a farthing? and the two mites "make a farthing." He who, as the superintending Providence of nature, watches the fall of a sparrow, so that "one of them is not forgotten before God," also, as the overseer of the treasury, invisibly sits and watches the gifts that are dropped into the chest, and even the widow's mite is not forgotten.

He tells us here how he estimates money gifts—not by what we *give*, but by what we *keep*—not by the amount

of our contributions, but by their cost in self-denial. This widow's whole offering counted financially for but a farthing (a quadrant, equal to four mills, or two fifths of a cent or three fourths of an English farthing). What could be much more insignificant? But the two mites constituted her *whole means of subsistence*. The others reserved what they needed or wanted for themselves, and then gave out of their superabundance. The contrast is emphatic; she "out of her *deficiency*," they "out of their *super-sufficiency*."

Not all *giving*—so called—has rich reward. In many cases the keeping hides, with God, the giving. Self-indulgent, hoarding and spending spread a banquet; the crumbs fall from the table, to be gathered up and labeled "charity." But when the one possession that is dearest, the last trusted resource, is surrendered to God, then comes the vision of the treasure laid up in heaven.

7. We ascend still higher to the law of unselfishness in giving. "Do good and lend, hoping for nothing again." Luke 6:35. Much giving is not giving at all, but only lending or exchanging. He who gives to another of whom he expects to receive as much again, is trading. He is seeking gain, and is selfish. What he is after is not another's profit, but his own advantage. To invite to one's table those who will invite him again, is simply as if a kindness were done to a business acquaintance as a basis for boldness in asking a similar favor when needed. This is reciprocity, and may be even mean and calculating.

Never will the work of missions, or any form of service to God or man, get the help it ought until there is a new conscience and a new consecration in the matter of money. The influence of the world and the worldly spirit is deadening to unselfish giving. It exalts self-indulgence, whether in gross or refined form. It leads to covetous hoarding or wasteful spending. It blinds us to the fact of obligation, and devises flimsy pretexts for diverting the Lord's money to carnal ends. The few who learn to give on Scriptural principles learn also to *love* to give. These gifts become abundant and systematic and self-denying. The stream of beneficence flows perpetually—there is no period of drought.

Once it was necessary to proclaim to the people of God that what they had brought "was more than enough," and to "restrain them from bringing." Ex. 36:6. So far as known, this is the solitary historic instance of such excess of generosity. But should it not always be so? Is it not a shame and disgrace that there ever should be a lack of "meat in God's house"? When his work appeals for aid, should there ever be a reluctance to respond or a doling out of a mere pittance? Surely his unspeakable gift should make all giving to him a spontaneous offering of love that, like Mary's, should bring its precious flask of spikenard and lavish its treasures

on his feet, and fill the house with the odor of self-sacrifice!—*Missionary Review of the World.*

Baptism

WM. COVERT

WHEN a multitude on the day of Pentecost wished to know what people convicted of sin should do, Peter's answer was, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38. The apostle's admonition was immediately heeded, and three thousand went forward in the ordinance of baptism before the day closed.

Those who administered the rite were controlled by the power of God's Spirit, and were evidently doing the Lord's will in this matter. Not only were all these baptized, but they were received into Christian connection, or church fellowship, the first day they believed in Christ as their Saviour.

All, both ministers and converts, were herein literally walking in the instruction given by Jesus when he said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

The order of working is, first to teach the gospel, then baptize those who believe it, afterward teach the baptized believers all the practical things included in church fellowship and Christian living.

The believer becomes a child of God by faith, and upon confession is then buried with his Lord by baptism. From the grave of his baptism he rises to live a new life, and as a new-born babe is to grow up into Christ in all things. Paul and Silas at Philippi baptized the jailer and his household the same hour of the night in which they believed. It is scarcely possible that the officers and helpers of the prison had, previously to their baptism, enjoyed a Christian experience. Why did the Christian ministers working in connection with those interests, hasten the ordinance of the divine rite as they did? Were they proceeding in the appointed order of gospel work? Was it safe to baptize men and women on the day they were converted? If they were born again, and by faith in Christ became the children of God, could any one consistently object to their baptism? May we not hope to see the time come again, and that too in a short time, when gospel ministers can go speedily forward with their work? When such experiences are realized, will not the time be here when efforts short in duration, but great in righteous success will be the features of God's work?

O for such a close union with the power from on high that we can fully realize all that our Father in heaven has

promised us! We know that every good and perfect gift comes down from the Father of Lights, and that with him there is not even a shadow of turning. God worked in a marvelous way with the gospel labor in the early days of the present dispensation. The Scriptures plainly teach that even a greater work is to be done through the power of God in the closing period of the dispensation than was done in the beginning. Let us earnestly pray that this time may soon come.

Chicago, Ill.

Lessons from Past Experiences —No. 8

GEO. O. STATES

UP to the close of the war our message had been confined to the eastern and central part of the United States. About this time Brother James Erzenberger came to this country from Switzerland to more fully learn the message, and later Elder J. N. Andrews went to Europe to carry on the work. A few years after the war Elders Loughborough and Bourdeau opened up the work in California, the Lord preparing the way.

As I think over the past and see how the Lord led in the work, and how, instead of a few conferences in the northeastern part of our country, our work has gone to every part of the world, our membership has increased from a few hundred to over seventy-five thousand, and instead of one printing-press we now have papers printed in all parts of the world, and have founded schools, colleges, and Christian Help work in many places, I am deeply impressed that our consecration has not increased with our membership. In the ninth chapter of Ezekiel the sealing work is brought to view. This sealing is in the remnant church, and the seal will be placed "upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." After the sealing work is finished, probation will close, and the plagues will be poured out.

The nations will be held in check until the number are sealed. I believe we shall be brought into as close places before the end as we were during the Civil War, and only those who believe and heed the whole truth will stand the test before us. In "Testimonies for the Church," Vol. VIII, we read: "But there are many, many in our churches who know little of the real meaning of the truth for this time."—Page 252. "A storm is coming, relentless in its fury. Are we prepared to meet it? We need not say, The perils of the last days are soon to come upon us. Already they have come."—Page 315. How thankful we should be that the Lord is constantly sending us such timely counsel! May we each heed it.

I think it was during the war that I first met a young man who had recently embraced the truth. He possessed some

natural ability and a great deal of push, and the brethren of the conference encouraged him to enter the ministry. He soon started out in the tent work, and for some years was quite successful in bringing many into the truth. In the early days of his ministry he was quite humble, and willingly accepted the counsel of leading brethren. As success attended his efforts, he became exalted and more independent. Finally the Lord sent him a Testimony warning him of the danger of getting above the simplicity of the work. He was warned that unless he was guarded, he would go on until his weakness would be apparent to all. Instead of receiving the reproof the Lord sent him, he became disaffected and gave up preaching for some years, and engaged in farming. In 1884 he attended our Michigan camp-meeting; the power of God came into the meeting, and he humbly acknowledged his wrong course, asking Brother and Sister White to forgive him for wronging them. After that for some time he appeared a changed man. Soon after the camp-meeting he wrote a very humble confession in the REVIEW, telling of the remarkable change, saying it was directly from heaven, was the work of the Spirit of God. For some time after this he seemed to be a changed man, and preached and wrote with his old-time vigor. After a few years he again lost his hold upon the message, and in 1887 he decided that he would unite with another church and engage in gospel work. He soon began to preach and write, holding up the spirit of prophecy to ridicule.

As I think about this poor man, I am impressed with the long-suffering of our God. This man had defects that would unfit him for the kingdom of God. Time and again the Lord sent him corrections, bringing him over the same ground where he had fallen. Even after he had left our people and united with another denomination, the Lord sent him a Testimony, calling his attention to the terrible mistake he was making, and the final end if he persisted in such a course.

This is only one of the many cases where the Testimonies have been rejected and sad results have followed. Brethren, our only safety is in accepting and following the light that God in mercy sends us through his chosen servant. I have watched these things, and for over fifty years I have observed that those who reject the light that God sends, sooner or later give up the whole truth.

Cedaredge, Colo.

A SAILOR on one of Her Majesty's vessels tumbled out of the rigging; in his fall he caught with both hands a rope; and observers said, "He is saved!" But the rope itself had no fastening, and he fell farther and faster, as the rope payed out, till he struck the deck a mangled mass. A man may attempt to save himself by will power; but what if the will itself have no hold on God?—*Canon Wilberforce.*



Gardens

THE wide, fair gardens, the rich, lush gardens,

Which no man planted, and no man tills;

Their strong seeds drifted, their brave bloom lifted,

Near and far over vales and hills;
Sip the bees from their cup of sweetness,

Poises above them the wild, free wing,
And night and morn from their doors are borne

The dreams of the tunes that blithe hearts sing.

The waving gardens, the fragrant gardens,

That toss in the sun by the broad highway;

Growing together, gorse and heather,
Aster and goldenrod, all the day,

Poppies dark with the wine of slumber,
Daisies bright with the look of dawn,

The gentian blue, and the long year through

The flowers that carry the seasons on.

The dear old gardens, the pleasant gardens,

Where mother used to potter about,
Trying and pulling, and sparingly culling,

And watching each bud as its flower laughed out,

Hollyhocks here, and the prince's feather,
Larkspur and primrose and lilies white,

Sweet were the dear, old-fashioned gardens

Where we kissed the mother and said
"Good-night."

—Margaret E. Sangster.

The Dangerous Fraud in Patent Medicines

[The following article is taken from *The Literary Digest*. We give it entire that the reader may have the benefit of the forceful and approving comments of the editor of the *Digest*.—Ed.]

ALL of the recent exposures and "muck-raking" articles have evoked more or less newspaper comment. But upon the series of articles in *Collier's Weekly* by Mr. Samuel Hopkins Adams, laying bare the swindle and quackery of most patent medicines, the press has been absolutely silent. *The Literary Digest*, accustomed to present newspaper comment to its readers, must in this instance point to the singular scarcity of that commodity. The reason for that, we are told, is that the manufacturers of the nostrums, by means of their enormous advertising contracts, have succeeded in keeping the newspapers muzzled.

"I take it," says Mr. Mark Sullivan in an article in *Collier's Weekly*, "I take

it if any man should assert that there is one subject on which the newspapers of the United States, acting in concert and as a unit, will deny full and free discussion, he would be smiled at as an intemperate fanatic. The thing is too incredible." And yet it is shown with documentary proofs in the *Collier's* series that contracts for advertising made by patent medicines with newspaper's carry what is known as the "red clause," which in the case of the Cheney Medical Company, makers of Hall's Catarrh Cure, reads like this: "It is mutually agreed that this contract is void if any law is enacted by your State restricting or prohibiting the manufacture or sale of proprietary medicines." This is printed in heavy red type across the face of the contract. The J. C. Ayer Company, makers of Ayer's Sarsaparilla, has a provision against printing in the newspapers anything "detrimental to J. C. Ayer Company's interests." These are some of the ways in which the press is muzzled against the great fraud which Mr. Samuel Hopkins Adams has been exposing in *Collier's*.

The danger in this article of commerce, the patent medicine, is that its fraud is not merely an imposition on the purse of the purchaser, but that usually it is a deadly poison, like the cocaine and morphin of the so-called "catarrh cures," "soothing sirups," and "cough remedies," or a mixture largely alcoholic, as the "bitters," "sarsaparillas," and "tonics." By means of these medicines, many people who believe themselves to be leading temperate and exemplary lives are becoming drug fiends and alcoholics without knowing it.

In this article we can touch only the high places of Mr. Adams's able series. We can only mention the better known "remedies," the widely advertised. The alcoholic stimulants known as Peruna, Paine's Celery Compound, Duffy's Pure Malt Whisky, come in this category. Peruna, outside of an insignificant quantity of certain drugs (less than one half of one per cent) is made up of alcohol and water, in the proportion of one to three. The cost is about fifteen to eighteen cents a bottle, which sells for one dollar. A well-known authority on drug addictions writes Mr. Adams as follows:—

"A number of physicians have called my attention to the use of Peruna, both preceding and following alcohol and drug addictions. Lydia Pinkham's Compound is another dangerous drug used largely by drinkers; Paine's Celery Compound also. I have in the last two years met four cases of persons who drank

Peruna in large quantities to intoxication. This was given to them originally as a tonic. They were treated under my care as simple alcoholics."

