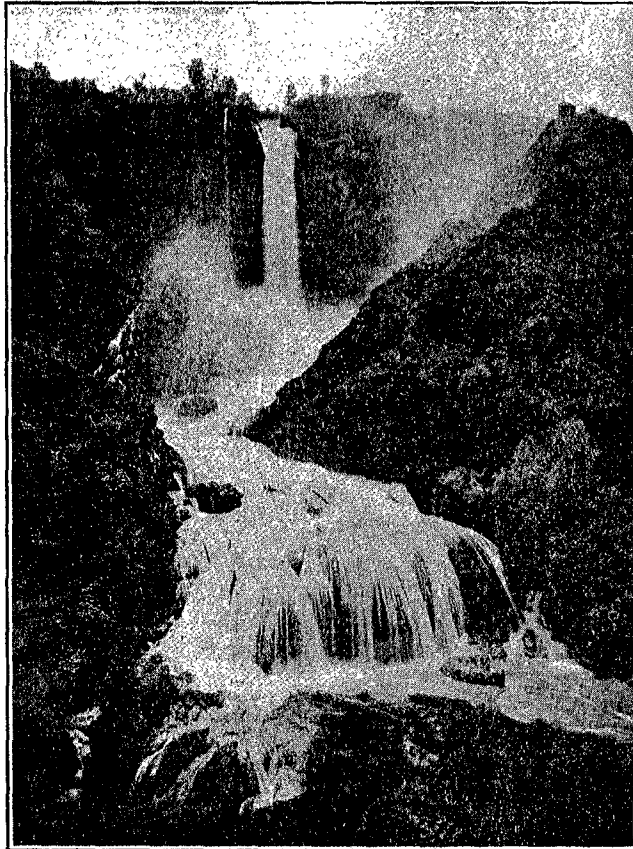


The Advent Sabbath
Review and Herald

Vol. 84

Takoma Park Station, Washington, D. C., Sept. 26, 1907

No. 39



FALLS OF TERNI, ITALY

Behold
The
Cometh

Go to the Law and
to the Testimony

Publishers' Page

Conducted by the Department of Circulation of
the Review and Herald Publishing
Association

The October Number of *Life and Health*

THE October number of *Life and Health* is now ready. It is devoted especially to the physical, mental, and moral interests of children. With the beginning of the school year, it brings many valuable suggestions to parents on vital questions associated with the welfare of children. This number might appropriately be called "the children's friend." It contains 48 pages, with a new attractive cover design, and is nicely illustrated. In many respects, it is the best number ever published.

This number gives some of the many reasons why fruit is the best food in both health and sickness. It gives nine conclusive, scientific facts against the medicinal use of alcohol. It cites some of the many reasons why schools are the cause of bad health, and suggests remedies. It contains some hints upon proper recreation for students. It magnifies the importance of a physical education, as well as mental and moral development. It advocates the establishment of a systematic physical training in the youth. It recommends the method of educating by doing. It contains instructive comments upon such current themes as "Suggestions for the Teaching of Cleanliness among School Children," "The School and Degeneracy," "The Contracting of Scarlet Fever in Schools," "The Importance of School Hygiene," "Hygiene Taught in the Schools," "Brain Development through Play," "Education as a Preventive of Crime," and "The Religious Education of Children."

This number of *Life and Health* will bring to the general public some excellent thoughts upon the relationship between the parent and the child. A very practical department of Questions and Answers deals with the following topics: "Cause of Erysipelas," "Is Gelatin Wholesome?" "Is Slippery Elm Nutritious?" "Diet in Rheumatism," "Obesity, or Fatness," "Rheumatism and Neuralgia," etc.

The editor has given the readers of the October number of *Life and Health* many times the value of the paper in his editorials upon "The School Hygiene Congress," "An Epidemic of Crime," "How to Spoil Children," "Resolutions of the American School Hygiene Association," "The Proper Food for Babies," "Unlawful Pleasures and the Consequent Reaction," "Prohibition," and "Medical Advertisements."

New Prices

BEGINNING with the October number, *Life and Health* will contain 48 pages instead of 32. Each issue will be more fully illustrated, and other improvements in mechanical make-up and literary matter will be made. These improvements and the increase of cost of manufacturing make necessary a slight change in the prices, as follows: Single copy, 10 cents; 2 to 25 copies, 5 cents; 25 to 500 copies, 4 cents. Write for special prices on larger quantities.

Foreign Publications

THE last census of the United States gave the foreign-born population as over 10,000,000. These persons come from almost every country on the globe, but by far the largest part are from Europe. Many of them can not speak or read English, so we must give them the message in their mother tongue. Below will be found a partial list of such publications, which have hitherto been unobtainable in this country, but which can now be secured of the New York Branch of the Review and Herald Office:—

Russian Publications

Steps to Christ	\$.50
Bible Readings .....	.10
Bible References .....	.04
Sufferings of Christ .....	.04
Full Assurance of Faith .....	.02
New Testament Sabbath .....	.02
Blessed Hope .....	.01
Which Day Do You Keep, and Why? .....	.01

Polish Publications

Steps to Christ .....	.50
Sufferings of Christ .....	.06
Second Coming of Christ .....	.04
Millennium .....	.02
World Clock (A Sanctuary Tract) .....	.01
Sinner's Fate .....	.01
Blessed Hope .....	.01
Is the End Near? .....	.01

Servian Publications

Sabbath and Sunday .....	.01
Blessed Hope .....	.01
Seven Reasons .....	.02
Full Assurance of Faith .....	.02

In addition to the preceding list, the New York Branch of the Review and Herald can supply books and tracts in the German, Danish, Holland, Swedish, French, Spanish, Portuguese, and Italian languages.

Address orders for any of the above publications to Review and Herald Publishing Association, 32 Union Square, East, New York, N. Y.

German Bibles

THE New York Branch of the Review and Herald Publishing Association has in stock the following list of German Bibles, which will be promptly mailed to any part of the United States for the prices quoted:—

No. 1130—8½ x 5½ x 1½ inches. Cloth, sprinkled edges, brevier type, references, \$60.
No. 1116—6¾ x 4½ x ¾ inches. Limp leather, red edges, references, silk marker, India paper, \$1.25.
No. 221—6¾ x 4½ x ¾ inches. Limp morocco, red edges, references, two silk markers, India paper, \$1.75.
No. 3190—6¾ x 4½ x ¾ inches. Limp leather, red under gold edges, references, two silk markers, India paper, \$2.25.
No. 225—6¾ x 4½ x ¾ inches. Divinity circuit, morocco, references, red edges, two silk markers, India paper, \$2.25.
No. 226—6¾ x 4½ x ¾ inches. Divinity circuit, morocco, references, red under gold edges, two silk markers, India paper, \$2.50.
No. 243—8¼ x 5½ x 1¼ inches. Divinity circuit, morocco, leather lined, references, gold edges, silk marker, \$3.50.

Send orders to Review and Herald Publishing Assn., 32 Union Square, East, New York City.

Home and Health

STILL the questions continue to multiply about "Home and Health," and we again explain that this book is a new work of 592 pages, thoroughly illustrated, and designed especially for home reference on the many details pertaining to the home and the care of the body.

It embraces "The Home"—how to make it; "General Housekeeping"—all of its details; "The Diet"—what it should be; "The Care of the Body"—revealing the simple things one must do to keep the body healthy; "The Care and Training of Children"—sound common sense for parents; "The Home Treatment of Disease"—a valuable instructor, doctor, and nurse.

After October 1, the retail prices of this book will be changed as follows: cloth, marbled edges, from \$2.50 to \$3.00; full law sheep, marbled edges, from \$3.50 to \$4.00; full morocco, marbled edges, from \$4.50 to \$5.00. This is an opportune time for all to secure the book at the old prices.

The New Edition of *Seer of Patmos*

THIS excellent work on the book of Revelation has recently been bound in two new styles, half cloth, marbled edges, \$1.25; full cloth, marbled edges, \$1.50. The new bindings will materially add to the appearance of the book.

"Seer of Patmos" contains an attractive story of the prophecies of the book of Revelation, written in simple narrative form, and presents the important messages recorded in John's prophecies. It will be found to be interesting, instructive, and helpful to all Bible students. It is nicely illustrated, and being written in story form, it is especially attractive to all classes.

Report of the Mount Vernon Sabbath-School and Young People's Convention

THE orders for the report of the Young People's Convention are coming in nicely, and doubtless in the near future the entire edition will be exhausted. Those who intend to secure copies of the report of this convention would better do so at an early date, before the edition is entirely exhausted. The report will be very valuable to all who are interested in the Sabbath-school and young people's work. It will really be a textbook for this department during the coming year. The report contains the essential parts of the papers presented at the convention, the discussions and the various subjects considered, and the full resolutions passed during the convention. Price, 10 cents a copy.

Orders for any publication mentioned on this page may be sent to any conference tract society, or to Review and Herald Publishing Association, Takoma Park Station, Washington, D. C.; 32 Union Square, East, New York; or Battle Creek, Mich.

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

THE REVIEW AND HERALD

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

VOL. 84. TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, SEPTEMBER 26, 1907. No. 39.

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

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

Terms: In Advance

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

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

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

REVIEW AND HERALD

Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]

Editorial

THERE is no grander quality in the Christian than unswerving loyalty. Others may prove false and desert the ranks, but the loyal one will only gird on the armor more securely and be unceasingly vigilant.

EVERY day brings its trials and its temptations, but there is abundance of grace for each day's need. "Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and find grace to help us in time of need."

THE teaching of the abolition of God's law must inevitably result in a lessened sense of guilt on the part of those who are doing what that law condemns. There are those who hold, for instance, that the Sabbath command is still in force, but that God is not particular about which day we keep. The result of this kind of teaching is no less disastrous than the other, for it makes the law's meaning depend upon our whims and wishes. Through such teaching men lose their sense of the enormity of sin.

To love God is to serve God. "This is the love of God, that we keep his commandments." "This is love, that we should walk after his commandments." That so-called love which is so free and spiritual that it claims to be above the obligation to serve God in a life in harmony with his commandments, is only another name for rebellion against God,

and an excuse for following the inclinations of one's own heart. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him; but whoso keepeth his word, in him verily hath the love of God been perfected." There is evident need now of insisting upon that kind of love for God which is manifested in obedience to his commandments. Righteousness by faith does not abolish the law of God. "Do we then make the law of none effect through faith? God forbid: nay, we establish the law." "Blessed are they that are perfect in the way, who walk in the law of Jehovah."

The Undue Emphasis

UNDUE emphasis upon the love of God to the exclusion of the justice of God prepares the way for Universalism. Undue emphasis upon the omnipresence of God to the exclusion of any true idea of his personality prepares the way for pantheism. Undue emphasis upon righteousness by faith and free grace to the exclusion of obedience as an essential condition of eternal life prepares the way for antinomianism. Undue emphasis upon any doctrine of the Scriptures to the exclusion or to the neglect of other doctrines essentially connected with it results in a distorted view of the truth, and prepares the way for error. We can not place too much emphasis upon the teaching of the Bible as a whole, but we may emphasize portions of it at the expense of other equally important portions, and thus change divine revelation into merely human conception—truth into fanaticism.

The Doctrine and the Experience of Justification by Faith

JUSTIFICATION by faith has always been a fundamental principle of Protestantism. It stands opposed to any form of self-salvation or self-righteousness. It exalts Jesus only, and makes prominent his merits, his spotless character, and the sufficiency of his atonement. It presents the greatness and the power of God in contrast with the littleness and the weakness of man, and always says, "Behold, your God!"

There is a wide difference, however, between justification by faith as a doctrine and justification by faith as an experience. It is one thing to teach that

we can be made righteous only through faith in Christ, but it is quite another thing to reveal the change of heart and life which bears witness to the actual experience of justification. It is quite possible to hold and advocate the theory, but to know little of the experience, or to lose the experience, while still teaching, the doctrine.]

All this may become clearer to our minds if we consider the definition of justification by faith as an experience. We have a very simple and forcible definition given to us through the spirit of prophecy. Here it is: "What is justification by faith?—It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself."—"Special Testimony," No. 9, page 62. Two special features of the experience of justification by faith should be noted,—the glory of man is laid in the dust, and an actual work of divine grace is accomplished which can be wrought by no human power. "Where then is the glorying? It is excluded. By what manner of law? of works? Nay: but by a law of faith." "By grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory." "Of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord."

It is plain, then, that genuine humility is a necessary accompaniment of the experience of justification by faith. When the grace of humility is lacking, and one breathes the atmosphere of self-justification, even though he may not consciously deny the merits and the justifying work of Christ, yet he stands upon the ground of the man whose creed is justification by works.

The third angel's message proclaims a warning against the beast and his image. It is a protest against popery and a degenerate Protestantism—a Protestantism which repudiates the very principles which led to the separation from Catholicism. In the very nature of the case the essence of this message must be justification by faith, not merely as a doctrine, but as a personal experience, and those who give the message must be clothed with humility. One may make a specialty of setting forth the evils of the papacy,

and may expound those portions of the Scriptures which describe the work of the papacy, and may inveigh against the doctrine of justification by works as virtually taught by the papacy, and in the doing of all this may exhibit such a boastful spirit of self-justification and self-righteousness, as to make it perfectly clear that the vital essence of justification by faith—the truly humble heart—is painfully lacking.

“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. . . . Let this mind be in you, which was also in Christ Jesus.” This is justification by faith as an experience.

The Old-New Gospel

“Concerning His Son”

IN beginning his letter to the believers in Rome the apostle Paul thus speaks of the gospel which he preached: “Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he promised afore through his prophets in the Holy Scriptures, concerning his Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord, through whom we received grace and apostleship, unto obedience of faith among all the nations, for his name’s sake.” Here it is stated in a simple way that the gospel which was proclaimed in Paul’s time was the same gospel as was the theme of the prophets, and that in both cases it was the good news “concerning his Son.” This furnishes a sufficient basis for the fundamental truth, in confirmation of which abundant testimony is borne in the Scriptures, that in the gospel we deal primarily with the Son of God, Christ the personal being, rather than with abstract doctrines. In saying this we do not undervalue the importance of sound doctrines, but give to all doctrines the personality and the power of the I AM. All the words of God are thus revealed as the Word of God, and come to us as spirit and life; and in our study of the gospel we are constantly beholding the face of Jesus, and by beholding we are changed into the same image.

Let us read some of the gospel promises and gospel prophecies which testify of the person and work of the Son of God, “who was born of the seed of David according to the flesh:” “I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel.” In this first promise and prophecy of salvation for the human family the gospel is presented as a

controversy between two persons, with the assurance that the seed of the woman would gain the victory, but through suffering. Those who are in vital union with the seed of the woman, in whose hearts Jesus, the Son of God and the Son of man, dwells as the very life of their life, will triumph in him and with him. This union and this indwelling are the fruit of faith which lays hold of the person of Christ, according to that wonderful summary of gospel truth: “God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.”

Again: the following gospel prophecy was given to Moses, and through him transmitted to us: “I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him.” This prophet was “Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people.” He both preached the gospel and was the gospel.

Again: the Lord said to Abraham: “Get thee out of thy country, and from thy kindred, and from thy father’s house, unto the land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; . . . and in thee shall all the families of the earth be blessed.” “All the land which thou seest, to thee will I give it, and to thy seed forever.” We are not left to conjecture concerning the definite meaning of these promises; it was the preaching of the gospel in the person of Christ: “And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed. . . . Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. . . . And if ye are Christ’s, then are ye Abraham’s seed, heirs according to promise.” The provision made by means of which we may be Christ’s, and the way in which we are to avail ourselves of this provision, are all set forth in the Scriptures, and constitute the sound doctrines of so much importance, but in the foreground stands the person of Christ in whom all these doctrines find both their center and their circumference.

Again: Nathan the prophet brought this message to David: “Moreover Jehovah telleth thee that Jehovah will make thee a house. When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, that shall proceed out of thy bowels, and I will establish his kingdom. He shall

build a house for my name, and I will establish the throne of his kingdom forever.” With this belongs the prophecy spoken through the prophet Isaiah: “For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even forever.” That both of these gospel prophecies find their fulfilment in him, “who was born of the seed of David according to the flesh,” is made clear by the words of the angel Gabriel to Mary, in foretelling the birth of Jesus: “He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.” This is the Jesus “who gave himself for our sins;” who “emptied himself, taking the form of a servant, being made in the likeness of men;” who took part of the same flesh and blood as the children had, “that through death he might bring to naught him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage.” This is he who “is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them.” This is he who has said: “Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne.” Personal fellowship with a personal Christ is the very essence of the gospel experience, the aim of all doctrines. “And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me.” “Christ brought human nature into a personal relation with his own divinity. Thus he has given a cen-

ter for the faith of the universe to fasten upon." Genuine faith lays hold upon Christ the living Saviour.

