

The Advent REVIEW And Sabbath HERALD

TAKOMA PARK STATION, WASHINGTON, D. C., NOVEMBER 29, 1906



JESUS BLESSING THE LITTLE CHILDREN

"Then there were brought unto Him little children, that He should lay His hands on them, and pray; and the disciples rebuked them. But Jesus said, Suffer the little children, and forbid them not, to come unto Me: for to such belongeth the kingdom of heaven. And He laid His hands on them, and departed thence." Matt. 19: 13-15.

Special Issue of the Watchman

THE many distinct lines of prophecy outlining the chief events of this earth's history and the conditions existing in the world in the very last days clearly indicate that the time has come when "the heavens" and "the earth" have waxed "old like a garment" and "shall be changed."

Some persons do not sense the terrific reality of this scene; others have not had their attention called to its magnificent, holy grandeur; people do not consider their eternal destinies soon to be forever settled; the nature and nearness of the event are not appreciated by many; these things, also the love of the Father to his children and the glorious tranquillity of the home of the saved, must be told far and near with trumpet voice.

In the special "End of the World" *Watchman* these matters are presented in an interesting and attractive way. Any mind susceptible of impression will surely see the clear, strong evidence showing that we have now reached the time of the last generation.

The "special" will consist of twenty beautifully illustrated pages printed in colors on a fine quality of paper. The numerous pointed articles have been written by competent Bible students, and deal with living, every-day issues. You will be pleased with it. Will you help place it in the hands of 250,000 other people?

This issue is now ready to mail. It will not, however, be sent out on regular subscriptions until Christmas week, so send in your order at once. If you would like to see sample pages before ordering, ask for them by return mail.

Every one can have a part in this work; some can sell a few papers, others many more. Order a quantity, sell them at once, and then get more. It will be suitable to sell all winter. We want to hear from ten persons, each of whom will contract to sell 10,000 copies. Write for terms.

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Order through your nearest publishing house or State tract society or direct of the Southern Publishing Association, Nashville, Tenn.

The December Number of Life and Health

THE December number of *Life and Health* will complete twelve excellent numbers for 1906, and we believe all will agree that it is the best of all. It is full of good things, among which we specify—

Suggestion a Factor in the Prevention or Production of Sleep—Why many persons, otherwise healthy, are unable

to get a good night's rest, and how the difficulty may be obviated; *Divine Healing*—One of the best articles in this series; *Eczema* (tetter or salt-rheum)—Imparting a knowledge of what causes it will enable many to escape it, or if they have it, to get relief; *Why Not Be Happy?*—Especially good for all; **QUESTIONS AND ANSWERS**—On topics in which the public is ever interested; **EDITORIALS**—On current topics and comments from the December medical magazines; *Colds and Their Cure*, "Subject to Colds," *The Weather Not to Blame*, *Consumption and Pneumonia*, *Tuberculosis in Schools*, *The Terror of a Word*, *The Great White Plague*, *The Harmfulness of Drugs*, *No Poison More Poisonous than Tobacco*, *Alcohol and Tobacco Destructive of Efficiency*, *Alcohol as an Internal Germicide*; **THE MEDICAL MISSIONARY AT WORK**—Reports from Missions; **HEALTHFUL COOKERY**—*Lunches for School Children*, *Recipes*, *Practical Suggestions*; **FOR THE MOTHER**—*Pitfalls for Our Boys*, etc.

Subscription price for one year, 50 cents; single copy, 5 cents; twenty-five or more copies to one address, 2½ cents a copy, or \$2.50 a hundred. A liberal commission is allowed agents on yearly subscriptions. Correspondence solicited.

Life and Health for 1907

It is not our purpose to specify definitely what *Life and Health* shall contain during the year 1907, because we often find matter of such a nature that it is of the utmost importance at the time, and such as we can not produce beforehand. We can promise not to give "cut-and-dried" matter; everything will be fresh and up-to-date. Neither are we promising "special numbers" beyond our purpose to make every number better than those preceding it.

Among some general features in next year's issues we might mention a continuation of Mrs. Bainbridge's very practical and popular articles on "Divine Healing." Those who have read her previous articles will not need any further introduction.

Dr. J. R. Leadsworth will conduct a department to be known as "The Consulting Room." In this department will be given short, practical talks to patients, such as are actually given to those who come for advice.

The Questions and Answers department will continue under Dr. Hare's management. This announcement is sufficient to guarantee that it will be most helpful and intensely practical. Both Dr. Leadsworth and Dr. Hare have in mind articles based on their recent observations in Europe.

The department of Current Comment, containing the pith of health articles from the different popular periodicals, is a feature that will be continued, and the best from all health journals will be reproduced in *Life and Health* during the year.

The Household Suggestions department will be more than ever devoted to the first principles of cooking and housekeeping. An effort will be made to meet the people where they are, and to help them where they most need help.

The department For the Mother is one of the most important departments

in the journal, for upon the training of the children by the mother depends the character of the rising generation. The editor of this department realizes this, and she is determined to make this department more than ever a real help to mothers.

All the other departments will be carefully prepared with the good of the public constantly in mind.

Liberty

The Official Organ of the Religious Liberty Bureau

THE third number of *Liberty*, issued November 20, will be found to contain matter that will clearly reveal the meaning of religious legislation. Note the following outline of its contents: *Survey of the Field*—Portraying the present attitude of the leading nations upon the principles of religious liberty; *Our Position*—A brief statement of the position the Religious Liberty Bureau maintains upon the union of church and state; *Why We Oppose Sunday Legislation*—Not because Sabbath rest is not needed, but because the enforcement of it is outside the legitimate field of the civil government; *The State Personality Doctrine*—The assertions of the *Christian Statesman* contrasted with the conclusive arguments of Lord Macaulay on state personality; *A Dangerous Measure*—The proposed Sunday law for the District of Columbia, its object to make Sunday the established Sabbath of the nation; *Temperance and Liberty*—Temperance regulations a cover to hide the promotion of religious tenets by legal enactments; *How National Reformers Labor to Secure Sunday Legislation*—Their methods, zeal, and persistency; *A Practical Union of Church and State*—Illustrated by the political domination of the Mormon Church in Utah; *Christian Liberty*—Citing instances of demonstrated Christian liberty, and contrasting its fruit with that of compulsory enactments—the two defined by examples in history; *Reaping the Fruit of Her Own Sowing*—The Catholic Church in France suffering the results of her own example in teaching the principles of union of church and state; *Washington the Great Lobby-Camp of the World*—The Reform Bureau boasts of being the first "Christian Lobby" established in the national capital; *A Unique Snake Story*—Sunday shooting interpreted to be worse than snake-biting; *Religious Equality*—Declared to be the fundamental principle of British liberty; *The American Federation of Catholic Societies*—An organization to direct and mobilize the efforts of the Catholics of America; *Human Law Versus Divine Law*—Civil government more often favorable to heterodoxy than orthodoxy; *The Purpose of the Inter-Church Federation*—The securing of the influence and power of the state in matters of religion; *Christ's Kingdom Not of this World*—But the religious world is attempting to establish it as an earthly temporal kingdom; *Religious Liberty Defended*—Report of the New York Sabbath Association; *News Notes*—On the various phases of the Sunday law movement.

For prices of *Liberty* address Review and Herald, Takoma Park Station, Washington, D. C.

THE REVIEW AND HERALD

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

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Editorial

To the average man who reads the Bible as he reads any other book, to learn what it says, and not to make it fit a creed, its doctrines are simple and plain. The difficulty comes in trying to harmonize the Word of God with the traditions of men. It requires no argument, and no appeal to custom or church authority, but only the reading of the Bible, to show that the seventh day is the Sabbath of the Lord. All the trouble over the Sabbath question arises from professing to follow the teaching of the Scriptures while actually observing a day which rests upon no divine command. The attempted justification of this course leads to such jugglery with the Word of God as really destroys its authority. If men would be willing to accept the revelation of truth which has been made, and yield obedience to God's requirements, instead of amending and nullifying revelation by the aid of tradition and science, there would be unity of doctrine and practise. "What is written in the law? how readest thou?"

Some Better Things

As compared with the old, which was a covenant of the flesh, the new is "a better covenant, . . . established upon better promises." The sanctuary in heaven is purified with "better sacrifices" than was the earthly temple. As compared with the earthly Canaan, there is "a better country, that is, an heavenly." As compared with earthly possessions, the man of faith has "in

heaven a better and an enduring substance." The blood of sprinkling, which is the basis of forgiveness, "speaketh better things than that of Abel," which demanded vengeance. In view of all these better things, we have "a better hope" than that which depends upon righteousness by works. Everything that the wisdom of a merciful Father could devise has been done for us that "we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." How much better to accept "so great salvation" than to reject it!

The Catholic Church and the Bible

At the Winona Lake Bible Conference, held last August at Winona Lake, Ind., Jeremiah J. Crowley, a Catholic priest who is working for a reformation in his own church, delivered an address upon "The Real Attitude of the Catholic Church toward the Bible." From the verbatim report of this address, printed in *The Bible Record*, we take the following paragraphs:—

The Roman Catholic hierarchy does not want the Catholic laity to possess and to read the Holy Bible. Such possession and reading would lead to the exercise of the right of private judgment. The teaching supremacy of the church goes down before the exercise of private judgment. An open Bible in the hands of the Catholic laity means the annihilation of the autocratic power of the Catholic hierarchy. If the Catholic laity could be induced to study any one of the four Gospels and the Acts of the Apostles, they would be emancipated from clerical tyranny. . . .

The Roman Catholic hierarchy does not want Catholic priests to be students of the Holy Bible. The divine Word might be the leaven of a reformation in their private lives, and they might attempt reformations in the church at large, looking to the ending of the usurpations of the hierarchy. . . .

What about those papal deliverances which apparently favor the circulation of the Holy Bible among the Catholic people? . . . All such papal utterances must be read and interpreted in the light of the hierarchy's uncompromising hatred of the exercise of the right of private judgment. How nonsensical it is to urge the laity to read the Bible, and at the same time to forbid them to exercise any right of judgment in interpreting it! Such a course is equivalent to giving a loaf to a starving man, and at

the same time forbidding him to cut it! The Roman Catholic hierarchy well knows that it is an absolute impossibility for any man, who is not an idiot, to read the Holy Bible and not to indulge in the exercise of private judgment. . . . The Holy Bible is full of things which bear on esoteric Catholicism, and a Bible-reading laity could not help interpreting them as being so many rebukes of the unchristlikeness of their priests and prelates, and as being so many anathemas against their hierarchy's greed of gold, fever of ambition, and lust of power. . . .

The apparently liberal attitude of the hierarchy toward the circulation of the Holy Bible among the Catholic people is a position which it is forced to take by the mighty influence of the enlightened scholarship of this day of grace, and by the general spirit of progress which is in the very atmosphere of Christendom. At heart, however, the Catholic hierarchy cherishes the same hostility toward the diffusion of the knowledge of the Word of God which possessed it in the heyday of its power, when it persecuted unto death devoted readers and followers of the blessed Book. . . .

The Catholic people are in abject ignorance of the Holy Bible. If they own a copy of it, it is not that they may read and ponder it, but that they may have it as a sort of charm. Not five per cent of the Catholic people of America possess Bibles, and in benighted Catholic countries Bibles are like angels' visits—few and far between. . . . I beg you never to forget that the real attitude of the Roman Catholic hierarchy toward the circulation of the Holy Bible among the Catholic people is one of studied duplicity.

In determining the truthfulness and reliability of this testimony concerning the Catholic Church and the Bible, it should be remembered that these statements are made by one who defines his position thus: "I am not 'a deposed priest,' I am not 'an excommunicated priest,' I am not 'a former priest'—I am a Catholic priest. Whoever says that I am not a Catholic priest, in good standing, utters, in the same breath, a falsehood and a calumny." These charges are therefore not made by a Protestant or by an ex-Catholic, but by a Catholic priest. Furthermore, they are in harmony with the history, the spirit, and the policy of the Roman Catholic Church, which places tradition above the Bible, and teaches its communicants to look to man instead of to God. Catholicism could not stand before an open Bible in the hands of the people, with the divine right of private judgment granted.

Destroyers of Faith

FOR some years past there has been an increasing tendency in the great universities and in some of the theological seminaries to drift toward infidelity. In the universities it is called liberal-mindedness; in the theological seminaries it is called higher criticism. In both cases it is a work entirely opposed to real Christianity and the Bible as the word of God. In both cases evolution is taught in place of the genesis of the Bible, and the law of God, when referred to at all, is given a human origin.

Recently one of the faculty of the great Chicago University declared that "if Mr. Rockefeller knew what blasphemous things are taught in that university, he would be horrified." He went so far as to declare that if the university retained the present corps of professors, its name ought to be changed to "The Infidel University."

The writer was surprised a few years ago to learn that there was in one of the Pacific Coast States a university which was openly and avowedly an infidel institution. For a long time its founder struggled to put it on its feet, but without success. Had its founders known what the young men and women who pass through the great universities know, they could have saved themselves their struggle and their worry. They need but have patronized and contributed to the support of some of the great universities already established, yea, even some of the large theological seminaries, paradoxical as it may seem. Such institutions are not merely making infidels; they are making infidel makers, teachers and preachers who will stand in the pulpits and hold up to ridicule the very Book whose teachings have given them a cloak for the naked ugliness of the real character of their doctrine. The work of the wolf in sheep's clothing is not a circumstance to the work that is being done in every instance where the pulpit of a house dedicated to the service of God is usurped by one whose message is to criticize the Word of God rather than to show men their sins and their Saviour.

From week to week men and women assemble in houses of worship to listen to addresses which treat as a created being Him whom alone men have the right to worship; and the Sunday-schools are now to be taught, and are now being taught largely, that what their fathers believed true of the Word of God are fables, allegories, myths, and traditions. Such teachings seek to make of the true foundation of faith and religious practise a heap of sand, for the winds of one's inherent doubtings to play with and scatter to the ends of the earth.

Another fact having a bearing upon this matter is that in academies, high

schools, and even the common schools, a foundation is laid for the infidelity of the universities and theological seminaries. In most cases the only reference they hear to the Word of God is in unfavorable criticism; and when the only religious instruction they receive on Sunday is so largely tinctured with infidelity, it can easily be seen what a hold the adversary of souls has secured upon the destinies of the young.

With the universities turning out infidels; with the theological seminaries turning out their particular brand of infidels; with the Sunday-schools teaching the theology manufactured in the university and the theological seminaries; with the public schools furnishing fit soil for the reception of such sowings—is it any wonder that Jesus Christ looked down through the centuries and asked: "When the Son of man cometh, shall he find faith on the earth?"

In view of these things what a fearful responsibility rests upon Christian parents to-day in the education of their children!

C. M. S.

The Rising Note of Inquiry

BORN of the special outpouring of the Spirit of God, there is a rising note of inquiry in all the world. Week by week the correspondence from the field bears witness to this. It is the time for thoughtful people to inquire, and for those who know the way to respond.

The prophetic description of this time represents the call of inquiry coming out of Seir, from beyond the borders of Israel. It is the cry from the regions beyond. The Revised Version puts the call and the answer thus:—

"One calleth unto me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: turn ye, come." Isa. 21: 11, 12.

It is the definite exhortation to people in this day and generation to make inquiry concerning the things of God, and the times in which we live. Here are some words from the fields showing how this rising note of inquiry is all abroad.

Brother L. F. Hansen, of Rangoon, Burma, says: "The interest in our work is steadily increasing. In fact, at this time there is truly a great stir in the borders of the camp."

From the West Indies, Brother J. A. Strickland writes: "In busy offices and marts of trade we find busy men and women stopping to exchange a word, and asking questions about Adventism." "There is an awakening throughout all our territory."

From Amoy, China, Brother W. C. Hankins writes: "Thus with almost no effort on our part, the Spirit of the Lord

is causing this work to spread much after the manner of a prairie fire."

Word comes from the Australasian Union Conference: "Calls are coming from various places, and all the State conferences are offering to the union any of their laborers."

What do these calls mean?—They mean that the time has come when those who will inquire the way are now to raise the cry, "Watchman, what of the night?" It means also that every watchman is to be wide awake, crying out, "The morning cometh, and also the night." Never was there such a time. To sleep now and to fail now, when the calls come to throw every resource into service, means eternal failure. But it is a glad time, for the final answer to the world's cry of need and inquiry for the way of truth will be the coming of the Lord Jesus.

W. A. S.

To Rich Seventh-day Adventists

"Woe unto you that are rich! for ye have received your consolation." Luke 6: 24. To be rich is to have an abundance of earth's blessings, so as to want nothing of the comforts of this life; to be fully supplied with all the good things of this world, so that every temporal want is met.

We are well aware that in our time the word "rich" is used in quite a different sense. In these days of mammoth fortunes, people are not called "rich" unless they are possessed of property to the amount of hundreds of thousands or even millions of dollars. The real meaning of the word "rich" is an abundance, yes, a superfluity, of the good things of this world, when applied to people. Perhaps a scripture will make the meaning of "rich" plain: "And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and will build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." Luke 12: 15-20.

In this "rich" man's case, as set before us by the Saviour as an illustration of the rich man and his dangers, we be-

hold merely a farmer with an abundance of land from which to raise grain in large quantities. His productive fields bring forth far more than he and his family can consume. Instead of having a beneficent disposition to alleviate distress and bring comfort and joy to others with his superabundance, he selfishly hoards it, in order that he may live high and be merry.

Here is a description of the vast multitudes of well-to-do people in this land of wealth. Their obligations to God are forgotten and disregarded. The sufferings of the poor and needy appeal not to their selfish motives. God's requirements are not considered. The salvation of souls has no charms for them. Having a "good time" in this world, eating, drinking, making merry, ignoring eternity and the judgment day,—this is the kind of life that multitudes choose to live in this world.