In short, where a given bottle of whisky would contain 50 per cent of alcohol, the same bottle of Peruna would contain 28 per cent alcohol, Paine's Celery Compound 21 per cent, Hostetter's Stomach Bitters 44.3 per cent. The government has prohibited the sale of Peruna among the Indians because of its intoxicating effects. Other "remedies" are similarly alcoholic. As Mr. Adams says: "Lydia Pinkham appeals to suffering womanhood with 20 per cent of alcohol; Hood's Sarsaparilla cures 'that tired feeling' with 18 per cent; Burdock's Blood Bitters with 25 per cent; Ayer's Sarsaparilla with 26 per cent." So far as concerns the testimonials, Mr. Adams finds that in twenty-one of thirty-six letters by members of Congress "there is no indication that the writer has ever tasted the remedy which he so warmly praises." As a matter of fact, there is a man in Washington who procures testimonials from Congressmen at so much a head.

As an example of how patent-medicine manufacturers work on human credulity may be cited Liquozone. Twenty years ago, when microbes became a leading topic, Radam's Microbe Killer, a compound containing sulphuric and muriatic acids, was a widely advertised remedy. When the microbe gave way to the "germ" and the "bacillus," Liquozone arose. This "relies on a weak solution of sulphuric and sulphurous acids, with an occasional trace of hydrochloric or hydrobromic acid. Mostly it is water." It is advertised to cure thirty-seven varieties of disease, including "contagious diseases," which head admits of further numerous divisions. The claim made is that Liquozone is liquid oxygen. "Liquid oxygen," says Mr. Adams, "doesn't exist above a temperature of 229° below zero. One spoonful would freeze a man's tongue, teeth, and throat to equal solidity before he had time to swallow." The truth is that the sulphuric acid of Liquozone is oil of vitriol; sulphuric acid is another corrosive poison.

In an article entitled "The Subtle Poisons," Mr. Adams dwells on the danger of the number of ready "remedies" that reach even the thinking class. Orangeine, one of the best-known, prints its formula, but comparatively few people know what "acetanilid" is. To quote Mr. Adams: "The wickedness of the fraud lies in this: that whereas the nostrum, by virtue of its acetanilid content, thins the blood, depresses the heart, and finally undermines the whole system, it claims to strengthen the heart and produce better blood." Mr. Adams subjoins a heart-rending list of deaths through headache-powders or "bracers," containing acetanilid and taken without a doctor's prescription. Bromo-Seltzer, so frequently taken, the usual dose being "a heaping teaspoonful," contains about ten grains of acetanilid to the dose. Five

grains have been known to produce fatal results. Megrimine is another acetanilid "remedy," and so, for that matter, are most other nostrums of the "headache" sort. Antikamnia, so often taken by women, is no less dangerous or fraudulent than Orangeine. Mr. Adams warns all against taking without prescription the following acetanilid "remedies:"—

"Orangeine, Bromo-Seltzer, Royal Pain Powders, Miniature Headache Powders, Megrimine, Anti-Headache, Dr. Davis's Headache Powders, Antikamnia, Ammonol, Salacatin, Phenalgin, Cephalgin, and *practically all of the drug-store-vended 'headache cures' and 'anti-pain' remedies.*"

And so Mr. Adams goes on to show that Mrs. Winslow's Soothing Sirup, for instance, is so often responsible for the opium habit; that Birney's Catarrhal Powder, Dr. Cole's Catarrh Cure, Dr. Gray's Catarrh Powder, and Crown Catarrh Powder—"all of them are cocaine; the other ingredients are unimportant." He shows that the so-called "consumption cures," which patients clutch at pathetically, only hasten the progress of the disease, for they contain chloroform, opium, alcohol, and hashish. "Dr. King's New Discovery for Consumption," he shows, "is a morphin and chloroform mixture."

He gives a long list containing Rupert Well's Radialized Fluid, for cancer, Miles's Heart Disease Cure, and a number of other epilepsy cures and cancer cures of the same sort. All are swindles, and the trail of fraud is over all, regardless of what they advertise.

The Little Mother's Hands

[There is more truth than sentiment, more of fact than fancy, in this touching little story of unselfish service.—Ed.]

THE following story told by Dr. Dawson, in its beauty and simplicity teaches a lesson which it would be well to take to heart:—

"In the course of my ministrations," said the doctor, "through the slums of London I came upon a sad case, that of a woman, the mother of five children, the eldest of whom was a girl of nine or ten.

"The mother at the time the family first came under my notice was dying of consumption. The father, a hard-working man, was barely able to earn sufficient to supply the meager wants of the family, and they were often in dire straits.

"The bulk of the work devolved on the oldest girl, Mary by name. Never have I seen the title of 'Little Mother' more appropriately earned. She not only had the invalid to care for, but the younger children as well, and Mary was often a very tired little girl.

"Mary's duties soon were lightened to a certain extent by her mother's death, but made heavier in another by the added responsibility of the little family. The burden of the children and the

house was very heavy after the mother had gone. While she lived, Mary had always felt there was some one to direct and guide her, but now she was forced to rely upon herself entirely.

"Mary's health, none too strong at any time, soon began to fail under the great responsibility which had fallen on her shoulders. The care of the children, the cooking, the washing and ironing, the sweeping and bed making were too much for the little woman's strength. Day by day she failed, fewer and fewer became the outings which the lusty baby enjoyed. The little fellow soon became too heavy for the thin, weak arms of the 'little mother,' and it was but seldom that she could muster courage and energy enough to carry him down the steep stairs, which were his only breathing ground.

"The day came when even the slightest exertion was impossible for poor Mary, and she was forced to depend upon the kind services of neighbors as poor as she was herself. Mary failed rapidly. She was soon confined to her bed, and then I procured the services of one of my 'helpers' who took up Mary's work where the 'little mother,' in sheer helplessness, had laid it down.

"On one of my daily visits, as I stood in the doorway, unannounced. I heard the murmur of childish voices. A little friend of Mary's was sitting with her, and had been laboriously spelling out some verses of the Bible.

"'O Maggie!' I heard Mary say, 'whatever will I say to Jesus when I meet him and he asks me why I did not go to church, and why I did not pray? You know I was so tired, Maggie, so tired, I just couldn't.'

"'Never you mind, Mary,' the other child replied, 'when you see Jesus, just show him your hands, Mary, and he will understand.'—*Selected.*

Watching Baby's Comfort

EVEN during the hot months, care must be taken that the baby does not suffer from changes of temperature. Our hottest days often begin with a very cool morning; or, a breeze may spring up at nightfall, giving us a cool night. It is much easier to add a light outer garment in the morning, or put on a heavier gown at night, than to cure a cold which, however slight, may bring on a hazardous bowel trouble. As the day advances, and the temperature rises, the outer garment may be laid aside. It is a real pain to one who is observant, and who loves babies, to see the little limbs roughen with "goose bumps," and mottle with cold, to which appearance the thoughtless mother gives no heed, and yet wonders "how on earth the baby got the snuffles," or what he has eaten to derange his little stomach. It is a pitiful thing to see the girl mother's ignorance as to the meaning of the most glaring symptoms of discomfort and threatened illness of the baby she so dearly loves, yet exposes to such trying risks. Be-

fore we cry out for more children, let us teach our girls and boys the responsibilities of parenthood—the intelligent care of those given to them. Better one live, healthy baby than dozens of diseased or dead ones. If it is a truth that a baby has the right to be "well-born," it is of equal importance that the little body should be intelligently cared for.—*The Commoner.*

Family Worship

OF all the forms of worship, none, it seems to us, is more beautiful than that which we see around the family altar. As a means of grace it occupies a distinct place of its own. The all-important "quiet hour," when the soul alone, in the presence of God, seeks the divine blessing and communes as friend with friend, can not take its place. The hour of public worship, when we meet at the house of God for prayer and praise, can not take its place, for it stands alone.

It matters not so much at what hour we meet for family prayer, but the morning hours are best. Surely the ideal hour is immediately after the morning meal, when the whole family, including the servants, if there are any, retire to the library, parlor, or living-room, and after reading a morning lesson from the Word, kneel in prayer, asking the Father's blessing on the new day. The benediction which will rest on each member of that household as he goes out into the world to fight the battles of life can not be overestimated.

We wish we might say to every young husband and wife who are beginning life in a new home of their own, "Do not fail to erect the family altar." We had the pleasure recently of being in a home as a guest where morning and evening the young husband and wife knelt at an altar of prayer. It was truly beautiful, and in speaking to them, of the wisdom of their course, the husband said: "It seems a little time to give to God in return for what he has given to us." Of course, there are times in our lives when it is impossible to observe this daily practise; but let each family do the very best it can, and often difficulties disappear faster than we imagine they could. We may not be able to choose the morning hour, and each family should observe the hour in whatever manner it chooses,—there are no set forms,—but family worship must be a scene which angels delight to see.—*American Friend.*

THE horizon widens, the vision enlarges, the ideal changes. But wider than any horizon, because no line can circumscribe it, larger than any vision because the object of all vision, higher than any ideal because forever rising above the ideal, Truth remains the same, changeless amid the changing, permanent amid the transitory and fleeting.—*William D. Little.*

THE WORLD-WIDE FIELD

The North Brazil Mission

F. W. SPIES

AFTER the various conferences and mission fields of the South American Union Conference had been organized and manned, naturally the laborers in each field studied the situation with a view to carrying on the work with greater rapidity and success within their own borders. So after the organization of the Santa Catharina and Parana Conference, the last conference to be organized in Brazil, Elders W. A. Spicer and J. W. Westphal and the writer left Gaspar, for Rio de Janeiro. We made great haste to get to the port of Itajahy, setting out in a drenching rain, in an open farm wagon; for we felt we could not afford to lose the first north-bound boat.

When we arrived at Itajahy (although only about thirty-five miles from the port, we had no means of ascertaining anything definite as to the sailing of steamers), we could console ourselves with the idea that we had at least made an effort to be on time, even if we now had to wait five days before the first steamer would leave the port.

Reaching Rio de Janeiro, May 24, Elders Spicer and Westphal spent Sabbath, the twenty-sixth, there, and started that same night for the province of Sao Paulo, to visit Brethren A. B. Stauffer and Wilhelm Stein, who had been laboring in that State, and to get a view of the field and the work there. I remained in Rio, having my hands more than full in looking after matters there, as I had been away almost three months.

On May 30 the brethren returned from Sao Paulo, and the next day Elder Spicer embarked for Southampton, England. Elder Westphal and I spent Sabbath, June 2, in Rio, and on the following day we embarked for the province of Espirito Santo, where the last of Brazil's general meetings was to be held for this year. We arrived at Victoria, the capital of Espirito Santo, on Monday forenoon, and then had opportunity to exercise ourselves in obeying Luke 21:19, with the dilly-dally methods of the crew that was to take us by canoe to Porto do Cachoeira. But we finally came to the latter place; and, being greeted by the familiar faces of our brethren, we, like Paul, thanked the Lord, and took courage.

From Porto do Cachoeira a seven-hours' ride on muleback brought us to the first of our brethren along this route. The following morning we continued our journey to Serro Palado, the place where our general meeting was to be held. As we approached the schoolhouse, where Brother Fred Berger, who teaches the church-school, lives, we were pleased to

see that our brethren had made and pitched a good-sized tent for the occasion. All things were ready for the meeting.