The Bible is not a text-book in systematic theology, neither does it contain a creed drawn up for our acceptance, but it presents Jesus as the way, the truth, and the life, and teaches us how to accept him as the one who saves from sin. The great commission, "Go ye therefore, and make disciples of all the nations," is further explained in the words of Jesus to the disciples after his resurrection: "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." They were to bear testimony concerning Jesus, as Peter did: "He charged us to preach unto the people, and to testify that this is he who is ordained of God to be the Judge of the living and the dead. To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins."

We hope no one will see in these statements any reason for attaching less importance to the value of the doctrines of Scripture, but we also hope that all will see good reason for being sure that they both teach and receive all doctrines "even as truth is in Jesus." "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life . . . declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ."

A Dangerous Message

THE idea of universal peace is in the air. Numerous peace conferences have been held during the past year in America and Europe, and the majority of religious papers look upon this as a hopeful sign of the banishment of war and the rule of amity and righteousness.

While the desire for peace is a righteous desire, and the special blessing of God is pronounced upon the peacemakers, it would be the height of folly for us to pin our faith to the inauguration of a reign of universal peace in this world before the advent of our Lord and the destruction of the wicked.

The cry of "No danger" will not save lives in a burning house nor extinguish the hungry flames. It will not save lives on a sinking ship nor stop the inflow of the rushing water. No more will the cry of "Peace and safety" now insure the welfare of those deluded by it, or bring about the conditions so ardently hoped for. The only place of safety in this world is under the shadow of the Almighty, and the only abode of

peace in this world is in the heart of the one thus sheltered.

As long as the human heart can hate, the human hand will know how to fashion the instruments of hate and use them. As long as human hearts are carnal hearts, the people of this world will war upon one another. Legislation can not change men, law can not alter desires, international congresses can not turn sabers into scythes or soldiers into tillers of the soil. There is nothing in legal enactments to make men hate the terrible business of the battle-field or look with sorrow upon the pomp and pageantry of military "glory."

This world is powerless to "enact" peace, because it possesses no method by which to change the hearts and aspirations of men. It can not give men the power or inclination to love their enemies, to return good for evil, to pray for those who spitefully use them and persecute them. Only the power of the gospel of Jesus Christ can affect such a transformation in the souls of men. And that agency is not employed in this "peace and safety" movement.

The gospel is certain, however, to bring about peace and safety; but when that condition obtains in this world, the elements of discord will have been winnowed out. There will be no need for peace congresses then; and still the inhabitants of that purified land will "delight themselves in the abundance of peace." The soul truly converted to God may enjoy peace and safety now in the very midst of this world's alarms. While peace congresses are talking of peace, he is experiencing it; while they are longing for it, he has it—a veritable foretaste of heaven. The Christian can have peace and safety even now; but this present world can never have it: it is wrongly constituted.

In spite of this fact, however, there will come a time when the people of this world will think they have at last so arranged matters that peace and safety are assured, and will make the declaration that it has been achieved. But "then sudden destruction cometh upon them, . . . and they shall not escape." Giving the "peace and safety" cry will be the most dangerous business in which man can engage. The giver of that message will deceive and ruin his own soul. It is worth while to know what the "peace and safety" cry involves and where the true peace and safety can be found, now and always. c. m. s.

Resting "According to the Commandment"

THAT the seventh day of the week, now commonly called Saturday, is the only Sabbath which rests upon Scriptural authority is perfectly plain to those

who are willing to accept the Bible as it reads. "The seventh day is the Sabbath of the Lord thy God," and this is the only definition of the Sabbath which has been made known to us. In the absence of any "Thus saith the Lord" for the observance of any other day, those whose practise is out of harmony with the Scriptures, which they profess to follow, often find themselves driven to the extremity of bringing forward objections which they claim make it impossible to obey the plain teaching of the commandment. One of these objections, often made, is to the effect that we are not certain that the day which we now call the seventh day of the week is the original seventh day, and that there is no way by which this question can be decisively settled. It seems to us, however, that there is a very simple and satisfactory solution of this alleged difficulty in the Bible itself, without the necessity of appealing to calendars or calculations.

In the inspired account of the burial of Jesus we find the following: "And the women, who had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid. And they returned, and prepared spices and ointments. And on the Sabbath they rested according to the commandment. But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared." Let us note the conclusions which may properly be drawn from this record: 1. A distinction is clearly drawn between days. 2. They rested on the Sabbath from work which they felt at liberty to perform on the first day of the week. 3. The day on which they thus rested was the one just preceding the first day of the week. 4. In resting on this day they met all the requirements of the commandment, for "they rested according to the commandment."

It is generally conceded that the present first day of the week, commonly called Sunday, has come down to us in unbroken succession from the time of the resurrection of Christ, and the reason now given for the observance of Sunday is that it is kept in honor of the resurrection. All that is required, then, in order to keep the original Sabbath, "according to the commandment," is to rest on the day just preceding the day on which Christ rose from the dead, that is, on the present seventh day of the week, commonly called Saturday. This is what the women did at the time of the crucifixion of Christ, and in doing this, we are authoritatively told, they "rested according to the commandment." In following their example we shall also rest "according to the commandment," and may therefore feel assured that we are meeting to divine

satisfaction the requirements of the law concerning the day of the Sabbath.

If the objection here considered has really troubled the minds of any of our readers, or has been urged by others when the Sabbath was presented to them, we hope the suggestions here made may be helpful in removing any supposed difficulty. The more the subject is examined, the plainer it will appear that the seventh day is the Sabbath enjoined in the Scriptures, and that in observing the present seventh day of the week we are resting "according to the commandment."

What We Must See in the South

Now is the time to push into the towns and cities of the South with this advent message. I wish every believer might have had the view we have had set before us at every camp-meeting in the South—the public coming out night after night and filling the tent with interested listeners. Everywhere it was the same.

All through these southern towns the message must go. Somehow more help must be turned in this direction. Think of it. The meeting is just closing in Georgia, in the suburbs of Atlanta. The public interest demands the continuance of the meetings. But the only minister active in the evangelistic field in Georgia is Elder G. W. Wells, the president of the conference. And Georgia is the Empire State of the South, with a population exceeding that of Wisconsin, or Minnesota, or Nebraska, or California. All about in the State are fine cities—unworked and unentered. Where the message has been preached, it has borne fruit. Surely these great and enterprising and fruitful fields must not long continue so undermanned.

The little bands of canvassers are increasing in these States, and the records from month to month show that quite generally the sales in these fields have led the list. Where the literature is distributed in this way, the field is being prepared for the sustained evangelistic effort. It seems that from the larger staff of laborers in other parts must be drawn a large number of experienced workers who shall join our brethren in the South in proclaiming the truth in these cities and towns.

County after county, and now State after State, are prohibiting the liquor traffic. This country has never witnessed such an uprising for temperance reform as that which is now sweeping through the South. A public engaged in such practical and thorough reformatory work is the public among which the principles of this advent message must find many adherents.

Our brethren are doing their utmost to

meet the situation, but they are such a little band in every State, while the opportunities are so magnificently large and inviting. Truly, now is the time to press into the cities and towns of the South. Pray for more canvassers to enter with the literature, and for more public laborers to join in preaching the message. We must see this worked out somehow, for no one can read the signals of God's providences without seeing that there must be some way of distributing evangelistic effort to bring larger forces into action in the South. W. A. S.

Another Opportunity

SABBATH, October 5, is the day set apart in the United States to take a free-will offering to assist the work among the colored people in the South. I understand that last year our donation to this branch of the work fell several thousand dollars short of that of the previous year. Various conditions, which do not exist at the present time, doubtless led to this decrease. We were making a strong effort then to enter upon the raising of the \$150,000 fund. This effort affected the revenues in other directions more or less. Minnesota and North and South Dakota have now practically raised their proportion of this fund, although I hope that all will continue to do something until the entire amount is raised.

But let us at this time give a good, liberal donation to assist the needy work of helping the ten million or more colored people in the South. That field is a needy field. We owe to this people the third angel's message. Many, many years were they oppressed, kept in bondage and in ignorance. The sad condition that exists among them is largely due to the neglect of the Christian people of the United States for many years. It is high time that we redeem the past, and do all in our power quickly to bring the light of the knowledge of the gospel to this people.

I trust that each conference, all the laborers in each conference, and the officers of each church, will feel a personal responsibility to bring before the brethren and sisters on Sabbath, October 5, the needs of the work for the colored people. May God add his blessing to all the faithful efforts put forth to help our needy brethren.

I suggest that in each company of Sabbath-keepers, the leader give notice to the brethren on the first Sabbath after reading this, of the day on which this offering is to be taken, and request those who can not be in attendance to send in their donation to the church treasurer, that this fund may be forwarded without delay.

R. A. UNDERWOOD.

Note and Comment

THAT judges in their official capacity are not averse to settling the Sabbath question was shown recently at St. Paul, Minn., when Judge Hanfl decided that "for legal purposes the sabbath day is Sunday." The judge also made the startling declaration that the legislature "did not legislate for the minority." We had supposed that one of the most sacred duties of legislators was to protect and guarantee the rights of the minority. This decision is a new principle in jurisprudence, and if carried out, would jeopardize every individual right, and make equity the plaything of majorities. But this very principle has long been advocated by members of the National Reform Association when discussing the rights of minorities in religious matters. Only last year at Winona Lake, Ind., two National Reform leaders informed the writer that while they were in the majority, they had a right to compel the people to observe their sabbath, and that when we [Adventists] were in the majority, we would have the same right to compel all to keep our Sabbath—a total denial of the most fundamental principles of religious liberty. Such a course would make conscience the football of the rabble, deprive the Almighty of obedience to his commands unless that obedience suited the whim of the majority; in short, put human majorities in the place of divine commands, exalting the creature above the Creator, and rekindling the fires of medieval persecution. All that is in the principles of the association; but this is the first time we have seen it so plainly stated by a member of the bar.

FROM an editorial in the *Independent* of recent date, entitled "The Unrest of the Nations," we quote:—

Like a political influenza, a general popular unrest and dissatisfaction seems to be passing over the world. It is far more general than the extraordinary uprising of 1848, for that was confined to Europe; the present disturbance seems to cover the whole Eastern continent and to threaten the Western.

Let the reader take his map of the world and pass his eye from one great nation to another and observe how wide is the disaffection. There is Russia, which covers half of Europe and a third of Asia. The people hate their government, and are devising ways to get rid of their czar and create a really free nation. A whole nation is in rebellion. Then go south, and you come to China, just now hastening to reverse its whole theory of civilization, and face the West instead of the East. It is not the mere introduction of railroads and telegraphs and motor-cars; it is far more than that. It is the new education, the new patriotism, the new will to be strong, as Ger-

many and Japan are strong, and then to submit to no foreign dictation. Perhaps the greatest event of the present half-century is to be the renaissance of China, for that will change the balance of the world.

Then look south again to India. We do not wonder that Great Britain is concerned for her empire. Her chief thought now is of the unrest in India. What does it mean? What will it do? India does not love the nation that has united it, and given it civilization and education and peace and prosperity quite equal to the best it has ever had, and that notwithstanding famines and plagues. The Hindus are waking up to the fact that they do not rule, but are ruled, and they are meeting in congresses, and public speakers are haranguing the people, telling them that India is for the Indians; and they boycott British goods and repeat their cries of liberty and patriotism and hatred of the ruling power. The air is electric, and General Kitchener holds his army in readiness for something that may be more general and more dangerous than the Sepoy Rebellion.

And so we might go over the whole map. Even Persia demands a new constitution. We begin to see the same unrest in Egypt; and South Africa is trying uncertainly to adapt itself to new conditions, not yet knowing whether the Briton or the Boer is to rule, and both looking askance at the black peril. In Europe, France questions whether her government is truly free, and was greatly startled the other day when it appeared that the army was untrustworthy, and that there had been mutiny in various regiments. Not in France alone, but in Germany, in Italy, in Austria, in Belgium, in Holland, in England, the new political doctrine of socialism is undermining the governments, threatening their constitutions, and proving that the common people are dissatisfied with the way they are ruled, and are seeking a new liberty. In Great Britain, Ireland is demanding more than her friends can give her as yet, and the British House of Commons has spoken the ominous threat that it will not longer consent to be ruled by rich men whose titles and right to govern come to them by birth. Even in America we see clear signs of the same coming unrest, in the determination that combinations of wealth shall not rule the land. White workmen in the North and black workmen in the South demand their own.

The author then attributes this unrest to the education of the people as to their rights; but, while observing men may profess to see a reason for existing conditions, such statements as the above are an evidence of the fulfilment of the Saviour's prediction that after the "signs in sun and moon and stars" there should be "upon the earth distress of nations, in perplexity . . . men fainting for fear, and for expectation of the things which are coming on the world." Let us not forget that the angels are "holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree . . . till we shall have sealed the servants of our God on their foreheads."

One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

Received on the \$150,000 Fund up to Sept. 17, 1907

Atlantic Union Conference	
Central New England	\$ 2,635.61
Chesapeake	480.29
Eastern Pennsylvania	1,793.50
Greater New York	462.07
Maine	563.78
New Jersey	552.63
New York	1,626.50
Southern New England	1,138.50
Vermont	922.83
Virginia	468.58
West Pennsylvania	1,376.84
West Virginia	351.86
Western New York	1,675.50
Total	14,048.49

Canadian Union Conference	
Maritime	317.43
Quebec	63.64
Ontario	682.31
Total	1,063.38

Central Union Conference	
Colorado	1,219.08
Iowa	3,935.12
Kansas	2,445.89
Missouri	1,279.39
Nebraska	5,384.82
Wyoming	740.94
Total	15,005.24

District of Columbia	
Washington churches	1,325.94

Lake Union Conference	
East Michigan	1,824.77
Indiana	5,177.27
North Michigan	422.57
Northern Illinois	2,378.74
Ohio	4,002.50
Southern Illinois	1,060.08
West Michigan	3,577.34
Wisconsin	3,038.07
Total	21,481.34

North Pacific Union Conference	
Conference not specified	429.66
British Columbia	122.80
Montana	452.48
Upper Columbia	2,286.53
Western Washington	1,782.37
Idaho	854.90
Western Oregon	1,925.35
Total	7,854.09

Northern Union Conference	
Alberta	156.10
Manitoba	239.70
Saskatchewan Mission Field	34.85
Minnesota	5,129.95
South Dakota	2,645.47
North Dakota	1,768.66
Conference not specified	73.82
Total	10,048.55

Pacific Union Conference	
Arizona	236.99
California-Nevada	6,032.42
Southern California	649.03
Utah	327.43
Total	7,245.87

Southern Union Conference	
South Carolina	135.69

Alabama	264.05
Tennessee River	723.55
Florida	551.77
North Carolina	455.50
Kentucky	30.36
Cumberland	732.74
Louisiana	390.61
Mississippi	252.76
Georgia	357.89
Total	3,894.92

Southwestern Union Conference	
Not specified	20.18
Arkansas	373.86
Oklahoma	2,562.23
Texas	1,198.91
Total	4,155.18

Unknown	
Unknown	158.20

Foreign	
Algeria	13.33
Australia	163.84
Bermuda	35.00
China	31.60
South Africa	228.16
Jamaica	13.41
Yukon Territory	20.00
England	256.32
West Africa	14.06
Mexico	2.00
Costa Rica	6.25
India	18.88
South America	40.95
Switzerland	9.69
Panama	19.00
Nicaragua	4.00
Central American Mission	26.00
Trinidad	.34
Norway	25.00
Japan	12.50
Hayti	5.00
Egypt	51.55
Palestine	2.00
Tobago, W. I.	1.22
Cuba	8.00
Hungaria	3.00

Total	\$1,011.10
Grand Total	\$87,292.30

I. H. EVANS, Treasurer.

Finished the Allotment

THE following conferences or districts have finished their allotments in the matter of the \$150,000 fund:—

District of Columbia, Arizona, Nebraska, Southern New England, Central New England, Egypt, Indiana, Utah, Ohio, Virginia, West Michigan, Wisconsin, Oklahoma, Minnesota, Wyoming.

It has been a source of encouragement to those carrying the burden of the general work to know that so many of the conferences are determined to continue their efforts toward the completion of the \$150,000 fund, even after their individual allotment had been raised. It indicates a spirit of loyalty that will not allow self-interest to stand in the way of the success of this work.

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.

Coming on a Cloud

MRS. EDITH B. GOODRICH

HE is coming on a cloud,
With the sound of trumpet loud,
With a golden crown of glory on his head;
As our King shall thus descend,
Holy angels will attend,
And his mighty voice will wake the righteous dead.

Do you feel the thrilling power
Of that great and solemn hour?
Do you know that it is very, very near?
God is finishing his work,
Sifting out the ones who shirk;
Let us hasten and his high commands revere.

Now for means your Lord doth plead,
Now of workers hath he need,
For the harvest-fields are fully ripe to-day;
Soon he will not ask you more,
For the harvest will be o'er,
And he'll turn you with your gold and greed away.

He is coming on the cloud.
Blow the trumpet long and loud
With a certain sound, that all may hear and heed.
Do to-day what you should do,
That it may be well with you
When the Judge awards mankind for every deed.
Meadow Glade, Wash.