There are large numbers of professed Seventh-day Adventists in these United States living in much the same way. They are not the most pious, most devoted, most self-sacrificing believers of our faith. They are rather the most worldly minded, the sharpest traders; they are specially interested in good bargains, joining farm to farm, loaning money with big interest, keeping their eye steadily fixed on the "main chance," that is, to get a little more money or property together. What for?—To be consumed in the final conflagration just ahead.

Says one, Is it not proper for me to be prudent, industrious, saving, trying to get some means ahead? Should I not make provision for the future? Are not such efforts to be commended? Are they not good evidences of sound judgment?

Let the Saviour answer this question: "But God said unto him, THOU FOOL, this night thy soul shall be required of thee: then whose shall these things be, which thou hast provided? *So is he that layeth up treasures for himself, and is not rich toward God.*"

That is God's reply to this kind of worldly wisdom. This statement shows how God regards much of the worldly wisdom now so common among Seventh-day Adventists. The only possible hope for our worldly wise church-members is for them to follow the directions Jesus gave in a parallel Scripture in the same connection: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not. Truly wise men, when the moving time comes, always place their property where they can transfer it to the place to which they expect to move. These "bags which wax not old" represent agencies which God gives us in which to deposit our treasure in the bank of heaven. We transfer it by

"giving alms" to good and noble causes. Every whit of that treasure is *laid up in heaven*. Angels keep an account of it, and it is transferred to our future home. We save it by doing good with it. We lose it by covetously hoarding it here. Where our treasure is, there our hearts necessarily are. Where our hearts are, there shall we go at last. If our hearts are here in this world, our affections centered upon the things of this life, there we shall be at last. When the world is melted and burned in the great day, all our hoarded property and we ourselves will burn up together.

Dear brethren and sisters, this most important \$150,000 fund so greatly needed in this time of pressing calls, demands your aid. Here is a gracious opportunity for you to transfer some of your means to the better land. This should be considered a great privilege and blessing to every person acting as God's steward. May he help you to see the importance of so considering it, and of making a liberal transfer at the present time.

GEO. I. BUTLER.

Note and Comment

SOME men who have not been officially appointed as watchmen on the walls of Zion are able to see the sword coming, and are sounding a note of warning. If the eyes of others were not blinded by a creed which requires them to believe that the world is growing better, they would have no difficulty in seeing the real situation. The peril and the need of the present hour in this country are clearly stated in the following extract from an editorial in *The Wall Street Journal*, a leading financial paper of New York City:—

What America needs more than railway extension, and Western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind mother and father used to have—piety that counted it good business to stop for daily family prayer before breakfast, right in the middle of harvest; that quit field work a half-hour earlier Thursday night, so as to get the chores done and go to prayer-meeting; that borrowed money to pay the preacher's salary, and prayed fervently in secret for the salvation of the rich man who looked with scorn on such unbusinesslike behavior. That's what we need now to clean this country of the filth of graft, and of greed, petty and big; of worship of fine houses and big lands and high office and grand social functions. What is this thing which we are worshiping but a vain repetition of what decayed nations fell down and worshiped just before their light went out? Read the history of Rome in decay, and you'll find luxury there that could lay a big dollar over our little doughnut that looks so large to us. Great wealth never made a nation

substantial nor honorable. There is nothing on earth that looks good that is so dangerous for a man or a nation to handle as quick, easy, big money. If you do resist its deadly influence, the chances are that it will get your son. It takes greater and finer heroism to dare to be poor in America than to charge an earthworks in Manchuria.

The spirit of the gospel is the spirit of sacrifice. Luxury and sacrifice do not agree together. Easy money means self-indulgence, and luxury and self-indulgence bring a long train of evils. A revival or ruin are the two alternatives which face this country.

CAN those who stand in defense of the seventh-day Sabbath consistently set aside the ordinance of feet washing on the ground that it has not been "a common custom in the history of the church"? Can not the advocates of Sunday observance rightly claim that it has been "a common custom in the history of the church"? If we rest our authority for Christian observances upon the Scriptures rather than upon "common custom," we shall find the same authority for feet washing as for the supper. Concerning the latter Jesus said, "This do in remembrance of me," and of the former, "If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you. . . . If ye know these things, blessed are ye if ye do them." If we could find such explicit instruction as this in the New Testament for keeping Sunday, would we not be compelled to yield the argument on the Sabbath question? How then can Sabbath-keepers who call others to obedience to the teaching of the Word regardless of custom bring forward the statement that feet washing has not been "a common custom in the history of the church" as a reason for not observing this ordinance? Is not this appealing to the same argument which is employed against the seventh-day Sabbath? We can not concede any weight to the argument from custom either against feet washing or the Sabbath of the Lord. Both rest upon the plain teaching of the Scriptures.

WHEN Catholics threaten to boycott Protestants because they do not freely grant all the demands in behalf of the Church of Rome, objection is made by the Protestants, as is done by the *North-western Christian Advocate*; but when Protestants threaten to boycott those who do not agree with them, the matter seems to be viewed in a different light. The boycott is an illegal and an un-Christian weapon whether it is used by trade-unions or by any professed church.

The Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

Voices From the Conferences

It is very gratifying indeed to note the response that is being made on the part of conference officers and others, to the suggestion to devote Thanksgiving day to a strong effort for the raising of the \$150,000 fund, and to continue this effort steadily until the entire amount is raised. Attention was called to this suggestion in a recent number of the REVIEW, and the plan is being heartily indorsed by the presidents of the various conferences, as is indicated by the following encouraging expressions.

Elder A. G. Haughey, president of the West Michigan Conference, writes regarding this plan as follows:—

I think the plan is ideal and workable, and I will at once enter upon its execution. At our late council at Cedar Lake we divided the conference into districts, giving to each laborer from three to six churches, so that we are in good shape for executing the plan. It will be possible for each one to visit as many as three churches on Thanksgiving day. With this arrangement we can reach nearly all our churches in one day, and thus give assistance and encouragement in giving to this fund.

Elder Morris Lukens, president of the Chesapeake Conference, writes thus regarding this plan:—

I will write a letter to the churches, and will do all I can in our conference to keep the ball rolling until it is all raised.

The president of the North Pacific Union Conference, Elder W. B. White, writes encouragingly regarding this plan, as follows:—

I have counseled with Elder Langdon, president of Upper Columbia Conference, and we have decided to take hold of the plan with all our might. He will write to all his churches and laborers to-morrow, and I will get into connection with the conference presidents in this union at once; will also put articles in the *Gleaner*, and do all we can to make it a success. We like the idea. It is all right, and North Pacific will be in line.

Elder R. D. Hottel, president of the Virginia Conference, writes:—

We are planning to work the matter up in our conference so as to start the ball rolling Thanksgiving day. We believe our people will take hold and make a good donation toward this fund.

Elder S. G. Huntington, president of the Utah Conference, has the following to say regarding this plan:—

It is a move in the right direction, and I am heartily in favor of it. Every sober-minded believer among us must concede that our work has reached that

point in its development where it is either to prove itself true or false within a very short time. That it is a spurious message that we are giving, none of us are willing to admit. To those who have carefully studied its progress it offers the most convincing evidence of its genuineness and sure triumph. With this confidence and assurance in the message, why should we not undertake, and accomplish too, great things for God in the short time that still remains to us? It is the only consistent and logical thing to do. Hence I shall most heartily co-operate with you in this plan, and do all I can in this conference to reach the desired end.

Elder H. M. Stewart, president of the Missouri Conference, indorses this plan in the following words:—

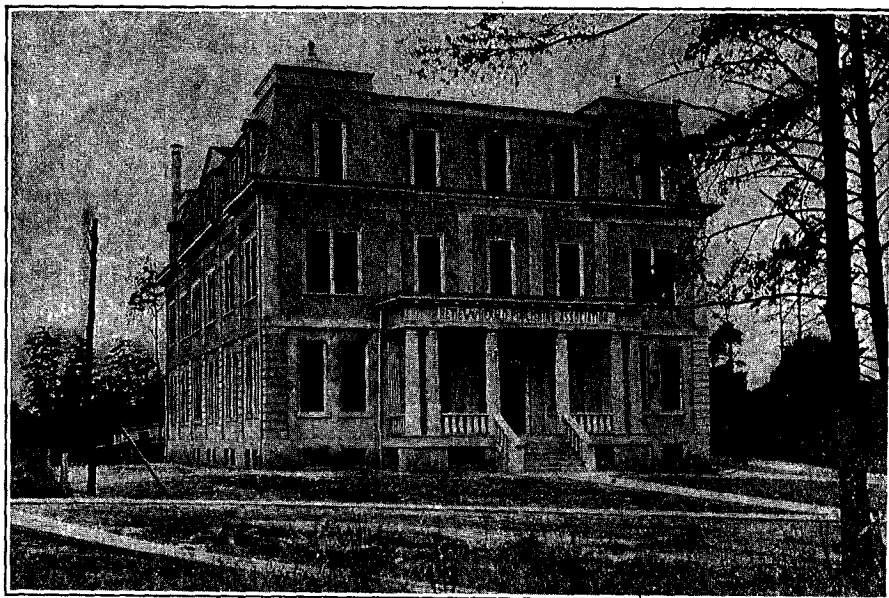
I will place the matter before all our churches at once, and will urge them to

paper and by letters, we expect to make a mighty effort to raise the amount.

These are certainly encouraging words from our conference presidents from one end of this country to the other, and they lead us to believe that our people will be encouraged in their desire to assist the enterprises to which this fund is to be devoted. Great possibilities for the accomplishment of much good in the cause of God are involved in this plan. If these are only fully realized, we know that our people everywhere would take hold of the plan heartily, and the entire amount would soon be raised. Then let us take a right view of these possibilities, and do our whole duty in view of what is involved. A. G. DANIELLS.

What Can Be Done

Two years ago the Echo Publishing Company in Australia planned to move their printing plant from the city of Melbourne into the country. They asked



REVIEW AND HERALD PRINTING PLANT, TAKOMA PARK, D. C.

arrange for as liberal a donation as they can possibly make. If all will adopt the plan of giving from five to ten or fifteen cents a day—and many of our people can give twenty-five cents a day—for thirty days, the entire fund could be easily raised in thirty days. Missouri will do what she can. I think the plan feasible and reasonable. If all our people realized where we are in the history of this message, the entire amount could be raised at once.

Elder C. McReynolds, president of the Wisconsin Conference, writes favorably of this plan, in the following words:—

I am sure there is light in this plan. Our churches seem very much pleased with the plan, and will take hold of it. We are explaining to our people that the plan will include a Thanksgiving offering and a Christmas offering, with a daily offering intervening. We have provided for some one to visit every church in the conference during the present month. Thus by personal contact, as well as through our conference

our brethren and sisters in Australia and New Zealand to give five dollars per capita to build the new factory required, and to pay the expense of moving.

The total membership in Australasia at that time was 2,500. The brethren responded promptly to the appeal made to them, and have actually paid in cash five dollars each, and have still \$5,000 in pledges yet to be paid, and which are constantly being met.

If the Sabbath-keepers in the United States should respond to the present call for \$150,000 in the same way that our brethren did in Australasia when they were asked to raise \$12,000, we should have, not \$150,000, but \$300,000, with an overflow in pledges of \$120,000 to follow.

Can not we, with our abundant resources and wealth, do as well as our poorer brethren over the sea?

E. W. FARNSWORTH.

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.

Since God Converted Me*

F. D. STARR

"WHAT think you, parson, is there hope
For such a wretch abhorred?
Or must he in the darkness grope,
Rejected of the Lord?"

"Think you the vilest of the vile
(There's none more vile than he)
Can ever share the Saviour's smile,
Or heaven's beauty see?"

The parson, with reflective pause
And with a kindling eye,
A lesson from experience draws,
And thus he makes reply:

"I surely can not doubt the power
Of Christ to set men free,
Since that eventful, happy hour
When God converted me.

"Of poor lost sinners I was chief,
Sunk in the depths profound;
Conversion brought my soul relief,
Grace did much more abound."

"Since God converted me." Ah, yes;
An epoch here begins
Of everlasting righteousness,
Forgiveness of my sins.

This epoch is the boundary line
Since which doubt can not be;
The skeptic's creed can not be mine
Since God converted me.

When Satan's darts come thick and fast,
And would o'erpower my soul,
Faith's retrospective glance I cast,
And Jesus makes me whole.
Forest, Idaho.

The Work in Oakland and San Francisco—No. 1

MRS. E. G. WHITE

EVER since the close of the camp-meeting held at Oakland, Cal., July 19-29, 1906, aggressive labor has been put forth in that city. For a time, the large tent and about twenty of the family tents were left standing, to accommodate the workers that remained. Elder S. N. Haskell, assisted by Elder E. J. Hibbard, had charge of the company of laborers.

Sabbath and Sunday, August 18 and 19, I spent in Oakland. The meetings were still in progress. Elder and Mrs. Haskell were conducting Bible studies in the forenoons, and in the afternoons the workers in training were going out and visiting from house to house. These missionary visits, and the sale of many books and periodicals, opened the way for the holding of Bible readings. About forty men and women were attending the morning classes, and a goodly number

of these students engaged in the afternoon work. While in Oakland, I had the privilege of speaking to these workers, and to our brethren and sisters from the Oakland, Berkeley, Alameda, and San Francisco churches. All assembled in the large tent for a union service. The Lord gave me freedom in the presentation of truth.

The labors of Elder and Mrs. Haskell have been greatly blessed of God. One day a woman, a stranger, slipped two coins into Sister Haskell's hand. Sister Haskell thought them to be two twenty-five-cent pieces, but when she looked, she saw that they were twenty-dollar gold pieces. Sister Haskell asked the stranger if she had not made a mistake, but she replied that she had not. The woman refused to give her name, but it has since been learned that she is not of our people.

A few days later, our brethren were obliged to vacate the place they had been occupying with the tents, as a circus was coming to occupy the grounds.

Friday, August 31, I made another trip to Oakland. As the large tent had been taken down, our people secured the use of the Congregational church, corner Eighteenth and Market Streets, for our Sabbath services. A few months ago our own church building in Oakland was sold, and our brethren and sisters are meeting in this rented church until some more permanent arrangement can be made.

On Sabbath morning Elder Haskell spoke in the Laguna Street church in San Francisco—the church that was not destroyed by the earthquake; Elder Hibbard spoke in Oakland, others in Alameda and Berkeley. In all these churches the appointment was given out that I would speak in the afternoon.

When I reached the church, I found the room crowded. I felt impressed to urge upon all our people present the necessity of taking a decided interest in working Oakland. We must not allow the enemy to come in and sow his tares among the precious seeds of truth that have already been sown. There are many religious movements, many "isms," but Christ will identify himself with the needy souls who are seeking after truth. We need true workers,—workers whose hearts and minds are imbued with the truth, workers who will act a part in bringing the truth to other minds. Every Christian should be a missionary, working for the salvation of souls.

The children in our families need thorough instruction in the Bible. Let every soul put his talent of means, and his talent of speech, into the service of God. We are not to condemn others, but we must win them to a knowledge of the truth.

Because of the importance of this work, I have urged that Elder Haskell and his wife, as ministers of God, shall give Bible instruction to those who will offer themselves for service. God will use humble men. He will make of every consecrated man a light-bearing Christian. Not the most eloquent in

speech, not those who are the best versed in so-called theology, are always the most successful, but those who will work diligently and humbly for the Master. The blessing of God rests upon those who are meek and lowly,—upon those who have the faith that works by love and purifies the soul.

Before the close of the discourse, I asked all to arise who would stand faithfully by Elder Haskell and his wife, by Elder Hibbard, and by those who were laboring with them. I urged the brethren and sisters to consider that now is the opportune time to work Oakland, and that to every man is given his work. I asked, "How many will pledge themselves to be in earnest in this work?" The whole congregation responded by rising, and we were encouraged to hope that much good would be accomplished by their united efforts.

On Sunday afternoon, I spoke again to our people assembled in the Congregational church.

A short time later, a vacant lot was found in a good residence district; and here a large tent and several smaller tents were pitched. The Bible training-school was continued daily, and evening services were held.

During the month of September I made two more visits to Oakland, speaking to our people in the Congregational church each time, and also speaking in the tent.

I have felt stirred with an intense desire to do all in my power to encourage the faithful workers in Oakland, as I have realized that many souls in this city and in near-by cities are in great peril. Satan is doing all in his power to make of no effect the merciful warnings of Jehovah. Notwithstanding the heavy judgments of God, the wickedness in San Francisco and in Oakland is increasing.

Thursday, October 18, I visited Oakland for the fifth time since the close of the July camp-meeting. The California Conference had just perfected all arrangements for beginning a series of tent-meetings in the very heart of the city, on Broadway, half a block south of the post-office. Elder Wm. W. Simpson is bearing a large share of the burden of these meetings, and is doing everything in his power to present the third angel's message in such a manner that all who hear may understand that the Bible lies at the foundation of all his statements. His strongest arguments are based on the plain words of the Old and New Testaments.

Brother Simpson's first meeting was held in the First Congregational church, corner Twelfth and Clay Streets, Thursday evening, the eighteenth. An intelligent class of people listened attentively for a full hour, as he spoke on the Millennium. Friday evening his first meeting was held in the large tent. The attendance was good. Saturday night the attendance was considerably larger, and many for the first time listened to an exposition of the first two chapters of Daniel. These evening discourses have been continued regularly, and the attend-

* A clergyman being asked if he ever doubted the power of God to convert hardened sinners, replied, "Not since God converted me."

ance is reported to be on the increase.

Brother Simpson dwells especially on the significance of the prophecies in the books of Daniel and the Revelation. By means of ingeniously contrived charts and symbolic representations, he holds the attention of the people, while he endeavors to preach the word. Through this effort hundreds will be led to a better understanding of the Bible than they ever had before, and we trust that there will be many conversions. Those who attend his lectures and are not converted, must practically reject the Word of God.

Elder Haskell and his wife, with some helpers, have just opened a Bible training-school in San Francisco, with headquarters at the Laguna Street church. The Lord blessed their efforts in Oakland, and they helped lay the foundation for a broad work to be carried forward in that city. Now, they enter San Francisco to do a similar work.