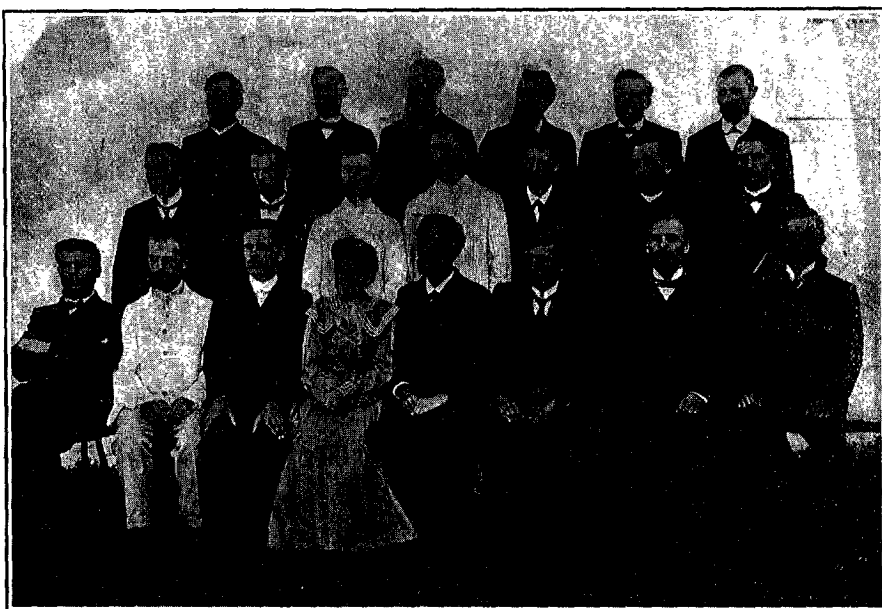
On Friday evening, at sunset, our meeting began. The greatest attendance during the session was about one hundred. This was very good, considering the roads. This meeting was a blessing to our people. Yet we were made sad, also, to realize that while men sleep, the enemy sows tares, and some of the Lord's professed people are often found asleep, and Satan takes advantage of them. But the work offers much to

On the twentieth of July I reached Rio, after an absence of about seven weeks, instead of about three, as I had at first planned. Espirito Santo is also calling for several church-school teachers. Our brethren are feeling more and more the need of having instructors for their children who will not only teach them to read and write, but who will also teach them the Word of God, and prepare them for the stern duties that are before the Lord's people in these last days. May more be prepared to take up this work, and help hasten the glad day of Jesus' return.

The Latin Union and Roman-Swiss Meetings

GUY DAIL

ON our delightful grounds at Gland, Lake of Geneva, where we have the



WORKERS AT THE BRAZILIAN MEETING AT TAQUARY

encourage us in Espirito Santo. At this meeting we baptized thirteen souls who had decided to walk in the Lord's commandments.

I had hoped to be able to return to Rio immediately after the close of the Espirito Santo meeting. But we found so much interest in different parts of that field, that this was out of the question. I found it necessary to visit all the other churches and companies. Eighteen other persons were baptized, making thirty-one in all on this trip. Others were for various reasons hindered from receiving baptism at this time, to whom it will be administered at the first opportunity.

Among the Brazilians (Portuguese-speaking people) I held several meetings, and a Sabbath meeting especially for them. Some of these decided henceforth to walk in God's commandments. I could have found work in that State for an indefinite length of time. A worker should be there; for in all the different places we visited, we found interested persons, or those who were willing to listen to the presentation of the truth. Especially is this the case among the Brazilians.

sanitarium, school, and food factory for the Latin Union field, these two meetings were held conjointly, July 10-15. We are pleased that we can report the best meeting we have had in this field since the organization of the union, in 1902; it was the largest, and in many ways the most richly blessed of God by his presence. Harmony prevailed in the committee work, and in the proceedings in open conference. The proclamation of the Word was attended with power, and especially rich in blessing was the Sabbath day, when two thirds of the three hundred and fifty persons in the large pavilion made a forward move for a greater consecration to God and to his work. In the afternoon the Spirit was present at the ordination of Brother W. G. Bond to the gospel ministry, and in the baptismal service following, when nineteen were buried with their Lord, to arise again to walk in newness of life.

We were pleased to see such a good representation from various parts of the union, as well as some from other lands; two were from Algeria and Portugal, respectively; four from Spain; twelve from France; and fifteen from Italy.

From abroad were brethren representing Egypt, America, Hungary, Germany, Russia, British East Central Africa, and Syria. Of course the large majority of the campers were from Roman-Switzerland. The help of Brethren Spicer and Conradi was a blessing to the people. Brother Lüpke and Schwantes conducted German meetings.

A few incidents that came to our attention on the ground may be of interest, as they show how God is working in some places: One of our brethren in Barcelona, Spain, formed the habit of taking with him to the barber shop, when he visited it, something to read. One of the barbers finally asked him what he was reading. The brother replied, "I have found the best thing in this world. You come with me and I will introduce you to a man who can teach you all about it." The barber came. He was interested in the Scriptures from the very beginning, and continued coming every morning at half-past five for a Bible study. He accepted all that was shown him from the Word, and took his stand for the truth. He lost his employment because he would not work on the Sabbath, but God opened the way for him to sell our Spanish tracts. In the last two months and a half he has sold sixty-four thousand pages of the tract, "We Would See Jesus." The first half year of 1905 our workers in Spain have given away seventeen thousand pages of literature, which we publish, and thirty-five hundred Gospels, and sold three hundred entire Bibles. The two Spanish students at Gland are doing well. We are glad Brother Frank Bond has returned from America to help carry forward the message in that land.

In Belgium, where we are having some good experiences among the French-speaking people, an incident may be related: Our minister was called upon to preach the funeral sermon of a man who had given his heart to God on his death-bed. About two thousand people were present. At the close of the service, a young gentleman stepped up to him, and said that he had been pleased with the words he had heard, and that he was with us in heart, but had not yet courage to step out and fully obey. He had read a little of our literature. He was working as a shoemaker, but was doing some really earnest Christian work also. The more he studied, and learned of the message, the more he felt that he must take an open stand in obedience to God. Finally, he told his Christian associates that he desired them to pray for him to be true in obeying God's law, which he had not yet had strength to obey, for he was transgressing the Sabbath. Of course this caused quite a stir, and he was misunderstood. But he still insisted that so long as he was not keeping the Lord's command, he could not expect that fullness of blessing a Christian ought to have. At last they agreed to pray God to help him do his duty. Shortly afterward he stepped out fully into the light, and now he is doing all he can to proclaim the glad tidings.

From Algeria we learn that five there have begun to obey, so our workers in that field are of good courage, and will return to their work more determined than ever to go forward. It has been decided to set apart about twenty dollars for literature for that country for the last half of 1906. A similar sum will also be devoted in the same manner for Italy, and for Portugal, and French Belgium. One hundred dollars was voted to assist in further equipping the treatment rooms we have in Algeria. This work has helped us in getting hold of the names of those who were susceptible to the message.

We might add that there is now in process of preparation in the French language a new book on Daniel, to be finished in two months, a book on Revelation, in six months, and a volume of the Testimonies to be ready in four months (the same as in the German and Scandinavian languages), and a health book. The canvassing work received some attention at the meeting; this is one of the most important subjects to be considered and planned for in the Latin Union, and it is here that there is yet much progress to be made in this department of the cause.

We are pleased to be able to report that there is a good class of patients at Gland, and that the sanitarium is full. Some remarkable cures have been wrought here, through the blessing of God, and the workers are of good cheer.

Our school is also bearing fruit, as it is now turning out workers for the great Latin field. It will be continued again the coming autumn. It is a small school, but it has come to stay, and will grow. As its work bears fruit, we believe that many others will be encouraged to attend. Certainly in a field with over one hundred million inhabitants, as has the Latin Union, there is plenty of demand for means and workers.

The plan of devoting the First-day offerings to Algeria will be continued. The afternoon meeting Sunday, in which the subject of missions was presented, awakened still deeper interest in what we are trying to do among the heathen, and the collection was about thirty-three dollars, and the Sabbath-school donations were about thirty-nine dollars, making seventy-two dollars for missions.

It was decided to make some advance into new territory. In the Italian-speaking part of Switzerland we have as yet done no work. A worker will be sent there in the near future, by the Roman-Swiss Conference.

In Italy there will also be another city entered—Turin. Two workers are to go there, and we hope this may prove a fruitful field. The efforts in Rome, where there are about fifteen deeply interested, will be continued. More aggressive work will be done in the Waldensian Valleys, also.

As a result of the suggestions that were made by the committee on nominations, these union officers were elected: President, L. R. Conradi; Vice-President, L. P. Tièche; Secretary, J. Vuil-

leumier; Treasurer, J. Robert; other members of committee, H. H. Dexter, J. Curdy, C. T. Everson, P. A. De Forest, E. Schwantes, and W. G. Bond.

The following were given Latin Union papers for the coming year: In France, ministerial credentials to H. H. Dexter and G. Roth; ministerial licenses to T. Nussbaum, J. P. Badaut, U. Augsburg, A. Jaques, Jules Rey; Bible workers' licenses to F. Blanzat, C. Guenin, P. Steiner, Sisters Amélie Eva, Herminie Passebois, and Juliette Puech; canvassers' licenses to A. Mathy and M. Raspal; in Italy, ministerial credentials to C. T. Everson; ministerial licenses to L. Bénézet and P. A. Fant; missionary credentials to A. Vaucher and Mrs. J. R. Schell; in French-Belgium, ministerial credentials to J. Curdy; missionary canvassers' license to E. Delhove; in Spain, ministerial credentials to W. G. Bond; ministerial license to Frank Bond in Portugal, ministerial credentials to E. Schwantes; ministerial license to C. E. Rentfro; in Algeria, ministerial license to S. Jespersion.

The Board of Directors chosen for the Société Philantropique de la Lignière consists of the following-named persons: L. R. Conradi (President), L. P. Tièche, A. Guenin, P. A. De Forest, J. Robert (Secretary and Treasurer).

For the Roman-Swiss Conference, the following officers were unanimously elected: President, L. P. Tièche; Secretary, E. Robert; Treasurer, International Tract Society (Geneva); other members of committee, P. Schild, A. Guenin, A. Borle, A. Beguelin.

Roman-Swiss ministerial credentials were granted to L. P. Tièche, J. Vuilleumier; ministerial licenses to P. Badaut, H. Provin, D. Lecoutre; missionary credentials to J. Bourquin, M. Hanhardt, E. Fawer.

We are glad that every church in Roman-Switzerland was represented at the meeting. One of the important actions taken in the sessions of this conference was with reference to the systematic distribution of foreign literature to the tourists constantly visiting Switzerland. We hope that our publishing houses in America and England may be willing to render some assistance in this work, as there are so many English-speaking people here from various parts of the world; there are hundreds of thousands of visitors to Switzerland every season. The Hamburg House will take an interest in supplying German literature, and the Latin Union Publishing House will furnish French periodicals.

As to finances: The Latin Union for 1905 showed a tithe of \$9,210, a gain of \$3,407 over the previous year; gifts, \$1,758; previous year, \$1,723; book sales, \$3,653, against \$3,322 for 1904; members received, 72, four more than in 1904.

The Roman-Swiss Conference had a tithe of \$7,157 in 1905, and \$3,808 in 1904; gifts, \$1,415 in 1905, and \$1,100 the previous twelve months; book sales, \$3,222 against \$2,605 in 1904. Number received, 30, or nine less than in 1904.

All told, we feel glad that God has been with these two fields,—the Roman-Swiss and the Latin Union,—and we ask all to remember the work and workers here, that many souls may be converted. All at the meeting seemed to have a deeper desire for God's power and Spirit than before. To this end let believers everywhere work and pray, remembering Switzerland, France, Italy, Spain, Portugal, Belgium, and Algeria.

The Work in Singapore

G. F. JONES

LESS than one mile from the most southern point of Asia is the island of Singapore, as a British sentinel protecting the rights of the several nations of the Malay Peninsula. In his merciful provision for these last days, God has made this place, under the British government, a liberty post, giving freedom of conscience to all men.

Penang and Dindings have a population of four hundred thousand; Malacca, one hundred and twenty thousand; Perak, four hundred thousand; Selangor, two hundred thousand; Negri Sembilan, one hundred thousand; Rahan, one hundred thousand; Johore, three hundred and fifty thousand; Siam, six million. Here are ten nations without any one to tell them that before every person now over seventy-three, possibly eighty years old, will pass away, the end will come. As it was revealed to Simeon that he should not see death until he had seen the Lord's Christ, so its parallel is now a fact in the lives of some of the very aged here. They will see the Lord himself coming in the clouds of heaven. This fact ought to hasten the steps of many to these nations, for the time can not be very far off.

And these islands are not unpleasant to enter. They offer inducements to men of the soil. Markets are good. And for those who have the one object—the glory of God—there is the added blessing for the "faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season. Blessed is that servant, whom his lord when he cometh shall find so doing."