An Appeal

SANITARIUM, CAL., Sept. 16, 1907.
To My Brethren and Sisters in America:—

I have a deep interest in the work of the Southern field. I am especially interested in those branches of our work that are established at Huntsville and other places where efforts are being put forth for the training of laborers to work for the spiritual uplifting of the colored race.

The work at Huntsville has been in special need of help since the fire. In Huntsville promising colored youth are to be trained to labor as missionaries for their own race. Many teachers must be educated and sent forth to enlighten those in the darkness of error. Our donations are needed that this work may go forward.

Our buildings in Huntsville are being put up with as little expenditure of means as possible; and our workers have gone forward almost as far as they can with this work until means come in so that they can advance. The work there now demands that we have a modest but roomy sanitarium, where the sick can be taken in and treated. The colored race should

have the benefits of such an institution as verily as should the white people. In this sanitarium colored nurses are to be trained for service in the field as gospel medical missionaries.

Our ideas of what should be done for this people are too narrow and limited. Years ago they should have had the benefits of an all-round education. As I consider how much is needed in order to do for this people all that God expects us to do, I am urged to call upon our church-members to give of their abundant fulness that the work may be accomplished.

In a few places in the South, noble efforts have been put forth for the salvation of the colored people; but God asks that they be labored for more diligently. We can all pray for them; some of our missionaries can work among them; and many of us who have not done so in the past, can help with our means. We may not be able to do all that we desire; but if we will remember that the colored race is the purchased possession of Christ, bought by the shedding of his precious blood, this thought will teach us to deny self in order that they may have the privileges that Christ died to give them.

When I see those who claim to believe present truth spending their means for useless trimmings and personal adornment; when I see their tables loaded down with story-magazines which have cost money; when I see the many photographs which have called for the outlay of means that might have been used in blessing the needy, my heart is made sad, and I pray, "Lord, lay not this sin to their charge." I wish such souls could understand the spirit in which Christ, the Prince of heaven, came to this world. He laid off his kingly crown and royal robe, and for our salvation assumed human nature. He would give to every church that should be established in his name an example of what every true missionary worker should be. He was in the world as "a man of sorrows, and acquainted with grief." Though he was one with God, and had made the world, he became a member of a humble family, and experienced the privations of the poor. Throughout his life he ever manifested a burden for the souls of men.

The example of the humble life of Christ should lead us to ask ourselves the question, Do I practise his humility? Fathers and mothers, are you educating your children to follow the example of him who, though he was rich, yet for our sakes became poor that he might give to us eternal riches? Are you teaching them to deny self, and take up the cross of Christ, and follow him?

I do not speak these words to wealthy men and women only, but to those also who by works of self-denial and self-sacrifice can have a part in giving the message to the colored race. This work should not be confined to the few places where a good beginning has been made. It should extend to every place where the colored people live; for every soul

needs the knowledge of this last message of mercy to the world.

There is a great and grand work to be done in the South. Shall we not, my brethren and sisters, redeem our past neglect? Shall we not appreciate the gift of God to us, and work for the salvation of the colored people with a zeal that is proportionate to the light we have had? To as many as receive him God will give power to become the sons of God.

The collection for the work among the colored people has been left until near the close of the year. Many other calls for means have been made. But I would say to my brethren and sisters who have been liberal in their offerings to other missionary enterprises, Let your gifts for the support of this branch of the work in the Southern field be generous. Keep in mind the great need of this mission field within the shadow of our doors. Let every member of the family have a part in the work of giving, and let each feel that it is a work for God.

Through the efforts that have been put forth by faithful workers, churches have been raised up among the colored people in the South. When the company in Vicksburg, who had received the truth under the labors of Elder J. E. White and his associates, met for the dedication of their church, I was present with them, and the Lord gave me freedom in speaking to those assembled. Quite a large number of persons from other churches were present, and many of them were surprised to see the neatly dressed women, and to hear the excellent singing. These colored people had learned to know that Christ had died for them, and their hearts were glad in the truth. They bore sincere testimonies to the goodness of the Lord. My heart rejoiced as I saw these converts to the faith. And this is an illustration of what can be accomplished in other places for this people.

We must never forget that Christ died for all,—the negroes as well as the white people. All may alike be the recipients of his grace. The apostle Paul declares, "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

"For ye see your calling, brethren, now that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord."

My brethren and sisters, your talent of means is needed. The Lord grant that you may use it at this time to his name's glory. Just as long as we drift with the current of the world, we need neither canvas nor oar; our labors begin when we turn to stem the tide. Now, just now, let your works of self-denial testify that you are stemming the current of selfishness. It is the duty of every soul who names the name of Christ to contend for the faith once delivered to the saints. My brethren, yoke up with Christ. He left the royal courts and clothed his divinity with humanity, that he might make *all* humanity partakers of the divine nature, and enable them to escape the corruption that is in the world through lust. He practised self-denial that he might save perishing souls; his followers are to work his works. Shall we not let the Spirit of Christ take possession of our hearts, that we may be cleansed from every taint of selfishness? When we allow our lives to be controlled by the Holy Spirit of God, we shall with willing hearts bring our gifts and offerings to him, that he may use them where they are most needed.

ELLEN G. WHITE.

God's Business Our Business

S. H. CARNAHAN

How diligent the successful man is in his business! The stockman is out in all kinds of weather to see that his animals do not perish; the laborer and mechanic put in every hour possible that their income may be increased; the marketman looks closely after each little detail, that he may not only supply the wants of his customers, but also prevent loss on his own part; the frugal housewife counts carefully every pound of butter and dozen of eggs to be sure they shall figure to her benefit.

As Christians we should be diligent in our work, but should see to it that our motives are not simply for worldly gain; for, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Jesus, the Saviour of the world, at the early age of twelve years said, "Wist ye not that I must be about my Father's business?" Thus he worked for the salvation of men while he labored at the carpenter's trade.

The great missionary, Carey, was a good cobbler as well as preacher. A friend of his told him that if he would lay aside his missionary work and pay strict attention to his business (shoe-making), he would make a success. Mr. Carey replied, "Missionary work is my business, and I do cobbling to meet expenses." He made a success in his Father's business.

The great apostle Paul made the teaching of the gospel of Christ his life-work, while he wrought as a tent-maker for his support.

The early Waldensian Christians traveling in the guise of peddlers, were really colporteurs distributing portions of the Holy Scriptures and tracts.

Ought not we, brethren and sisters, to be as faithful in dispensing the truths of God—circulating our precious literature to all with whom we come in contact? Should not this really be *our* business, while our worldly work is simply a means for the support of our families and the cause?

We are admonished to be diligent in business and fervent in spirit. Are we not all ambassadors for Christ? Then let us all by our talk and our actions interest others in his kingdom.

Enterprise, Ore.

A Plea for Bible Study—No. 2

EVA M. SHIVELY, M. D.

I BELIEVE that the Lord would have us be systematic in preparation for his service, and thoroughly conversant with "every word that proceedeth out of the mouth of God." If we wish to gain a thorough knowledge of any author's work, we read carefully the book as a whole, and then we may be able to select that part which may please us to use when occasion demands. Should we not in like manner become thoroughly acquainted with the Bible as a whole, getting a good outline of each book, and learning it as thoroughly as possible? Then when we wish to present different subjects, we have this great source from which to draw, and the Lord may lead our minds whithersoever he will, and we, through the wisdom he gives us, will be able rightly to divide the word of truth.

So much burdened was I to know how to store away "every word of God" in my mind that I might live thereby, that I began Oct. 26, 1906, to read the Bible carefully through. Every moment aside from my work I read, and on Dec. 19, 1906, I had finished. This of course is a closer application than would seem necessary or possible to continue; but between Dec. 19 and Jan. 1, 1907, the Lord helped me to make out my plan for yearly Bible study, so far as my efforts were to be directed toward the Bible as a whole, which I will submit as a suggestion, hoping it may be a help and blessing to many. I am now following this outline, and find it not burdensome.

This plan is made out on a basis of reading an average of three and one-half chapters daily, or three on week-days and

six and one-half on Sabbath. Dan. 6:5-10 says that Daniel prayed three times a day, and we know how God approved and blessed him. We feel it necessary to take regularly our physical food that we may be physically strong. Is it not as necessary to be spiritually strong? We know the results of neglecting to take physical food. Daniel seemed to realize that his spiritual food was necessary to make him strong to do the will of God, even when the lions' den awaited him. And Ezra prepared his heart to seek, to do, and to teach the law of God, and the Lord prospered his work.

In this outline, the numbers following each month's portion with a plus or minus sign preceding, show how many chapters more or less than this general average (three and one-half chapters daily) is apportioned to each month.

Notice that in August we have — 31. This allows about ten days to study Daniel, and leaves all of December for Revelation, and Daniel may be taken up again with it, so by the week of prayer we may have finished.

In April, if Haggai and Zechariah are read in connection with Ezra, we would have instead of — 5 + 11 for April, and — 47 for August, giving more time still to study Daniel.

January.—Genesis to Numbers, + 9.
February.—Numbers to Judges, — 4.
March.—Judges to 2 Kings, — 6.
April.—2 Kings to Nehemiah, — 5.
May.—Nehemiah to Psalm 76, + 21.
June.—Psalm 76 to Isaiah, + 21.
July.—Isaiah to Jeremiah 42.
August.—Jeremiah 42 to Hosea, — 31.
September.—Hosea to Luke, + 6.
October.—Luke to 2 Corinthians, — 3.
November.—2 Corinthians to Revelation 16.
December.—Study Revelation and Daniel.

When each book is finished, I have tried to group the chapters, making a little outline. For example: Genesis may be divided into groups of ten chapters each, the first ten chapters reaching to the death of Noah and chronology of his family, taking in all of the antediluvian world. The second group begins with the birth of Abraham, and reaches to Lot's death. The third group continues Abraham's journeys, and reaches the birth of Jacob's family (the twelve tribes). The fourth group begins with Jacob's return, and reaches to where Joseph begins his work in the Egyptian prison. The fifth group gives an account of the journey to and sojourn in Egypt.

By grouping the chapters in this way, as we go about our work or awake in the night, we may take each group separately and meditate upon the contents of each chapter; and when we have mastered this so that we can call to mind the principal things in each chapter, then we may take the next group, keeping in mind the general outline of each group, thus gaining for ourselves this knowledge according to the instruction given in Deut. 6:6, 7, and Ps. 1:2.

For instance, in the first ten chapters of Genesis already spoken of:—

Chapter 1.—First six days of creation, and learn each day's work.

Chapter 2.—Sanctification of Sabbath and family ties established.

Chapter 3.—The account of the fall and the punishment, and the first line of prophecy. Verse 15.

Chapter 4.—Birth of Cain and Abel; banishment of Cain, polygamy of his descendants, and birth of Seth.

Chapter 5.—Chronology down to Noah.

Chapter 6.—The unequal yoking together of the children of God with unbelievers; as a result, destruction determined, and directions for building the ark given.

Chapters 7 and 8.—Noah's family in the ark, and the covenant of God.

Chapter 9.—God's blessing to Noah. The rainbow set in the cloud as a sign of God's covenant with man. Sin of Ham, and death of Noah.

Chapter 10.—Genealogy of Noah's family.

I have been able by a simple outline like the above more firmly to fix the contents of all the books in my mind, at the same time selecting important texts from each chapter to commit to memory.

The results to be gained are certainly worth the effort. We plan systematically for our other and less important work. Why not have definitely arranged plans for the important work of storing our minds with the knowledge of God's Word, that we may be ready to use what we have learned when the Lord gives the opportunity, and pass on to others the strength we have received? In the time of trouble these precious promises will be more valuable to us than mines of gold or precious stones.

Boulder, Colo.

What Does the World See in Us?

A. C. AMES

"YE are our epistle . . . known and read of all men: . . . manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." 2 Cor. 3:2, 3.

Do you enjoy reading the epistles of Paul, wherein the gospel of Christ is set forth? Of course you do. But do you realize how few in the world ever read the epistles of Paul, or the gospel of Christ as set forth in any part of the Bible? What do they know of the gospel then? They know just what they read in us. "Ye are our epistle . . . known and read of all men." Yes, all men read that epistle . . . written not with ink, . . . not in tables of stone, but in fleshly tables of the heart." Is it indeed what it is "manifestly declared to be, the epistle of Christ . . . written . . . with the Spirit of the living God," or is it a representation of the character of the fallen one? We profess to be Christians, and as such to represent Christ to

the world. The world takes us at our word, and forms its opinion of the gospel of Christ as it sees it represented in our lives. If we truly represent Christ, the world has the gospel preached to it. If we do not truly represent Christ, the world thinks it knows the gospel when it does not; and how sad is the condition! What a libel we have acted out! We have represented the character of Satan, and made the world believe it to be the character of Christ. What an insult to the dear Redeemer who died that we might live!

The vast majority know nothing of the gospel of Christ except what they see in the lives of his professed followers. They know nothing of the light that shines from the throne of God, except as they see it reflected in his disciples. "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:14, 16. We can not keep our light from shining. We are like a city set upon a hill, which can not be hid, therefore let us take heed *how* we let it shine. Let it "so shine before men, that they may see your good works."—the fruit of a pure heart, a heart regenerated by the Spirit of the living God.—"and glorify your Father which is in heaven." If we let our light so shine before men that they may see our good works, and in them Christ, whose epistle is "written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart," then they will glorify, not us, but our "Father which is in heaven."

Middletown, N. Y.

Driven Back

CHAS. G. BELLAH

"YE did run well; who did *drive you* back that ye should not obey the truth?" Gal. 5:7, margin.

Notice the expression in the text, "Who did drive you back?" not, "Why did you go back?" but, "Who did drive you back?" There is a vast difference between deliberately choosing to go back, and being driven back by some mighty, overpowering adversary. Fierce battles are implied by the phrase "driven back."

Christ did not censure the dweller in the tombs, whose name was Legion, because he had been "driven of the devil into the wilderness," but cast out the unclean spirit, and gave the poor man the victory. Neither does he condemn us when he finds us driven by Satan into the dismal wilderness of sin, but he stoops to where we are, and places beneath us those everlasting arms of love, and lifts us to where the sun is shining.

"Woman, where are those thine accusers? hath no man condemned thee?" asked Jesus of the woman who had been taken in adultery. "She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more."

Look at that stately ship as she moves

over the quiet waters. How peacefully she glides along! But look! A storm is coming. As it breaks in fury upon the vessel, she is strained from stem to stern. All is excitement. Sails are furled, and the heavy anchor quickly dropped. As the strong steel fingers clutch the rocks below, the ship brings to with a mighty lurch. Now comes a furious struggle for ground. The storm rages. The cable strains, and the anchor digs deeper and yet deeper. Will she hold against the tempest, or will she be driven back? With terrific force the hurricane sweeps on. Still the anchor holds. Again with mighty, overpowering strength the storm hurls itself forward, as if to carry everything to destruction. Look! the anchor is coming home! She's drifting! yes, slowly drifting! Closely she hugs the rocky ocean bed, strongly contesting every inch surrendered. But she is *being driven back*.

When a brother is defeated in battle with the enemy, and gets discouraged, let us consider him as having been driven back, not as wilfully going back, but as having been conquered after a fierce struggle. This will give us a more kind and considerate feeling toward him, and readiness to help instead of to condemn. We know not how many desperate battles he has fought before surrendering. When his soul is hanging in the balance, as it were, how wicked to give him a downward thrust! How Christlike to tenderly place our arms about him, and give assurance that there is One standing ready to help, who was never driven back in battle with the enemy.

Let us consider such a one as a defeated hero, and not as a cowardly renegade and turncoat. Let us call to mind how it was with us when we were driven back by the enemy. The Lord has told us through the spirit of prophecy that "we are to guard our brother's character as carefully as our own."

In these last days it is Satan's studied purpose not only to drive back men and women in the final race for the kingdom, but to have human agents ready to keep them back by undue censure and severe criticism.

May God help us to have the heart of sympathy for another's woe, the mantle of charity for another's failings, and that close relation with our Saviour that will enable us to lift the fallen and encourage the downhearted.

Poplar Bluff, Mo.

"SOME people are like a door, open to every influence, good or evil. Such souls God has to fence around with boards of cedar. There is little reserve, little sacredness, and, of course, little security for such a spirit. Others are like a wall, closed against the entrance of temptation and evil, locked on the inside, and open only to the heavenly Proprietor. On such a foundation God says he will build a palace of silver. These are times when we need not only to be open to all that God has to say and impart, but closed against the wiles of the adversary."



Teaching Children to Have Faith

MRS. LUELLA B. PRIDDY

"FAITH cometh by hearing, and hearing by the word of God." Rom. 10: 17. All true faith is based upon a knowledge of God's truth. In order for the child to have faith, he must have a knowledge of God's plans and purposes. There is much that passes for faith in the world that is founded upon human desires, emotions, or opinions, and like the house upon the sand, will fall when the storm attacks it.