From town to town, from city to city, from country to country, the warning message of present truth is to be proclaimed, not with outward display, but in the power of the Spirit, by men of faith. In the golden censer of truth, as presented in the Scriptures, there is that which will convict and convert souls. As the truth that our Saviour came to this world to proclaim, is presented in the simplicity of the gospel, the power of the message will make itself felt. In this age, a new life coming from the Source of all life is to take possession of every faithful laborer. O, how little do we comprehend the breadth of our mission! We need to have earnest, determined faith, and unshaken courage in the Lord. Our time to work is short, and we are to labor with unflagging zeal.

An Important Question

C. D. M. WILLIAMS

"WHAT shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" We all love to think of the grace of God, and wonder that he could so love the world as to give his only begotten Son to save us. This has filled the world with astonishment, and around it cluster the hearts of the Christian people. Upon the thought of God's love, his forbearance, his long-suffering, Christians have come to dwell so fully that they continually say, "God will forgive if I do make a mistake. He 'so loved the world, that he gave his only begotten Son.' I believe; so he will forgive me my shortcomings, and finally in his own good time I shall come to be what he wants me to be; so, although I know that I am not what he wants me to be now, finally I shall be saved. His grace is abundant, so I know that he will forgive me now for these little things."

But the Word of God says, "What shall we say then?" Is this the thing that we shall say? The Lord would have us consider the answer carefully; for he says, "What shall we say then? Shall

we continue in sin, that grace may abound?" His grace is abundant, he is long-suffering, he does love; but shall we continue in sin, that this may be so? This is the question that the Lord asks, and most forcible is his answer: "*God forbid*. How shall we, that are dead to sin, live any longer therein?"

First, God forbids such a course in life; therefore as a commandment-keeping people we must not do this; for if we do, we cease to be a commandment-keeping people, and are no longer to be numbered with the saints.

Second, "How shall we, that are dead to sin, live any longer therein?" Is it possible for one who is dead to anything to do that thing? The very fact of his doing it shows that he is not dead to it. Therefore, what shall we say, brethren? Shall we continue in sin? Is it not time for every soul of us to lay aside every weight and sin, even though it has in the past easily beset us?

Is not the inheritance reserved for those who are kept by the power of God? Before his translation, Enoch had the testimony that he pleased God; and as he is a representative of those who will be translated when the Lord comes, is it not time that we separate ourselves from all sin, and come out and walk with God in such a way that we may also have this testimony that we please God?

Honolulu, H. I.

One More Victory

W. S. RITCHIE

"In all points tempted like as we are, yet without sin," is the statement of the Sacred Word regarding our Saviour's life in human flesh. Let us study, then, the temptations that came to him.

First, he was tempted on appetite: "If thou be the Son of God, command that these stones be made bread." That is where we all begin the battle with temptation. The church of God has had to struggle there, and thank God, has come off victorious. Let us hold fast the victories we have gained.

Next came to our Saviour the temptation of presumption. "Cast yourself down," the tempter said. Has not God given his angels charge concerning you to bear you up? Here in the sacred precincts of the temple, surely he will allow no harm to come to you even if you depart somewhat from the written word and launch out into space. How exhilarating it will be to find yourself borne through the air, overcoming the natural law of gravitation to which you have so long been subject.

The church has had its experience here, too. It has been tempted with false theories and speculations, to accept which would have been like walking off into the air. But, thank God, the church has again gotten the victory.

But there still remains another temptation; and can we say that the people of God have gotten a complete victory over it? If so, then the work is about to be finished, for it is the last tempta-

tion and trial that is to come to the children of the kingdom to fit them for their return home. The glory and riches of the kingdom of this world were as a crowning temptation held out to our Elder Brother. What charming scenes of riches and glory passed before his vision as the satanic moving pictures merged one into another in the bewitchery of the deceitfulness of riches. Our Saviour seemed for the first time fully to recognize in this temptation who it was that was seeking to lead him astray, for he addressed the enemy directly, "Get thee behind me, Satan." And the great deceiver, being fully discovered in this his last temptation, and having no other temptation by which he might hope to achieve success, departed from the Saviour, leaving him exhausted, but victorious.

Is it not significant that there should be so much pertaining to financial affairs in the closing up of the work of God on earth? Is it not to give his people an opportunity to become victorious over this last great temptation of earthly riches that the many openings to invest means in the cause appear around us? The church of God, following its Saviour, must be wholly victorious here also. Its means will be consecrated and laid upon the altar. The deceptive inventions of the enemy as he presents to us the desirability of retaining them will be fully discovered. The veil will fall from our eyes in this temptation more than in all the others; and we shall be victorious, though exhausted; and the holy angels will come and minister to us, and the work will close with the power and glory and love they bring to us.

Corona, Cal.

The Sunday Crusade in Canada

H. I. MORSE-FARNUM

AN idea of the aims and the actuating spirit of the Lord's Day Alliance of Canada may be obtained from a few of the statements of one of its representatives, Rev. T. Albert Moore, given in a recent address at Peterboro, Ontario. The following were some of his most striking utterances:—

"A nation's progress depends upon the observance of Sunday. We Canadians have much to be proud of as we now have the strongest and best Sunday law of any country in the world. Let us hand down to posterity this great boon—a sacred regard for the Sabbath—which has been handed down from generation to generation until it is our own. Since the Lord's Day Alliance has conquered in the late legislative fight, what is our present work? *Answer*.—To arouse public sentiment, for without it laws are not worth the paper they are written on.

"Public sentiment is a mighty power, as the following incident shows: A certain member of Parliament was opposed to the Sunday bill; but I arranged with persons of his constituency to write fifty letters the next week urging him to rep-

resent them by a zealous support of the Sunday bill. Subsequent acknowledgment proved that his constituency had been a compelling force.

"It is saying much for Canada that the socialists of France sent over here to the Canadian Lord's Day Alliance for points and for counsel as to Sunday legislation, and we responded liberally."

At the conclusion of Mr. Moore's address, while responding to a vote of thanks, he added the following:—

"There is cause for congratulation that our strong Sunday law contains no exemption clause for those who claim to observe another day."

This *finale* of the lecture reveals intolerance, and is a fitting forecast of the religious persecution contemplated by that Alliance which Mr. Moore represents. Yet it was evident that the greater portion of his audience accepted the sophistry as logic, the assertions and alleged coincidences as evidence and proof, and the whole scheme as an outgrowth of true Christian zeal; so dependent are the majority in this land upon the dictum of religious overseers, who are paid for supposed Biblical research. Few, indeed, are searching for truth as for hid treasures, to know the revealed will of God and the strait and narrow way to eternal life. The persecuting mantle of the "beast" is falling upon its "image." Rev. 13:11, 12. Obedience is the highest form of worship. The counterfeit sabbath being an institution of the papacy (the beast power), compulsory conformity thereto is compulsory worship of the "beast" and his "image;" hence the relevancy of the third angel's warning message which is now encircling the world. The harvest of earth is almost ripe, and gleams of eternity's morning brightens. Rev. 14:9, 10, 18.

Peterboro, Ontario.

Our Greatest Needs

H. J. FARMAN

No doubt in God's sight all his people are very needy; but to the writer's mind there are four things that we are especially in need of in a greater measure; namely, more of Christ, the Holy Spirit, faith, and love. The reason for this conclusion is because of a personal knowledge of a personal need.

Of the first, Christ said: "For apart from me ye can do nothing." Without Christ we are as helpless as babes to do any good thing. In this connection Christ is speaking of our bearing fruit as Christians. He says: "Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me." Therefore apart from Christ all our efforts to win souls to him are fruitless. But he says: "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." What a blessed promise to the faithful laborer! "Ask whatsoever ye will, and it shall be done unto you."

This must be understood in the light of his promises and our faith. "And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him." 1 John 5:14, 15. There are two other conditions to be complied with before confidence can be assured to the individual; namely, a clean heart and obedience to all God's commandments. "Beloved, if our heart condemn us not, we have boldness toward God; and whatsoever we ask we receive of him, because we keep his commandments and do the things that are pleasing in his sight." 1 John 3:21, 22. The one thing that will please him most is our abiding in him and bearing much fruit. "Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples." John 15:8. "And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us." 1 John 3:24.

Of the second, the Holy Spirit, we are told: "If any man hath not the Spirit of Christ, he is none of his." Rom. 8:9. Therefore the measure of the Holy Spirit which we possess, is the measure of Christ which we have, and vice versa. I do not mean that we are entirely without the Holy Spirit, by any means; but that we have too little of it is apparent. This, however, is not God's will concerning us, for he says he "hath blessed us with every spiritual blessing in the heavenly places in Christ," and that we are to "be filled with the Spirit." Eph. 1:3; 5:18. Having been blessed with every spiritual blessing in Christ, and commanded to be filled with the Spirit, he further encourages us with this blessed promise: "That he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God." Eph. 3:16-19. To be thus "filled unto all the fulness of God," means the receiving of all the power which the Holy Spirit has promised by the mouth of all the prophets, apostles, and the Lord Jesus. His closing promise was and is: "All authority ["all power," A. V.] hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." "And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power

from on high." Matt. 28:19, 20; Luke 24:49.

This thought of heavenly power to carry forward the gospel of Christ was again emphasized while the disciples were waiting for the fulfilment of the promise. Acts 1:5. "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Verse 8.

When the Holy Spirit's power did come as recorded in the second chapter of Acts, great was the fruit borne. We read: "They then that received his word were baptized: and there were added unto them in that day about three thousand souls." Neither did they backslide: "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers. And fear came upon every soul: and many wonders and signs were done through the apostles. And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need. And day by day continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to them day by day those that were saved." Verses 41-47. Soon the number of male believers was "about five thousand." Chapter 4:4. Neither did the work stop here: "And believers were the more added to the Lord, multitudes both of men and women." "Now in these days, when the number of disciples was multiplying. . . . And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly: and a great company of the priests were obedient to the faith." Chap. 5:14; 6:1, 7.

The power of the Spirit, accompanying the preaching of the word by the disciples in their day, enabled them to carry the good news to every creature under heaven. Please read carefully Rom. 10:16, 17 with Col. 1:6, 23. So it is to be with this great advent message that began to be proclaimed prior to 1844, as described in Rev. 10:1-7, and is to close with great power, or authority, as set forth in Rev. 18:1-4, in this generation.

The real cause of our limited power doubtless is because of a lack of unity as prayed for by the Saviour in John 17:20-22, and experienced by the disciples at Pentecost. But this must be attained to by the remnant church. 1 Cor. 1:10; Rev. 12:17; 14:12. That which hinders the unity of believers will be considered in the next article.

Lynchburg, Va.

SATAN the hinderer may build a barrier about us, but he can never roof us in, so that we can not look up.—J. Hudson Taylor.



Harvest-Time

MRS. E. J. S. KEEN

Idle in the morning, unsown the seeds of kindness,

Idle in the noontide and the dewy eve;
Soon will come the harvest and the time of reaping;

Canst thou come rejoicing with no golden sheaves?

Idle in the sunshine, idle in the shadow,
Dreading threat'ning clouds and winter's chilling breeze;

By and by the harvest and probation ended;

Canst thou come rejoicing with no golden sheaves?

Then go forth, though weeping, toiling for the Master,

While a few short hours the Lord in mercy leaves;

Then to heaven's mansions he will bid us welcome;

We shall come rejoicing, bringing in the sheaves.

Missoula, Mont.

The Cooking Class

F. O. RAYMOND

Composition of the Human Body

As we learn the wonders of our human frame, we are led with the psalmist to exclaim, "I will praise thee; for I am fearfully and wonderfully made." "How precious also are thy thoughts unto me, O God! how great is the sum of them!" Ps. 139: 14, 17.

Professor Atwater, the chemist, finds the average man of 148 pounds to be made up of—

POUNDS	POUNDS
Oxygen 92.40	Potassium .. .34
Carbon 31.30	Sulphur24
Hydrogen .. 14.60	Chlorin12
Nitrogen ... 4.60	Sodium12
Calcium 2.80	Iron02
Phosphorus . 1.40	Fluorine02

Into this wonderful organism of inanimate atoms, God breathed the breath of life, and man became a living soul, henceforth to live, not by virtue of his own inherent life, but because constantly supplied from that one great Source of all life, "for with thee is the fountain of life." Ps. 36: 9. "Not only is he the originator of all, but he is the life of everything that lives. It is his life that we receive in the sunshine, in the pure, sweet air, in the food which builds up our bodies and sustains our strength. It is by his life that we exist, hour by hour, moment by moment."—"Education," pages 197, 198.

In the natural products of the earth an all-wise Creator has placed all the elements necessary for the growth and re-

pair of our bodies and the maintenance of normal heat and strength. These elements of nutrition are for convenience divided into four great classes, or groups,—the proteids, the carbohydrates, the fats, and the mineral salts.

The proteids include albumen, gluten, casein, and fibrin. These, also known as albuminoids, or nitrogenous elements, are similar in that all perform the same office in the body,—that of building and repairing living tissues—the muscles, skin, brain, nerves, etc.

The carbohydrates include all starches and sugars, also the indigestible cellulose, or woody fiber, of our food. From two thirds to three fourths of all the food we eat is some form of starch. Natural sugar is really only so much digested starch. Upon these substances we depend mainly for our daily supply of strength for life's duties. The cellulose, though indigestible, is useful, not only for bulk, but also to stimulate peristaltic activity of the stomach and bowels.

The fats and oils by their oxidation in the body are really the fuel which keeps us warm, though the carbohydrates and other elements also contribute to the same end. Because starch, sugar, and fat all contain a very large percentage of carbon, they are by some authors designated as the carbonaceous elements.

The mineral salts include combinations of calcium, phosphorus, chlorin, sodium, iron, sulphur, and other substances entering into the composition of bones, teeth, muscles, nerves, blood, indeed into every tissue of the body. Though important, these are all supplied in comparatively small quantities.

In future lessons we shall make a careful study of each and every one of these food elements.

A Substantial Breakfast

Pettijohn with Cream
Poached Eggs on Toast
Potato Balls
Corn Puffs
Apples
Bread
Stewed Pears

Recipes

Pettijohn's Breakfast Food

Into the inner cup of a double boiler pour one quart of water, salt to taste, and when boiling introduce one-half quart of the flakes. Boil until the porridge is thickened or "set," then place in the outer cup of the boiler (also supplied with boiling water) and cook for at least an hour without stirring. Serve with cream. Pettijohn, Quaker oats, and similar preparations are better cooked for several hours, and we would recom-

mend starting the same on the afternoon of the previous day. In the morning simply set on the stove to reheat.

Zwieback

Take light bread, preferably twenty-four hours old, of a nice spongy texture, cut into uniform slices about three fourths of an inch thick, and place in large pans in a cool oven to dry out before it begins to brown. At first the slices (or half slices) will show a tendency to curl, which may be corrected by turning them several times. After about thirty minutes slightly increase the heat, and the bread will toast to a light brown through and through. Zwieback thus made is the basis of all our sanitarium toasts. It is perhaps the most valuable of all our cereal health foods, yet easily prepared in any home. Upon a slice of the zwieback moistened with hot milk or cream, place a nice soft-poached egg, and serve hot.

Potato Balls

Take cold nicely mashed potato, seasoned with salt and cream or a lump of butter, and perhaps a little grated onion, form into flattened balls, or patties, dip first into beaten egg, then into toasted bread crumbs, place upon oiled pie tins and brown in the oven.

Corn Puffs

Take 1 pint milk, 2 eggs (separated), 1½ cups corn-meal, 1½ cups white flour, and ½ teaspoonful salt; put milk, egg yolks, and salt into a crock or basin, sift in the corn-meal and most of the white flour, and with a wire beater (the flat spoon-shaped egg whip is very convenient) whip in as much air as possible. After beating for perhaps five minutes, add remainder of flour, fold in the beaten egg whites, pour into an oiled gem pan, and bake in a rather quick oven for about forty minutes, or until well browned and crusted on bottom and sides. Puffs with large holes or tubes indicate too hot an oven, or possibly too thin a batter. The batter should be quite thick, yet thin enough to flow freely as poured into the gem irons, of which the cast-iron variety is most satisfactory. These puffs, light and well baked, are greatly appreciated as a wholesome warm bread for breakfast.

The above menu is intended as a liberal, carefully prepared, nutritious breakfast, suited to the requirements of varied conditions and tastes of the different members of the family. The grain preparations are rich in carbohydrates and mineral salts, the cream and eggs in fat and proteid, potatoes are twenty per cent starch, and the fruits supply natural sugars and acids.

From the menu one might select an excellent fruit breakfast of porridge, toast, bread, and fruit, or a vegetable breakfast of toast, potato balls, puffs, and cream. A simple meal of three or four well-selected dishes is far better for one than a greater variety at one time, but let there be a change from meal to meal.

Washington Sanitarium.

Obedience to Law

WE are under law. We are constituted to be in harmony with law. He who gave us our being gave us our place in his kingdom of law, in obedience to which there is the completeness of life and the fulness of enjoyment. In that kingdom there is no surplusage of law; there are no unnecessary obligations, for life is its center, and in all its domain every appointment ministers to life and happiness. God enters into all and uses all as means of access to the heart of man and the most perfect ministry to his highest good.

While the universal obligation of law is recognized, strict obedience to it in all lines is often regarded as an evidence of weakness. Transgression is supposed to give a certain flavor to life, and is regarded as evidence of manly independence. The young man is encouraged to disregard parental instruction, the young woman is invited to enter the world in which there are fewer restraints. Of the church it is said that its demands are unreasonable, and disregard for them is applauded.