In 1900 there were sold all through the peninsula nearly six hundred of our large books—"Patriarchs and Prophets," "Great Controversy," "Man the Masterpiece," and "Ladies' Guide." Since Singapore was entered over a year and a half ago, hundreds more of our books have been sold, to the value of about \$1,310, and hundreds of yearly subscriptions for *Good Health* have been taken. All these will bear good fruit. Again this year "Daniel and the Revelation" has been canvassed for, with already three hundred orders taken in Singapore alone. Tracts, *Signs of the Times*, and other of our papers, so kindly sent by our friends in Australia and America, have also been distributed. These silent messengers are doing their work and preparing the field for living witnesses to come and live among the

people, and declare, with a loud voice, that the hour of his judgment is come.

The first quarter we reported four Sabbath-keepers; the last, twenty-five. The Sabbath-school had three enrolled; it now numbers forty-seven. The tithe in the first quarter was about eleven dollars, but has now mounted up to three hundred and twenty-five dollars. The Sabbath-school offerings have risen from two dollars and a quarter to twenty dollars. The retail value of books sold has increased from one hundred and fifty dollars to eleven hundred and sixty-five dollars. This steady growth has been in the face of the meanest opposition. It is the Lord's doing.

Our needs are pressing. The time has come to buy land on which to put up a church building and school. A sanitarium also would be much appreciated in Singapore. We hope a good, faithful doctor will soon come and make Singapore his place of labor. We have started a health food store, which is gradually increasing its business.

Besides the nations I have already mentioned, there lie to the south, east, and west of Singapore some of the largest islands in the world. Borneo and Celebes as yet have had nothing done for them except that I have a few names, to whom occasionally I send our papers. Java and Sumatra are waiting for workers, and a thousand islands are still unentered by us. Singapore is the one grand central depot for all these countries, and they, with us, stretch their hands for help. Matthew, in the midst of his business, heard the call of Jesus, "Follow me," and he arose, and followed him.

From Singapore Java has received her first Sabbath-keepers, a devout family of Eurasians. Mother, daughter, and son were the first baptized in Singapore. Sourabaya, the city in which they now live, has a population of four hundred thousand. They would be glad of help, as Java has nearly thirty million people.

Here we come in contact with people who belong to these different lands, and, hearing the truth through us, they convey it to their own people. A few weeks ago I instructed a native of Amboyna, but after reading with him several days, I lost sight of him, and have not seen him since. Possibly he has returned, as he told me he had no particular object in coming to Singapore. He will take the news of the Sabbath and of Christ's soon coming with him. He was quite intelligent in the Scriptures, and his father is a Christian minister.

Another young man comes from Borneo, and is now studying with us. He is a good and promising young man, and speaks the Dyak language. We pray that he will accept the truth, and become a missionary in his own land. These languages are not picked up at will; so what we want is means to start a training-school, where earnest young people who already possess these tongues may be prepared to carry the third angel's message to their own people in these far-away lands. There are some other very

interesting cases showing that the Lord is at work among the heathen.

To-morrow I sail for Java and Sumatra, to visit those who are already there without a shepherd, and to get acquainted with those fields, after which I will write further.

Villa Hatsu, 12 Dhoby Ghaut, Singapore, S. S.

Rio de Janeiro

F. W. SPIES

ON July 20 I returned from my trip to Espirito Santo, of which I wrote in my last. Although I had been sent to Rio de Janeiro to work in the capital of this vast country, I have been absent from my real place of labor since Dec. 26, 1905; for it was then that I started out on a short trip to Parana and Santa Catharina, and I have not been able to resume the work here until now.

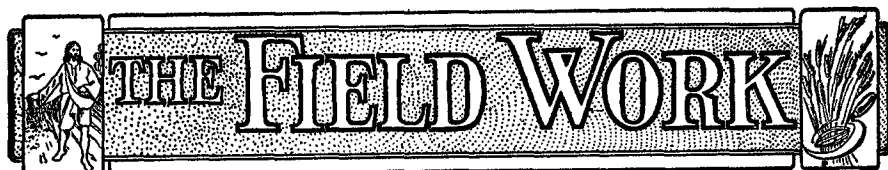
Naturally, many things needed attention, after such a long absence; and some who had been much interested, I found somewhat indifferent. On the whole, however, the church has been faithful in missionary work, disseminating a knowledge of the truth by circulating the printed page, and otherwise; and though we are but few, our work is known throughout the city.

The first Sabbath in August had been set apart as the day for the celebration of the Lord's supper. At this time, two young men, natives, were received into the church; also, the officers, and elder and deacon were ordained. It was a day of great blessing. An aged lady missionary, who has worked in Rio for years, and has for some time been observing the Sabbath, said she felt especially drawn to us by the ordinance of humility. There are three other persons who have requested to be received into membership. Still others are keeping the Sabbath, and are becoming interested. In Nictheroy, the capital of the province of Rio de Janeiro, and which lies across the bay from Rio, the way has opened to hold meetings regularly, and some from the Baptists and Catholics—all natives—come to hear the last message of mercy preached.

Thus the work goes on here. Only the distances make it slow labor. But here, as in olden times (John 1:41), when one has found the precious, saving truth, he goes and finds another, and tells it to him, and so the work goes on. May the glad day soon come when the reign of sin and misery will be over, and the Lord's children will be safely gathered into the heavenly mansions.

From the New Hebrides

NOTHING more spectacular could well be named than the recent session of a Presbyterian synod on the very spot at Dillon's Bay, Erromanga, where in 1836, seventy years ago, John Williams was killed and eaten by the savages, the session being also opened with prayer by a son of the murderer, who for years has been an elder in the church in that locality.



THE FIELD WORK

Ontario Camp-Meeting

THE Canadian Union Conference and the Ontario Conference held their sessions in connection with the camp-meeting at Paris. The location was central for the believers in western Ontario, where most of the Sabbath-keepers live. The attendance was larger than at any former meeting. There were twenty-four small tents, and three large ones. These were well filled, and many took rooms near the encampment.

The citizens were kind, and did all that we could reasonably expect. The two weekly papers opened their columns to us, and we had good reports in them. The meetings were reported in the *Brantford Expositor*, which has a large circulation in Paris. The citizens gave us a candid hearing evenings and on both Sundays of the meeting.

The ministers of the Canadian Union Conference were present, and the last of the second week Elders I. H. Evans and D. E. Lindsay came. The Lord worked in a marked manner for the people. Both Sabbaths were fruitful occasions. Twenty-two were baptized. The officers in both conferences were re-elected, with the exception of two committeemen.

The ministers showed their loyalty to the message in all its branches, and met with a hearty response from the people. The average tithe was \$12.50 per capita. Over three thousand dollars was pledged for the school work, and two thousand dollars was paid in by the close of the meeting. Elder Leland and Brethren C. E. Smith and H. L. Knister were appointed a building committee to erect new school buildings. The conference had money to pay all its laborers, and some was left to begin future work.

A number of the medical workers were present, and made that branch of the work very interesting and instructive to both our people and the citizens. Among these were the Drs. McCormick, A. R. Satterlee, and another physician whose name has gone from me. The health talks of Elder G. D. Ballou, of Rochester, N. Y., were very highly spoken of.

At the evening meetings two of our preachers began a regular course of lectures, which were continued by these same laborers after the camp-meeting. When the writer left Paris, two weeks from the time the camp-meeting closed, there were more than twenty new Sabbath-keepers as the fruits of the camp-meeting and the after labor. Others were interested. A hall had been fitted up, and the meetings were still in progress when I came away, and there was prospect that others would come into the fold.

Manitoulin Island

This island is about one hundred miles long, and lies in Georgian Bay. Brethren W. E. Hancock, a student from College View, Neb., and J. H. McEachern, a student from Lornedale Academy, Ontario, held a tent-meeting

here during the summer, and had a good hearing. When I arrived, ten days ago, they reported eight Sabbath-keepers, and others are interested. I have been assisting them by visiting and by speaking in the schoolhouse during this time. There is a good class of citizens here. Many in this part of the island began life in the forest. They have cut it away, and have put up buildings. The log barns are now beginning to be replaced with frame ones with stone basements.

These brethren have planned to remain by the interest until the work is developed. We see no reason why a good work can not be accomplished among this people. We shall remain a few days to counsel and help on the work in this new field.

A. O. BURRILL.

Camp-Meetings in the Lake Union Conference

THE camp-meeting season in the Lake Union Conference is over, and it has been a very successful one. The per cent of attendance of our people was much larger than last year, and the increase in attendance of young people was an especial feature of these meetings.

At nearly all the camp-meetings there was a large outside attendance, and in most cases a good interest was manifested, inasmuch that it was found necessary in several conferences to follow up the camp-meeting with tent-meetings. Good results are reported from several of these meetings, and not a few souls have accepted the truth through this instrumentality.

The spiritual interest at all the meetings has been unusually good, and unity and harmony have prevailed in all the business meetings to a degree that was truly refreshing. The universal testimony was, We have never before attended such excellent camp-meetings.

A great deal of attention was given to the work for the young people, and these efforts were crowned with success, as is shown by the unusual number of young people that went forward in baptism at the close of each meeting; and also by the many new recruits to the ranks of those attending the various schools in the union conference. The large attendance of students at the opening of all our schools is an indication of the true missionary spirit that prevails in the minds of the youth, as a result of the good instruction given in all the camp-meetings.

The watchword, "The gospel to the world in this generation," was a special feature of the camp-meeting work; and the educational work, or the work of preparation for the carrying of the message, came in for its share of consideration. Attention was given to all lines of work, and the instruction given was both interesting and profitable.

All seemed to realize that the time for labor is growing short, and a deep feel-

ing of responsibility seemed to rest upon all minds, as the various features of the great message were reviewed. May the good work go on in all hearts, while we continue the study of these truths in our homes.

ALLEN MOON.

East Michigan Conference

THIS meeting was held at Holly, September 27 to October 1. Out of one hundred and forty-three delegates representing fifty-five churches one hundred were present. The following resolutions were adopted:—

"Whereas, The rich blessings of God have attended the work of the conference during the past year, (1) temporarily, by graciously preserving the lives and general health of the workers, (2) financially, by placing our work upon a solid basis, free from debt, (3) eternally, by fruits of our labor in souls for the kingdom, therefore,—

"1. *Resolved*, That we express our gratitude to God for these blessings and pledge ourselves to faithfulness in his cause during the year to come.

"2. *Resolved*, That we recognize the Lord's answer to the prayers of his people in raising our Brother Beebe to health and strength so that his talents can be used in forwarding the cause of God, as a special blessing to this conference.

"Whereas, The instruction of the Lord to us is: 'There is need of camp-meetings like those held in the early stages of the work,—camp-meetings separate from the business work of the conference. At a camp-meeting the workers should be free to give the knowledge of the truth to those who attend from outside' ('Testimonies for the Church,' Vol. VII, page 41), and, 'As far as possible, our camp-meetings should be wholly devoted to spiritual interests. They should not be made occasions for the transaction of business' (Ibid., Vol. VI, page 44), therefore,—

"3. *We recommend*, That the conference business be divorced from the camp-meeting, and that the regular conference session be held early in the year.

"4. *Resolved*, That the faithful work of Miss Tillie Barr during the past four years is appreciated by us, and that our full sympathy is with her in her present illness, and that it is our sincere prayer that she may soon be restored to health and ability to continue in the work.

"Whereas, The academy which we have raised remains in an unfinished condition, its work being crippled by the lack of means, therefore,—

"5. *Resolved*, That we take immediate steps to raise the remainder of the five thousand dollars voted at the Flint conference, and an additional five thousand dollars to complete the work as started.

"6. *We recommend*, That the constitution of the East Michigan Conference be amended by striking out the word 'vice-president' in article 5 and article 7, sections 1 and 2.

"7. *We recommend*, The indorsement of the plan of the General Conference for a special campaign with our literature this fall and winter, and that we also indorse the recommendation of the Lake Union Conference to hold a canvassers' institute March 8-18, 1907.

"Whereas, The REVIEW AND HERALD

is one of God's ordained means of keeping the progress of the third angel's message before this people,—

"8. *Resolved*, That we urge upon all the members of this conference to do all in their power to place the REVIEW in every Seventh-day Adventist family in this conference.

"Whereas, The third angel's message is to go to every kindred, tongue, and people, and,—

"Whereas, So many Germans live in the territory of this conference, which makes the urgent need of a laborer apparent,—

"9. *We recommend*, That this conference take steps to employ a German laborer to work for that people.