In the near future the children of this generation are to be brought into trying places such as no other generation has known. It is important for them to have a knowledge of the events that precede the second coming of Christ. It is also needful for them to be familiar with God's dealings with his people in past ages, and with the facts that show the hand of Providence in founding the remnant church.

The children of Israel were instructed to teach their children of their deliverance from Egyptian bondage, and the signs and wonders that God wrought for them. When they failed to do this, their children drifted away from the true faith.

"Faith is the substance of things hoped for, the evidence of things not seen." Teach the children that the same God who delivered Daniel from the lions' den, and Peter from prison, and who fed Elijah by the brook, lives and reigns to-day, and that he will be the help of his people.

Bible stories are of absorbing interest; but they are more than pleasant tales of long ago. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." I Cor. 10: 11. When God's children have been brought into perilous places where no human hand could deliver them, there divine power has been manifested.

Amid the disasters that are becoming more and more frequent, we have no assurance that we shall never meet with financial loss, or that we shall altogether escape difficulties. But we have the promise that we shall be kept, and that bread shall be given, and water shall be sure. If our own hearts are full of anxious care for the future, how can we teach the children lessons of trust? As parents go about their daily tasks, little, wondering eyes look on at what they do, and sharp ears listen. If seeds of doubt and distrust are planted in their hearts, there may spring up a crop that we will not care to reap.

Talking faith increases our own faith, and helps others to have faith. We may be brought into places of perplexity. At times we may have to feel the cold Red Sea waters splashing against our feet, before we are permitted to see the waves parting before us. But God will open the way, and we can tell the children that he will. Teach them that whatever God gives is enough. However limited our visible resources, God can make them enough. Five barley loaves and two small fishes given by a little lad, multiplied in the hands of the Lord, and fed five thousand men.

Teach the children to avoid debt even in a good cause. If it is a cause that God has assured us must be carried forward, he will provide a way for his own work, if we are obedient and trust him.

Let us express confidence in the way he is leading us, and in the way he is carrying forward his work in the earth. We can not speak lightly of the minister and talk over what may be considered his faults, and expect the children to have confidence in him as God's messenger. When they hear the truth from his lips, it will seem to them as idle tales. Teach them to respect those whom God has called to positions of responsibility.

Disparaging remarks regarding brethren and sisters in the church will convey the impression that we are connected with a cause that we condemn, and will not lead the listener to have faith in it. Let us be what we would have the children among us be.

Markham, Ontario.

Temperance in the Home

AUGUSTA C. BAINBRIDGE

"I WAS made to be eaten,
And not to be drank;
To be thrashed in a barn,
Not soaked in a tank;
I come as a blessing
When put through a mill;
As a blight and a curse
When run through a still."

"Phew!" said mama, as she caught the odor from a jar of peaches she had just opened. "Here, Katy, throw these out, and get me another jar from the cellar—top shelf, right-hand side; I want Crawfords."

"Why, mama, what are these funny little bubbles? And, O! what a smell!"

"Put it on the side table there, Katy, and fasten the cover on closely, and I will tell you about it while we are clearing up, after dinner. Get me the Crawfords now, dear."

"Top shelf, right-hand side, Craw-

ford's; yes, here they are! How nice they look! I wonder what made that jarful so bad. Mama never puts up anything but the very best fruit."

Bang! went the cellar door; and, "Here they are, mama," said Katy.

Quickly unscrewing the top, and testing the contents by their odor, Mrs. Gray passed the jar over to Katy. "Take a good smell of that. See any difference?"

"Indeed I do."

"Now for the tall glass dish, dear; and pour them out carefully."

The peaches were enjoyed by all; for Mrs. Gray was a prize winner in putting up fruit. Katy cast many a glance at the jar on the side table, with its dark juice and ever-busy bubbles. After the table had been cleared, Mrs. Gray brought forth the rejected jar of fruit.

"Take another smell, Katy, and notice just what kind of bad odor it is."

"It is a tingling smell; it makes my nose smart, inside."

"Yes, now taste the juice, and see just what kind of bad taste you find there."

"It is a little sour, and bites my tongue."

"Yes; what did I put into that jar, Katy?"

"These are the Crawfords we bought from Uncle Si. Mama, you put nice, fresh peaches in there, just as you did in the other jars. They were all cooked in the same kettle." And she glanced at the kettle hanging in its place, remembering the long, warm day she stood and peeled peaches.

"Well, did I put anything else in?"

"No, you don't put anything in Crawfords; you put sugar in the others, but the Crawfords are just right as they are. They are sweet."

"How does the juice taste in the dish?"

"It is sweet."

"Can you think of anything else that has sweet juice?"

"Yes, all kinds of ripe fruit, or nearly all kinds."

"If cooked or raw fruit is exposed to the air for several days when the weather is warm, what happens?"

"It decays, or spoils."

"Then that was what happened to those peaches. Look at the lid, and see if you can find a dent, or a flaw that could let air in."

"Yes, here is one; and was it the air that caused it to spoil?"

"Yes, it caused it to ferment."

"What is that?"

"It is a chemical change that comes to any sweet liquid that is exposed to the action of the air in a warm place. What do all sweet liquids have in them?"

"Sugar."

"Yes, and sugar in a liquid form under these circumstances breaks up, or changes, into carbonic acid and alcohol. Now look at your bubbles again. They are bubbles of carbonic acid gas, and pass off. The alcohol stays in the liquid, and gives it that biting taste, and makes it poisonous."

"Will all sweet liquids ferment and form alcohol?"

"Yes, and we get many alcoholic drinks from the sweet juice of grains and vegetables. Wine is fermented grape juice. Beer is fermented barley juice. Cider is fermented apple juice."

"Well, I would rather eat my fruit and grains and vegetables while they are good and sweet."

"So would I, dear. Now you may throw away the spoiled peaches."

"Anything that is decayed is surely dead. May I bury them?"

"Yes, yes, child, as quickly as you want to."

San Francisco, Cal.

The Saloon

It takes two centuries to transform the savage into a citizen. Let the saloon do its work, and it takes but a single hour to transform the citizen into the savage.

No moral issue is ever a local issue. If you have not the saloon here (in Leicestershire), you are not freed from responsibility.

It costs one hundred, five hundred dollars, and in some places one thousand dollars or more to get a license to sell liquor. Young manhood and young womanhood really must be of great value in this country of ours, where it costs these sums of money to sell intoxicating drink. It seems to me like putting humanity on the bargain counter, and selling the boys and girls dirt cheap.

So long as in this land the saloon is "legalized," every hand that keeps the license there is stained with the blood of all those who are victims of its iniquity.

We speak of wifehood and motherhood—motherhood, next to Jesus, the sweetest word of all the language; but never sing the praises of motherhood until you are ready to go out and grapple with that monster of iniquity that is draping all the windows of her heart in mourning.—*Bishop Luther B. Wilson.*

How to Live

Do not be discouraged at your faults; bear with yourself in correcting them as you would with your neighbor. Lay aside this ardor of mind, which exhausts your body and leads you to commit errors. Accustom yourself gradually to carry prayer into all your daily occupations. Speak, move, work in peace, as if you were in prayer, as indeed, you ought to be. Do everything without excitement, by the spirit of grace. As soon as you perceive your natural impetuosity gliding in, retire quietly within where is the kingdom of God. Listen to the leadings of grace, then say and do nothing but what the Holy Spirit shall put in your heart. You will find that you will become more tranquil; that your words will be fewer and more effectual, and that, with less effort, you will accomplish more good.—*Fenelon.*



The Sabbath and the Military Service

L. R. CONRADI

God, in his infinite wisdom, has manifold ways for carrying out his purpose to bring the last warning message not only to every kindred, tongue, and people, but also to the kings and great ones of earth. When God once sets his hand to it, he can accomplish a very great work quickly. This is plainly shown from a recent experience in the German empire.

Since the third angel's message has taken a firm foothold in Germany, some of our best young men have felt constrained by the Spirit of God to do no military service on the Sabbath day. They took this step of their own accord; and we were glad that they had done this, for in the hour of trial they had to stand alone—with God. At that time those who were leading out in the work in this country were called before the military authorities, for the court was trying in some way to get hold of them by establishing the fact that these young men were acting under the influence of their spiritual advisers rather than being actuated by the love of God. Indeed, letters were written to this end. The authorities were unsuccessful in this, and several of our brethren finally gained the victory, and were treated quite leniently. But the more the truth spread, of course the greater was the number of cases of this nature that had to be dealt with, until the matter was finally referred to the army headquarters, and the minister of war was called upon to decide the question on principle. The War Department resolved on the strict enforcement of the law, hoping that the severity of the punishment might bring these young men to terms.

Now, even in the former cases when some of these brethren were put in prison, we felt that it would not be wise for our German papers to make any comments about it, for here we have to act much more guardedly than do our people in the States. Were any such issue before our friends in America, they would be free to circulate literature everywhere, bringing out the right principles, and seeking to educate public opinion,—and that is right there,—but ways and methods must differ. We must become a Greek to the Greek, and a Jew to the Jew: so we knew that the better way for us would be to keep silent, for steps had already been taken to prohibit the circulation of our literature.

There was the socialistic press, which now and then made reference to these cases of imprisonment, naturally viewing it from the standpoint of the infidel and unbeliever; but we did not care to have our case brought into prominence from that quarter.

Our Work Set Before the Nation

So when the minister of war decided on such stringent measures, one of our young men in Hamburg-Altona, who was serving his time in the army and felt that he could not serve on the Sabbath, was cast into prison, and was visited by the army chaplain of that brigade. This gentleman became convinced of the genuine Christianity of the young man, and came to our publishing house in Hamburg, seeking for information, and secured some of our literature. The result of all this is that he has written a lengthy article, which has appeared on the first page of the leading Conservative newspaper circulated among the highest nobility, and especially the adherents of the Lutheran State Church, the *Neue Preussische Zeitung*, of Berlin, June 27, a paper that has for its motto, "Forward with God, for King and Fatherland." This periodical appears twice daily, and the article written by Army Chaplain Schettler covers the whole of the first page, over four columns.

Thus, although we have kept silent, a voice has been raised, stating things about us, as will be seen from the article, that we could never have fittingly stated about ourselves. Of course there are statements to which we would have to take exceptions, and yet we can see the good hand of God in it all. Believing that the readers of the REVIEW will be interested in this article, I give the following free translation:—

The Army Chaplain States the Case

"A short time ago, Musketeer Muegge, of the second company of the infantry stationed in Altona, was sentenced by a court-martial to five months' imprisonment because he refused to do service on Saturday. For similar offense, Muegge had previously been under fourteen days' strict arrest, and for a second transgression, he had served two months' imprisonment. Muegge is a member of the sect of Seventh-day Adventists. It is expected that such cases will be more frequent in the future, as the sect is making rapid progress in Germany. At the present time, a number of cases are pending against the Adventists before the court-martial.

A Good Recommendation

"No one will learn of such condemnations without a feeling of sorrow. The religious earnestness and the strict moral conduct of the sect deserve all sympathy. Without exception, Adventist soldiers receive from their officers a splendid testimony as to their behavior. Their objections to rendering service on the Sabbath—for so they call the day—are given in the most modest manner. They quietly answer for themselves before the court, always appealing to the Bible. A comparison between them and the con-

flict of the first Christian churches with the Roman authorities, as portrayed by Harnack in his 'Militia Christi,' would not be much amiss. That in the Seventh-day Adventist Church the most genuine Spirit of Christ is at work, appears to me without doubt, so far as my personal impressions are concerned. How hard, says one, that a man must be punished for his religious convictions, while the drunkard and the prostitute escape unpunished.

Recommendations for Relief Considered

"It is therefore easy to understand why recommendations should be made that would help the Adventists out of their dilemma: they should be employed in the hospital or in the kitchen, or they should be reckoned as Jews. But he who would offer this advice overlooks two things: first, that each official allowance granting special privileges to the sect creates a precedent which may be used by other sects clamoring for similar exceptions; here, *principiis obsta* is undoubtedly applicable; further, that henceforth, as a natural consequence of this, all shirks in the army would be greatly tempted to play Adventists; upon that we would not care to place any premium. Against the latter suggestion, that the Adventists be treated as Jews (for they do hold to Jewish opinions), it is especially worthy of note that they themselves absolutely contend that they are not Jews. They say that the Sabbath command is not Jewish, but divine; the Sabbath was kept before there were any Jews; God rested on the seventh day. These suggestions do not help us out of the dilemma.

"Either the state or the sect must give way; and it is clear that the state can not give way, for the very foundation of its existence—its defense—is at stake. It may have been possible for Adventist soldiers, here and there, to have slipped through their military service with very little punishment, because their superior officers, in consideration of their religious motives and otherwise good conduct, shut their eyes. In view of such respite, the Adventists hope that in time there may be established a practise favorable to them. But that which was possible so long as it concerned only isolated cases is now excluded through the growth of the sect and the ever-increasing number of Adventist recruits in the army, so that the matter must be considered as one of much importance. It appears to me, nevertheless, that the moral right does not altogether lie on the Adventist side.

Origin and Growth

"The Adventists are of American origin. They developed from the Baptist Church. Their first founder was Farmer Miller, who foretold that the coming of Christ would take place Oct. 22, 1844. Notwithstanding the disappointment that his followers experienced then, they still continued to hope for his soon coming in the sense in which they expect it today; that the Lord will come after the fulfilment of the signs of the times in Matthew 24. . . . There is to-day a

church numbering about fifteen thousand scattered all through the German empire, with its headquarters at Hamburg, where there is carried on the production of a practical and devotional literature (translated mostly from the English), issuing from an active publishing house. The chief organ of the sect, *Herold der Wahrheit*, appears in several languages, and has an edition of about fifty thousand. There is also a child's paper for the 'Sabbath-schools,' with an edition of about thirteen thousand. These few figures demonstrate with what a well-led and carefully disciplined movement we have to do.

He States Our Belief

"As for the teaching of the sect, the chief points appear in its name—expecting the speedy and immediate return of Christ, and sacredly observing the seventh day of the week. The Adventists entertain the simple belief that from the creation of the world (which took place in six times twenty-four hours), the weeks have followed each other in regular, unbroken succession, so that every Saturday may be traced back in direct line to the seventh day of the creation week. The interchange of sun and moon years in ancient Israel, the change of the eras, the calendar reforms of Julius Cæsar and Pope Gregory XIII, disturb them not, for they, as is befitting their standard of education, know nothing of these things. From the Baptists they have baptism of adults by immersion; they discard all creeds; only the Bible is of authority; they abolish all church officialism, having simply elders, who are granted ministerial licenses. They practise anointing the sick; feet washing in connection with the celebration of the Lord's supper; and they give the tenth of all they have. In addition to these religious teachings, there is also a health reform movement, requiring total abstinence from spirituous liquors, tea, coffee, and tobacco. The sect conducts missions all over the earth, and their periodicals contain reports from every land concerning the progress of 'the work.' It is less praiseworthy that they also seek to gain a foothold in territory where the evangelistic mission itself has earnestly to contend against their strength. In addition to their belief that these missionary operations will hasten the coming of the Lord, they are also urged on to great exertions in order that they may appear as a great church, whose branches reach out to all parts of the globe.

"There can be no doubt concerning the perversity of their doctrines. It is a return to Judiasm not only in substance, but in principle as well. That Jesus abolished this whole system of legal piety, that the Christian, by virtue of his position as a child of God, is entirely freed from obedience to the letter of the law, is hidden from the Adventist. Their scripture interpretation is as fanciful and arbitrary as possible, speculating in a fantastical explanation of the books of Daniel and the Revelation. That their position is untenable, goes without saying.

A Tragic Conflict

"There can be no question, however, that for the individual Adventist who enters the military service, confronted by the question of Sabbath service, there arises a very tragic conflict. In spirit, place yourself in his place. In his eyes it is not alone a question of transgressing a direct command of God; he has also been taught that by keeping Sunday he would place himself upon the side of Antichrist; he has been taught that Christ will come again in this generation: how shall he stand before the Lord, who may come at any time? He has had impressed upon him as his shibboleth the so-called third angel's message, and Rev. 14:12 exhorts him to constancy. The members of the sect have intercourse one with another on terms of intimacy, calling each other brethren and sisters. Nothing is known detrimental to their morals. In their personal intercourse they impress one with their genuine, heartfelt piety; they possess the peace of the convent, which comes with a once-for-all renunciation of the world that saves all further struggle. To this spirit of the church shall the young man now become a traitor? He knows that he is observed, and according to his conduct will be his standing in the church.

"The following is a typical report, which was published in one of the papers of the sect, and it shows the spirit in which the Adventist performs his military service:—

" "Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped." "Blessed be the Lord, because he hath heard the voice of my supplications. The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him." Ps. 124:7; 28:6, 7.