Careful, conscientious obedience to law is the foundation of character. This is the sphere of conscience, and obedience to the moral dictator within is essential to development into perfect manhood. There is no exemption from law. Even to the hidden, and, we may say, the obscure parts of life, the obligation extends; into the secret chambers of the soul the voice of conscience penetrates. "Do this and live." So far is such a life from being narrow and unresourceful, that it is in touch with every part of the universe of right, and from every part draws ministrations to happiness. The broadest, best, and happiest man is the one who makes obedience to law—the divine as well as the human—the controlling power of his life, and the best and most prosperous community is the one where all recognize the same obligation to obey the supreme will of God.—*United Presbyterian.*

A Christian Home

NOTHING on the earth is more beautiful than a Christian home. No place on the globe is so near to the gate of heaven. It may be in the country or in the city; it may be in a cabin or in a palace; the structure matters not if the souls that dwell there are in Christ. Father, mother, sons, and daughters, living in peace and harmony, bound together, not by outward constraint or artificial ties, but by the bond of love, all acknowledging allegiance to one God, and serving him in sincerity and truth—such a home is a blessing to the community and to the world. It is worth more than the largest factory, the most flourishing commercial house, or the best college. Out from this home will shine a light more bright, more warm and beautiful, than the light of the sun, and it may penetrate to the ends of the earth. If every home where Christ is named

were truly and altogether a Christian home, the problem of the evangelization of the city and the reformation of society and the conversion of the world would be a simple problem. This heaven would soon leaven the whole lump.

Many homes are divided. Christ has a foothold in them, but is crowded into a narrow corner. In one home the wife is a Christian, while the husband is an infidel or an atheist or an agnostic. Why will Christian women marry unbelievers? It is easy to understand why an atheist or an infidel will seek a Christian woman for his wife. He knows she is the best kind of woman and will make the best kind of wife. He does not want one of his own kind. But why a Christian woman will give her hand and heart to one who does not believe in God nor live a life of prayer, to live together with him till death shall part them, is hard to understand. In this home there is no prayer, except the secret, silent prayers which the Christian wife offers with a heavy heart. The Bible may be hid away lest the sight of it should kindle the wrath of the man who hates it. No Christian minister is welcome in that home. In one such home the sons and daughters all grew up without God, although their mother was a Christian, and it may well be believed that they all died without hope.

In another home the husband does not oppose religion, but he is utterly indifferent with regard to it. He says: "The Bible is a good book, the church is a good institution, and religion is a good thing. I never hinder my family from going to church, but as for me, I have no personal interest in it." But he does hinder his family by his example. He is a tremendous stumbling-block. If that Christian wife goes to church, she goes alone, sadly thinking of the awful chasm which separates her and her husband. For the most part she does not go at all. This is what her minister has heard her say: "I should like to be at church every Sunday and at prayer-meeting every week, but my husband is not a Christian. He does not oppose me in my religion, but Sunday is the only day he has at home, and when I leave him, he is so lonesome, and the day is so dull, that I feel called upon to stay with him and make the day and the home as pleasant to him as possible." Can it be expected that children brought up in this home will become Christians? Nay, rather the Christian wife may lose her faith and hope in such an atmosphere ere she is aware of it. It is a sad thing when the head of the house is an unbeliever, a scoffer, or utterly indifferent to the claims of religion.

Some Christian parents are skeptical about the conversion of children. They discourage their own children from seeking the Lord when their tender hearts are touched by the Spirit of the Lord. They say the children are too young. They do not understand what they are doing. Wait till they are older. This pernicious sentiment has been used with deadly effect by the enemy of souls.

Many children have been hindered by their own parents when they earnestly desired to seek the Lord, and afterward when the parents longed to have them come into the kingdom, they had no such desire. If parents knew how much evil their children would escape by seeking the Lord in the morning of life, surely they would not rest day nor night until they should lead them all to Christ. It is the duty and privilege of every man who enters into the kingdom of God to take all his family with him.

How old must a child be before he should be encouraged to seek the Lord? Some children are older at five than others are at ten. But this much is certain: as soon as a child begins to feel his need of Christ, let no time be lost in leading him to Christ. As soon as children feel that hungering and thirsting after God, which young people brought up in a Christian home are sure to feel keenly at a very early age, lead them at once to the fountain of living waters. But they are too young to understand what they are doing, says one. Fear not. Dr. Watkinson beautifully says: "Children can not understand botany, but they can enjoy the beauty and fragrance of the lily. They can not understand the deep things of theology, but they can enjoy the love of God."

There will come a time when the child must choose for itself. Be watchful when that time comes. See to it that Satan does not take advantage of that crisis day when you are asleep. The spiritual life begins easily and beautifully in the soul of a young child. The bud of grace is already in his heart before he knows his right hand from his left. Teach him not to crush it, and it will open before the atmosphere of a Christian home as the rose will open before the breath of spring. The flame of grace is already in his heart before he can speak one articulate word or think one intelligent thought. Teach him not to quench it, and it will burn brighter and clearer there than in the soul of a converted prodigal. This is the Lord's way of raising up a holy seed in the world and filling the whole earth with the knowledge of the Lord.—*The Christian Advocate.*

Honey Wafers

HEAT one cup of honey to the boiling-point, add half a cup of butter, let stand ten minutes. Add the grated rind and juice of a lemon, one-half teaspoonful of soda, and flour to make very stiff dough. Roll out as thin as possible, cut into little oblong pieces, and bake ten minutes. When done, they should not be over a quarter of an inch thick, and as crisp as "ginger snaps."—*Selected.*

"CONCENTRATE your best effort in whatever you undertake; if it is school, go at it with a determination to win out; if it is work, do it so cheerfully and well that the one you are working for will be sorry to part with you when the time for your release comes."

THE WORLD-WIDE FIELD

Valparaiso — After the Earthquake

WM. STEELE

ALREADY six weeks have passed since the terrible sixteenth of August which brought death and destruction to thousands of homes in the central part of Chile. Since I have visited different cities destroyed, and seen the ruins of what were once country houses, besides being an eye-witness to the destruction of Valparaiso, I doubt if the reports really represented the greatness of the catastrophe. In some of the cities in the path of the earthquake there is scarcely a house left standing.

There have not twenty-four hours passed since the sixteenth that there have not been from one to twelve or more *temblors*, some being quite strong. When the strong ones come, the people run screaming from their houses to the street. Some thirty or forty thousand people left Valparaiso as soon as they could after the earthquake; those remaining have erected shanties of corrugated zinc in the plazas, avenues, and other available places, or live in tents that were furnished by the Argentine government. The houses erected are small and without conveniences of any kind, and during the heat of the summer will be like furnaces. The sanitation is also very bad, giving every opportunity for the breaking out of plague; indeed, smallpox has already broken out, and if this should be joined by bubonic plague or typhoid fever, the death-rate would be appalling. It is a notable fact that the authorities take no steps in cases of this kind until the people begin to die by hundreds, and then in many cases the money appropriated goes to fill the coffers of the officials.

Already work has begun on all the buildings which it is possible to repair, and others are being torn down, and the debris cleared away preparatory for the rebuilding of the city.

As soon as possible after the earthquake, we printed a special number of our missionary paper *The Signs of the Times* (Spanish). Our monthly circulation is four thousand, and the largest edition we had ever published was ten thousand, but of this number we printed thirty thousand. The brethren took hold of the work as never before, and the entire edition was sold in less than three weeks. We are now getting out another and better edition, and expect to print thirty thousand if we can get paper, as our supply has been exhausted, and at present it is impossible to obtain suitable paper in Valparaiso.

The brethren have been awakened, and are working as never before. Thus thousands of people will have an oppor-

tunity to learn what these things mean, who, if the earthquake had not come, would possibly not so soon have had the opportunity. Thus we see the working of the Lord. Truly his ways are not our ways. We hope the brethren may continue to work with our paper so that we may be able to print a large edition each month. It has been contrary to the cus-



MERCEZ TEMPLE, IN WHICH EIGHT HUNDRED PERSONS, MOSTLY WOMEN, ARE SAID TO HAVE BEEN KILLED

toms of the country for the sisters to engage in this work, but as some of them took courage and went out with the paper, they have had good success in selling it. Thus their eyes have been opened as to their possibilities in helping to spread the message. But we are in need of more workers. We need workers to enter Bolivia, which is, perhaps, the most superstitious of all the South American countries. One brother has recently gone there to engage in Bible work, but we need more workers, more literature, and more means, that these poor people who are in such great darkness may have an opportunity to see the light that the Lord has so mercifully shown us.

Last Sunday a mass was held in the park for the souls of all those who were killed by the earthquake; their number is now thought to be from three to six thousand. It is said that eight hundred were killed in one church. Only about two hundred and fifty of the bodies have been taken out; the rest are still under the hundreds of tons of brick that fell as the church was completely destroyed. They were having what they call "novena," a nine days' mass, consequently

many persons were in the churches, and had no opportunity to escape.

The president and his cabinet attended the services last Sunday; and all the officers of the army in their gold attire, the soldiers in full uniform, with many bands of music, made a grand display, which is dear to the heart of the Chileno. It seemed as if all who could do so attended the services which were conducted by the priests. The control that they still have over the people is remarkable. We long for the time to come when the power of the enemy will be broken, and Christ's kingdom be set up. May all the brethren realize their duty toward these priest-ridden people, and

do all in their power to carry the gospel either by coming themselves or by giving of their means that others may come.

A New Conference in Central America

J. A. STRICKLAND

THE general meeting of the Panama Mission field was scheduled to take place at Bocas del Toro, Panama, September 7-17. On account of quarantine regulations, caused by the prevalence of smallpox at Colon, I had to take a lengthy and circuitous route, leaving Jamaica August 25.

Monday, August 27, we called at Savanilla, an important Colombian port. A stop there of twenty-four hours permitted us to see something of South American manners and customs, and form some idea of what qualifications our worker should possess who first enters there with the truth for our times. Wednesday we entered the harbor of Carthagena, and were soon traversing the narrow streets of that quaint old town that remains a relic of the days of piratical plunderers and sea-rovers. A solid stone wall surrounds the city, built

to repulse the attacks of marauders of the Captain Kidd class. It stands to-day firm, and seemingly untouched by the hand of time. My limited Spanish vocabulary was taxed to the utmost as I visited the shops, public buildings, and churches of this ancient Spanish stronghold. Here I saw the result of Romish ritualism fully matured: massive church buildings, embellished with altars on all sides, which were laden with gaudily dressed dolls representing supposed saints, before which the ignorant masses reverently worshiped, while the educated classes stood with stoical countenances, silent and motionless; men working in the street had near them a cheap lithograph of a woman, which was thought by them to be a picture of the Virgin Mary. Candles burned before it. The poorer class of women bowed as they passed, while the men

licentiate of the Panama Mission; and Brethren Ashley and Horton of Pacuarito, Costa Rica, we took passage for Bocas del Toro, on the "Kearsage," a two-mast schooner, with Brother T. M. Robinson, deacon of the St. Andrews Island church, as owner and captain. Seventeen were aboard the boat, and all but two were Sabbath-keepers. Brother J. B. Haughton, of Old Providence, had very thoughtfully brought his folding Estey organ, which was a great help in the song services, and an acceptable addition to the morning and evening worship we held on board. Captain Robinson looked after my every comfort, with the tender solicitude of a father, which enabled me, in spite of the twenty-four hours' calm we experienced, and twelve hours of terrific tropical sun, to pronounce my passage on his vessel a rare and pleasant treat.

wait of a few minutes brought the doctor and the customs officials. The examination of our baggage was brief and most polite, for our work and workers have won the respect and confidence of the officials at Bocas del Toro. Half-past eight found us ashore.

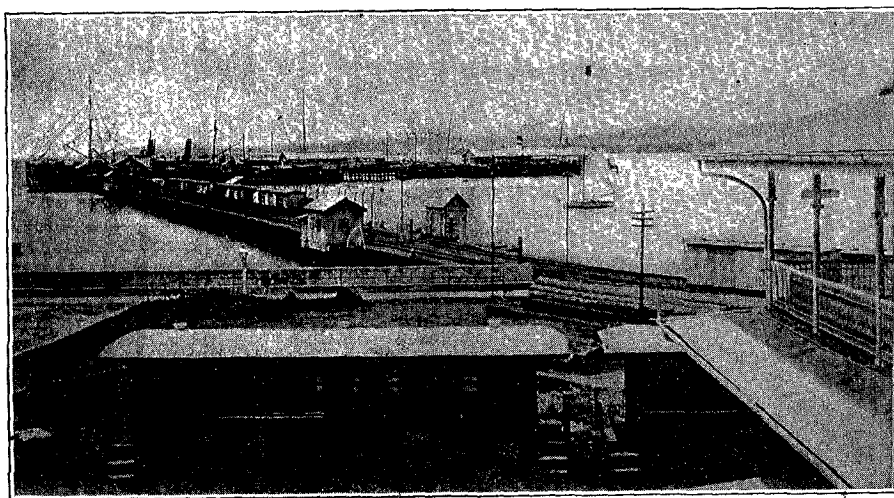
The services were held in a tent, pitched on an attractive spot in the center of the town. From the start the power and presence of God was felt. Perfect harmony prevailed in all the deliberations, and every act of the assembly breathed faith and courage. Over one hundred believers were counted. Many more would have been present but for the fact that traveling expenses are exceedingly high, and transportation can not always be secured from one place to another.

The work in this field was started in 1901, by Elder F. J. Hutchins. In 1902 he died. Elder I. G. Knight and his wife were sent to fill the vacancy the following year. The name was changed from Central American Mission South to Panama Mission, in 1904. At that time there were about twenty-five Sabbath-keepers. Now there are two hundred and fifty Sabbath-keepers, six organized churches, and several unorganized companies of believers.

This field needs two good men—competent, consecrated men. They are needed now. We must have them, brethren, or the price you will pay for your failure to supply them will be many souls, and the loss of much vantage-ground already gained.

By a unanimous vote, it was decided to organize the field into a conference. Happy, harmonious, and hopeful was the West Caribbean Conference, launched amid the hearty amens of more than a hundred loyal hearts. This field was self-supporting last year. There is at present more than five hundred dollars in the treasury. At this meeting the brethren pledged \$279.50 to the West Indian Training-school in Jamaica. Of this amount, one hundred and five dollars was paid in cash. The territory of the conference includes the republics of Panama, Costa Rica, and Nicaragua, and St. Andrews, Old Providence, and Corn Islands. Officers were elected as follows: President, Elder I. G. Knight; Vice-President, Elder Hubert Fletcher, of Jamaica, who was invited to begin his labors here at once; Treasurer, Elder I. G. Knight; Secretary, Mrs. Carrie Knight; Secretary Sabbath-school and Young People's Society, Mrs. A. J. Read; Executive Committee, I. G. Knight (Chairman), T. M. Robinson, H. L. Mignott, Samuel Knapp, A. E. Conner. Credentials were given to Elder Knight. H. L. Mignott was ordained, and received credentials. Ministerial licenses were granted to T. M. Brown and A. J. Read. Missionary licenses were given to A. J. Wright, J. B. Stuyvesant, W. H. Dean, Sheridan Archibald, and Mrs. Carrie Knight.

The meetings were largely attended by the people of the town, who paid re-



RAILWAY PIER, PORT LIMON, COSTA RICA

who happened that way crossed themselves as they went by. What an eloquent, though silent appeal these things were for us to send them the light of the blessed gospel of Christ! While viewing the sights of Cartagena, a fellow passenger from the steamer said to me, "Will your people ever preach the Sabbath in this superstitious old city?" "Yes," I answered; "these stone walls can not exclude the sound of the third angel's message, and the darkened minds and sad hearts of these people will soon be made light and glad by that gospel which proclaims the commandments of God and the faith of Jesus. Some here will receive the Word, and it will be to them the power of God unto salvation."

Sabbath, September 1, we dropped anchor in the harbor of Port Limon, Costa Rica. Here we have an organized church, with a membership of thirty. A frame church building has been erected on the outskirts of the town. I was in time for Sabbath-school, for which I was heartily thankful. I remained with the brethren of Port Limon four days, holding meetings each night. Large crowds attended these services, and an encouraging interest was manifested. Wednesday, the fifth, in company with Brethren E. N. Rogers, local elder of the Port Limon church; A. J. Wright, deacon; H. L. Mignott, a

Early Friday morning we anchored in the calm waters of Bocas del Toro. Soon passengers and crew gathered for morning service. As we sang that grand old hymn,—

"Lord, in the morning thou shalt hear
My voice ascending high;
To thee will I direct my prayer,
To thee lift up mine eye,"

a crowd gathered upon the wharves near by, and the news went like wildfire through the town that a schooner-load of Adventists had arrived. A messenger hurried to the mission house, and informed Elder Knight, and in a few minutes we heard the puff of a gasoline launch, and saw, rounding a projection in the lagoon, with her prow pointed toward us, that splendid and shapely little mission vessel, the "Harbinger." And I wish to say here that the money invested in the "Harbinger" was well spent. The success of the Panama Mission is largely due to the fact that Elder Knight had this boat. The territory is composed of scores of lagoons, with as many islands that can be reached only by a boat.

Glad were the greetings when the boat, bearing Elder I. G. Knight, Sister Carrie Knight, and their little boy, came alongside. But they could not come aboard our ship, because we had not yet been inspected by the port authorities. A

spectful and earnest attention to the truths that were proclaimed from our platform. I never saw people more eager to hear. The service on Wednesday night, when Brother H. L. Mignott was set apart for the gospel ministry, was especially solemn and impressive. Unfortunately, I had to leave after the service the next night, or be delayed three weeks in reaching home, but my heart was made glad by knowing that more than twelve souls decided that night to walk in obedience to God.

I reached Port Limon Friday morning, but was refused permission to land. The authorities were afraid I had brought smallpox or yellow fever to their shores. The Costa Rican government claims, and I believe justly, too, that white men born in temperate climes take those diseases more readily than do other people. So I was banished, if I may use that expression, to a little island near Port Limon. As I stepped from the boat upon the shores of the island that is to be my home for five days, a group of Spaniards saluted me in their own language. Not hearing one English word, I said, "*Hay alguien en este lugar que habla ingles?*" (Is there any one here who speaks English?) The leader of the group answered, "*No, senor; nos hablamos espanol*" (No, sir; we speak Spanish).