"Whereas, The East Michigan Banner has proved a valuable means of keeping our people in touch with the progress of the work in the field; and,—

"Whereas, The Banner is to this conference what the REVIEW is to the field at large, we urge that our laborers faithfully report their work through its columns, and endeavor to extend its circulation as far as possible among our people.

"Whereas, The Lord has spoken definitely and repeatedly relative to the need of doing more aggressive work for the cities, and,—

"Whereas, The judgments of God are now visiting the cities, and thousands are being swept to destruction, therefore,—

"10. *We recommend*, That immediate plans be made and acted upon to organize and follow up specific lines of work in our great centers of population, such as house-to-house work with our literature.

"Whereas, The Lord through the spirit of prophecy has spoken in regard to our duty to ministers and worn-out laborers, therefore,—

"11. *We recommend*, That Sister W. H. Faulkner be placed upon the conference pay-roll for one year at two dollars a week.

"12. *We recommend*, That the Adelpian Academy Association take immediate steps to purchase all the financial interests of Prof. J. G. Lamson in the Academy, and that for that purpose a board of appraisers be formed, the Academy board to choose one, Professor Lamson to choose one, these two to choose a third. That this board of appraisers recommend to the Academy Association board what, in their judgment, is the best method of making such transfer as shall be proper by authority of this resolution.

"Whereas, Sister Carrie Irwin devoted her life to the spread of this message until her health failed under the strain, and,—

"Whereas, She is still deserving of our sympathy and consideration, therefore,—

"13. *Resolved*, That we place Sister Irwin on the pay-roll of this conference for one year at two dollars a week.

"Whereas, The salvation and education of the youth should be kept ever before our people,—

"14. *We recommend*, That frequent educational conventions be held to advance this work.

"15. *We recommend*, That the educational program to be prepared by the Educational Department of the Lake

Union Conference be heartily entered into by all our churches.

"Whereas, God has called for the organization of a school in every church in which there are six or more children of proper school age, and,—

"Whereas, Church-schools are no longer an experiment, but a permanent feature of our denominational work, therefore,—

"16. *We recommend*, The annual election of a school board of three in every church where a school is to be conducted, said election to take place at the time of the regular election of church officers, and that said board be considered a part of the church official list.

"17. *We recommend*, That our young people in their society meetings follow the mission studies outlined in the Instructor, and studies on the doctrinal points of our faith be given with the same.

"18. *Resolved*, That we favor the plan of the young people of the Lake Union accepting the financial responsibility of the Barotseland or other mission field, and urge the young people of this conference to enter into the work under the direction of the executive committee and the Educational Department of this conference.

"Whereas, The Lord by his Spirit has moved upon his servant, Sister E. G. White, to prepare the book 'Ministry of Healing' for this time, and to meet the crises that the events of the past few years have precipitated, and,—

"Whereas, This book gives in a clear and interesting manner the fundamental truths in regard to health reform, Christian Help work, and gospel medical missionary work, instruction in which is so much needed at this time; therefore,—

"19. *We recommend*, That we express our gratitude to God for his precious gift, and urge that the book be placed in every Seventh-day Adventist home in the conference; and that a careful, prayerful study be made of the book, and that it be used in connection with the missionary campaign this fall and winter.

"Whereas, Much has been lost by not following up the work of our canvassers, and,—

"Whereas, Our brethren and sisters in all our churches would be greatly benefited spiritually by co-operating in the follow-up work, and,—

"Whereas, the great object in our work is to bring souls to an acceptance of present truth, therefore,—

"20. *We recommend*, A thorough follow-up work, by securing at our conference office a list of the names and addresses of those to whom our large subscription books have been sold, and then enlisting the co-operation of our brethren and sisters in taking up correspondence with these persons, and where an interest has been awakened, following it up with other literature; and that all our churches be urged to take clubs of the Signs, the Watchman, and Life and Health, to be used with the correspondence follow-up work.

"Whereas, the vote of this conference has been that we share our men and means with needy fields, therefore,—

"21. *We recommend*, That we comply with the request of the Canadian Union Conference by releasing Elder O. F.

Butcher to labor in the city of Ottawa, and that this conference pay his salary in that field for one year.

"22. *Resolved*, That, the conference committee having already granted Sister D. H. Lamson two dollars a week, we sanction the action of the committee, and continue the same during the conference year.

"23. *Resolved*, That we as a conference donate from the surplus funds for the East Caribbean Union Conference two hundred dollars.

"24. *Resolved*, That we look with favor upon the plan to raise the \$150,000 fund, and that the conference executive committee formulate plans to carry this out."

Conference officers for the ensuing year were elected as follows: President, Elder E. K. Slade; Executive Committee, E. K. Slade, E. I. Beebe, J. G. Lamson, A. R. Sandborn, Frank Hiner; East Michigan Conference Association Board, E. K. Slade, E. I. Beebe, J. G. Lamson, A. R. Sandborn, Frank Hiner; Conference Secretary and Treasurer, E. I. Beebe; Assistant Secretary and Treasurer, Mina Pierce; Missionary Department Secretary and Treasurer, Frank Hiner; Educational Superintendent, R. B. Thurber; Sabbath-school Secretary, Mabel Parker.

Ministerial credentials were granted to E. I. Beebe, O. F. Butcher, J. L. Edgar, J. G. Lamson, L. G. Moore, Wm. Ostrander, C. N. Sanders, A. R. Sandborn, E. K. Slade, B. F. Stureman, M. Shepard; ministerial licenses to E. R. Lauda, F. G. Lane, R. B. Thurber, Delmer P. Wood, Tilden Black; missionary licenses to Tillie E. Barr, Anna L. Boehm, Ethel Burnett, H. L. Cohoon, Ida Dunlap, Katherine Dunham, Marie Harriman, Frank Hiner, Clara Kiep, Mina Pierce, Nina Nelson, Lucy Tyte, Mabel Reavis, Daniel Wood, Nora B. Ammon.

About two thousand four hundred dollars was raised in cash and pledges for the Adelpian Academy, and immediate steps are to be taken to finish and equip the school buildings.

A spirit of union and harmony prevailed throughout the conference, and we trust the work will steadily advance during the coming year.

E. I. BEEBE, Secretary.

En Route to China

THE following letter, written in Honolulu, H. T., has recently come from G. Doane Wong, a Chinese brother. He attended Healdsburg College, when he accepted the truth, and offered himself for service in China. A New York brother will support him there:—

"Before I had opportunity to hear from the Mission Board definitely, I had to leave for the islands. It has been about ten weeks since my arrival. I am living with my relatives, sharing the pleasure of a family reunion for a short season. I found my father waiting for me to return home with him. This is a marked evidence of God's opening providence for my future work. And as I see the multiplied evidences of his love and care, I am the more determined to consecrate myself to his service, willing to undergo any trials that may chance to fall to my lot, that his cause may advance in the land of 'Sinim.'

"We expect to sail for Hongkong on the steamship 'China,' leaving here October 5. I do not know what the nature of my work will be until I consult with the advisory committee there. But I may be assured that there is no room for idleness for one who is filled with the life-saving message, especially in that darkened land. I shall write to you again after my arrival, and report from time to time, through the REVIEW, as success and experience will call for the writing.

"I hope to have the hearty support of your constant prayers, and much of the Lord's blessing and his Holy Spirit."

Java and Sumatra

It is four weeks since I felt Singapore on this trip, and I am now on the return journey about thirty-six hours' sail from that place.

I visited Batavia, Buitenzorg, Soerabaya, Bencoolen, and Padang. I also conversed with men from the other cities of Netherlands-India, and got all the information I could concerning our missionary outlook in those places. I am convinced from all sources that we ought not to delay to begin work in these islands. The Dutch themselves are not so proud and unapproachable as are the English, and they are eager to learn English and to associate with them, which makes missionary work so much more pleasant. The Dutch are extremely strict disciplinarians, and the whole of Netherlands-India is well under their control. Their laws compel the native to work, else he would be the laziest man on earth, and the government also derives a rich revenue from native labor. The effect of this has been to make the native a better and more industrious man, and to destroy any fanatical tendency which would be really so had he nothing more than his Islamism. A native can not have his residence near the conservative Dutchman, neither is the Chinese permitted to draw near. No native, or Chinese either, dares to speak Dutch. There is liberty for the missionary to teach the Chinese, but to teach the native is against the law. Moreover, the native must not wear European clothes, but is compelled by law to wear a cloth around his waist, and another twisted into a hat around his head. No native dares leave his district, much less his island, without a pass. The Dutch has his eye and his hand upon every man, woman, and child in his country. He is a modern Pharaoh to the native; and I would not care to say but that the Lord has permitted him to be so. He sent Israel into Egypt for the same treatment before delivering them, and now in this our day the oppressed are under preparation for their final deliverance if they care to accept it. The Lord is good to all, "for his mercy endureth forever."

The Chinese are thrifty and well-to-do, and are hungering for an English education, and many of them wish to be Christians if some one would only teach them. There are openings in every city where a missionary could be self-supporting. It is, of course, well to possess some kind of school certificate in order more easily to get permission from the authorities, as nothing

can be done here without their permission.

Batavia is a large and important place. It needs, like other places in the Dutch Indies, good, common-sense workers who will not unwisely run up against the Dutchman's authority. He is a hard snag, and it is better to steer clear of him. Our work there would not have to encounter half a dozen bitter missions, as at Singapore.

I visited Buitenzorg twice—once in going and once returning. There are two interested Chinese there who live next door to the mission room of the American Methodists of Singapore, who have just begun work there. One of these I have invited to Singapore to give him a training. This shows the need of a good training-school at Singapore, as I have already invited some other young men, but we are not yet ready to take this work in hand. Three Malay tracts which I sent from Soerabaya have stirred up quite an interest among the Chinese at Buitenzorg, and they have been loaned from one to another, so there is now a call for more, which I will send from Singapore.

My next visit was to Soerabaya, where I stayed four days, and had a very pleasant and profitable time with the Fox family, who moved here from Singapore nearly a year ago. Mr. Fox has also become a vegetarian, and is seriously thinking of keeping the Sabbath with the rest of his family. I found them of good courage and endeavoring to give the truth to others. Here I met twelve or more educated young Chinese who were anxious to be Christians. I can not tell you how heavy at heart I have felt over these ripe calls for help with no one to take up the work. O where are all our young people! O that they would take a step by faith out into these fields and begin the work, that it might be finished in this last hour of this generation!

I landed in Bencoolen, in Sumatra, to seek Brother Munson's Chinese orphans. Only one was there; all the others had gone back to Padang. The people (mostly Chinese), upon hearing that I was a missionary, crowded around me in the street, asking me all manner of questions, some religious and some concerning school, hoping I had come to stay, as they had no missionary to teach them. The richest Chinese there promised to be of some assistance to us if we would only open an English school. Bencoolen was formerly the British seat of government in Malaysia, but afterward it was removed to Singapore. In Sumatra I heard nothing but complaints against Dutch rule from Chinese, Eurasians and Malays preferring that of England. Of this they spoke openly. Personally I think the Dutch have done remarkably well with these islands, and the people I found to be humble and respectful. But there is only one kingdom I could safely recommend to these poor, heart-sick people which I know would never disappoint them, and about which I could tell them freely. What a blessed privilege it is to possess the keys of that kingdom, that the oppressed and the weary may enter it. Surely it is high time for us to make good use of these keys.

At Padang I hunted up our few friends, and was very kindly treated by all. They were sorry to learn I had not

come to stay. There is still work to do at Padang, and I hope somebody will be able to go there soon. Padang is a beautiful and healthful place. A number of people and government officials spoke well of Brother and Sister Munson, and they have been missed. I brought all the orphans who were under Brother Munson's care, to Singapore, as they were not properly looked after in Padang.

Calling once more at Bencoolen and other places on the west coast, and again at Batavia and Buitenzorg, we sailed for Singapore, calling at Biliton. Here again I heard the same call, "Do come and stay with us." A young man educated at Singapore, sat with me a whole hour, pleading for us to open an English school at Biliton. This is an island belonging to the Dutch, half-way between Batavia and Singapore. There are about thirty thousand natives and two thousand Chinese, with no missionary in the island. He thought that we would have two hundred pupils at five guilders a month each. Rent and food are cheap, water is good, and it is quite a healthful place in which to live. Before steaming out, he sought me again, to get my promise to come. Again I ask, Where are our young people to take up this work?