" "Nine years ago I looked with anxiety upon the test of my faith which I saw would come to me in the military service, but at last I could view it with a comforted and assured heart, leaning on the promise of the Lord: "Lo, I am with you always." "As thy day, so shall thy strength be." "I am able to do all things through Christ, which strengtheneth me." To-day, are not only the years of military service behind me, but also the four years of practise I had to fulfil. It is said of the Lord, "wonderful in counsel, and excellent in working," Isa. 28:29. In thankful review of the help which God rendered, I can say, with Paul, "I have kept the faith," and establish my Ebenezer—"hitherto hath the Lord helped."

" "If the patience of the saints was necessary to enable me to overcome, during my regular service, it was also true that I had a little conflict each time we came up to the annual military practise, for each time I came near getting into prison. The lighter punishment accorded various brethren in their military service of late years would lead one to think that we may have a more easy victory in the future; but the opposite may just as

well take place. To the point is my experience a few weeks since.

"As I sought to get free during the two Sabbaths of my term, the following conversation took place before the commander and several officers:—

"Officer: "Chr, we have had a former acquaintance; do you still refuse service on this day?" Chr: "Your Honor, it is a question of nothing less than obeying the holy ten commandments of God. My present attitude to these commandments is one to which I have been true not only to-day or yesterday, but for many years." Officer: "As unwilling as I do it, still I must punish you, if you are unable to carry out the orders of your superiors." Chr: "Your Honor, for this day I have the command of One higher." Officer: "Severe punishment, which could easily be dispensed, I shall seek to avoid, but punish you I must; I must enforce the law." (We have a law, and by our law, he must be condemned. John 19:7; 1 John 4:17.) As I handed the higher officer "The Origin of Sunday," other questions arose, and I was granted many opportunities to witness for the truth by distributing our publications, and by word and deed. May it not be a witness that will work condemnation, but a "savor of life unto life." 2 Cor. 2:14-16.

"Both Sabbaths I was imprisoned, but I was not alone, for the Lord was with me. He always so arranged it that the Sabbath would be the greatest blessing to me. Rom. 8:28. The punishment was this time lighter than in any of the cases that occurred earlier.

"After this punishment, the minister of war was asked as to what they should do with me. He gave an answer which was made known to me, and there was one sentence somewhat like this: "The members of this sect are not to be used as nurses or anything like that, but they are to be energetically punished, to check the insubordinate bearing of this sect before the military authorities." Every soldier of Christ, who will accept the challenge and remain true to the law and to the testimony, should accept this: Put on the whole armor of the gospel: Eph. 6:10-17; Rev. 12:17. But the Captain of our salvation advances, going forth "conquering and to conquer." Rev. 6:2.

"Who was seen with the Lamb on Mount Zion? Rev. 14:1-5; 15:2-4. Consider the "remnant" (Eph. 6:18-20 and Acts 13:5), for then will many more become victors through the power of Christ, by faith, and carry away the palm of victory as true witnesses for the truth. Rom. 8:31-39 remains ever true. Soon those who have been faithful will be crowned, and with joy shall enter the gates that are open to those that have "overcome through the blood of the Lamb, and the word of their testimony." God help us to this end. J. CHR.

"In this report two things are prominent: the fidelity of the man to his faith, which should receive full credit, and also his ingenious arrogance. This last term of reproach applies to the entire sect. The Adventists regard themselves as an

international association, whose discipline is above the changing laws of states, and whoever takes this stand must suffer the consequences arising from a conflict with the state laws. It is not proper to enjoy the privileges of a body politic and to escape even a part of the duties one owes to the state as a whole. A certain amount of disloyalty to the home country is shown by the Adventists by entering a church that took its rise on a foreign soil. The devotional language, the Bible interpretation, the entire realm of the thought of this sect is American; this foreign aspect may be an attractive power. It is but logical that the strict Adventist should feel himself bound by the Sabbath commandment in case of war; that is, if the Adventist soldier would not fire a gun after six o'clock Friday evening, could he logically fire a gun in battle at all? If the third [evidently referring to the fourth] commandment is so absolutely binding, why not, then, the fifth [intended to have said the sixth], 'Thou shalt not kill'? This sect does not understand that the soldier owes his life to the fatherland. The state is (to him) only the world-territory of sin, and set in opposition to it is the maxim, We ought to obey God rather than man.

"The Sect Must Surrender"

"In view of these statements, it seems to me that it is impossible for the state to surrender to the claims of the Adventist so far as military service on the Sabbath is concerned. The sect must surrender. It does not alter the case that the leaders throw the responsibility upon each individual man. That is the position the leaders have heretofore taken before the court. They say: We do not influence the man either positively or negatively; he must act as his conscience leads him. However, there is still moral pressure brought to bear. At one time during the trial of Musketeer Muegge, referred to above, he was almost ready to give in and serve on the Sabbath when he was again turned right about by a letter he received from his church. If martyrs are made in this way, who is to blame? Is it the state which can not surrender, but must compel obedience, or is it the leaders of the sect, who look out for their own personal safety? The sect must give in, and the sect can give in, too. Indeed, the Mennonites, who for a long time refused all military service, enlist to-day without hesitation. Such sects are unstable, and America has furnished enough examples of how the dogmatic view-point of a sect may be changed within a few decades. There are changed new prophets, with new visions and revelations, and the masses run after them. It is not probable that a so purely formal command as is that of Sabbath-keeping will prove permanent in the church organization. One would expect that it would be put into the background as compared to the expectation of His second coming. It might be remarked in passing that the early church, to which the Adventists delight to refer, brought to the Roman, the heathen, authority a

new conception of God, a new estimation of soul, and, therefore, true progress for humanity. What do the Adventists represent?—An external—the Jewish sabbath—a very great difference.

"But in spite of all this, it is impossible inwardly to justify the present punishments that the Adventists must endure. There is a great lack. To punish a man because of his religion is contrary to our feelings. For the man himself, this means a torture without end; for if he remains true to his convictions, he may be kept in prison until he is actually unfit for service. In this way martyrs would be created, which would be another recommendation for the sect. Upon the state, which otherwise stands as the protector of religion, falls the odium of opposing religion with brutal force, if religion be vigorously expressed. The special case has to do with a poor, ignorant human being, who, by yielding on account of the punishment, has, in a certain sense, broken his moral backbone.

The Chaplain's Solution

"These are reasons enough to lead us to wish that, in the place of the present practise, there might be another found, which, while not in the least compromising the sovereignty of the state, would still be free from the fatal difficulties just mentioned. In my opinion the first step toward the realization of such a practise might be taken if the soldier who is willing to dedicate himself to the service of the fatherland only conditionally (and that is what every conscientious Adventist does), should have no claim to be regarded as a full-fledged member of the army. He might serve his time as a common laborer, naturally enough without the cockade, and have the Sabbath free; and he could serve on Sunday instead of his Christian comrades: this, let it be understood, only in times of peace. This would offer no temptation to others in the army to declare themselves Adventists, and the Adventists would prefer this solution to imprisonment. But if the Adventists would desire full military honors during their time of service, then they would be compelled to give in, as far as Sabbath observance is concerned. Above all, it is the duty of the responsible leaders of the sect to consider this."

We think this will be read with interest by all our people, for it sets forth some of the trials as well as the victories that the cause of God in various parts of the earth may expect. There are several things we would like you to note:—

1. This article must call the attention of every honest soul to us, and enlist his sympathy for our cause. First of all is his statement that from his own personal contact with us the writer has found that Seventh-day Adventists show forth not only the genuine Spirit of Christ, but the "most" genuine Spirit of Christ. Any system of truth that will beget this in the hearts of its adherents, must be from above. Thus the divine origin of this message is witnessed to by this man, perhaps unconsciously.

2. He states that our young men testify before their superiors in a "modest manner," and that they "always" appeal to the Bible as the ground of their hope.

3. He himself even alludes to the possibility of drawing a comparison between the early Christians of the apostolic church in their struggle with the Roman government and the experiences through which our own people have now been passing.

4. He gives our young men who have thus far entered the army the best testimonial as to their service during the six working days of the week, so that they have demonstrated that they are no shirks to duty, nor strangers to obedience, and that they do not lack the genuine love for the fatherland, as he would insinuate in some of his utterances.

5. The author admits that this is a well-organized movement, which is advancing with power—a power with which the government must reckon.

6. Although he says that we shall have to give in, or ought to give in, yet before he finishes, he gives a hint to the state, by means of which he shows how our young men might be free from service on the Sabbath, without having to suffer punishment; and statements that he has dropped now and then show that he feels the awkward position of the state that would punish men in whom is "the most genuine Spirit of Christ" because they obey God rather than man, but who, where man's dictates are not contrary to God's commands, are perfectly willing to yield obedience to them.

After this article had appeared in the Berlin paper, quite a number of important papers and a good many of the smaller country periodicals made extracts from it, so that within a few days this testimony for the truth was carried by the German press to all parts of the empire, reaching both the nobility and the common people.

We feel grateful to God for the wonderful way in which he has thus brought his truth and his people into prominence, and yet we feel that we should earnestly pray him to help each one of his children to be indeed filled with "the most genuine Spirit of Christ," that they may in all modesty give a reason for the hope that is within them, and stand steadfast under the severest trials. Our prayers ascend continually for the young men, a number of whom are to-day suffering in behalf of the precious truth of God, which we love. Let our brethren remember in prayer those that are in bonds throughout the wide world. We feel sure God will hear and answer every prayer that is offered up to him in true faith.

Hamburg, Germany.

BROTHER SHAW writes that recently he met an American missionary who had been in India laboring for fifty-nine years, and that he is still enjoying good health and looking well. During the past twelve years he has been laboring at Mussoorie. This is not a bad testimony for India as a mission field.



The Wisconsin Camp-Meeting

THIS meeting was held at Grand Rapids, Wis., on a plot of ground about a mile from the center of the town. In this beautiful pine grove, there were pitched one hundred and ten family tents, all filled to their utmost capacity. In addition to this, there were a great many people located in rooms near by. It was estimated that there were between nine hundred and a thousand persons in attendance.

A good spiritual interest prevailed from the beginning. The services on the first Sabbath forenoon were followed by a revival effort in which over two hundred came forward to seek the Lord. At different times during the progress of the meeting there were revival efforts in which a number of people gave themselves to the Lord. A great spiritual blessing was experienced the last Sabbath.

The annual conference was held in connection with this camp-meeting, at which time financial reports from the conference and conference association, the Bethel Academy, and the Madison Sanitarium were presented. The total contributions for the year, including the tithe, amounted to \$48,500. About \$19,000 of this amount has gone outside the State. About five thousand dollars of the tithe is annually paid to laborers in other fields. There was a healthy increase in all the donations of the conference for the past year, except in the annual offerings. The tithe in the past two years has increased about twelve thousand dollars.

Six tent companies have been in the field this season. There was one church of twenty-two members admitted to the conference, and a reported increase of three hundred and forty-four members during the year.

The school work in general received considerable attention in this conference. In addition to the Bethel Academy, they have one intermediate school, and another is about to be established. There were twenty-two church-schools in operation, and more are being added each year.

There were two sessions of the conference held each day until the business was completed. The following officers were elected for the coming year: President, C. McReynolds; Secretary and Treasurer, R. T. Dowsett; Tract Society Secretary, W. J. Huffman; Field Secretary, A. J. Olsen; Educational Secretary, Mary C. Cook. Conference Executive Committee: C. McReynolds, R. T. Dowsett, P. M. Hanson, A. J. Olsen, A. W. Hallock, W. J. Pflugradt, and the superintendent of the Madison Sanitarium. The newly elected Wisconsin Conference Association Board stands as follows: Chairman, C. McReynolds; Secretary and Treasurer, R. T. Dowsett; other members, C. J. Herrmann, J. C. Mikkelsen, and F. Stebbeds.

Ministerial credentials were renewed to eighteen persons, and ministerial licenses granted to ten persons. Twenty-eight persons received missionary

licenses, and eight persons were given medical missionary licenses. Licenses were granted to seventeen evangelistic canvassers, and teacher's credentials to thirty teachers. A recommendation was also passed that M. H. Serns, Theodore T. Lewis, and S. T. Shadel be ordained to the gospel ministry, and granted credentials. This would make twenty-one ordained ministers in all. Several of these persons, however, are practically on the superannuated list, having reached too great an age for active service in the field.

All phases of the work received their due share of consideration during the conference sessions. The foreign missionary work was made especially prominent during the conference, inasmuch as there were persons present who had recently visited Africa and India; and China was represented by Dr. Miller, who has spent several years in that field.

During the early part of the meeting Brother Moon and myself accompanied a committee appointed by the conference to visit the Bethel Academy school grounds to look over the situation, and to make report to the conference as to what should be done in the way of erecting a new building in place of the one recently burned. I was pleased both with the location and with what I saw in the way of improvements and crops. Their young apple orchard was loaded with fruit. Their blackberries, raspberries, and in fact all their small fruits and crops, looked well. They have a large and commodious hay, grain, and cattle barn on the place, built entirely by the labor of teachers and students. A new frame dormitory for girls has been built this season in a similar way, and is rapidly approaching completion, besides a new engine and boiler house. All they lack now is the building for chapel and recitation rooms.

On returning to the camp-ground the committee recommended that a new building be erected, and that seven thousand dollars be raised for this purpose. The matter was taken up at the next session of the conference, and \$3,525 was obtained in cash and pledges. It is expected that the rest will be raised by the time it is all needed.

At the close of my talk on the needs of the work in Africa, one sister gave \$1,000 toward the work in that field. At the close of Dr. Miller's talk on China, \$543 was given in cash and pledges for work in that field. On Wednesday we took up the matter of raising the remainder due from this State (\$4,891) on the \$150,000 fund, which brought in the required amount. As a fitting climax to this remarkable meeting, the conference voted the sum of \$1,500 from its surplus tithe for missions. The signal blessing of God attended this meeting. The Sabbath-school donations for the two Sabbaths aggregated \$110, making the grand total of donations given during the conference \$11,569. In addition to this twenty scholarships of \$17.50 each were taken to send pupils to Sister Thompson's

school in China. A considerable sum was also raised toward the purchase of a new pavilion for camp-meetings.

Meetings were held every day for the German people in a tent pitched for that purpose on the ground. These meetings were conducted by Elders Herrmann and Shrock. Elder Reinke also was present during a portion of the time, and rendered valuable service. Regular meetings were held for the Scandinavian people in a separate tent, conducted in the main by Elders Johnson and Locken. Elder Christian also was present for a few days, and spoke several times.

Quite a number of persons from the town attended the night services, which were almost entirely devoted to doctrinal subjects. As a result of the spiritual interest of the meeting, eighty-five persons were baptized. In addition to these, another baptism was to be held on Sunday. Elders Moon and Covert, Dr. Miller, Brother Blosser, and the writer were present from the beginning of the meeting until the middle of the second week. Brethren Thompson and Curtis arrived the Monday evening following the first Sabbath, and remained until the close of the meeting. Prof. J. G. Lamson was present the last few days. Brother Moon left for the North Michigan meeting on Wednesday of the second week, and Dr. Miller and I left on Thursday for the East Michigan meeting.

Taken all together, the Wisconsin camp-meeting can be safely said to have been a very successful meeting. The studies and lessons given, and the preaching services in general, were all calculated to build the people up in the most holy faith, and impress all hearts anew with the nearness of the end and the importance of the times in which we are living, and I feel sure that, in most cases, the effect will be a deeper consecration and more earnest service in future for the Lord. G. A. IRWIN.

The Work in Mexico City

WE still continue meetings three times each week in the city of Mexico. At our last quarterly meeting three new ones were baptized and received into the church. One other was received on profession of faith. During the last quarter over one hundred and thirty-five dollars was received in donations from collections taken up on the Sabbath. Besides this, over forty dollars was received from the Sabbath-school collections of our little company.

Brother Gillis, from the Pacific Press, has been with us for about three months, in charge of the printing work. The two canvassers who are spending all their time in the field are meeting with success, so that we are printing four thousand copies of our Spanish paper this year. A considerable quantity of literature besides the paper is being distributed.

The Pacific Press kindly gave us a small printing-press that had passed through the fire. It is now being repaired, and we hope to have it in operation soon. It is a cylinder press, and will help us very much in getting out our paper, which at present is run on a little foot-press. We are glad to see the increase in sales of books and other literature in the United States and else-

where, and long to see the time when Mexico will be doing what ought to be done and can be done in that work. Remember Mexico and the work and workers in this dark part of the great harvest-field. G. W. CAVINESS.

Maine and Eastern Pennsylvania Camp-Meetings

It was my privilege to attend part of the camp-meeting held at Milo, Maine. A tent effort had been carried on in that city during the summer by Brethren Giles, Brown, and other workers. A genuine interest had been created in the community to hear the truth, and there was a good attendance at the meetings. The large tent was filled to its utmost capacity. The discourses given during the camp-meeting were calculated to confirm the people in the truths of the message. When I was there, twelve or fifteen had decided to keep the Sabbath.

The camp-meeting was preceded by a workers' meeting, in which the business of the conference was conducted. The officers were re-elected, and the reports showed that a good work had been done during the past year in the circulation of literature, thousands of pages having been placed in the homes of the people. The sale of books has been small, as they have no State canvassing agent to look after this department of work.