I have no fault to find with my accommodations, nor with the health regulations that placed me here. I spend the time resting, writing, and studying Spanish. As I write now, I discern far away on the southern horizon the funnel of a steamship sending forth a column of black smoke. It is approaching Port Limon. Perhaps it is the ship that will take me home. But whether it is or not, I know in a few days I shall say to my pleasant Spanish detention guards, "*Hasta la vista, senors,*" and will go aboard some steamer that will bear me back to dear old Jamaica, where loving hearts pray for my safe return.

Quarantine Station, Port Limon.

The Holland and Flemish Belgium Mission

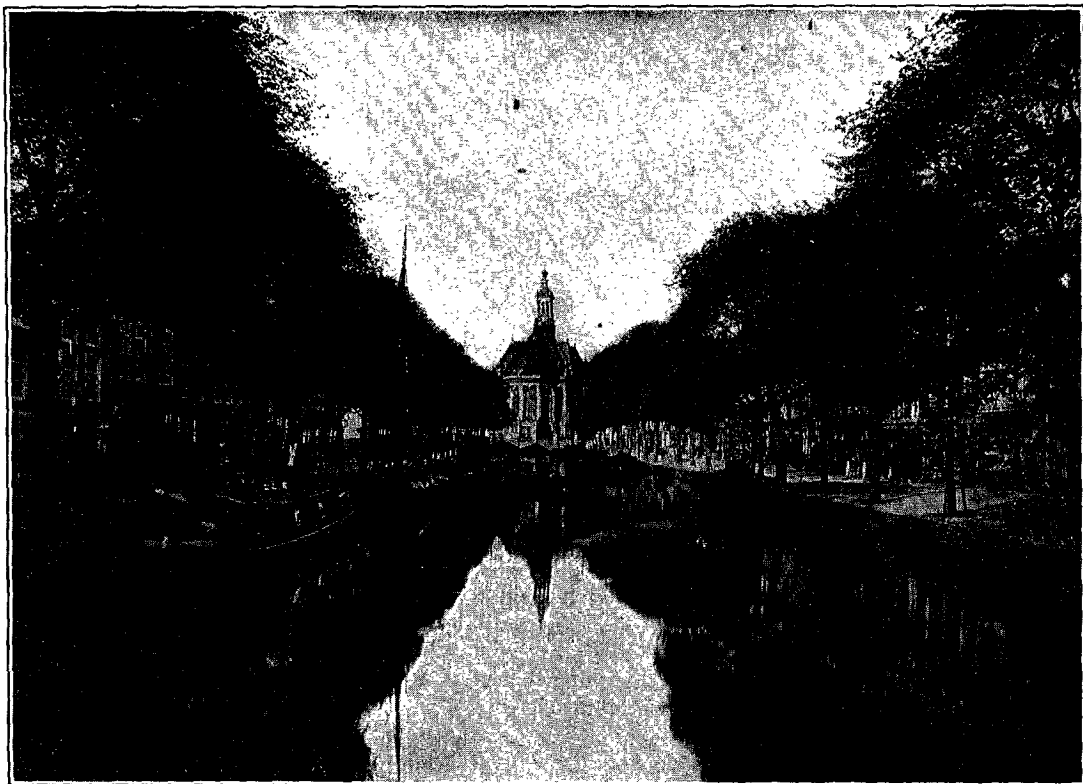
GUY DAIL

OUR general meeting here was held in the delightful capital of Holland, The Hague, August 16-19. This pleasant city, with its fine streets and canals, contains about two hundred and thirty thousand inhabitants. It has no unimportant place in the history of the Netherlands, and it has not been without influence in the politics of the civilized world. The

Binnenhof is the home of the Parliament, or States-General. Portions of it date from the thirteenth century, when it was a castle of the Counts of Holland. Some of the most important events in connection with the long struggle of the Netherlands for freedom occurred in this building. One admirer of Dutch institutions writes: "To me, whenever I visit it, the square of the Binnenhof at The Hague is the holiest spot in modern Europe, for here the great deliverance was wrought out." Not only have scenes of glory to the people of Holland been enacted here; also acts of violence and caprice have been perpetrated, for it was opposite the "Hall of the Knights," that, embittered by theological differences (which were very marked in the early days of Dutch independence), Stadholder

porteurs were engaged in the canvassing work in the place, and thus a number of interested persons were found, some of whom were able to take their stand definitely for the truth during the conference. At the close of the Sabbath, six were baptized. The Sabbath had been one rich in blessing to the eighty or ninety delegates who had been together in the hall we had secured for our meetings. In the afternoon the dedication of the new mission boat, "Maranatha" (the Lord cometh), recently secured and fitted up for service in the Rotterdam harbor by Capt. J. Christiansen, was an occasion of encouragement to the people.

The assistance rendered by Brethren Conradi, O. Luepke, and G. Schubert, was appreciated by the local workers and lay members, as the counsel and



TURF MARKET, CANAL, AND NEW CHURCH, THE HAGUE

Prince Maurice of Nassau caused his former friend and coworker, Johannes Van Olden-Barneveld, to be unjustly executed in May, 1619. Here, too, the visitor is shown the old gateway and tower where was imprisoned Cornelius de Witt, who played a leading part with Sir William Temple in securing the treaty that culminated in the triple alliance between England, Holland, and Sweden (1667) in favor of the Protestant States. Five years later, incensed by his enemies' reports that he had conspired against the life of William III, the Orange mob broke into the prison, seized Cornelius, with his brother John, who happened to be visiting him, and murdered them. And most of our readers will remember The Hague Peace Conference, which so shortly antedated one of the briefest, but most severe, of the wars of recent years.

Last June our brethren began a series of quite well-attended lectures in The Hague. At the same time several col-

teachings of these more experienced laborers were helpful and timely. Brother Peter Nyambo, who here attended the last general meeting at which it was his privilege to be present before leaving for East Africa, was also enabled through his intercourse with the people, to quicken their interest in missions and missionary work, especially for those waiting for the light in Africa.

There was no lack of union and harmony in the councils of the committee, or in the business transacted in the open sessions of the conference. The only ordained minister, Elder Klingbeil, was again unanimously chosen as director of the field; and the other members of the committee are as follows: J. Wintzen, M. Arendse, E. A. Traarbach, J. Wibbins (Secretary). Ministerial credentials were granted to R. G. Klingbeil; ministerial licenses to Brethren J. Wintzen, J. Wibbins, and P. Schilstra; missionary credentials to Brethren Arendse, Loots, Girou, and Sister

Maayer. Thirteen were chosen as canvassers, with Brother Arendse as General Agent.

The funds at the disposition of the mission field are continually being increased by the gifts and tithe of the brethren themselves, but there is not yet enough native income to support the workers, so that this is one of the fields that must be assisted by subsidies from the German Union treasury. In 1904 the native tithe amounted to \$625; gifts, \$104; book sales, \$1,123; in 1905 the tithe amounted to \$714; gifts, \$183; book sales, \$794. We are glad to state that the canvassing work during the first half of 1906 shows a good growth,—sales amounting to \$915 being reported,—and the outlook for this branch is cheering for the future.

We are especially pleased that the work in Flemish Belgium has been doing well, and that Brother Klingbeil now has the assistance of two Bible workers there, one of whom is working in Brussels, and the other is with Elder Klingbeil in Antwerp. Brussels, the gay capital of Belgium, with its wide streets, public squares and markets, and artistically arranged buildings, contains 598,000 people, and we are now just entering it; while in Antwerp, which has 292,000 inhabitants, a nice little company of believers has been gathered out. We surely ought to think of our workers in Belgium, as well as in Holland. The Holland and Flemish Belgium Mission field is about twice the size of Massachusetts, but has a population of about 8,860,000, nearly three times as many as live in the Bay State.

Our wish is that God may hear the prayers of his children, that the work here may progress faster than ever, and that this part of the great vineyard may soon hear, in its fulness, the message for this time, and such as are being saved be gathered out to the remnant people.

Pundita Ramabai Opening Missions

THIS most fervid Hindu Christian, though already caring for more than fifteen hundred young widows, writes that the Lord has laid it on her heart to open twenty mission stations in different villages to which she may send her Christian girls to preach the gospel. She asks for experienced workers from America and England who will be willing to bear the hardships of village life in order to be leaders in this form of redemptive work.

ELDER G. K. OWEN stands the climate well wherever he goes, and seems to be sun-proof. He recommends plenty of outdoor exercise and a vegetarian diet as the best means of keeping well in these hot climates. By giving Bible readings and lectures at his own expense, he is acting a part in giving the last message to Colombo (Ceylon).—*Eastern Tidings*.

THE FIELD WORK

Our Matabeleland Missions

RECENTLY I spent several weeks with our missions in Matabeleland. The work is going forward, and there are many encouraging omens. It is true that Satan is doing his best to close up the way before us, but the message is spreading, and its influence is being felt. We now have a number of young men who are getting an education that is fitting them for service wherever we may place them.

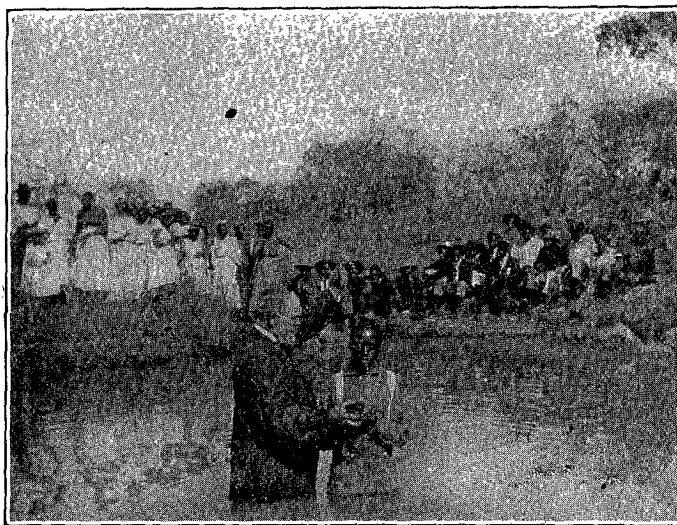
Several of these young men have a longing to go to their people and labor among them. Brother Anderson having found the parents of Jim, a native teacher at the Solusi Mission, we have

the truth finds responsive hearts among these young natives.

Having my magic lantern with me, I gave several exhibitions during my visit. The natives were deeply impressed, as they had never seen anything of the kind before. They may not know how to read a book, but they do know how to read a picture understandingly. Some came several miles to attend the services. We feel sure that a lantern would be a great help to any mission, since it attracts the people, and thus enables the missionary to present the gospel to them. I firmly believe that every honest means, such as the lantern and music, should be provided and used in

this work of reaching the African native.

W. S. HYATT.



A NATIVE BAPTISMAL SCENE

sent him to Barotseland to work among his people. Young men from Nyassaland and Zululand are anxiously waiting for the time to come when they can return to their home lands and engage in giving the truth to the people.

A chief from north of the Zambesi came to the Somabula Mission searching for a missionary and teachers to enter his country. We were sorry that we could not enter this open door at once, but promised to do so as soon as the rainy season is over. Surely, Ethiopia is reaching out her hands to us for the bread of life.

Financially our missions are in the best condition they have been for several years. They are now well stocked with cows which yield good returns. At Solusi there was raised and sold three hundred and fifty bags of corn at one pound a bag. Besides this a large amount of food was raised at both missions, placing them in a good condition. We are thankful that the outlook for the finances is so good, considering the hard times through which this country is passing.

While at Somabula we had the privilege of baptizing eight young people. These have been in connection with the mission for three or four years, and are well established in the truth. At Solusi we baptized nine young men. It greatly encourages our brethren to know that

door of the hall a sign upon which was depicted a cross with two palms, underneath which was written the words, "Closed on Account of Bankruptcy."

But we did not allow them to remain long in this delusion, for we quickly opened up meetings with a good attendance and interest, and preached the message with more vim than ever.

We have a number of people inquiring into the truth, and studying it earnestly with us. We have some young men who are especially interested, and who give promise of becoming fully identified with the message. We have a young man this year at the school at Gland, Switzerland, who seems to be doing a good work, from the reports that I have received, and we hope that he may become a worker for his people. Also this year a young man is canvassing in the Italian part of Switzerland, and seems to be doing well. We are interested in the Italian people, no matter in what country they may be, and wish to see them gained for present truth.

I have just received a letter from Florence from a young man who is a teacher, to whom I have sent some literature. He writes that he is convinced of the truth as far as he has learned it, and wishes more reading-matter.

Of the interested ones here at Rome, I might speak of one case in particular. It is that of a gentleman who comes from a

Italy

ROME.—We have again entered with renewed zeal upon our winter's work. On our return from our good camp-meeting held at Gland, Switzerland, we found that our clerical friends had not forgotten us. During our absence they had posted on the

high position in the church of Rome. He was passing the hall one evening, when, led by curiosity, he entered and stood at the door, listening to the words spoken by one of our workers. Becoming interested, he sat down and stayed till the end of the service. At its close he came forward and said that he had been impressed with the truth we taught, and with the method that we employed of letting the Bible explain the Bible. I made an appointment with him for Bible study. We have now been studying the truth together for some weeks, and he is pleased with what he is learning, and finds that we have a great truth and a good method of presenting it.

He told me not long ago that he is beginning to feel a peace and tranquillity in his soul that he has never known before. Since coming among us and studying the truth he finds a change taking place in his life. He said to me, "This change is not sentiment or fancy, but it is something real. I feel a peace that I never knew before; it is a kind of music in my soul. Before I came here, I did not feel it, and therefore could not say that I did; now I feel it, and therefore I tell it."

When God begins to work upon a heart, then there is hope; for without the intervention of his grace we can do nothing. We stand helpless before the soul that is struggling toward the light. We may teach, pray, and work, but if God does not come in and touch the heart, all is in vain. The best sign that something will be accomplished is that the heart is beginning to experience a change. God's power is sufficient to touch and change a heart that has been molded and fashioned for a lifetime under the crafty and astute system of the papacy.

CHAS. T. EVERSON.

Newfoundland

We are glad to report that the work in this island is progressing, although but slowly. Others can appreciate the difficulties that confront the workers here. With but few exceptions the people are affiliated with some one denomination; all are priest ridden or creed bound. Notwithstanding this, from the first our services have been well attended, and frequently our seating capacity has been taxed to the utmost. Whatever else may be said of Newfoundlanders, it is but just to say that they are churchgoers.

Although several efforts have been made to establish our work in other parts of the island, so far each effort has been a failure, at least so far as immediate results are concerned. The most prolonged effort, I believe, was made in Twillingate, the northern metropolis. Elder Tracy went there soon after my arrival, remaining until last August. He landed there in a snowstorm, and met with a very cold reception. Apartments had previously been secured for him and his family, but when they arrived, they were refused that because of Seventh-day Adventism. This was due to the opposition of certain ministers.

The circumstances were indeed forbidding—household effects piled on the wharf, and no place of shelter for himself and family, one of them a babe a few months old. But the Lord overruled in this matter. A desire to hear the truth was created, and the preaching

resulted in removing a great deal of prejudice, but no further results were developed. But even this is some gain. Newfoundlanders are slow to accept anything new. I have confidence to believe that the seed sown will yet germinate, and precious fruit will be borne.

Last March it was my privilege to spend a few weeks in Twillingate. A part of the journey, some thirty-five miles, was over ice from four to five feet in thickness. Before we had gone far, a blinding snowstorm overtook us, but we had a good guide, and arrived without mishap at our destination, grateful to the Lord for his protecting care. This to me was a new and thrilling experience.

From Twillingate Elder Tracy and I went to Moreton's Harbor, where we held a few meetings, which we feel sure were effective for good. Last July I again visited Twillingate. While there I baptized a sister from Shoe Cave, who had been keeping the Sabbath for some time. In making this visit I went the entire distance by boat.

The population of Newfoundland, numbering two hundred and twenty-five thousand, is largely scattered along the coast, the principal industry being the fisheries. There are only a few places with over a thousand population, the others being fishing villages or hamlets. Only a few of these places can be reached by steamer, and none at all by railroad. No halls can be hired; tents have proved a failure on account of the cold nights even in summer; and yet these people must have the truth preached to them. At the last session of the Canadian Union Conference it was voted to supply this field with a portable tabernacle. This will undoubtedly be a great help, but its use will involve great expense. There is only one other way that we can see, and that is a missionary boat, but at present that seems out of the question. Our hope, however, is in God. He alone can open up the way.

We are rapidly coming face to face with stringent Sunday laws. The Methodist Conference has planned for a representative of the Canadian Lord's Day Alliance to come here and start a crusade in behalf of better Sunday observance. Individuals through the papers are beginning to agitate this question. Seeing the issue before us, we are planning to meet it with our literature, a good supply of which we already have on hand waiting for the opportune time.

We have now effected the needed improvements in our church-school building. We have also installed a baptismery in the church. Recently we baptized four willing souls. This ceremony attracted a large number from the city. Every available space was occupied, the building being literally packed. Even then hundreds were turned away. There are still others to be baptized. Just recently another dear soul has accepted the truth. I am giving Bible readings during the week to several who are interested, and we have hopes of some of these accepting the truth.

Elder Tracy has left this field, having connected with the Maritime Conference. Brother F. W. Johnston, a native believer who was recently graduated from South Lancaster Academy, has begun labor in this island. At present he is circulating our literature.

We are fondly hoping to revive the

medical work, which has been allowed to collapse. A nurse and Bible worker has been promised us, and we expect her in the early spring. I am certain that a consecrated physician could soon build up a practice, and with a competent nurse could soon be operating treatment rooms. Is there not one such among our physicians who would come in the name of the Lord and for the sake of suffering humanity? I pray that the Lord will raise up such a worker.

We are of good courage, and bespeak the prayers of God's people in behalf of the work here.