To-morrow I hope to reach Singapore. I have been thirty days on the round trip. I traveled fourth class because there was no fifth, and together with the coolies I went to the tub to dig out my allowance of boiled, dry rice at meal-time. We have been literally packed on the upper and lower decks, like chickens for market, but I am as well, and perhaps better, than if I had traveled first-class; however, it is good to enter into the experience of One who had "not where to lay his head," and I rejoice to spend and be spent in the service that will soon close its mission for this world. G. F. JONES.

British West Indies

GRENADA.—Last Sabbath, September 29, was a good day for the "little flock" in St. Patricks. Three men were baptized at seven o'clock in the morning. A large, orderly, and interested assembly witnessed the scene. The other ordinances were celebrated in the afternoon, and the entire day was filled with blessed experiences for us all. Several adults and a large class of youth will be ready for baptism, we hope, by the end of this quarter. Our church-membership is now twenty-six, while our Sabbath-school numbers about sixty.

We began the day-school about two months ago, and it is proving a great blessing. The enrolment is thirty-six, mostly children; but most of the church-members and a good many non-members attend the four evening classes that we hold for the benefit of those who can not attend the day sessions. Men and women who work hard during the day, some of them past middle age, and with large families, attend these evening classes, and the progress they make is truly remarkable. Some who, two months ago, could not read a word, now read fairly well in such books as "Best Stories" and "Gospel Primer," and will soon be able to read the Bible intelligently, which is the height of their ambition.

Our equipment is the most meager imaginable,—one or two books for a large class, boards on boxes for seats, no maps, blackboards, or other helps, except such as we can make ourselves; but the blessing of God compensates for what we lack, when we do our very best with what we have. We have not yet been able to start our church and school building. We and our people here are truly giving all we can, and are praying, hoping, working, and waiting for sufficient help to enable us to go forward. If we can erect a building and establish the work here, we can do much better and quicker work in the other places that are waiting for the message. Our canvassing has created interests here and there, which should be followed up, but we can not add more to our burdens just now.

We are all well, and of good courage, although our hearts are heavily burdened by the needs of the cause, which our all of time, strength, effort, and means is unable to supply. But somehow and soon, the work will—yea, must—be done; and we mean that it shall then be found that we did our best.

W. A. SWEANY.

The Collection, November 3

As previously announced, the General Conference Committee has appointed Sabbath, November 3, as the time when a general collection is to be taken up for the benefit of the International Publishing Association of College View, Neb. About this work the Lord has spoken thus through the spirit of prophecy:—

"I approve of the efforts that have been made to establish our German and Scandinavian publishing work at College View. I hope that plans will be devised for the encouragement and strengthening of this work.

"The whole burden of the work must not be left with our foreign brethren. Nor should our brethren throughout the field leave too heavy a load on the conferences near College View. The members of these conferences should lead out and do their best, and *all should come to their assistance*. The truth is to be proclaimed to all nations and kindreds and tongues and peoples."—*Spirit of Unity*, page 23.

And again: "A far greater effort should be made to extend the circulation of our literature in all parts of the world. The warning must be given in all lands and to all peoples. Our books are to be translated and published in many different languages. We should multiply publications on our faith in English, German, French, Danish-Norwegian, Swedish, Spanish, Italian, Portuguese, and many other tongues; and people of all nationalities should be enlightened and educated, that they, too, may join in the work."—*Testimonies for the Church*, Vol. VII, page 160.

This is very plain language. The duty of our whole denomination is thus plainly set forth. And just at the present time this branch of the great work needs assistance that the institution upon which is placed the burden of the publishing work in these foreign languages may have means to enable it to successfully carry on the good work begun.

We trust our American brethren and sisters will have this work in mind.

Pray for it, and help it with your means in proportion to its need. Now is the opportunity. Now is the time to assist. "God loveth a cheerful giver." Remember the date, Sabbath, November 3.

C. A. THORP.

Field Notes

THREE have been added to the company at Hartford, Conn., in spite of strong opposition.

A CHURCH of thirteen members was organized at Roanoke, Va., on September 23. Eight of these were new in the faith.

FOUR converts to the faith were baptized at Newark, N. J., recently, making twenty in all since the beginning of the effort there.

As a result of the tent-meetings at Bath, Maine, a number have taken their stand for the truth, and the brethren there are raising a fund for a church building.

AT Claremont, Va., fifteen have signed the covenant to keep all the commandments of God. This is the result of the tent effort begun in Claremont, August 17.

THE little company at Sebeka, Minn., has been encouraged by the addition of three precious souls to their number as a result of a series of meetings just closed at that place.

A CHURCH of twelve members was organized at Alexandria, Va., on September 30, and there is much interest among the people of that place in the truths which have been presented.

THE series of meetings being held at Niles, Mich., bids fair to be productive of great good. There is a good, steady attendance, and the people are anxious to hear. Some have already accepted the truth.

THE German tent work in Jersey City, N. J., has closed. Though the results were not so satisfactory as were hoped for, the effort has not been in vain. Two honest souls have taken their stand for the truth.

THE work in Rochester, N. Y., is progressing well. Seven have united with the church since the camp-meeting. This is mostly the result of faithful Bible work. Six others are expected soon to take their stand as a result of the same work.

EACH of the camp-meetings in the Canadian Union Conference this year is being followed by ministerial labor with good results. The ministerial force in this union conference has been strengthened, and those in charge of the work are of the best of courage.

A CHURCH of nine members was organized at Atlantic City, N. J., on September 29. Others will join soon. At the close of the tent effort there forty persons signified their belief in the binding obligation of the Sabbath. Just how many of these will take their stand for the truth is not yet known.

Christian Liberty

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

In Behalf of Religious Freedom

The *Southwestern Union Record*, the official organ of the Southwestern Union Conference of Seventh-day Adventists, of September 25, contains the following, which is a copy of a petition that is being circulated by our people before the Oklahoma Constitutional Convention convenes to frame a constitution for the new State of Oklahoma:—

"To the Honorable, the Chairman and Members of the Oklahoma Constitutional Convention Assembled:—

"We, the undersigned adult residents of —, believing that the church and state should be kept entirely and forever separate; that religious legislation is subversive of good government, contrary to the principles of sound religion, and can result only in religious persecution and political corruption, hereby humbly, but most earnestly, petition your honorable body to safeguard the future well-being of the great commonwealth of Oklahoma,—

"First, by omitting from both the preamble and body of the Constitution any religious declaration or recognition which might be taken as a basis of religious legislation.

"Second, by a clearly stated prohibition, similar to the first amendment of the United States Constitution, barring the State legislature from ever making any law which shall establish any rite or observance, or abridge religious freedom."

K. C. RUSSELL.

A Unique Snake Story

FROM the Buffalo (New York) *Evening Times*, of September 22 is the following:—

"Connecticut blue-laws make it a crime to shoot a snake on Sunday, and they also make it a crime to sell or to buy the recognized antidote for snake-bite.

"Walking over his farm on the outskirts of this city last Sunday in search of a lost cow, Peter Zarcone, eighteen years old, took his shotgun with him for protection against snakes. Attacked by an adder while he was passing through a swamp, Zarcone shot and killed the reptile.

"The report of his gun reached the ears of policemen sent out by the game wardens to watch for poachers, and they caused the young farmer's arrest. When Zarcone was arraigned before Judge Howard H. Scott, he was fined ten dollars and costs.

"The judge said he had no doubt from the nature of the evidence before him that the prisoner had used his gun only to protect himself against the snake, but the laws of the State made it a crime even to carry a gun in the open air on Sunday, and consequently he had no discretion under the law, and was obliged to punish him for carrying a weapon across the farm."

The Chicago *Israelite* of September

29, in commenting editorially upon this incident, says:—

"The fanaticism of the blue-laws in the State of Connecticut reminds one of the burning of the witches. It is a disgrace to this New England State to allow these outlandish laws to remain on the statute-books. Think of it in the twentieth century to convict a man for shooting a snake on Sunday, when that snake might have done him an injury! A man's life ought to be of more value than a snake's life, and more important, too, than the observance of Sunday. The people of Connecticut must not forget that they are living in the twentieth century. We do not burn witches today. We should not have a law on our statute-books that will punish a man for shooting a snake on Sunday when that snake might have done him an injury. The citizens of Connecticut should abrogate that law instantly."

K. C. RUSSELL.

Religious Liberty Notes

At the recent session of the Colorado Conference Elder F. M. Wilcox, of Boulder, Colo., was elected religious liberty secretary of the Colorado Conference.

Elder C. P. Bollman, who has had much experience in the religious liberty work, has been elected the religious liberty secretary of the Tennessee River Conference.

A lively interest was manifested in the religious liberty work at the recent session of the Greater New York Conference. Brother Amos Mitchell was chosen as the secretary of this department in that conference.

An enthusiastic meeting of the Lord's Day Alliance is reported to have been held in Paris, Ontario, October 12, at which the speaker of the evening boasted of their recent victory in securing a Sunday law in Canada without any exemption clause for seventh-day observers. In speaking of the opposition to their recent Sunday bill, the speaker said: "The Seventh-day Adventist people, numbering in all Canada only about two thousand, put up a very hard and bold fight." Again he said, "The Lord's Day Alliance controls Canada." He further stated that France and the Argentine republic have just secured Sunday laws, that China, by an edict from the emperor, has adopted Sunday as a day of rest for the empire, and that Japan, about thirty years ago, by an edict directed all the better classes to rest on Sunday, and now a move is on foot to provide that all the people of Japan should rest on Sunday. In the face of the almost world-wide movement for Sunday legislation one can but exclaim in the language of John on the isle of Patmos, "And all the world wondered after the beast."

At a joint meeting of the Eastern and Western New York Conferences, the following preamble and resolution was passed concerning the religious liberty work for those conferences: "Whereas, The religious liberty work has always been a highly important branch of our denominational work, and,—Whereas, Church federation of both Protestant and Catholic societies is rapidly making long

strides toward the ultimate goal of religious intolerance and bitter persecution for those who 'keep the commandments of God and the faith of Jesus,' and,—Whereas, The Testimonies have plainly warned us of a coming crisis such as the world has never before seen, that we have a gigantic work to do in defense of our inalienable rights, that we have no time to lose, therefore,—Resolved, That we shall unitedly take hold to lift the religious liberty work to a higher plane, that we shall give encouragement to the brethren engaged in this particular line of work, that we shall extend to them substantial, material aid, and take real and earnest steps to, in every possible way, enlarge and extend the borders and power of this work, and that immediate and intelligent action be taken in this joint conference to secure these desirable ends."

The *Workers' Bulletin* (Iowa) of September 25, contains the following concerning the proposed Sunday legislation and the next general assembly: "It will be remembered that an effort was made last winter to influence the State to legislate in favor of Sunday by prohibiting Sunday theaters and baseball; but, while it seemed that the bill would become law, for some reason it failed to pass. However, the sentiment in favor of such legislation was not killed, and a similar effort will be made this winter. At the recent session of the Methodist conference held in Des Moines, a recommendation was passed commending the action of the Des Moines ministerial union in its efforts in behalf of the bill, and a committee was appointed 'to lobby for the bill at the next general assembly.' These things are straws; and when the wind begins to blow, we should be ready for the storm. Let us now pray God to give us wisdom and tact for the duties that will devolve upon us this fall and winter. And while we pray, let us study and do all we can to prepare ourselves. God will especially help those who help themselves."

K. C. RUSSELL.

Current Mention

—Governor Higgins of New York sent a force of deputy sheriffs to New York City on October 12, and closed all the gambling places in what is known as the "tenderloin." The city officials had no part whatever in bringing about the closing of the houses of chance.

—An explosion of gasoline in a store at Celina, Ohio, on October 17, resulted in the death of four persons, the injury of about one hundred, and the wrecking of ten buildings. Fire followed the explosion, and the amount of damage caused by the two agencies is placed at \$100,000.

—The Russian premier has instituted prosecution against each member of the Finnish congress who signed the Wiborg manifesto, which means that none of them will be eligible as candidates at the next election of the Douma. A Trans-Siberian railway train was recently held up and robbed of 241,000 rubles.

—Sam Jones, the well-known evangelist, died on a train near Perry, Ark., on October 15.

—The rebels of Santo Domingo have finally refused to abide by the agreement by which peace was to be established, and the government has ordered active operations against them to begin at once.