Elder W. A. Westworth and Brother E. R. Palmer assisted in the meetings, and rendered valuable help. So far as I attended it, the camp-meeting was a good one, and no doubt others will furnish a more complete report, as I was obliged to leave before the meeting closed.

The eastern Pennsylvania camp-meeting was held in Philadelphia, August 26 to September 2. This was an occasion of great blessing to those who were present. The camp was located in a populous part of the city, near where Elder Bernstein and a company of workers held a tent-meeting during the summer. There was a good attendance of people from the city as well as of our own brethren and sisters.

I did not arrive till the meeting had been in progress several days. Elder C. H. Edwards, of Greater New York, and Prof. H. R. Salisbury, of Washington, D. C., were present part of the time, and rendered valuable assistance. Prof. B. F. Machlan, of South Lancaster, labored earnestly for the young people.

The Eastern Pennsylvania Conference has carried on quite a number of tent efforts during the summer, employing several young men in connection with its older workers, and these efforts have been greatly blessed. About one hundred have accepted the truth during the summer, and there is still good interest in several localities. The reports of the laborers were a source of great encouragement to the brethren and sisters, and they took hold heartily in raising a tent- and camp-meeting fund with which to purchase other tents and a camp-meeting outfit. About five hundred dollars was pledged for this purpose.

There was no conference business connected with this camp-meeting, so there was more time for Bible instruction and spiritual labor for the people. The outside interest was such that we see no reason why a good company should not

be brought out in this place, especially since the interest will be followed up with faithful effort.

We were greatly pleased to greet a number of brethren and sisters from the New Jersey Conference at this meeting, and share with them its blessings.

Nineteen were baptized before the meeting closed at the church on Fifty-second Street. The outlook is bright before the Eastern Pennsylvania Conference. Quite a number of young people expect to enter our schools to fit themselves as laborers. It is very encouraging to see our youth devoting their lives to the service of God.

E. W. FARNSWORTH.

Greece

It is now more than a year since the Mission Board invited us to go to Greece to light the torch of truth and herald the return of our Master, among the intelligent and interesting people of that historic land. At that time we had just entered upon the establishment of the educational work in connection with the Loma Linda Sanitarium, and could not well leave at that critical juncture. Ever since our return to America, however, from nearly five years' missionary effort among the Chinese in Honolulu, we have held ourselves subject to call from America to more destitute fields. After the school work was well organized at Loma Linda, and embarrassment would not follow our separation from it, we accepted the call of the Mission Board, and set out upon our long journey.

We wish to say, in passing, that some of the best and sweetest experiences in more than a decade of service in our schools, were enjoyed at Loma Linda. If the noble young people who were connected with the work there as students remain true to God and the principles taught them, the field force will at an early day be increased by some effectual harvesters for the garner of heaven. It is character that the Lord of the harvest is searching for and seeking to develop, and the young person who puts himself in harmony with God's providences in the individual life, and who does not thwart the divine purpose in the process of purifying and disciplining, will one day be led into a way that he knew not of, and will enjoy the sweets of unselfish service.

We wish here to express our hearty gratitude and praise to God, before all the people, for having brought us in safety across the continent of America, the Atlantic Ocean, the continent of Europe, and the Mediterranean Sea. We were greatly prospered in our journey both by land and by sea, having spent in travel nine days at sea and thirteen on land. Again and again we recognized the hand of Providence in marked experiences and incidents en route. "Happy is that people, that is in such a case: yea, happy is that people, whose God is the Lord." "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."

We have now been nearly a month among the Greeks. On every hand we may hear used with perfect ease, by man, woman, and child, peasant and scholar alike, the same language and to some extent the same words that we American boys and girls used to wrestle with in college days and use as a syno-

nym of all that is difficult or obscure to the understanding. Our first impressions of the people are favorable. Intelligence, hospitality, enterprise, temperance, and courtesy are noticeable among their good characteristics.

We have now settled in Kephisia (Kee-fee-see'ah), a village of thirteen hundred and sixty inhabitants, about eight miles from the center of Athens, but regarded as one of its suburbs. Hourly service by steam train gives easy and frequent access to the city. Will all who read this article kindly take note of our address—Kephisia, Athens, Greece.

In closing, we wish to express our gratitude to the many friends we have met and to those whose acquaintance we have formed on our journey from California to Greece, for their kindly ministry to our comfort and pleasure en route, and to ask their prayers for successful service among this people.

W. E. HOWELL,
HATTIE B. HOWELL,
SOPHIA B. KINNER.

A Country Camp-Meeting

THE Tennessee River Conference, embracing western Tennessee and Kentucky, held its annual camp-meeting August 2-10. It was an interesting experiment in one way, in that it was held in a country farming village, six miles from the railway station of Denver. Elder Lowry had been holding a tent effort there. Some had just begun to keep the Sabbath, and the neighborhood was so interested that the farmers pleaded to be allowed the privilege of having the camp-meeting in their neighborhood, and promised to transport the people and equipment free of charge. Most generously they fulfilled every promise.

Every night the people came in from all directions, and there was a large audience. One evening, when a call was made for those to rise who had decided to keep the Sabbath, seventeen adults responded.

The conference has made encouraging growth in its finances, and faces the new year with bright prospects. Two men were ordained to the ministry, Brethren Rowe and Ballsbaugh. Brother Rowe has charge of the conference intermediate school at Hazel, Ky., which is prospering and doing good work for the young people. There was a good representation of the union interests at the meeting. Elder Butler attending throughout, while I. A. Ford and R. W. Parmele represented the publishing interests; Professors Tenney, Van Kirk, and Sutherland the educational work; and Dr. Lydia Parmele and L. A. Hansen the medical department. Elders J. S. Washburn and C. P. Bollman were also present.

When Elders Butler and Sharp led out in behalf of the \$150,000 fund, the small company present quickly raised over four hundred dollars in cash and pledges. The brethren in these conferences mean to make earnest effort to raise the six thousand dollars assumed by them by the end of the year. Then they desire to go on lifting till the whole is made up. But surely the whole sum coming from northern and western conferences will have been raised by that time. At any rate, the South, which gets the first fifty thousand dollars, is heart and soul

devoted to the purpose of raising its proportion, and more if possible.

The converting and reconverting grace of God was in the meetings. Seven or eight were baptized, and the development of the local interest must lead a number to join our ranks by baptism.

W. A. SPICER.

What Has Been Done

It is only natural that those who contribute to support any branch of the cause should desire to know what is being accomplished in that particular part of the work. We will therefore make a brief statement in regard to the principal schools of the Southern Missionary Society.

Vicksburg has quite a large church building, a two-story mission house, and a small rear cottage now used for laundry and bath-room. The city has built up around this property until it would sell for much more than it cost. Though carried on the inventory of the Southern Missionary Society at five thousand dollars, it is estimated by disinterested persons to be worth twice that. It will probably be sold, and the work moved to one of the suburbs, where buildings can be provided at much less cost, and the surplus used to establish small schools in several places.

The Southern Missionary Society also has a neat school and church building at Columbus.

The old portable tabernacle that has done service so long at Yazoo is being replaced by a more substantial building, the needed funds being supplied in part by colored Sabbath-keepers who have been raised up there.

A strong work has been built up in Natchez, within the past year and a half. A school and church building will be erected there in the near future, and this bids fair to become the center of the work for the colored people in Mississippi. The building to be erected will cost about one thousand dollars.

The Southern Missionary Society also owns a neat school and church building at Jackson, Miss., the capital of the State. This property is well located, and is now worth much more than it cost, about nine hundred dollars.

About a year ago, the Society erected a building in Greenville, Miss., with a school and meeting-room, and also living-rooms.

Edgefield Junction has a school and church building.

In Nashville there is a neat church building with a very comfortable school-room in the basement. The property is valued at fifteen hundred dollars.

The other places mentioned are as yet without buildings owned by our people, though the prospects for building at several of them are encouraging.

The buildings erected at these places are modest and inexpensive, though we are trying to have them witness for the truth.

This branch of the cause is not in debt, and has become self-supporting in a number of places, as appears from the list. Every dollar is made to go just as far as possible. Nearly all the schools collect some tuition from the pupils who are able to pay, and this helps just that much in establishing and maintaining schools in other places.

The colored believers are for the most

part faithful in paying tithe, and thus help the general work in the conferences where they are located. They are loyal to the truth and to the organized work, and appreciate what is being done to help them. As a consequence, the progress of the cause is not dependent entirely upon the work of paid laborers, but is carried forward to quite an extent by missionary effort on the part of the rank and file of the believers. There is no part of the work in this country that has been done more economically, or has more to show for money expended, than has this branch of the cause.

We believe that now is the opportune time to give a new impetus to this department of the cause in the South. The hearts of many are being turned this way, and our colored brethren themselves are of good courage and alive in the work. Let us take hold and help them by a good, liberal donation to this particular branch of the cause.

C. P. BOLLMAN,
Sec. S. M. S.

Mississippi

NATCHEZ.—I praise the Lord for the Southern Missionary Society, with its faithful ministry in furnishing my people with instructors to lead them out of the mire of unbelief and spiritual lethargy. The schools operated by the Society are a great factor in diffusing light among the people, and in breaking down prejudice. The mission school was a blessing to the community here the past term, which ended May 31. Some of the pupils are keeping the Sabbath, and eight adults have been added to the remnant church by baptism since January. Clothing has been distributed to needy persons. The work has won a place in the hearts of those who know it. May the Lord greatly bless and enlarge the bounds of the Society's usefulness, and may God's people rally to its appeal for help, before the door of opportunity shall be closed.

PAGE SHEPARD.

Ecuador

LITTLE did I think on moving my family to the interior that my dear companion would be taken away by death here in Ambato. July 16, after five days of sickness, she fell asleep. Many friends came to sympathize with me. We laid her in the municipal cemetery under a large mulberry tree to await the voice of the Life-giver. At first we thought it would not be possible that the Lord would permit her death, leaving behind three little ones. But after we had prayed together, she seemed willing to go. She called the children, and also gave instructions about her burial. What a loss, especially for the little girls! Only those who have passed through such an experience can fully realize what it is to have a dear companion taken away—a companion who has suffered with one for the truth's sake. We had our plans laid more definitely than before to carry the truth to the people of Ecuador as quickly as possible. My mind goes now to the verse in Revelation: "That they may rest from their labors; and their works do follow them." The trial was hard for me to bear; but the Lord gives me courage to press onward. Brother Casebeer and family

were away to the coast, and Brother Yopez had gone to Quito, so I was all alone.

Now I am trying to keep the little work going that was started by Brother and Sister Casebeer here in Ambato. Yesterday, Sabbath, all the day pupils were out to Sabbath-school. Brother Yopez, who was baptized by Brother Westphal when he was here, is with me now, and thinks of connecting with our college in Argentina. Elder Casebeer and myself expect to make a trip along the coast soon, and try to start something more definite in the work. Our faith is in God, and we believe that some souls will hear and accept this truth in Ecuador. THOS. H. DAVIS.

Central America

BELIZE, BRITISH HONDURAS.—Brother Cardey and I visited some of the churches in the Bay Islands. On account of the quarantine, I had not visited the churches there for one year. We stayed only from two to four days in a place, holding meetings two or three times daily. At French Harbor (Ruatán) and at Bonacca the Lord wrought mightily for his people. At the latter place twenty came forward to seek the Lord, some of them for the first time. Their testimonies bore witness to a determination to begin a new life.

Some of the Bonacca brethren have been holding meetings in another neighborhood on the North Side. Quite an interest has been awakened, and several have begun to keep the Sabbath, and are calling for a minister. They have also begun to talk of building a little church. At French Harbor a man who has long allowed tobacco to keep him back declared his determination to be free, and with his wife and two daughters took his stand on the Lord's side.

It seems to me that everywhere there is the moving of the Holy Spirit on the hearts of men. And it does not depend on a minister's presence altogether; for where our lay brethren go out to help interested ones, the same Spirit works with them also, proving that the Lord is no respecter of persons.

The morning we left Ceiba, Brother and Sister Moncada were baptized. We left the town about 8 A. M., and went three miles to a river that runs through his plantation. There, with the field of bananas stretching out on one side, and large spreading trees shading the place on the other, was a quiet place in the mountain stream. Here was a little booth, built for the occasion, of cocoanut leaves. It was a beautiful place; and after a fifteen-minute talk on the responsibility of church relationship, these first Spanish converts in Spanish Honduras were buried with their Lord in baptism.

About twenty-five were present. Among them was the Wesleyan local preacher, who walked all the way that he might see a baptism. He seemed deeply impressed, and we hope to see an interest kindled that will lead him to obey God's Word.

Returning, we found the boat waiting that was to take Mrs. Goodrich and Mildred and Sister Cardey to Belize. A few hours later Brother Cardey and I boarded another boat for the Bay Islands. We arrived at French Harbor at 7 P. M., and half an hour later we had the little church filled. We spent ten

days on this trip. And when we arrived at Utila, on our way to Belize, we found that the boat on which Mrs. Goodrich had sailed had put in there, on account of calms and storms, and had left only twelve hours before we arrived.

I am thankful for what I have seen of God's goodness. He will make all things work together for good to those who love him. H. C. GOODRICH.

The Ontario Camp-Meeting

THIS meeting was held, according to appointment, at Niagara Falls, August 15-25. Some were there from Illinois, and quite a number from western New York. There were thirty family tents and two pavilions, besides the book tent; and the attendance numbered about two hundred.

Elder Howe and Brother Hancock were holding a tent-meeting, and had developed quite an interest. It now seems likely that there will be a company of believers raised up at that place.

The first Sabbath quite a number came forward for the purpose of seeking the Lord. The work of the conference passed off pleasantly. Elder E. Leland was chosen president. This conference stands loyal to the principles of organization and the spirit of prophecy.

The finances of the conference are in a good condition. After paying all the laborers, there remained about two hundred dollars on hand.

The new addition to the academy building is well along in construction, and all is paid for to the present writing. It will not be completed until about the middle of October. When finished, the school will have accommodation for about forty students. This school is well located, being within the reach of good markets for all that the school farm produces.

The spirit of confession came into the meeting, and all, or nearly all, were much benefited. Seven were baptized. The ministers from outside of the conference were Professor Griggs, Elders C. F. McVagh, H. W. Carr, and G. D. Ballou. An interesting feature of the meeting was the reports of the success of the students with "Christ's Object Lessons." Four of the students had taken about nine hundred dollars' worth of orders for this book in six weeks. This has demonstrated that this book can be sold by our students, and will settle the question about our students' selling our books in Ontario.

A. O. BURRILL.

West Africa

FREETOWN, SIERRA LEONE.—Beginning with August, Brother Browne will conduct a training-class in the points of present truth, three hours each day, in Freetown. This class will consist of young men who have embraced the truth and are preparing for the work. He will take them first to Waterloo, a town of three thousand population, and canvass it while they are carrying on their studies. The profits that at least some of them make will be applied on our church building.

This building is much appreciated by all. The cost of erection has been very small, considering the expense of building in this country. The cost of everything will be met by seven hundred and

fifty dollars, and the seating capacity will be three hundred. I did not intend to build so large when I began. But when I laid the foundation, several prominent men visited me, and urged me to plan a larger house of worship. With a good mission house and a substantial church building, the people have evidence of success in the progress of our work.

Yesterday (July 20) our church was organized. We baptized seven to-day. Twenty members compose our first organization, and several others will soon be added. At least seventy-five per cent of our company are young men, from twenty-five to thirty years of age. Some have had excellent advantages in literary training, and are anxious to be fitted for the work.

A young man came to me yesterday after meeting, and said, "I wish to cast my lot with your people. My time expires next month, and I want to remain here in Africa, and work in this message." He was trained in the Kingston College, Jamaica. He learned the truth in this way: Brother Browne met a young man, a trainer in gymnastics for the batallion. He accepted the message, and at once went to work for this young friend. It seems that the Spirit of God is sending conviction to these young men's hearts. Fifty per cent of the army will soon disband, and many of our young men say they would rather work for the Lord than go back to home and friends. We came to the right place at the right time. It is God's providence.

D. C. BABCOCK.

North Dakota Camp-Meeting

A SMALL camp-meeting for the believers in the northeastern part of North Dakota was held at Devils Lake, July 9-14. Beautiful for location by the side of the Chautauqua grounds, everything was auspicious for a blessed seeking of God together. From the first, the keynote, "The advent message to all the world in this generation," was struck. There was hearty response on the part of all present.

Elder Reppe, of Minnesota, and the writer were present, in addition to the conference workers. The morning social meetings were seasons of refreshing. The Sabbath was a most blessed day. The Lord drew graciously near, and our hearts were melted with the love of God. Almost every one present took part in the service. Jesus came to the feast. We supped with him and he with us, we confessing our sins, he drawing near with his cleansing, healing power. The shout of victory was heard in the camp. Fathers and mothers in Israel, whose hair had become gray in the third angel's message, with tears in their voices thanked God for what they saw and heard. The young reconsecrated themselves to God.