C. H. KESLAKE.

Central America

BELIZE, BRITISH HONDURAS.—Mr. Allen writes of some interested ones: A man (not a Spaniard) about twenty miles down the coast from La Ceiba has taken hold of the truth, and has sent for the REVIEW. Another, a Spaniard, living nine miles the other way, has begun the observance of the Sabbath. A woman who bought some books one week began to keep the Sabbath the next week.

We are so separated by water that it is very hard for one person to do all that ought to be done. There is no regular sail route, but by way of the United States. And besides, last year and this there has been a rigid quarantine on, for fear of yellow fever, so that I have not had any opportunity to go from place to place, as I ought to.

I feel that any minister or worker who comes to this country should expect to spend a part of his time in learning the Spanish language. I have hoped that some one would be raised up from among our young people to go to the Spanish people, but as yet we have seen none. We all know that the Spanish people, raised as they are in the darkness of Catholicism, and having lost confidence, in some measure, in their religious leaders, will be a hard people for whom to work. Yet I think we can never expect a more favorable time to labor for them than now. We have hardly touched Spanish Honduras yet, and there is not a soul in Guatemala or San Salvador to lift up the voice of warning. There are many fields, I know, but this one is in need of help.

I hope this trying time of quarantine will close with the present season. The Bay Islands have a new governor, and I have written him for special permission to come to the islands, and thus I can reach La Ceiba also.

We are all well, and of good courage. Our street meetings seem to have a growing interest; yet how it will be when we come to present testing truths, I can not tell.

H. C. GOODRICH.

Illinois

CHICAGO.—The work is still onward here. In the last three weeks thirteen have been baptized, and three or four others expect baptism next Sabbath. The workers are of good courage, and anxious to increase our membership this coming winter. District meetings have been appointed in many parts of the city. A new mission has been started among the colored people. We are fortunate in having a good man to take charge of it. Each nationality is laying plans for successful work.

L. D. SANTEE.

Children's Missionary Exercise

For Sabbath, December 29, 1906

Prepared by ESTELLA HOUSER

Suggestive Program *

- I. OPENING SONG: "Hasten On, Glad Day." ("Christ in Song," No. 448.)
- II. PRAYER.
- III. RESPONSIVE SCRIPTURE READING.
- IV. SONG: "A Missionary Hymn." (Music, "Hymns and Tunes," No. 866.)
- V. RECITATIONS:—
"Go Preach My Gospel, Go."
"The Heathen Mother and Her Babe."
"Come Over and Help Us."
- VI. SONG: "Seeking the Lost." ("Christ in Song," No. 406.)
- VII. AN IMAGINARY TRIP TO INDIA.
- VIII. RECITATIONS:—
"Appeal of Africa."
"Why Didn't You Tell Us Sooner?"
- IX. SONG, by the children: "Little Workers." (Music, "Hymns and Tunes," No. 775.)
- X. RECITATION:—
"What Missionary Pennies Will Do."
- XI. COLLECTION.
- XII. CLOSING SONG: "To the Work." ("Christ in Song," No. 449.)

Responsive Scripture Reading

Superintendent.—Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.

School.—Wherefore should the heathen say, Where is now their God?

Supt.—But our God is in the heavens: he hath done whatsoever he hath pleased.

School.—Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

Supt.—They that make them are like unto them; so is every one that trusteth in them.

School.—O Israel, trust thou in the Lord: he is their help and their shield.

Supt.—He will bless them that fear the Lord both small and great. For there is no difference . . . for the same Lord over all is rich unto all that call upon him.

School.—For whosoever shall call upon the name of the Lord shall be saved.

Supt.—How then shall they call on him in whom they have not believed?

School.—And how shall they believe in him of whom they have not heard?

* This program is only suggestive. It can be varied according to the size and desires of the school. It can be shortened readily by dropping out some of the exercises, or changed by substituting others. The recitations may be read, if desired. Much of the success of the exercise will depend upon the training given those who participate. Let nothing be done for display, but with the expectation that a deeper interest in the world-wide work may thus be awakened.

Supt.—And how shall they hear without a preacher?

School.—And how shall they preach except they be sent?

Supt.—The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

A Missionary Hymn

(Music, "Hymns and Tunes," No. 866)

MANY the hearts who of error are weary,

Longing for Him who is waiting to save.

Many the lost ones in wilderness dreary,

Many who, Christless, now haste to the grave.

Bear to the lands that in bondage are lying

Tidings of Jesus, the Saviour of all.

Speed with the gospel, on love's pinions flying;

Haste, O ye reapers, the Master doth call.

Go to all nations: no longer delaying:

Go with his message of love and of light;

Go, for the systems of error, decaying,

Herald the passing of heathendom's night.

Harvest draws near. Hath the Master not told us?

Haste, O ye reapers! the fields now are white.

Fear not; his love and his power enfold us;

Strong is the Christian in Jesus' own might.

—Ernest G. Wellesley-Wesley.

Go Preach My Gospel, Go!

THERE is a voice upon the wind,

A voice that comes from far,

A voice from where the distant groves

And perfumed breezes are.

'Tis not the sound of triumph, nor

The scream of heathen rage,

But 'tis a cry for gospel light—

The echo of the age.

The orb of night is going down,

The crescent hastes to set;

For where the Arab prophet ruled,

The men of God have met.

The Persian *moolah* seeks for light,

The Tartar waits to know

If Christ's command hath been repealed:

"Go preach my gospel, go!"

Along Sumatra's tropic shore,

And Java's upas vale,

The heathen strains his eye to watch

The missionary sail:

The idol gods that long have ruled

Are burned in Borneo,

And there the voice from heaven proclaims,

"Go preach my gospel, go!"

The Karen, from his rocky hills.

And natives of Japan,

Unite their voices with the sound

That comes from Hindustan.

They call on us in words direct.

Or in their rites of woe,

"Obey, ye saints, your Lord's command:

"Go preach my gospel, go!"

The voice of strong entreaty still

The breeze from Burma brings.

The call is echoed from Siam,

And China's ancient kings.

The region of the simoon blast,

Where Niger's waters flow,

Repeats to us our Lord's command:

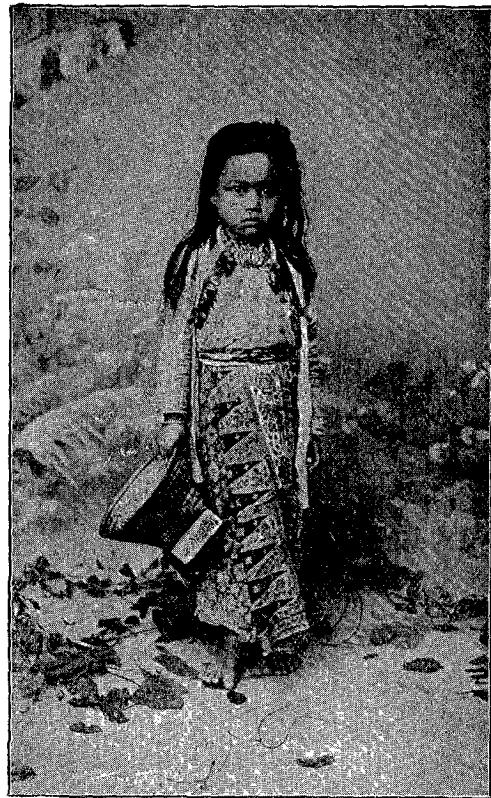
"Go preach my gospel, go!"

From many a river's templed bank,

Where pagans bend the knee:

From continental villages,

And islands of the sea,



A LITTLE MALAY GIRL

Each ship that floats upon the wave.

And all the winds that blow,

Ring out to us the Lord's command:

"Go preach my gospel, go!"

—Selected.

The Heathen Mother and Her Babe

I SEE a heathen mother stand beneath the starry sky;

I seem to see her bosom heave, and hear her bitter sigh.

But as she stands there lone and sad, wrapped in the shades of night,

There steals into her darkened soul a blessed ray of light.

Not long ago she stood beside a river, deep and wide,

Which bore a precious little form upon its rapid tide.

O do not doubt she loved her babe, and found it hard to part,

For in that dark, uncultured breast

there is a mother's heart;
And often when maternal fears come
surging o'er her soul,
She seeks her gods of wood and stone,
her burden there to roll.

O poor neglected, thirsty one, I would
that thou couldst know
There is a home, a heaven above, where
living waters flow;
That thou mightst know His blessed
name who died thy soul to save,
And keeps for aye that little life once
cast upon the wave.

O where is he with faith and love and
consecration meet,

Who time and friends, and health and
life, hath laid at Jesus' feet,
Who'll brave the dangers of the deep,
and face the burning sands,
To tell the blessed gospel news in distant
heathen lands?

He surely will come forward now; to
him the call is given,

This "secret of the Lord is his," and
his reward is heaven.

O may the inspiration come to many
hearts to-day,

Constraining every child of God most
fervently to pray

For bands of Christian workers in the
vineyard, that will bring

The kingdom and the glory of our
blessed Lord and King!

O see that heathen mother stand, her
hands stretched toward the sea;

Now who will say, "Lo, here am I;
send me, O Lord, send me?"

—Mrs. Martha C. Wiswell.

Come Over and Help Us

(To be spoken by five little girls in costume
of country, or with sash over shoulder bear-
ing name of country each represents.)

SPAIN, first

I COME from the land where the light
and the darkness,

The good and the evil, are ever at
strife;

To plead for the famishing ones ere they
perish,

For you have the bread and the water
of life.

I fled, O my friends, from the cell of a
convent,

A place where the monk and the
priest have control,

Where the dark, secret Jesuit holds
inquisition

To crush out the light of the Lord
from the soul.

O, send to my people the gospel of Jesus,
Let the words of the Master their fet-
ters unbind!

"Come over and help us," for dark
superstition

Debauches the soul and bewilders the
mind.

INDIA, second

I come to you here from the land of the
Veda,

Where the bars of division are
stronger than death,

Where man is feared more than the
beasts of the jungle,

Where the ties of affection dissolve
at a breath.

O, rich in its gems is the home of my
childhood!

Strange flowers spread its landscape,
strange stars dot the sky,
Where Nature is crowned as a priestess
forever,
In all our green vales, on our moun-
tains so high.

Yet send to our people the gospel of
Jesus,

In all our zenanas to teach of his love;
O, tell those who dwell by the glorious
Ganges,

Of the river of life and the Eden
above!

CHINA, third

I come from the far-away land of the
sunrise,

Where Buddha is worshiped, and
Christ is unknown,

Where sin hath its root in the heart of
the nation,

And poisons all life, from the hut to
the throne.

O, dark is the fate of the wife and the
mother,

Where the lot of a woman is worse
than a slave,

Enshrouded in gloom and encircled in
sorrow,

Till love's dearest gift to a girl is
the grave!

O, send to our people the gospel of Jesus,
Let our priests and philosophers bow
at his feet,

Let his heralds come to us from over
the waters,

And quickly his offer of mercy repeat!

AFRICA, fourth

I come from a land where darkness has
thickly

Brooded over our tribes like the night
of the grave,

Till the world, in its scorn, has given
us only

The brand of the serf and the lash of
the slave.

Your traders came to us across the wide
waters,

But O! 'twas for greed, 'twas for gold
that they came.

They filled all their ships with our sons
and our daughters;

Their civilization was only a name.

O, send to our people the gospel of Jesus,
That blesses the nations all over the
earth!

O, spread out his banner of mercy above
us,

Till the latest-born child of his king-
dom has birth!

AMERICA, fifth

Dear sisters, we give you this gospel of
Jesus,

Sent down from the Father above.
Our hearts have grown glad in the light
of his presence,

While telling his story of love.

O sisters, believe there is rest for the
weary,

There is hope for the sin-darkened
soul,

There is strength for the weak, there are
gifts for the needy

More precious than silver or gold.

He died to redeem us. Now, risen in
glory,

He has triumphed o'er death and the
grave.

Go home to your people, and tell the
glad story

That Jesus is waiting to save.

—Heathen Woman's Friend.

An Imaginary Visit to India

(Let this exercise be given by a class who
are supposed to have recently returned from
a trip among our missions in India. Have
a map of the world. If none is at hand,
make an outline map on a large sheet of
paper or cloth. Mark the route of the travel-
ers by a dark-red ribbon or cord.)

TEACHER

To-day India seems much nearer to
us than it did fifty years ago. In the
early days missionaries consumed
months in reaching India, while to-day
the journey may be made in less than
a month. (Trace journey on map of
world, with pointer.) And in India to-
day we can travel long distances with
much ease and comfort, on railroads.
Still, it is often necessary to journey on
foot, in bullock carts, or on horseback,
in visiting the missions.

FIRST SPEAKER

"Impressions of a Traveler"

India is only one half as large as the
United States, but it is the home of three
and a half times as many people. Most



of her people are very poor. The coun-
try is fertile, but the people are not
thrifty. Many of them earn not more
than five or six cents a day.

The three largest cities in India are
Calcutta, Bombay, and Madras. Ninety
out of a hundred people live in towns
or villages. Only a few men and
scarcely any women can read and write.
The houses of these middle and lower
classes are built of mud, and consist of
a room or two, with prison-like windows
set high, earthen floors, and no chim-
neys. A low stool, a poor cot or crude
bedstead, and an old rug for visitors
to sit upon, furnish such a hut. There
are some earthen cooking vessels, water-
jars, brass plates, and cups. Dusky chil-
dren play around without much, if any,
clothing on, and men and women wear
scanty attire. Cows, calves, buffaloes,
bullocks, and fowls make the home their
abode, and are always on intimate terms
of acquaintance with the family.

The village schoolmaster calls his
pupils together under a large tree, or in
some shed. A stick serves for a pencil
or crayon, and a leaf on the ground for
paper or blackboard. Some mischievous
boy may be punished by hanging for five
minutes with his head down from a
tree, or two boys may have their heads
knocked together several times.

How many American boys and girls
do you think would be willing to ex-
change the comforts of their homes, and
the privileges of church, schools, libra-
ries, and cultured friends, for the oppor-
tunities that come to the average boy
and girl of India?

SECOND SPEAKER

"In the Women's Quarters"

In India many of the homes, but not all, are built with special apartments for the women, very distinct from the part of the house where the men live. Can you imagine one or more rooms built expressly for your mother and sister, where they must always stay, never knowing the freedom of the home such as their husband or father enjoys? These apartments are called zenanas.

The zenanas often have the appearance of a prison, for the windows are very small and high, so that the women are unable to look out, and any one outside can not look in. The rooms are generally bare and unattractive, not unlike other parts of the homes. From the age of eight or nine years, the women of the higher and middle classes are doomed to a life of seclusion and ignorance in these gloomy zenanas.

The condition of women in India wrings sympathy from the heart of every visitor to that land. Listen to the story of Tara, one Hindu widow. Her name means "a star," but not a single star seems to shed its light in Tara's life:—



INDIAN
SERVANT

THIRD SPEAKER "Tara's Story"
(dressed in costume of Hindus)

How strange it seems to me to see so many happy little girls and young women everywhere I go in the United States. In India that would be called a strange sight. Over there most of the girls and women are never allowed to go upon the street or have the freedom of the house; but, if you could see them, most of them would look sad, because they have so little to make them happy. The little widows like me are the saddest girls in India. We are cursed and despised by everybody. Our lives are the most unnatural and cruel in the whole wide world.

When I was born, my father felt disgraced, and was angry because I was not a boy. He told his friends that "nothing" had been born. Before I was a year old, my parents had promised a man old enough to be my father that he might have me for his wife. When I was four years old, that man became my husband. How strange it must seem to you to hear a little girl like me say "my husband." The beautiful clothes, the gold and silver jewelry, set with many brilliant stones; the horses decked in silver and gold tinsel, and the tinkling of little silver bells as the wedding procession moved through the streets, made me very happy. But I was only four years old!

Very soon I went to live with my husband's family. That day I parted with my home, and became a woman. My husband's mother said that I was married now, and must stay in the house, and help do the work for the family. It was hard, but nevertheless I had to work. Before I was ten years old, my husband died, and friends of his family said that I must have been very wicked in a former life; that I might have been

a snake, and that my sins probably had killed my husband.

They took away my pretty clothes and jewels. My beautiful dark hair was shaved off close to my head. I was given only a widow's old, faded dress, like the one I am wearing. I became the drudge of the family. When I am at home, I have only one meal a day, and twice a month I fast. One day I was so hungry that I took a dry crust of bread, and ran away to eat it, but they brought me back, and burned me with a hot iron. They curse and beat me without the least provocation. I toil all day at the household work, bringing all the water, scouring the cooking dishes, cooking the meals, cleaning the floor, and doing the washing. I never go outside the front door, meet strangers, or enjoy the family feasts.

When I go back to India, the people who meet me will not be so kind as you are, but will say to me, "Widow! Curse you, stand aside!" It seems to me that I can't endure it any longer. My heart and spirit are broken. Can't you do something to make the lives of the little child-widows as happy and joyous as yours?

TEACHER

Perhaps we can better understand how many child-widows there are in India, when we learn that there are almost as many widows there as there are women in our own country. That means that if there were as many widows in the United States as there are in India, nearly every girl and woman you know would lead a life as full of sorrow as that which little Tara has told us about to-day.

Again, if the widows of India were standing with arms extended and hands clasping, as you see these girls on the platform are doing, the line would be long enough to reach around the world at the equator.

Many of the villages of India have never been visited by a missionary. Is it not plain to-day that we can do a great deal to help transform the lives of these millions of darkened people by giving money, prayers, and missionaries for India?—*Arranged.*

Appeal of Africa

(By boy showing map of Africa painted black; our own mission stations marked with white stars.)



DARK Africa appeals for aid,
Her millions to reclaim;
Millions yet bound in galling chains
Of ignorance, crime, and shame.

A few tried souls have hastened on,
And reached a hand to save;
Have left their homes and mother land,
Dark perils there to brave;

And some have lost their precious
lives,

And gained a martyr's crown;
Beneath the baobab and palm
They laid their burdens down,

And in the dense, dark forest,
And by the lonely shore—
O, naught of sin or sorrow
Shall pain their spirits more!