—The State of Kansas has brought suit against the International Harvester Company of America, a trust, for unlawful combination with the International Harvester Company of New Jersey for the purpose of preventing competition and establishing a monopoly in agricultural implements.

—Mrs. Jefferson Davis, widow of the president of the Confederacy, died at New York on October 16. The body was taken to Richmond, Va., where funeral services were held. The governors of all the States which made up the Confederacy were expected to be present at the obsequies. Gen. Stephen D. Lee, of Mississippi, commander-in-chief of the United Confederate Veterans, acted as chief marshal on the occasion. He issued an order that all the living Confederate generals meet at Richmond on the day of the funeral, October 19.

—One of the most terrible storms in the history of the country was that which swept up from Cuba on Thursday, October 18, and devastated a large section of the coast of Florida. The damage to property in one city of Cuba is placed at \$600,000. It is estimated that 100,000 tons of sugar were destroyed in that island. The storm found its greatest number of victims along the coast of Florida. Ten barges, each bearing 150 men, were swept from their moorings, and most of them carried out to sea, where they were broken up, and their crews lost. The estimate of the total loss of life is placed at 1,600. Homeless persons are thronging the villas along the coast, government light-houses have been damaged, and vessels along the coast and searching parties along the shore are picking up the bodies of those who lost their lives.

—The nations of the world have entered upon another great battle-ship race. England's "Dreadnaught," with a displacement of 17,900 tons, set the pace, and startled naval constructors all over the world, for this great vessel carries ten twelve-inch guns, besides batteries of smaller caliber, and she has reached the speed of many of the best class of cruisers. The other nations have taken up the matter. Japan is also building large vessels. The American government provided for the construction of a battle-ship of twenty-thousand tons' displacement. Now the matter of building three others to keep her company is under consideration. England is now building three great cruisers, each of which is to carry eight twelve-inch guns, and their displacement is only a little less than that of the battle-ship "Dreadnaught." Now Russia has determined to build a battle-ship of the "Dreadnaught" type. It is not at all likely that France, Germany, and Italy will allow themselves to lag behind in this race for universal peace on a battle-ship basis.

—The constitution and parliament of Persia are now accomplished facts. The shah in his opening speech declared that he believed his people ready for self-government, and expressed the hope that the constitution would be maintained. His speech was acclaimed with great enthusiasm, and Teheran was brilliantly illuminated on the occasion.

—An anomaly in industrial strikes was reported from Cincinnati, Ohio, on October 12, when all but thirty of the 300 men working on the big dams below that city struck for a longer day. It being government work, the contractors were compelled to institute the eight-hour day. The men preferred to labor ten hours for the extra pay, as the amount of their wages depended upon the number of hours worked.

—On October 16 a French submarine boat, the "Lutin," was submerged at Tunis, and failed to come to the surface. Divers have been unable to reach the boat because of its great depth, and English grapplers from Malta were hurried to the scene. All hope of saving the crew of sixteen men has been abandoned. This is the second France has lost, and England has lost three. From these five vessels only one man escaped alive.

—The Standard Oil Company of Indiana has been indicted in the District Court at Jackson, Tenn., on 1,524 separate counts of violating the law against discrimination in rates of oil transportation. The maximum penalty for each violation is \$20,000, and the minimum penalty \$1,000. The maximum total fine would amount to \$30,480,000, and the minimum to \$1,524,000. What the amount of the fine will be, if any, on each count has not been determined.

—Reports from Cuba indicate that the work of restoring peace and confidence is going on in the main satisfactorily. In the interior and remote parts of Cuba it is stated that there is some hesitancy in the matter of surrendering arms, and in some places open hostility, on the part of the natives. The Fifteenth Cavalry has been ordered to Santa Clara Province to quell threatened disturbances there. The distribution of American troops throughout the island is being carried out gradually. A severe hurricane swept the island on October 18, doing a great amount of damage, and destroying telegraphic communication both on the island and with the outside world.

—Since the reopening of the saloons in San Francisco, crime has increased to such an extent that a mass-meeting of citizens was held in Union Square on October 13 to consider the matter. Provision was made for the organization of a committee of 100 citizens, representing different industrial bodies, whose duty it should be to restore order in the city. The acting mayor was at the meeting, and advised that the citizens relinquish their plans, as nothing could be done legally except through the city's regularly constituted authorities. His advice was not accepted, as the regularly constituted authorities had been unable to insure the public safety. The committee is determined to go ahead with its plans, and it is expected that soon this new "Vigilance Committee" will be in operation.

NOTICES AND APPOINTMENTS

Notice!

THE St. Helena Sanitarium offers to our consecrated, able-bodied young men and women the privileges of its training-school in the preparation of medical missionaries for the proclamation of the third angel's message.

The advantages of the sanitarium compare favorably with any on the Pacific Coast. Among them are the following: Our climatic conditions and surroundings the entire year, thus affording an excellent opportunity for the practical demonstration of the theories of medical missionary work set forth by the faculty, which is ably headed by Dr. H. F. Rand.

We would like to correspond with at least fifty consecrated young men and women to begin with the class in October. The applicant should have a settled purpose in life to serve God. He should be of sound health, and not less than nineteen years old. He should have finished at least eight grades of studies in the common schools, and have the recommendation of the elders of the church, ministers of the conference, or other recognized brethren of good standing.

To all who have not a settled purpose as to the work they intend to follow in connection with the cause of God, we extend a cordial invitation to the above call. Be free to ask for our calendar and other information you may desire.

ST. HELENA SANITARIUM.

A Favorable Offer

THE Southern California Conference offers to all our ministers, physicians, Bible workers, and members of our college or academy faculties throughout the United States, the opportunity of securing Prof. Geo. McCready Price's latest and best book, entitled "Illogical Geology the Weakest Point in the Evolution Theory," for the cost of mailing, which will be five cents. A limited number will be supplied to the above classes of workers at this price. The retail price is twenty-five cents.

Brother Price has received good testimonials for his book from prominent university men on both sides of the Atlantic. The pamphlet should be in the hands of every worker in the denomination. Address Southern California Tract Society, 257 South Hill St., Los Angeles, Cal.

The Special Numbers of Our Foreign Papers

Now is the time for all to plan to scatter our good papers and tracts among their friends and neighbors. Our special numbers give a larger selection of topics that will appeal to the general reader, while the regular issues present special lines of truth. These special numbers are just what our people need to scatter among those who know not the message for these times.

The articles will be contributed by many of our leading workers, among whom are Elders W. A. Spicer, R. A. Underwood, R. C. Porter, Mrs. E. G. White, Elders E. T. Russell, A. T. Robinson, H. Schultz, and others, who will write the following articles, respectively: The Fields Are Now Ripe for the Harvest, The Sanctuary, The Coming of Christ, The Signs of the End, Religious Liberty, Eastern Question, Capital and Labor, etc. Many other interesting subjects will be considered by our contributors.

The special number of our German paper (*Hausfreund*) will be issued the latter part of October. The Danish-Norwegian (*Sende-bud*) and the Swedish (*Vaktare*) specials will follow about the last of November.

We will have a beautiful cover design for the specials, and a larger number of illustrations than we have ever used before. As this year has been one of great disaster, we have obtained many good views of the San Francisco fire, with some from Mt. Vesuvius, Valparaiso, etc. These papers will certainly be good sellers. Price, 5 cents each; 10 or more, 3 cents each. Order of your State tract society or of the International Publishing Association, College View, Neb.

Stockholders of South Lancaster Academy

NOTICE is hereby given that the first meeting of the twenty-third annual session of the stockholders of the South Lancaster Academy Corporation will convene on Wednesday, Nov. 7, 1906, at 9 A. M., at the Seventh-day Adventist church at South Lancaster, Mass., for the purpose of considering the amending of the by-laws to provide for a change in the constituency of the corporation, and of transacting any other business which may properly come before the meeting.

WILLIAM J. FITZGERALD,
EUGENE W. FARNSWORTH,
HERMAN F. KETRING,
FREDERICK GRIGGS,
HARMON W. LINDSAY,
E. EDGAR MILES,
WM. A. WESTWORTH,
CHARLES H. EDWARDS,
J. EDWARD JAYNE,
CHARLES F. McVAGH,
ORVILLE O. FARNSWORTH,

Trustees.

To Whom It May Concern

CHICAGO, ILL., Oct. 12, 1906.

EDITOR REVIEW: Brother Covell has just arrived from Washington, D. C., on his way West. He says my name is one of a committee to investigate Battle Creek Sanitarium for general standing, theology, finance, etc., so published in the REVIEW. You may say that I never knew of such a committee's being appointed, nor was I ever asked if I would serve. I have been here about six weeks; have never seen a notice of the committee appointment or its work. I decline to serve. Who appointed the committee? Please publish this.

Yours,
F. E. BELDEN.

Addresses

THE post-office address of Elder W. Woodford is Graysville, Tenn.

The post-office address of Elder S. G. Haughey is 128 Ledard Road, Langside, Glasgow, Scotland.

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.—A good hygienic cook for sanitarium. Must be consecrated Adventist. Give references, and state wages desired. Address Newark Sanitarium, 159 West Main St., Newark, Ohio.

WANTED.—Two copies of the little work entitled "Complete Testimony of the Fathers for the First Three Centuries, on the Sabbath," by J. N. Andrews. Address Elder A. Ritchie, 19 Moorland View, Plympton, Devonshire, England.

FOR SALE.—Five acres of good garden land within city limits of Charlotte, Mich.; near church and church-school; comfortable, 6-room house; small barn; well, cistern, hen house, and fruit. For particulars address F. M. Busk, Charlotte, Mich.

WANTED.—To correspond with widow, Sabbath-keeper, without children, who would do housework for small family, no children; one who understands healthful cooking preferred. References required and given. Address H. Boram, 414 Michigan Ave., South Bend, Ind.

FOR SALE.—Pure extracted mountain honey, 5 to 7 cents a pound; ripe olives in gallon and quart cans at 60 cents; English walnuts, olive-oil, corn oil; also an excellent, nearly water-white vegetable cooking oil; peanuts. Small sample vials sent. Address W. S. Ritchie, Corona, Cal.

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.

FOR SALE.—Desiring to enter the self-supporting missionary work, I offer for sale my blacksmith and wagon business in Mountain View, Santa Clara Co., Cal. Over ten thousand dollars of cash business done the past 27 months, enough work for two men the year round. An exceptionally good chance, requiring only \$1,500 to \$2,000 to handle it. Address, for free particulars, Geo. E. Henton.

FOR SALE.—Small country sanitarium within 8 miles of the famous Gunnison Tunnel in the beautiful Uncompahgre Valley, Colorado; 27 rooms, heated and lighted; water-works; 22 acres land; 6 acres of orchard; water rights; cows, horses, vehicles; more patronage than present capacity can accommodate. Valuation, \$15,000. Write for terms to Riverside Sanitarium, Montrose, Colo.

Obituaries

GARDNER.—Died in Salt Lake City, Utah, Sept. 15, 1906, of gastritis, Lavetta E. Gardner, only child of Drs. W. L. and Eva M. Gardner, aged 1 year, 5 months, and 1 day. ner, aged 1 year, 5 months, and 1 day. Little Lavetta was a sweet, affectionate child. Words of comfort were spoken by the writer from Matt. 9:24.

S. G. HUNTINGTON.

LONGACRE.—Died at Pittsburg, Pa., Sept. 19, 1906, of pneumonia, our darling baby, Clarence Hughes Longacre, aged 2 years, 4 months, and 18 days. Though our hearts are very sad as we miss his bright smile, his baby prattle and the sweet songs of praise to Jesus he had learned to sing, yet we look forward with glad anticipation to the great resurrection day when we shall meet him and ever be with him in the presence of our Lord. Words of comfort were spoken by Elder J. W. Watt.

MR. AND MRS. C. S. LONGACRE.

HOLTON.—Died at McIntosh, Minn., Sept. 16, 1906, of cholera morbus, Jennie Holton, aged 58 years, 1 month, and 7 days. She embraced this blessed truth in 1894 during the tent effort by Brethren Flaiz and Bernstein

at Red Wing. Since then she has been a faithful soldier of the cross, her chief desire being to bring others to a saving knowledge of the third angel's message. She fell asleep in full confidence of awakening when the Life-giver comes. The funeral service was held from the Congregational church, Rev. Harris officiating.