There were but eighty-six, including children, present at the Sabbath-school; yet when the needs of the world-wide field were presented in the power of the Holy Spirit, over nine hundred dollars was raised in cash and pledges to meet the call of the hour, and this after nearly six hundred had been pledged for the home work. But this was not the greatest donation. The young men and women present solemnly pledged their lives to the Master, consecrating their

talents and all the possibilities God had wrapped up in their strong young minds and bodies to him for the finishing of the work. Parents gave their children to God for service. A large number promised that hereafter they would farm for the finishing of the work, and not for selfish or worldly advancement, and all arose and pledged themselves according to their several ability to stand loyally by this cause and message and to co-operate with God for the finishing of the work.

Thus the blessed scenes of the other camp-meetings were reproduced here. From the seven camp-meetings attended this season by the writer, the people have returned home with a spirit of self-denial and a willingness to bear daily the cross that speaks volumes for the success of the message in the days to come.

GEO. F. ENOCH.

The Oakwood Manual Training-School

WE are drawing near the time of our general annual collection for the work among the colored people, and as the Oakwood Manual Training-school, at Huntsville, Ala., is to be one of the beneficiaries of the fund, we feel sure that our brethren and sisters will be glad to know something of the needs of the institution, as well as some of the victories gained during the past year.

We wish you to remember the fact that immediately following the last annual collection, our main school building was consumed by fire. This sad misfortune placed the school in great need of help financially. Plans were at once laid for the erection of new buildings. The larger portion of the means necessary to complete these buildings has been raised, but there is yet an urgent need for additional funds for thoroughly equipping the institution. We are glad to say that although our chapel and recitation rooms were burned, yet the work of the school has gone steadily forward without interruption. The students and faculty have been willing to crowd themselves into small and uncomfortable quarters, patiently waiting the coming of better equipment, and we are glad to say that our hopes are being partially realized, for the school is now able to occupy the new chapel in Study Hall.

The boys' dormitory is greatly needed, and we are hoping that the way may soon be opened for the erection of this plain building.

There are good prospects for a full school the coming year. In harmony with the counsel from the spirit of prophecy, the management is planning facilities for accommodating one hundred pupils; and we have reason to believe that were our equipment complete, this attendance would be realized.

Sanitarium work is to be opened in connection with the school as soon as possible. This will afford opportunity for the training of nurses, a much-needed acquisition to our work. Our doctor is already at work in the interest of the medical department of the school. There is a great and important work before our training-school, and we hope our brethren and sisters will rally to the support of this work in the October collection. Our teachers here have been working very hard the past year, and

yet have received a very small portion of their wages. Funds have not been on hand with which to pay these faithful workers. This is not as it should be, and we are hoping that our annual collection will be so large that such a lack of means may not exist the coming year.

W. J. BLAKE, *Principal.*

Courage in Egypt

OUR hearts are cheered to read the good reports from different parts of the world-wide field. It is truly a grand age in which we are living, as soon we shall see the Saviour visibly appearing in the clouds of heaven. Before God's people experience this, they must first warn the world of that day. What a mighty responsibility! This can easily be done when every soul is submissive to the Spirit of God.

The reports of the Gland meeting are so interesting that we can hardly wait until the good old REVIEW makes its weekly appearance. The move made in regard to turning the Washington training-school into a foreign missionary seminary will cheer the hearts of the foreign missionaries. We rejoice to know that soon many, we hope hundreds, will be in training for the front. Although the few workers in the Levant are greatly disappointed in losing the direct efforts of Professor and Mrs. Salisbury, whose coming we had been looking forward to with joy, still when we see that the change is for a great missionary advance the world over, by which we hope the Levant may be materially benefited, we can only submit to the leading of the Lord, and pray that the school may be all that it should be. We know that it will be if the consecrated young people of the States, who are needed in the difficult fields, will offer themselves for service and attend the school. May this be so! Where are the young men and women whom God is calling into the mission-fields? I hope our young people may take advantage of this excellent opportunity. It is true that there are multitudes of difficulties to be encountered which may not be met in the home land, but this is no reason for staying at home. Come, expecting to meet difficulties, and to conquer by God's help. How true is the following:—

"Those who engage in this work should not consult their ease or inclination; neither should they have love for popularity or display. When churches see young men possessing zeal to qualify themselves to extend their labors to the cities, villages, and towns that have never been aroused to the truth, and missionaries volunteering to go to other nations to carry the truth to them, the churches will be encouraged and strengthened far more than to themselves receive the labors of inexperienced young men."—*Testimonies for the Church*, Vol. III, page 204. Here is one way of doing missionary work at home while in a foreign field. I am confident that if the young people will offer themselves for the missions, the churches will be aroused to a higher interest in the message, and the tithe will more freely find its way into the treasury to support these workers. Sometimes the brethren and sisters, as well as the workers in the home land, are somewhat discouraged as they see so

much time and money expended at home, and such small results in places where the truth has been preached over and over again. Truly the time has come to strengthen the work in distant fields, and allow our energetic churches at home to warn the few remaining neighbors, who need to have their attention called to the message.

Last Sabbath was a good day in Egypt. The two Egyptian young men who have been keeping the Sabbath since last January, were, with their mother and Brother Awada's oldest daughter, baptized in a canal leading from the Nile. The Lord has been blessing these persons. The aged mother was very happy that she could take this step with her twin sons, whom she has been anxious to educate. The different points of faith have been studied with them carefully, and they all felt that the Lord had especially blessed them in allowing them to know the message for these days. The young men are planning to attend our school in England this coming year. This would be a great help to them, and may the Lord prepare them that they may be the means of carrying the truth to the inhabitants of their own country.

We find some interest among the different nationalities. The great need is for more workers to join the few here. We realize that such fields as China, Korea, India, and other densely populated portions must soon be supplied, but at the same time we feel that Egypt should have a few more workers. Such places as Alexandria and Port Said, being important ports in the world, and having large populations, should be occupied at once. Therefore we add our note to the bugle-call to service. May the Lord impress the right ones to answer the call to Egypt, as well as to the other parts of the world-wide field. Any question regarding climate, customs of the people, etc., from any one who has an idea of coming here to labor, will be gladly answered.

We are now in the midst of the heat. It is not unbearable, although it is warm. The evenings are always pleasant. This is called the "Land of Darkness," but it is doubtful if there is any place on earth where there is more sunshine, or such beautiful moonshine and starlit skies.

JAY J. NETHERY.

Cairo.

The Missouri Camp-Meeting

THIS meeting was held at Eldon, Mo., August 8-18, in a beautiful grove about a mile from the town. The attendance of our people was not large. The evening services were well attended by the citizens of Eldon, and a lively interest was manifested on the part of some.

The lines of truth presented were substantially the same as are usually given at our State camp-meetings, which embraced a discussion on all the various departments of the cause. Much emphasis was placed on the important subject of the spirit of prophecy and on that of organization.

The last Sabbath of the meeting was a remarkable one, owing to the manifestation of the Holy Spirit's power in converting precious souls to the truth and in reclaiming those who were backslidden.

Many who were in attendance said that this was the best meeting they ever

attended, and I feel confident that better days are in store for the Missouri Conference, if the principles which the people pledged to live out by the grace of God are maintained in their daily lives.

Elder D. U. Hale was unanimously elected president of this conference. Our brethren and sisters will remember Brother Hale, as he has labored as a missionary on the western coast of Africa, and also in South America.

A substantial interest was manifested in our foreign work, as was indicated by the action of the conference in voting one thousand dollars of its surplus tithe to the foreign mission work. Nearly four thousand dollars was raised on the \$150,000 fund, one hundred and seventeen dollars for the work among the blind people of the United States, and the Sabbath offering to foreign missions was excellent.

The laborers in attendance, besides the local conference workers, were Elder R. C. Porter, president of the Southwestern Union Conference; Elder E. T. Russell, president of the Central Union Conference; Prof. C. C. Lewis, president of Union College; Elder H. F. Graf, of Brazil, South America; Prof. B. G. Wilkinson, of the Washington Foreign Mission Seminary; C. L. Benson, assistant secretary of the Central Union Conference; and the writer. Elder E. A. Merrill was left to follow up the interest in Eldon, which was awakened as a result of the camp-meeting.

We regret to say that Elder H. M. Stewart, the former president of the Missouri Conference, was taken sick during the meeting, and was able to attend only a few of the services. We trust that the Lord may restore him to health, and thus he be enabled to join in the proclamation of the third angel's message throughout the important State of Missouri. K. C. RUSSELL.

Arizona

We are glad to report an onward move in this conference, which indicates increased success in the several branches of the work. Earnest efforts are being put forth to revive the book work, and these efforts are not without visible results. We believe we shall be able in the near future to report most encouraging conditions. Already some of our inexperienced workers have begun to canvass, and are having success, while others are soon to join in this good work. Our churches are catching the missionary spirit, and as the result of a thorough effort put forth with our publications throughout the field, it will be much easier for our ministers to reap a harvest of souls in the future than now. However, our ministers and workers report progress, and we need one or two wide-awake, successful ministers to join our conference. If they understand Spanish, it will be of great advantage, as about two fifths of the population speak that language.

The importance of church-schools is being considered in several places, and we expect to have other new schools this year. In Phoenix we have plans under way which will give us most of the advantages of an intermediate school. This school is to open in September, and continue for eight months.

The sanitarium is now having its pe-

riod of summer rest; but with the present added talent in the medical profession, there should be even greater prosperity than last season, and we look for a full house from fall till spring. A farm is also being added to the sanitarium property, and an elevated portion of this farm will be fitted up with cottages for tubercular patients. These cottages will be pleasantly situated on and near the banks of a running stream, with good shade.

Altogether, we have every reason to be hopeful for the future of our work in Arizona, and shall be glad to correspond with those who desire to locate among us and enjoy the benefits of this most wonderful climate.

H. G. THURSTON.

Current Mention

— Yellow fever has now disappeared from Port of Spain, Trinidad.

— Cholera is reported from thirteen provinces of Russia. So far there have been 2,320 deaths among the 4,512 cases reported.

— A mistake in the dispatcher's order cost the lives of twenty-five persons in a collision near Canaan, N. H., September 15. As many more were injured.

— By the collision of an express-train and a freight on the Mexican Central Railroad, September 19, sixty-three persons were killed, and forty-five were injured.

— There had been reported, up to the nineteenth of this month, thirty-five cases of bubonic plague in San Francisco. Twenty have died, and there are twenty suspects under observation.

— Many of the passengers and crew are missing from the Japanese steamer "Tafoo Maru," which burned on the Yanktse River September 18. It is estimated that 100 lives were lost.

— During a fire which started in a mine near Kotaro, Japan, September 17, the water reservoir broke, flooding a part of the village. Thirty persons were drowned, and 100 houses burned.

— An explosion within the shield of a twelve-inch gun after target practise by the Japanese battle-ship "Kashima," killed five officers and twenty-six men, September 9. Four other officers and twelve men were more or less injured.

— The failure of the brake and safety devices on a car lowering workmen into a mine at Negaunee, Mich., precipitated the car to the bottom of the shaft. Of the eighteen men in the car, eleven were killed, and the others were fatally injured.

— Fourteen of the eighteen men named by the investigation committee as responsible for the graft in connection with the furnishing of the Pennsylvania Capitol building have been arrested, and are under \$60,000 bonds each to appear for trial.

— It is reported that, on account of the excessive number of convents for nuns in the city of Rome, the pope has not only decided to refuse permits for the establishment of new ones, but is inclined to suppress some of the existing institutions, and order the nuns to return to their families.

— On the nineteenth of this month Redlands, Cal., experienced a sharp earthquake shock. No damage is reported.

— The federal suit for the dissolution of the Standard Oil Company of New Jersey, the holding company of all the subsidiary companies of the so-called oil trust, is bringing to light some of the unjust methods by which its enormous profits have been secured. During the years 1899 to 1906 inclusive, the profits were \$490,315,934. In one year one of the subsidiary companies realized a profit of 1,000 per cent on the capital invested.

— Some months since the Nobel Peace Prize of \$37,000 was conferred upon President Roosevelt in consideration of his good offices in arranging the conference that terminated the Russo-Japanese War. This sum he gave for the establishment of what is now known as Roosevelt Foundation for Industrial Peace. It is now decided to add \$1,000,000 by popular subscription to this for the organization chartered by Congress.

— Abdul-Aziz, the sultan of Morocco, whose brother, Mulai Hafid, has proclaimed himself sultan, recently left Fez with an army of 5,000 men for a march through the disaffected districts to Rabat. He has received numerous accessions till his troops number 15,000. The population of Rabat is divided into two camps, each favoring one of the rival sultans. Peace negotiations at Casablanca between the hostile tribesmen and the French proved futile, and General Drude will again assume the offensive.

— Anti-Jewish riots continued for three days in Odessa, during the week ending September 14. More than 100 persons are reported to have been killed, and many were flogged by the members of the League of Russian People, commonly known as the Black Hundreds. It was only on the threat of the Jewish and Christian business men to leave the city unless the rioting was stopped, that the governor-general brought in sufficient troops to maintain order. Outbreaks were also reported from other cities of the empire.

— Representatives of the five Central American republics met in Washington, D. C., September 11, in a preliminary meeting to carry out the suggestion of the United States and Mexico for a permanent peace understanding. General good-will characterized this meeting, which was adjourned to the seventeenth, when the ministers of these republics represented in Washington signed a protocol, providing for a peace conference to settle all disputes among their respective states. The conference will be held in Washington sometime between the first and fifteenth of November.

— The plan for the organization of a permanent court of arbitration which was proposed by the American delegation, was rejected at The Hague, September 18. The particular point upon which the conference was unable to agree was the selection of judges. The British delegate secured the approval of a plan to pass the general scheme for the organization and procedure of the court, leaving blank the article for the appointing of judges, and to submit this to the governments, recommending that they consider among themselves how best to overcome the difficulty that has baffled the conference.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

Washington Sanitarium

SINCE the opening of our institution at Takoma Park, we have had some critical cases. A government auditor desired to bring his wife. We hesitated before advising him to do so. She was brought to us in an ambulance, and on her arrival was carefully examined. We offered the husband very little hope of her living more than a few days; but by careful attention and suitable treatments combined with constant prayer, she made a marvelous recovery. The following letter, which was received from her husband a few days ago, shows that they fully appreciate their stay with us:—

"I wish again to thank you and all your nurses and attendants who were so kind and attentive to my wife while she was at the Sanitarium, each one seeming to take a personal interest in her case and assisting in accomplishing such a wonderful improvement in her health. There is no doubt in our minds that you really saved her life. I am happy to state that she has continued to improve since she came home. She is taking good care of herself, is continuing the treatments and diet, and we feel encouraged in believing that she will be herself again.

"I also wish to thank you for your fair treatment of myself, keeping the expenses of nursing, etc., at a reasonable figure. We have often said that finer people we never met.

"Again thanking you all, I remain,
"Yours, etc."

Another government official, whose wife was also in a serious condition and made a most excellent recovery, writes as follows:—

"I wish to express to you my grateful appreciation of what you have done for my wife, and especially of the care and attention she received during her visit to the Sanitarium. From what she tells me, I have learned that you did more for her than I paid for, and that she was the recipient of your very special care and attention. I am glad that she had the sense, or intuition, or whatever it may have been, to place herself under your care, and I feel that she received more skilful treatment than she would have had in any hospital. For myself, I did not realize the gravity of the case, but regarded it as an acute bilious attack.

"Will you not kindly express our thanks to the nurses and ladies who assisted in caring for her?

"Very sincerely yours."

A letter written by one of our gentleman patients to a friend happened to fall into my hands, a portion of which I will give:—

"To tell you the truth, this is the best religion I've ever seen. There is no difference between man, maid, or servant, rich or poor. I have watched them, and I find them consistent in every way. There is no hypocrisy, no angry words of any kind, on the whole forty-one acres of their land. It is peace and

quietness all the time. I have a good appetite, and sleep fine."

We are grateful to God for the success that has crowned the efforts of our sanitarium workers thus far, and sincerely hope that the atmosphere that surrounded the great Medical Missionary may ever be found in this institution, and that the same healing virtue may also be constantly among us. We ask the prayers of our people that it may be so. D. H. KRESS, M. D.

Report of Health Institute

THE Health Institute at Maritzburg, Natal, South Africa, was opened Nov. 1, 1904. It is located in the heart of the city. Maritzburg is the seat of government for Natal, and has a population of about thirty thousand people, sixteen thousand of whom are whites.

It may surprise many, perhaps, when I mention that we started in business in this place with a capital of only forty pounds. On the morning of Nov. 1, 1904, we had nothing toward furnishing the house, as we had not made up our minds until the last moment to open upon our own responsibility. Our capital allowed us to expend money only upon bare necessities, but from the beginning we made a rule that we would not add to the house furniture in any way unless we had the money in hand to pay for it.

At the end of the first month, after paying all expenses, including a salary which we allowed ourselves, we had sufficient surplus to purchase a piano, together with other articles of furniture, but abstained from further purchases until we had money in hand again. In this way we furnished from month to month until we had everything needed.