Now, who is there will say, "Send me.
I'll take the empty place;
I'll give my life, my strength, my all,
To save poor Africa's race?"

—*Selected.*

"Why Didn't You Tell us Sooner?"

"Why didn't you tell us sooner?"—
The words come sad and low.
"O ye who know the gospel truths,
Why didn't you let us know?
The Saviour died for all the world,
He died to save from woe;
But we never heard the story—
Why didn't you let us know?
Why did you let our fathers die,
And into the silence go
With no thought of Christ to comfort—
Why didn't you let us know?"

"O souls redeemed by Jesus,
To think what your Lord hath done!
He came to earth, and suffered,
And died for every one.
He expected you to tell it,
As on your way you go;
But you kept the message from us—
Why didn't you let us know?
You may not be able to come yourself,
But some in your stead can go;
Will you not send us teachers—
Will you not let us know?"

—*G. P. Turnbull.*

Little Workers

(*Motion Song by the Children! Music,
"Hymns and Tunes," No. 775.*)

We are workers for the Master;
Willingly to him we bring
Hearts and hands, to do his service,
While our lips his praises sing.
Little workers, happy workers—
Willing workers for our King.

There are lands where heathen darkness
Falls, without one cheering ray,
Where they bow in idol worship
To their gods of wood and clay.
Little workers, happy workers—
Send to them the light of day.

There are sheep that far have wandered
From the pastures green and fair,
Out upon sin's gloomy desert,
Over rock and mountain bare.
Little workers, happy workers—
Lead them to the Shepherd's care.

Let us then be up and doing—
Serving Jesus while we may,
Sending light to souls in darkness,
Seeking lost sheep gone astray.
Little workers, happy workers—
Be our motto, "Work and pray."
—*Selected.*

What Missionary Pennies Will Do

CHARLEY

My papa gave me a penny
My very own to be.
O Johnny, say, what would you buy
With it, if you were me?

JOHNNY

I've got a penny, too, see here!
And though it is quite small,
'Twill buy some candy, I am sure,
Or else a top or ball.

CHARLEY

O, how I wish I had a pile
Of pennies, up so high!
(measuring with his hand)
What lots of playthings, pretty toys,
And candy I would buy!

JOHNNY

And I would buy a great live horse,
And ride him all the day;
I'm sure I never should be tired,
Nor ever want to play.

CARRIE

Now, boys, if you will listen,
I will tell you something true
I read about some boys and girls
About as big as you.

They live across the ocean,
Thousands of miles away.
They never read the Bible,
Nor ever learn to pray.

They never go to Sabbath-school,
To hear God's Holy Word,
But worship idols (made of stone
Or wood), instead of God.

They never heard of Jesus,
So gentle and so mild,
Who blessed the little children,
And loves each little child.

Our people send the Bible
And missionaries there,
But it takes a lot of money
To support them, every year.

CHARLEY

Here, Carrie, take my penny;
I do not want the toys;
I'd rather send the Bible
To the little girls and boys.

JOHNNY

And so would I; take mine along,
And send it, Carrie, too;
If I a pile of pennies had,
I would give them all to you.

ALL TOGETHER

We're very little children;
'Tis little we can do;
But we will send our pennies,
And the dollars leave for you.

CARRIE

(Turning to the audience)
The heathen are perishing; onward they
go,
Fast as the clock ticks, downward to woe.
You who have money, O will you not
give,
That the souls of the perishing heathen
may live?

The Lord can convert them without you,
'tis true—
Or your perishing wealth—for all things
he can do;
But yet, this great honor is part of his
plan—
That he will accept the poor service of
man.

ALL TOGETHER

Give as you would if an angel
Awaited your gift at the door;
Give as you would if to-morrow
Found you where waiting was o'er;
Give as you would to the Master
If you met his searching look;
Give as you would of your substance
If his hand your offering took.

—Selected and Arranged.

Christian Liberty

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

Conducted by the Religious Liberty Bureau
K. C. RUSSELL, - - - - - Chairman
W. A. COLCORD, - - - - - Secretary

The New York Sabbath Union Convention

THE New York Branch of the American Sabbath Union held its annual convention at Elmira, N. Y., Oct. 27-31, 1906. The convention was held in the evening, except Sunday and Wednesday, the first and the last days of the session.

The last day was devoted to regular convention work, involving the receiving of reports from a few of those in attendance, and the reading of papers upon different phases of so-called Sabbath (Sunday) reform.

A report was given of the Sunday-law crusade which has been carried on in Elmira during the past summer by the civic committee, composed of the clergymen of Elmira. The chief thing emphasized throughout the report was the fact that the ministerial force in Elmira had succeeded in bringing such an influence to bear upon the city officials that a quiet Sunday was the result.

A spirit of triumph seemed to pervade the assembly because they had been so successful in intimidating the city authorities, and bringing them to time.

A paper was read by one of the Elmira delegates, setting forth in a clear-cut way the moral effects of the Elmira closing crusade. The following are some of the statements made by the speaker:—

"It has revived the meaning of the word 'sacred.'" "It has emphasized the fact that we believe in the pre-eminence of moral influence." "It has taught the community that the ministry stands for something." "It has lifted the ministers out of the position that they formerly held."

There are two lessons which are plainly taught from these statements concerning the moral phase of Sunday legislation in Elmira: First, that the enforcement of Sunday laws is a panacea for everything evil and immoral; second, that it is not the civil feature of the Sabbath that the American Sabbath Union desires to secure, but rather the moral or religious phase.

Opportunity was given to those present to ask questions bearing upon the work of the association. One question was sent in, as to what authority Sunday observance rested upon. The chairman evidently suspected that the question was asked by some one who was not in sympathy with the work of their union, and in a gruff manner and with an intolerant spirit, he said: "Come over on our side and save trouble." This statement, although very brief, was very expressive of what they expect the end will be for those who do not accept and coincide with their so-called reform ideas.

Dr. Martin D. Kneeland, of Boston, the secretary of the New England Sabbath Protective League, gave an enthusiastic address, in which he told of the work they were doing in New England, in the interests of Sunday legislation. He said that New England had as strong

a Sabbath association as there is in the United States. He told with pride that the late Senator Hoar served as the president of the New England Sabbath Protective League until his decease, and that Honorable John D. Long, LL. D., had succeeded him as president of the association.

It is easy for those who understand the nature and object of this association and other similar ones, to see why they should secure such prominent statesmen as the late Senator Hoar and the Honorable John D. Long as presidents. They well understand that by having such men occupy the office, it secures to their movement great prestige and influence, as it is nothing short of a religious-political organization, and they understand, too, that they will be much more successful in attaining the object for which they are seeking, if they can only secure the mantle of the state over their work, and thus hide its religious character.

Dr. Kneeland stated that he had had interviews with President Samuel Gompers of the American Federation of Labor, John Mitchell, and other prominent labor leaders, concerning the question of securing Sunday, by civil enactment, as a day of rest for the laboring man, and that they all expressed themselves as being very much in favor of the movement.

That the churches of this country should seek the protection and support of the great federated labor organizations is not a surprise to those who have studied this question, for it is of little concern to those who are seeking the power of the state in matters of religion from what source they obtain their support, if they can only get it. It has been long expected that this would be a part of their program.

The New York *Independent* has outlined what the end of such an alliance would mean: "No one can watch the recent development of trade-unionism, with all its unquestioned value and importance, and not be impressed by the rapidity with which it is tending to become a dogmatic religion, surcharged with bigotry, fanaticism, and superstition. The unions have erected Sunday into a sabbath of the faithful. The trade-unions embrace possibly two and a half million members. If they are all to become dogmatic religionists, the days of persecution 'for the faithful' are not over."

Such a movement certainly must appeal to every thoughtful man and woman as a very significant one, when we consider the tremendous pressure that will be brought to bear on congressmen and State legislators, when Protestant Federated Churches and Associations, the Federated Roman Catholic Societies, and the Federated Labor Organizations all unite together as one.

Perhaps one of the most interesting features to others than the delegates in the convention was the reading of a paper by Ex-Judge Charles R. Pratt, of Elmira, on the judicial phase of Sunday laws.

It was nearing the close of the afternoon session when the judge was called upon to present his paper. In the sessions preceding his address the Sabbath (Sunday) reform idea had been emphasized by all the speakers, and everything seemed to be moving along in a way that was very pleasing and satisfactory

to them; but when the paper was presented by Judge Pratt, it was very evident from the deathlike stillness that pervaded the room during the reading of it, and the absence of any applause (which was painfully conspicuous as he read), that it was not in harmony with the ideas that had been set forth. Much of the paper that he presented was in flagrant contradiction of the ideas of the American Sabbath Union, both as to the authority for Sunday observance and as to the right of the state to legislate upon it, only as a civil matter.

Believing that it will be of interest to the reader, I will herewith quote a few extracts from the paper, containing some thirteen pages of type-written matter. In a statement concerning the absence of any authority for Sunday-keeping, he says:—

"The Christian Sunday, or Lord's day, is not a substitute for the Jewish Sabbath, but it is an entirely independent but analogous institution. It has no divine sanction. It grew up gradually among the early Christians as an appropriate occasion on which to meet together and celebrate the event which distinguished their cult from others. Hessey, in one of the Bampton lectures, shows that up to the end of the fifth century, and even later, the two days were not considered to have any relation to each other. It was finally worked into the church calendar as the chief of its holy days, and is one of the very many holy days of the original church accepted by the Protestant denominations. . . .

There is no claim, I suppose, of any divine installation of the Christian Sunday. Whether a usage or custom growing up among a small and insignificant portion of the world's population were divinely authorized or inspired to bind all mankind for all time, the average lay citizen is, I think, at liberty to question. . . . Those who are most eager for the enactment of strict Sunday laws and most strenuous and aggressive in their efforts to enforce them are inspired by genuine belief in the sacred character of the day. It is well to bear in mind, therefore, that it is impossible, in the present age, in a cosmopolitan community to secure the general observance of any law or rule of conduct on account of any claimed divine or supernatural sanction."

The judge, in speaking on the object of civil government, said: "Government exists to protect the person and property of its citizens. It can not as a rule invade the rights of an individual or person except to enforce the rights of another individual or person."

He further speaks concerning the duty of the state to preserve the rights of others, as follows:—

"Any law which goes beyond that principle, which undertakes to abolish rights, the exercise of which does not involve an infringement of the rights of others, or to limit the exercise of rights beyond what is necessary to provide for the public welfare and the general security, can not be included in the police power of the government. It is a governmental usurpation, and violates the principles of abstract justice, as they have been developed under our republican institutions. . . . Sunday, as a religious institution, can receive no legal recognition. It is manifest that the religious liberty of the Jew or of the infidel would be violated by a compulsory ob-

servance of Sunday as a religious institution. Sunday laws, so far as they require a religious observance of the day, are unconstitutional, and can not be enforced. If these laws can be sustained at all, they must be supported by some other unobjectionable reasons." "You can not enforce puritanical laws except in a puritanical community. You can not compel a man to rest unless he wishes to. You can not make a man virtuous or pious by concurrent resolutions. But you can prevent others from interfering with the rest to which he is entitled, and you can secure to him the uninterrupted observance of any form of religious worship or moral and spiritual refreshment desired, leaving to others to do otherwise, so long as neither interferes with the other."

The reader can easily imagine the effect that these statements from the paper of the judge would produce upon an assembly gathered for the purpose of advocating principles which were diametrically opposed to both the Bible and the fundamental law of this country.

The New York Conference religious liberty secretary and his wife, Elder and Mrs. J. S. Wightman, were on the ground in Elmira before this convention convened, and made arrangements for several public meetings to be held, where the principles of religious liberty could be discussed in contrast with the principles of the American Sabbath Union, which are designed to invade the rights of conscience, and subvert the principles of religious freedom.

They succeeded in securing a good hall in the center of the city, where two lectures were held, and later the city hall was secured, where another lecture was given, setting forth the principles of religious liberty as enunciated by Christ, and as taught by our forefathers and incorporated into the Constitution of the United States. These addresses were quite fully reported. The papers of the city were exceedingly liberal in the main in publishing the articles bearing upon this question.

The mayor of the city, and other prominent citizens, were very pronounced in their views on the side of the principles believed and advocated by Seventh-day Adventists on the question, and on the total separation between church and state.

It is evident that the principles which were presented on this question, both from the platform and from the press, have stirred the city of Elmira as it never was stirred before on a question of this character; and we hope that it will result in rallying to the standard of religious and civil freedom every loyal citizen of that city, that even those who have been on the wrong side of this question may see their error, and take their stand on the side of right and justice.

K. C. R.

THE public press of Elmira has favorably reported the work which has been done there by the Religious Liberty Secretary of the Eastern and Western New York Conferences.

ONE of our church-school teachers in South Dakota is writing an article for the public press on the subject of "Religious Teaching in the Public Schools." Let other church-school teachers improve their talent in this direction.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

A Greeting

DEAR FELLOW WORKERS: It is with pleasure that I once more take up duties in our organized work. Many will recall that my wife and myself were connected with the educational department for a number of years in Union College, Kenilworth, South Africa. Having been impressed with the need of the medical department of our cause, I decided to leave the educational work and prepare for the medical work. We went to Battle Creek to get the training which we believed the Lord desired we should have for his service, and are certain that he has been with us all the way. The change from the educational to the medical department was made with the intention of connecting with the organized work again as soon as my course was finished. We have had nothing but pleasant experiences and blessings in conference work, and have always adhered to the determination to stay by it.

The four years that I spent in medical study have been among the most pleasant and profitable of my life. We received nothing but kindness and consideration from all with whom we have associated.

In taking up this work, I realize to some extent the responsibilities in connection with it. It has always been my intention to return to a foreign field, but inasmuch as this has been thought inadvisable, it is my next highest desire to be where I can influence others to go into the regions beyond. I believe that this position offers great possibilities in this direction. It shall be one object of my work to influence consecrated young people to secure the preparation that will enable them with the right hand of the message to drive the entering wedge until it pierces to the hearts of darkened lives and countries and lays them open to the saving light of the message for this time. I realize more than ever the need of united effort in our medical missionary work.

It is the desire of this department to come in touch with every Seventh-day Adventist medical missionary, that we may co-operate with each other and with the great Medical Missionary in the carrying of the gospel of the kingdom to all the world in this generation.

Our Leader bids us "Forward," points the motto for the way—

"This gospel of the kingdom to all nations in our day."

The right hand of the message an entrance shall afford—

"Thy saving health to every land."

These two we shall accord
Until we hear the words, "Well done,"
in the presence of our Lord.

W. A. R.

Distribution of Medical Workers

It will be a matter of interest to know how those who have recently been graduated from the American Medical Missionary College have been distributed throughout the field. In the last class

graduated from this institution there were twenty-two. Dr. Daniel Comstock is with the Moline (Ill.) Sanitarium. Dr. W. Dunscombe is with the Montrose (Minn.) Sanitarium. Dr. Virgil Fisher is connected with the college at Mount Vernon, Ohio. Dr. H. Greaves is taking additional studies in Rush Medical College, Chicago, preparatory to taking up work in his native country, South America. Dr. C. W. Heald is with his brother in the sanitarium at Peoria, Ill. Dr. C. A. Hansen is temporarily in Danville, Ill., doing professional work, but it is hoped that he will soon be in connection with one of our sanitariums. Dr. August Larson has charge of the science department in Union College. Dr. W. A. Ruble has accepted the medical secretaryship of the General Conference, and has just entered upon his duties in that office. He will also be connected with the new sanitarium at Takoma Park. Dr. Geo. Runck is connected with the College at Berrien Springs. Dr. W. S. Sadler and Dr. Lena Sadler are working faithfully in connection with the mission work in Chicago. Dr. H. J. Williams is in Edinburg, preparing for work in English territory. The remainder of the class are connected in various ways with the work in Battle Creek. W. A. R.

The Press Takes Notice

THE following paragraph is a clipping from a two-column first-page article of the *Daily News*, Denver, Colo., Oct. 26, 1906:—

"Dr. Herman C. Menkel and his wife will take charge of Calcutta Sanitarium. Dr. Menkel abandons his Denver practice, giving up his home here after a residence of seven years, and goes to India to devote his life to warning the dusky heathen that the day of the Lord is at hand, and that they must prepare for the end of the world. Dr. and Mrs. Menkel will sail from New York about November 21, for London, where they will remain some time attending clinics, then they will go direct to Calcutta."

Dr. Menkel gave our office a short call November 18 as he passed through on his way to India. He has had a remarkable experience in presenting the truth to his patients in his practice in Denver, and reports that some have accepted the truth for this time as a result of his work. He will relieve Dr. Ingersoll for a time. The latter will take a much-needed and well-earned furlough.

W. A. R.

Medical Missionary Notes

THE workers write from the province of Honan, China, that our rational methods of treatment have won the confidence of the people, and now they have no difficulty in persuading the patients to submit themselves to their care.

Dr. Emma Perrine-Laird, with her husband, has recently visited our medical workers in Honan, China. They are planning to open a mission in the province of Hunan, one of the last provinces of China to open to the Christian laborer.

Elder W. W. Miller reports a successful operation for a poor native woman of India, whose life must have gone out but for the assistance rendered her. She was treated at our Karmatar station, Dr. R. S. Ingersoll operating, assisted by Dr. Ruth Miller.

Current Mention

—The largest battle-ship in the world, the "Satsuma," was launched in Japan November 15. It is said to embody all the lessons of the last war.

—The damage done by a storm in the vicinity of Paris, November 1, amounts to \$5,000,000. The devastation extends along the coast for a distance of ninety miles.

—Diamond fields have been discovered in Elliott and Boyd Counties, Kentucky, which experts declare will rival or exceed in richness those of Kimberley, South Africa.

—Because of the constantly increasing disorders in Morocco, Great Britain and France have each sent a fleet to engage in a demonstration in Moorish waters. Spain has already two gunboats in that vicinity.

—The competing wireless telegraph companies, the Marconi and De Forrest, have been merged into one company, with a capital stock of \$20,000,000. The best points of both systems are to be merged along with the stock.