J. A. HOLTON.
(Sendebud and Northern Union Reaper,
please copy.)

MANGO.—Died at her home, three miles north of St. Petersburg, Fla., Sept. 18, 1906, after a protracted illness, resulting in Bright's disease and nervous exhaustion, Mrs. Julia M. Mango, aged 59 years. Although a great sufferer for a long period, she was cheerful, and endeared herself to many. She, with her husband, accepted the third angel's message under the teaching of Elder Wood, of Whittemore, Mich., in 1902. She leaves a husband, a son, and three sisters, also many friends who sadly feel their loss; yet they "sorrow not, even as others which have no hope." The funeral service was conducted by Rev. Myron Bird.

MRS. G. W. HANLON.

ADAIR.—Died at his home in Rock Falls, Ill., Sept. 6, 1906, George Adair. Brother Adair was born in Canada, May 2, 1827, and was married to Martha Simkins in 1850. He accepted present truth about forty-seven years ago under the labors of Elders Ingershak and Sanders. It was my privilege to visit our brother a number of times during his illness, and hear his expressions of hope in the soon-coming Saviour. He was the father of ten children. The funeral took place at the home, and was attended by a large number of relatives and friends. Words of comfort were spoken by the writer from Job 14:14.

WM. YATES LLOYD.

THOMAS.—Died at New London, Wis., Aug. 17, 1906, of malignant abdominal tumor, H. O. Thomas, aged 67 years and 8 months. In 1883 he became a member of the Seventh-day Adventist Church. He was conference treasurer for two years and librarian of his home missionary society for twenty-three years. For many years his home has been styled "The Adventist Hotel," where the traveling brother has found a hearty, homelike welcome. His wife, three married daughters, and seven grandchildren mourn his death. Words of comfort were spoken by Elder H. W. Reed; text, Rev. 2:10.

MRS. MYRTIE CADY.

RICH.—Died at Wyman, Mich., Sept. 25, 1906, Mrs. Cornelia C. Rich, aged 77 years, 1 month, and 29 days. Sister Rich accepted the truths of the third angel's message through the reading of our literature nearly half a century ago, and rejoiced in it until her death. She had passed through the trials that attend an invalid's life for nearly eighteen years, suffering with patience through it all, and died in the hope of a resurrection when Jesus comes to gather his jewels. A daughter and many friends are left to mourn their loss. The funeral service was conducted by the writer, and the remains were placed in the cemetery at Edmore, Mich.

C. J. TOLF.

JOHNSON.—Died near Dixie, Wash., Sept. 8, 1906, of old age, my dear mother, Huldah M. Johnson, aged 84 years, 9 months, and 20 days. When a little girl, she gave her heart to the Saviour, uniting with the Wesleyan Methodist Church. In 1839 she was married to my father, Zenas Andrews, soon after which they joined the Freewill Baptists, with whom they remained until they accepted the third angel's message in 1854. Mother was left a widow in 1874. In 1876 she was united in marriage with Amos Johnson, of Alma, Mich., who died in 1894. Since then her home has been with her youngest son. She remembered distinctly the falling stars in 1833, and often spoke of the event as one of the way-marks. Since coming to the State of Washington, she has been separated almost entirely from those of like faith, yet

she remained firm until her death. The funeral service was conducted by Elder Chancy (Christian), of Dixie.

T. Z. ANDREWS.

KIDWELL.—Died in Baltimore, Md., Aug. 24, 1906, of cancer, Sarah Ann Kidwell, nee Harper, aged 64 years, 9 months, and 25 days. Although a great sufferer for many months prior to her death, she bore her affliction with patience. Her entire life was one of devotion to her Saviour and her friends. She accepted the hope of the coming King and the truths of the third angel's message of Revelation 14, and was faithful unto death. She leaves a husband, five sons, two daughters and their families, one sister, a brother, and many friends, but all these can rejoice, as she rejoiced, in the hope of a soon-coming Saviour. Funeral service was conducted by the writer; text, Ps. 17:15.

V. H. LUCAS.

SILVER.—Fell peacefully asleep in Jesus at his home in College View, Neb., Aug. 8, 1906, Brother Richard Silver. He was born in Bedford County, Pennsylvania, Oct. 13, 1827. In 1853 he was married to Miss Mary Hand in Warren County, Illinois. He soon came to Nebraska, settling on a farm near Tamosa, where he lived till the death of his companion. His health failing, he came to the sanitarium at College View. Here he read Elder W. B. Hill's book "Pioneer Experiences," and accepted the third angel's message. He was a witness of the falling stars in 1833. His second wife, whom he had married after coming to College View, tenderly cared for him during his last illness. The funeral was held at Tamosa, his old home. Words of comfort were spoken by the writer.

C. R. KITE.

PALMER.—Died at his home, at Barton Landing, Vt., July 23, 1906, Ruben G. M. Palmer, in his sixty-ninth year. Brother Palmer was an esteemed citizen and neighbor; he was a lover of music, was interested in the temperance work, and was ever loyal to the third angel's message, which gave him hope of the first resurrection. After a companionship of over forty-three years, he leaves his wife to the affectionate care of two sons, —Edwin R., Secretary General Conference Publishing Department, and Delmer,—and three daughters, Mrs. Carrie Boyd, Mrs. Bertha Pike, and Miss Nellie, recently with the Review and Herald, but now at home with her mother,—also Brother Norman Strawn, who has been with them since a little boy. This bereaved family hope to meet their loved one when Jesus comes to gather his jewels. Elder Waldon (Freewill Baptist) conducted the funeral service.

F. M. DANA.

BINGHAM.—Died Oct. 13, 1906, of consumption, Gilbert W. Bingham, aged 66 years, 3 months, and 16 days. When about twenty years of age Brother Bingham joined the Methodist Church, and afterward became a member of the United Brethren Church, with whom he remained until 1883. While attending a camp-meeting in Farmersburg, Ind., he united with the Seventh-day Adventists, having previously accepted the faith through reading literature published by this people. He was a most earnest and devoted Christian, the one object of his life being to disseminate a knowledge of the soon-coming Saviour and his gospel of salvation. For the last twenty years, until compelled to cease work on account of failing health, he had canvassed for the books and periodicals containing present truth. At the time of his death he was a member of the church at Princeton, Ind. The writer visited him some time before his death, and found him rejoicing in the truths of the third angel's message which he loved so well. The funeral service was held at the home of his niece, Mrs. Richard Riggs. Not being able to get word to a minister of his faith, Wm. S. Biddle, pastor of the Methodist Church, conducted the service. His remarks were based upon Psalms 116 and 107:28-30. Burial took place in the Archer Cemetery.

MRS. LOTTIE REESE.



WASHINGTON, D. C., OCTOBER 25, 1906

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

We invite special attention to the announcements on the second page, and ask those connected with our school work to note that the new school readers will not be ready until Jan. 1, 1907.

ELDERS A. G. DANIELLS and I. H. EVANS went to Battle Creek, Mich., last week, and will join Elder J. N. Loughborough in the work there. Elder Daniells will probably go to Wisconsin, and Elder Evans will be likely to attend the council of the Lake Union Conference Committee, before they return to Washington.

ANNOUNCEMENT was made of the proposed missionary conventions in the last issue of the REVIEW. In the territory where arrangements had already been perfected for two conventions, the dates selected were October 20 and November 10. In the remainder of the field one convention only will be held, and the time is November 10. Church officers should plan accordingly.

A PARTY of missionaries for India were booked to sail October 24 from New York, including J. L. Shaw and his wife, who are returning after a furlough, R. R. Cook and family, of the Boulder Sanitarium, Miss Bertha King, of New York City, Mrs. L. L. McCamley and her niece, Miss Rachel Johnson, of Boulder, Colo., and Mrs. E. Ruoff, of California. The last three pay their own transportation to India, whose need has appealed to their hearts.

At the recent council of the General Conference Committee it was recommended that Elder G. A. Irwin should attend the session of the South African Union Conference to be held in January, 1907, and afterward visit some of the mission stations in that field. Elder Irwin decided to go to South Africa via Australia, and to stop a few weeks in Australia. He left Washington last week with the expectation of attending the annual meeting of the International Publishing Association at College View, Neb., on his way to San Francisco, from which port he will sail for Australia on Thursday, the 25th inst. Brother Irwin will probably attend the council

of the General Conference Committee in Europe in the spring of 1907 before returning to America, and will therefore be gone from this country eight or nine months.

ELDER JOHN S. WIGHTMAN, the religious liberty secretary of the Eastern New York Conference, with a company of workers, will circulate religious liberty literature in the city of Elmira, N. Y., at the time of the meeting of the New York State Sabbath Association, October 28-31. Brother Wightman could use a large quantity of such literature and recent copies of *The Signs of the Times*. Address J. S. Wightman, 507 Herrick St., Elmira, N. Y.

THE International Publishing Association of College View, Neb., has issued an English catalogue of its foreign publications, which will be sent free on request. This catalogue lists publications in the following languages: German, Danish, Swedish, Holland, French, Spanish, Portuguese, Finnish, and Rumanian. The Association has also translated and printed the San Francisco earthquake booklet in the German, Danish-Norwegian, and Swedish languages. In this book of forty pages there are nearly fifty illustrations. It sells for twenty-five cents, with a liberal discount to agents.

The Fire at Huntsville, Ala.

FURTHER information has been received since our last issue concerning the burning of the main building of the Oakwood School at Huntsville, Ala. From a circular letter dated October 12, sent out by the Business Manager, Brother O. R. Staines, we take the following paragraphs:—

It is with sadness that we tell you of the great loss that came to our institution and to our family last night. At seven o'clock, just as we assembled in the chapel of our Study Hall, which is our main school building, one of our students noticed a light shining from the basement windows. We found the basement already in flames, it evidently having started from the furnace in some unknown way. Every one got out safely. For a time we attempted to fight the fire as best we could, but soon saw it was of no avail, as in less than five minutes the building, from top to bottom, was a mass of seething flames.

About this time we learned to our sorrow that one of our older boys, Will Willinham, had, against the earnest entreaties of other of our boys, gone to his room for some things, and that he was now missing. For any one to enter the building then meant certain death, and after the building had fallen in, and the woodwork was practically all consumed, his charred remains could be seen lying in the ruins.

A new student, John Green, who had just arrived during the afternoon, was asleep on the third floor. One of our boys went up the fire escape and awoke him, and got him out in his underclothes. In his excitement he jumped from the second floor, but is not seriously injured.

Prof. F. W. Halladay and family and all our boys have absolutely nothing left but the clothes on their backs. The work of the fire demon was so rapid that nothing but our typewriter and one chair were gotten out. The building and contents are a total loss, and were insured for two thousand dollars. We believe the insurance companies will pay this in full; but it is only a small part of the loss.

The basement of this building contained our newly equipped bath-rooms, our broom-making machinery, our carpenter's tools, carpet loom, and about forty tons of coal. The first floor was taken up with our chapel, recitation rooms, and stenographer's office. Here were our files, addresses, and office supplies. Professor Halladay's family lived on the second floor, and the rest of this floor and the third were our boys' dormitories.

The board of trustees of the institution met at Huntsville last week, and definite plans for the future have doubtless been made. We hope these plans will be reported through the REVIEW at an early date.

Forget Not the Stranger

If only the attention of all can be turned to such an enterprise as the International Publishing Association has on hand, it will mean a hearty response to the call for an offering to aid them in publishing this truth in other languages. To vast multitudes in this land the truth must be presented in tongues other than the English. The foreign literature is the only life-line that can reach them. Here they are, millions of them, broken away from old associations and home ties, many coming from countries where Catholic tradition shut them away from light. They are brought by an overruling Providence into our midst. Here we have opportunity to reach them. The two things required are the literature of the message in their tongues, and an earnest effort to circulate it.

The International Publishing Association of College View, Neb., is set for the supplying of literature in foreign languages. It needs help now to get its work developed. Their reports made at the recent Washington publishing convention were cheering to the delegates. The foreign papers—Danish, Swedish, and German—have made good records the last year, which means growing usefulness in the fields. As we help the College View House to do the work allotted to it, it will in turn be a strength in every department of the work. Its aim, that of helping us to reach the stranger within our gates with this message, must appeal to all hearts. Let us remember it in the offering of Sabbath, November 3.

A. G. DANIELLS.