—The friendly relations between Germany and the Vatican are threatened by the trouble in Poland. Germany insists that help be granted to suppress what it terms a rebellion; and the Poles are looking to the pope to help them.

—Fifteen leaders of the Russian Labor Council have been exiled to Siberia, and sentenced to the loss of all civil rights. M. Krustaleff, the leader of the council, was also regarded as the leader of the revolutionary movement.

—A split is threatened in the Catholic Church in France. A French journalist, Des Houx, a professed Catholic, but one who defies the pope, is planning the formation of a Galician Catholic Church. He has already secured some adherents to his cause among Catholic priests.

—The United States Census Bureau estimates the total wealth of the country in 1904 at \$106,881,415,009. This shows an increase in wealth over the estimates for 1900 of nearly twenty-one per cent, and of sixty-four per cent over the estimate for 1890, when the total wealth was \$65,037,091,197.

—The French government, assured of the success of the first Lobaudy air-ship, has built a second ship almost like the first. This new ship has just had its trial, and demonstrated that it, too, is a successful machine. It is an open secret in French army circles that the government is going ahead with the construction of eight or ten similar ships, to be used in time of war as an aerial squadron.

—That the labor unions will become a more potent factor in politics is evident. The twenty-sixth annual convention of the American Federation of Labor, recently held in Minneapolis, Minn., indorsed the political activity of President Gompers, who made speeches for or against candidates in the recent elections, according to whether he considered them favorable or unfavorable

toward the interests of organized labor. It is also significant that at this convention the Rev. Charles Stelzle, superintendent of the department of church and labor of the Board of Home Missions of the Presbyterian Church, was seated as a fraternal delegate.

—The second section of a through immigrant train on the Baltimore and Ohio Railroad was wrecked in a head-on collision with a freight-train, on November 12, while running at the rate of forty miles an hour, near Woodville, Ind. Fire broke out almost immediately, and forty-five of the forty-seven victims were burned. Thirty-eight others were injured.

—Anarchists are active in Rome. November 18, during an audience given by the pope in one of the halls of St. Peters, a bomb was thrown; owing to the largeness of the room but little damage was done. The next day the pope received letters threatening assassination. The purpose of the anarchists is to destroy all institutions supported by religion or by military forces. In a meeting held the twentieth they discussed the advisability of making a demonstration against the police during the approaching sojourn in Rome of King George, of Greece.

—Recently several great corporations have voluntarily increased the wages of many of their employees. The Pennsylvania Railroad system and other roads in the East granted a ten-per-cent raise; railroads entering Chicago have added four cents an hour to the switchmen's pay. The Amalgamated Copper Company has substantially increased the pay of miners; and it is rumored that the great steel corporations, as well as other combines, contemplate similar advances in wages. Financial prosperity, and the increased cost of living, are given as reasons for this action. But in view of the pending national legislation, some consider it a shrewd move on the part of the great combines to mollify public animosity which is so stirred against the trusts.

—In addition to the fines recently imposed upon the Standard Oil Company by the Ohio courts, the grand jury of Hancock County has returned indictments against John D. Rockefeller and the three directors of the Standard Oil Company of Ohio, for violation of the Valentine anti-trust law. They have each given bond to appear in court on December 6. On the same day that this action was taken in Ohio, the United States government made the initial move to dissolve the Standard Oil Company's alleged monopoly by filing in the United States Circuit Court at St. Louis a petition in equity against the Standard Oil Company of New Jersey and its seventy constituent corporations and partnerships, and seven defendants, including John D. Rockefeller and William Rockefeller, asking that the combination be declared unlawful, and in the future enjoined from entering into any contract or combination in restraint of trade. The suit is brought under the Sherman anti-trust act, which the Standard Oil Company and its constituent companies and the seven individual defendants are charged with violating. In a formal statement, Attorney-General Moody says that criminal prosecution is reserved for future consideration.

NOTICES AND APPOINTMENTS

Notice!

It is greatly desired that all persons knowing themselves to be members of the College View (Neb.) Seventh-day Adventist church not resident in College View should report to the clerk before Jan. 1, 1907. Many whose names are on the book, have moved away, and their whereabouts are unknown. Kindly attend to this matter at once if you are a member.
MRS. LIBBIE COLLINS, *Clerk.*

Graduate and Undergraduate Nurses, Notice!

BECAUSE comparatively few of the many nurses who have applied for work in connection with the Washington Branch Sanitarium during the past two years, are now able to answer a call for their services at this time, owing to changes in their plans, we desire to notify the readers of the REVIEW that the sanitarium would now be pleased to hear from applicants with the proper qualifications, who are so situated as to enable them to answer a call on short notice.

Graduate nurses, with experience in treatment work and bedside nursing, will be needed to answer calls for nurses received from outside patrons of the institution and from city physicians, and to assist with the nursing work in the sanitarium.

Undergraduate nurses, with one year or more of training in a regular training-school for nurses and with proper credentials and recommendations, may enter the work with advanced standing. Frequently calls are received for the services of undergraduate nurses, and in sending out those who are far along in their training and thorough in their sanitarium work, we enable such pupil nurses to broaden their experience.

Those who contemplate taking the nurses' course should communicate with the Washington Training College at once. Those, properly qualified, who take the course beginning in January at the Training College will be permitted to enter upon their practical work in the sanitarium next summer.

A few young men and women, who are in every way qualified for the nurses' course, but who are not financially able to enter the course in connection with the Training College, may at once find work, with pay, in the domestic department of the sanitarium. This experience will be of great value to many prospective pupil nurses; and if satisfactory service is given, these individuals may enter in June upon the regular nurses' course.

We invite correspondence with any who are interested in this work and the opportunities connected with it.

G. T. HARDING, JR., M. D.,
Superintendent.
1 Iowa Circle, Washington, D. C.

How to Assist Without Money

THE mission schools for the colored people are all free from debt, with the exception of the one at Vicksburg. The school and church buildings in that city are valued at five thousand dollars, upon which there is a debt of one thousand dollars, bearing interest at the rate of eight per cent, or eighty dollars a year. This debt ought to be lifted, thus saving this amount of interest.

It has occurred to us that this might be easily done between now and the first of January by a special campaign for the sale of the "Story of Joseph." This book is owned entirely by the Southern Missionary Society, and every penny of profit from its sale goes into the mission school work.

Now if the friends of mission schools will take hold of this work unitedly, it will be an easy matter to pay off this one thousand dollars in a very short time. There are always a number who would be glad to help this

branch of the cause, but who find themselves unable to give money. If those who are thus situated will give a few hours' time, devoting it to the sale of the "Story of Joseph," this debt can be paid off very quickly.

The Southern Missionary Society department of the Southern Union Conference will send copies of the "Story of Joseph" to those who are willing to sell the book and return the entire proceeds to the Society to assist in liquidating this debt.

The book is an attractive little volume, printed in colors, and sells for twenty-five cents a copy. It is an excellent seller, as the price places it within the reach of all, and it has an especially ready sale at this season of the year when so many persons desire to obtain something of this character for their children, and are glad of an opportunity to get a book which presents in attractive form some of the stories of the Bible.

We invite all who are willing to assist in the sale of this book to send their names and addresses to the Southern Missionary Society, North Station, Nashville, Tenn., stating how many books they think they can sell. The books will then be sent, all charges prepaid, to be paid for when sold.

The plan of selling the "Story of Joseph" to assist the work here has the approval of the denomination generally, so that any one taking hold of this work may have the assurance that he is moving in harmony with the regular organization. C. P. BOLLMAN,
Sec. Southern Miss. Soc.

Address Wanted

ANY one knowing the whereabouts of A. L. Oliver, is requested to send us his post-office address at once. Address LaVern Osborn, 924 J St., Sacramento, Cal.

Business Notices

BRIEF business notices will be published in this department subject to the discretion of the publishers.

Display advertising will not be accepted, nor do the publishers solicit advertising of any kind for this paper.

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

No discount for several insertions.

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

All persons unknown to the managers of this paper must send with their advertisement satisfactory written recommendation. It is not enough to refer to some individual by name. Secure his recommendation in writing and send it.

WANTED AT ONCE.—A good bath hand, and some one to learn hygienic cooking at the Prospect Sanitarium, 5411 Prospect Ave., S. E., Cleveland, Ohio.

WANTED.—At the Vegetarian Café, 924 J St., Sacramento, Cal., a vegetarian cook. Good wages. Write immediately, stating experience. Address A. L. Hollenbeck, 924 J St., Sacramento, Cal.

WANTED.—A good dairyman; also a gardener who understands all about vegetable growing. Single man preferred. Correspondence invited. Address Loma Linda Sanitarium, Redlands, Cal.

FOR SALE.—Blacksmith shop. Well equipped. Good location. Near livery barn. Good trade. Will sell with or without tools. A good place for an all-round smith and horse-shoer. Address P. P. Wilcox, College View, Neb.

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.—Sawmill in eastern Oregon. Yellow pine in vicinity. Wish to sell on account of poor health. Would take other property for part pay. Address D. S. Wheeler & Son, Friend, Wasco Co., Ore., or call and see property.

WANTED.—Traveling salesman. Seventh-day Adventist man who can secure orders from large manufacturing institutions for the molder, plater, cylinder, and other mechanical brushes which they use in quantities. Applicant must be able to get the business. Address Three "B" Duster Co., Buchanan, Mich.

FOR SALE.—\$17,000 will buy a small sanitarium in the heart of Brooklyn, N. Y., with treatment rooms for both ladies and gentlemen. Russian, Turkish, and other baths. Newly equipped. Three and one-third full lots. Buildings on two streets. Engine, boiler, etc. Address John Happe, 365 Quincy St., Brooklyn, N. Y.

WANTED.—If you are a brother or sister out of employment, I want to help you to an independent business,—honest, honorable, safe, and sure. Sabbath-keepers sometimes find difficulty in working for the world, but you can earn \$1 to \$4 a day weaving carpets and rugs. I have been manufacturing looms for over quarter of a century, and will help you to get started. Address, for catalogue and full information, W. H. Kynett, 14 Clyde St., Battle Creek, Mich.

Obituaries

SMITH.—Died in Wyman, Mich., Nov. 3, 1906, of apoplexy, Philo R. Smith, in his eightieth year. He leaves a wife, a daughter, and a stepson to mourn their loss. A large company listened to words of comfort and admonition spoken by the writer, from Ps. 90: 12.
B. F. KNEELAND.

LAUIN.—Died at his home in Rapid River Township, Kalkaska Co., Mich., Oct. 27, 1906, Allen Lauin, aged 75 years, 2 months, and 7 days. A good congregation listened attentively to remarks made from 1 Thess. 4: 13, 14, showing the importance of knowing the condition of man in death.

W. R. MATTHEWS.

TURMAN.—Died at her home near Fallow, Nev., Sept. 29, 1906, of an attack of neuralgia of the heart lasting only one hour and a half, Sister Margaret Turman, aged seventy-six years. Sister Turman united with the Seventh-day Adventist church years ago, and was a faithful member until death. She leaves an aged husband and ten grown children. Words of comfort were spoken by Brother Wm. Harmon from John 5: 28, 29; 11: 25.

ENA HARMON.

WEBBER.—Died at the residence of her daughter, Mrs. Mary A. Baer, at Luverne, Minn., Sept. 22, 1906, of asthma, Mrs. Catherine Baer Webber. Sister Webber was born at Preston, Canada, May 18, 1817. She accepted present truth at the advanced age of seventy-five years, and died in the hope of the soon coming of her Lord. She leaves a family of seven children, two of whom are Sabbath-keepers. Words of comfort were spoken by Elder Bronson (Methodist), from Mark 14: 8, first clause.
A. J. WEBBER.

SHAFFER.—Died at her home near Burdett, Kan., Oct. 10, 1906, of typhoid fever, Miss Katie Shaffer, aged 17 years, 8 months, and 5 days. In her earlier years she had given her heart to God, and was a firm believer in the third angel's message. She had planned to take the nurses' course at the Kansas Sanitarium. During her sickness she earnestly prayed that God would sustain her in the trying hours, and that his will might be done. She died, giving every assurance that all was well. The deceased leaves a father, mother, four brothers, six sisters, and many friends to mourn their loss. Words of comfort were spoken by Miss Carr from John 14: 1-3.

N. T. SUTTON.



WASHINGTON, D. C., NOVEMBER 29, 1906

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

UNDER appointment to India, Dr. Ollie Oberholtzer, of Little Rock, Ark., sailed from New York, November 21. She visited Washington on her way eastward.

BROTHER H. O. LEFEVRE and his wife, of Ohio, spent a few days in Washington last week. They sailed for Trinidad, West Indies, November 28. Brother LeFevre closed out a printing business of his own in Ohio, in order to take oversight of our mission publishing plant in Port of Spain.

DURING the absence of the editor, mention of which is made in another column, all correspondence relating to this paper should be addressed to Review and Herald, Takoma Park Station, Washington, D. C., and not to any individual. Delays will be avoided by following this suggestion.

AFTER a furlough home for the benefit of health, Mrs. S. A. Wellman and little daughter sailed for Trinidad, November 28. They spent a few days in Washington before sailing. Brother Wellman's earlier departure was noted last week, as he was called back to the field a week earlier than had been planned.

THE publishers of the *Watchman* are now ready to receive orders for the End of the World special number. This number will not be mailed until Christmas week; but those who wish to use the paper in their missionary work should order at once. For particulars regarding this special number read the publishers' notice on the second page of this issue.

AFTER a visit to South Lancaster Academy, Elder J. C. Rogers and his wife sailed from New York November 22, under appointment to Nyassaland, British East Central Africa. They are to reach Cape Town in time for the South African Union Conference meeting in January. The Young People's Society of College View plans to support these missionaries in the field.

SHOULD every Seventh-day Adventist in the United States and Canada average giving as much as ten cents apiece for the space of thirty days, we would have the \$150,000 fund gathered in. Is it not possible for us to undertake this?

and will not every one interested in the advancement of the cause of God take hold of this work, and bring the collection of the fund to a close this side of 1907? Do not forget your daily pledge. Make it a subject of prayer. Talk with your family and your brethren about it, and encourage every one to do all he can at this time.

THIS issue of the REVIEW contains lesson No. 2 of our cooking school, which will be found in the Home and Health department on page 10. These lessons are designed to be practical, and it is hoped that they will be made use of in every home which this paper enters. We would suggest that our readers make a scrap-book of these lessons, that they may have the principles and the recipes and menus for future reference.

THE Thanksgiving number of *The Signs of the Times* is full of valuable and interesting matter. The first page of this issue is a special and very appropriate Thanksgiving design, and four of its articles deal with that theme. In addition to this feature, this issue of the *Signs* has a number of strong, well-written articles upon different phases of present truth. Let our brethren everywhere help in giving this number a wide circulation.

THE Children's Missionary Exercise, beginning on page 17 of this issue, has been prepared with special care, and we are sure that it will prove a blessing and a help in the churches where it is carried out. It is a missionary program, and we trust our people will take hold of it with real missionary earnestness. The interest of our Lord in the children, as beautifully illustrated on our first page, should teach the older ones to interest themselves in making this children's exercise a success.

An Important Visit

OUR people who have been watching the progress of the work we have been carrying forward in China, Japan, and Korea during the last five or six years must have been greatly encouraged by the providences of God that have attended our efforts. Six years ago we had barely started the work in Japan; now it is permanently established in different parts of the empire, our workers are getting command of the language, native workers are being developed, and a splendid sanitarium work has been built up. Six years ago we had not entered Korea; now we have a European and native worker in the field ministering to nearly two hundred believers who have accepted the truth. Six years ago old Father LaRue was our one lone worker in China; now we have upward of thirty young, vigorous, consecrated workers in that country. They are not all associated together, nor are they located in

the seacoast cities. They are widely scattered from the coast far inland. They are learning the language, doing evangelistic work, treating the sick, conducting schools, and printing literature.

And now, these workers in the far East are calling for a visit from a member of the General Conference Committee. The work must be more thoroughly organized, and broad, well-defined plans must be laid for the development of all branches of our cause in all parts of this great field with its teeming millions. The General Conference Committee has requested Prof. W. W. Prescott to visit this field and join the workers in planning and organizing for a strong and well-balanced development of the work. Brother Prescott has consented to go.

After spending the necessary time in Japan, Korea, and China, he will proceed to Europe in time to attend the General Conference Council to be held in Switzerland in May. It is hoped that he will be able to call at Manila, Singapore, and pass through India on his way to Europe. We are glad that our workers in those distant fields are to have this assistance. Let us all pray that the journey and labors of Brother Prescott may be truly blessed of God. A. G. DANIELLS.

To Medical Missionaries

THE Medical Missionary Department is desirous of coming in touch with all our physicians, nurses, and other workers, that we may work together harmoniously for the advancement of this part of the message. We wish to hear personally from all of you in whatever capacity you may be laboring.

Many of our institutions are in need of workers. Openings are constantly being developed where workers are desired. Helpers in our institutions need a change. Some who are in private employment wish to engage in our conference work. We desire to hear from you in regard to any of these calls, that we may render you any assistance that is in our power to give.

In this week's REVIEW, a department is being started, devoted to the medical missionary work and its progress. It is intended in this way to provide a channel of communication between our many workers scattered abroad in the earth. Let us know how you are prospering, and tell us of the advancement of the work in which you are engaged. Your experiences will be as interesting to your friends as to yourself. Let us make the Medical Missionary Department as interesting as possible.

W. A. RUBLE, M. D.,
Med. Sec. Gen. Conf.

Readings for the Week of Prayer

A copy of the week-of-prayer readings has been sent to each church elder and isolated Sabbath-keeper, as far as we have the addresses. If any of these have not received a copy, they should apply to the local conference office. An extra supply has been sent to each conference office. Offering envelopes have also been sent to each church elder. A limited extra supply is sent to each conference office, to which immediate application should be made in case any church fails to receive the packets.

MISSION BOARD.