Our treatment rooms are perhaps the most novel of any in South Africa, and to the ordinary observer it almost seemed impossible to transform them from what they once were into what they are today; but by a little persevering application the necessary changes were thought out and executed. We are enabled to give all the treatments which are used in our larger sanitariums.

Our next attempt will be to install an electric-light bath and needle sprays. The wood and iron building, which is at present only partially utilized, we expect shortly to fit up, and there make health foods for Africa.

The number of treatments for the years 1905 and 1906 were respectively 1,062 and 1,740. These do not include fomentations, etc.

Among those who have patronized us I might mention the following: one prime minister, one general, three members of the Legislative Assembly, two magistrates, two magistrates' wives, one judge of the native high court, and two Wesleyan ministers.

Last year for two months our house was so full that I had to be content with a massage cot for a bed, but the Lord gave me good health to do my work.

We have had no opposition from the medical men here, five of them having sent us patients, all of whom made good recoveries under the treatment. In one instance we had to call in two doctors to perform a surgical operation; they expressed themselves as highly pleased with the way in which we prepare a room, and especially with the attention we give to sterilization.

To enumerate fully the many interesting cases treated would take up too much time, but we have letters in our possession which prove that the Lord has indeed been working for us, and to him we give all praise, ourselves being merely instruments in his hands.

Two persons have accepted present truth here, and the opportunities of presenting truth in the bath-rooms are most enjoyable. Many in the city acknowledge that we are right, but have not the courage to follow their convictions. We are sorry for such, but we can only pray continually that they may be led to decide before it is forever too late. I know of no better experience than that of talking to others about the message.

In summing up at different times, my wife and I have concluded that a great measure of our success has been due to the fact that we have, when in doubt, always gone to the Testimonies, and there have learned what to do. We can not help acknowledging the good care and providence of our Heavenly Father which has been over us in our work.

J. R. ARMER.

Maritzburg, Natal.

THE following, quoted from a letter from Mrs. Leone Mouning, 327 Oak Ave., Waterloo, Iowa, contains many valuable points concerning nurses' exchanges: "My husband and I were speaking of the number of our nurses with good sanitarium missionary training who go out into the world to work for other physicians, and having no opportunity to use the methods they have been taught came from above, finally forget them and grow cold spiritually. It is not their fault, entirely, either. A plan came to my mind which was something like this: Let the State or union conference employ one or more physicians who are good lecturers, and give them competent help. Send them into towns of a promising size to hold a school of health, and do not be afraid of the expense of thorough advertising. When the work warrants, start small, well-equipped bath-rooms; and when the work is well started, leave two good nurses (preferably man and wife) in charge, and go to the next city to conduct a school of health. The physician should return to the bath-rooms already established at stated intervals to advise and to see new patients. At first this work would undoubtedly be an expense to the conference, but it seems to me that, when well established, it should pay the doctor and nurses good living wages, and be a source of income to the conference. Then a good Bible worker might be stationed at each place, and by being introduced by the nurse who already has openings into the best homes in the city, work could be done for a class of people that our missionaries seldom reach. In such a way the medical work might be truly the right arm of the third angel's message. Another point: Our sanitariums do not advertise extensively. We are told to learn some things in business matters from the successful worldly concerns. Few of our institutions are well known in their own cities, much less outside. I believe these principles, if kept constantly before the public, will bring larger returns. I am deeply interested in the success of our medical work, and hence these lengthy opinions."

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

Australia

UNDER date of August 4, Elder W. A. Hennig writes as follows:—

"Dr. W. F. Crafts has been here, and has been very busy getting his new machine, the International Reform Bureau, set up. He has it about ready now. All the firemen and engineers are appointed, and the machine will start off on the Sabbath reform track. He has enlisted the support of a good many men of influence, and I think he feels that his trip here has not been in vain.

"The Bible in School League was much disappointed and angered because the Victorian government did not give them what they wanted. The question is now before the parliament of the Queensland government. I think that the church people will not get what so many of them want this year. A good many of the members are opposed to the measure. The parliament is to decide whether or not there will be a referendum on the question. The speaker of the House said that he did not want the matter to come up at all. If it did, he would oppose it, because a religious question was not a proper question for a referendum; that no majority had any right to decide any religious question for a minority, no matter how small that minority may be. Some of the other leading members hold the same views. His speech was a good one.

"There are a great many agitators here for the union of the churches, but in this direction there has not been as much headway made in this country as in the States. Some of the reformers are getting rabid."

Religion Gets Him in Jail

UNDER the above heading the following dispatch from Berlin, Germany, dated September 14, appeared in the Washington (D. C.) *Herald* of Sept. 15, 1907, bringing down to date the case of Brother Muegge, dealt with so fully in the article by Elder Conradi on page 12:—

"A private soldier named Muegge, belonging to the Thirty-first Regiment of Infantry, has been sentenced here to seven months' imprisonment by a court-martial for refusing to obey the commands of his superiors. Muegge belongs to the sect of Adventists, who sternly forbid the performance of any sort of work between sunset on Friday and sunset on Saturday. Their Sabbatarianism, in fact, is stricter than that of the strictest order of Jews.

"It is by no means the first time that Muegge has received a similar punishment. He entered the army last autumn, and since then he has been practically all the time in jail, for no sooner has one term of imprisonment expired than his refusal to obey fresh commands on Saturday brings with it fresh punishment.

"Muegge declares that he will die rather than commit the sin of desecra-

ting the holy day. The military authorities are equally determined not to yield."

The statement in the above quotation, that Adventists "sternly forbid the performance of any work" on the Sabbath, is, of course, incorrect. The Lord himself has given the command concerning the Sabbath, and each individual must decide for himself whether he will obey; and his obedience is not to a "sect," but to the Lord of the Sabbath.

The Pennsylvania Prisoners' Employment Law

THE Pennsylvania State Sunday law provides for a term of imprisonment in case of non-payment of the fine imposed for its violation, while the "prisoners' employment law," which became a law since the last session of the Pennsylvania Legislature, provides that every able-bodied male prisoner in Pennsylvania jails may be compelled to work on the public highway, during the term of his imprisonment, for *eight hours each day except Sundays* and legal holidays.

The county jail commissioners are interesting themselves in the enforcement of this latter law, which makes it possible to repeat in Pennsylvania the chain-gang experiences of our brethren in some of the Southern States; and the near future will doubtless witness an effort to compel our brethren who may be arrested in Pennsylvania for violating the Sunday law, to labor on the Sabbath, as provided for by this law.

GEO. W. SPIES.

Religious Liberty Notes

ONE of our religious liberty secretaries says: "I consider the religious liberty work the storm-center of our message."

The church at Wilmington, Del., has agreed to stand responsible for sending *Liberty* to all members of the Delaware Legislature.

One brother in Colorado, a minister, writes us that he will stand good for the sending of *Liberty* to the members of the Colorado Legislature.

The president of the Maine Conference writes as follows: "We have put our religious liberty literature into more than eleven thousand families in this State during the past year. We use what is called 'Truth Envelopes,' and in these place the Religious Liberty leaflets and the Signs leaflets. In these eleven thousand families, about half a million pages of this reading-matter has been placed during the year."

NOTICES AND APPOINTMENTS

Camp-Meetings for 1907

SOUTHERN UNION CONFERENCE	
Alabama, Birmingham	Oct. 3-13
Florida, Tampa	Oct. 10-20
Mississippi, Aberdeen	Sept. 27 to Oct. 3
LAKE UNION CONFERENCE	
Wisconsin	Sept. 25 to Oct. 1
Wisconsin, Beloit	Oct. 3-8
CENTRAL UNION CONFERENCE	
Kansas, Kincaid	Oct. 4-13
PACIFIC UNION CONFERENCE	
Utah, Salt Lake City	Oct. 3-10

Central New England Conference

THE next session of the Central New England Conference will be held in the Seventh-day Adventist church at South Lancaster, Mass., October 10-13, for the purpose of electing officers for the ensuing year, and transacting any other business that may properly come before the conference. All churches should attend immediately to the election of delegates to the conference, and send their credentials to H. B. Tucker, South Lancaster, Mass.
H. F. KETRING, President.

Bible Reading Series of the Signs of the Times

THE publishers of the *Signs of the Times* have decided to issue another series of twenty-five special numbers of the *Signs*, beginning October 30, a very prominent feature of which will be a series of illustrated Bible readings covering all the great features of present truth. These readings will occupy the center opening of each issue, and will appear under the heading of—

Home Bible Studies for Winter Evenings

These readings will be in the form of studies on present truth, with notes and quotations from history bearing upon the subject. They will be illustrated by diagrams, drawings, and unique little illustrations that will explain the lesson and make it simple and impressive.

The regular departments of the paper will be maintained the same as usual.

The Outlook Department

In this department special attention will be given to current events that have a bearing upon the fulfilment of prophecy. The publishers will continue to send representatives to all important gatherings, both political and religious, in order that the readers may be kept informed of the natural trend of events.

Home Department

Arrangements have been made with Mrs. L. D. A. Stuttle for a series of twenty-one articles on—

"The Building of the Home"

These articles will be intensely interesting, and very helpful to all, both old and young.

Other articles equally interesting and instructive are promised. The Home department alone will be worth the price of the paper for a year.

This series of twenty-five special numbers of the *Signs of the Times* is to be inaugurated October 30 by the great—

"World's Missions Special"

This will be a double number (thirty-two pages), well illustrated and beautifully printed. This number will present in a striking manner the great work of missions, its accomplishments, its open doors, its needy fields, and its glorious culmination in the "Harvest Home."

The writers for this issue will be men whose hearts are burdened for the salvation of souls, men with hearts fresh and warm from mission fields, and men in those mission fields bearing the burden, seeing the misery, hearing the cry for help, and witnessing the power of the gospel.

For many months the editors have been gathering from all parts of the world illustrations and material for this special issue; and it is safe to say that this will be the best Missions number that was ever published by the denomination.

Everybody Interested in Missions

Not only Christians of all denominations, but infidels and atheists, are anxious to know what progress is being made in the matter of carrying out the commission of the Great Teacher recorded in Mark 16:15: "Go ye into all the world, and preach the gospel to every creature." This special Missions number of the *Signs of the Times* will undertake to tell the story in a brief, pointed, and interesting way.

The subscription price for the Mission Special is ten cents a copy. The entire series of 25 special numbers (six months), including the Missions double number, to one address,

75 cents. For further information, club rates, etc., address Signs of the Times, Mountain View, Cal.

Washington Sanitarium Medical Missionary Training-School

As the name indicates, this school has been established in connection with our Sanitarium at Washington, for the purpose of training men and women to do medical missionary work. We do not ask those who connect with it to devote their lives to nursing after they leave the Sanitarium. We merely ask them to be missionaries, and to allow the Lord to indicate what the future work of each shall be. We do not wish those who enter the medical missionary training-school to feel that they are under obligation to devote their time exclusively, or even largely, to nursing. We desire them to obtain the training we are able to give at the Sanitarium, that they may be able to be of the greatest blessing to humanity. If called to the ministry, they will be more efficient ministers. If called to fill the position of church-school teachers, they will be able to do much more good with this training than they could possibly do without it. As Bible workers going from house to house, they can be of the greatest help by combining practical instruction with Bible instruction. If called into a foreign field, they will be better able to do as occasion may serve, and meet the various necessities of the people. While we have a three-year course of instruction, no one is bound for this period. We do not wish any one to remain in training any longer than he ought to remain. We do not ask any one to pledge himself to remain three years. Neither do we desire any to be unwilling to go to any field of labor to which he may be called to go at any time during the course, should such a call come while in training. We expect all the members to do their very best, to improve every opportunity to increase their present and future usefulness, and to do cheerfully the work that lies nearest to them; then, when called elsewhere, simply to continue to do as they did aforetime. That is what it means to be a missionary. A missionary can not specialize and say I will do only this or that. A true missionary will be willing to do anything that needs most to be done, and to go where the greatest need exists. The medical training will enable such workers to be of greater value, no matter where they may be, than they could be without such training. The work demands workers who will say in their daily department and life, "I will go where you want me to go, dear Lord," or, "I will stay where you want me to stay." No one can be a true and successful foreign missionary who has not previously been a true and successful home missionary, for foreign missionary work is merely home missionary work in a foreign field.

Those who take this training at the Sanitarium have the satisfaction of knowing that they are receiving their education on missionary ground, for a sanitarium is itself one of the best missionary fields, affording opportunities to its workers of revealing the Christ life daily as they minister to the needs of those who come as patients or guests.

We shall expect God's blessing with the work and workers at the Washington Sanitarium. D. H. KRESS.

Business Notices

THIS department is conducted especially for the accommodation of the Seventh-day Adventist readers of this paper. Please read carefully the conditions under which business notices will be published.

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

Display advertising, and advertisements which call for agents, will not be accepted, nor do the publishers solicit advertising of any kind for this paper.

All persons unknown to the managers of this paper must send with their advertisement

satisfactory written recommendation. Such recommendation should come from one of our ministers, or from the elder of a Seventh-day Adventist church. It is not enough to refer to some individual by name. Secure his recommendation in writing and send it.

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.

WANTED.—By the Arizona Sanitarium, two lady nurses, one woman for general housework, and one for kitchen and dining-room work. For particulars, address Arizona Sanitarium, Phoenix, Ariz.

FOR SALE.—Send us \$3.50, and we will ship to you, for trial, a 5-gal. can of our Ideal Brand (regular \$4.50 prepaid) oil, rancid proof, vegetable product; can not be surpassed for salads and cooking purposes. Address Robt. Kendall Oil Co., Louisville, Ky.

FOR SALE.—Farm of 152 acres. Good land, water, and climate. Over \$1,000 worth of improvements. Price, \$2,200; or would trade for a small home near town in Western States, near coast. For particulars, address S. Y., Box 26, Ponoka, Alberta, Canada.

FOR SALE.—I will sell to Seventh-day Adventists only the Radiodescent Therapeutic Lamp (sunlight and heat) for one half the regular price. This will enable every doctor, nurse, treatment room, and afflicted person to get one. We sell all kinds of vibrators. Address Radiodescent Lamp Co., Kalamazoo, Mich.

Publications Wanted

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

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

W. H. Stanley, Box 108, Hayward, Cal., REVIEW, Signs, Instructor.

James Harvey, 763 Jackson St., Oakland, Cal., Signs, Watchman, Bible Training School.

Peter G. Argo, Wheelock, N. D., Signs, Watchman, Instructor, Life and Health, Liberty, and tracts.

Clifford M. Loveland, 5 Magnolia Court, New London, Conn., Signs, Life and Health, Life Boat, Liberty, and tracts.

R. W. Clark, Palmetto, Fla., wishes to thank those who have sent him papers, and says he wishes a continual supply for a reading-rack.

Hazel Foster, New Castle, Colo., wishes to thank those who have sent her papers, and says she would like a continual supply of Signs, Watchman, Liberty, Instructor, Little Friend, and tracts.

Guy Corder, 823 Kenilworth Ave., Coshoc-ton, Ohio, Signs, REVIEW, Bible Training School, Life Boat, Instructor, and tracts. A good supply is desired before the October fair; afterward a continual supply.

that death was near, said that heaven had never before seemed so near and so real. A wife, two sons, and a daughter are left to mourn. The funeral service was held at Baraboo, words of comfort being spoken by Elder C. W. Olds from Rev. 14:6-14.

E. M. ALDRICH.

SANFRATELLO.—Died in Cleburne County, Alabama, July 9, 1907, Joseph Sanfratello, aged 39 years. Brother Sanfratello was born in Sicily, and came to the United States in 1890. More than eight years ago he was converted to the Seventh-day Adventist faith, and continued an earnest, devoted Christian till death. He was respected by all who knew him. He leaves a wife and seven children to mourn their loss. The funeral was conducted by the writer. DAY CONKLIN.

LORREN.—Died in Cleburne County, Alabama, Sept. 5, 1907, Clari Vashti Lorren, infant daughter of T. J. and Carrie Lorren. Little Clari Vashti was born Feb. 8, 1907. She was a bright, sweet child, and will be greatly missed; but we sorrow not as those who have no hope, for we believe she will come forth in the first resurrection. She leaves a father, mother, one brother, and two sisters to mourn their loss. The funeral service was conducted by the writer. DAY CONKLIN.

CARLETON.—Died Sept. 10, 1907, Brother J. F. Carleton, aged 76 years, 11 months, and 23 days. He was in Massachusetts on a visit with his sons, and being feeble, fell and received injuries from which he died in about two weeks. He embraced present truth many years ago under the labors of Elders J. N. Andrews and M. E. Cornell when the Norridgewock (Maine) church was raised up, and has been a faithful member of the church these many years, and will be greatly missed by the members. He was brought to Norridgewock for burial, the funeral being at the home in which he lived for many years, and he was laid to rest in the village cemetery to await the coming of the Life-giver to reward his saints. He leaves a wife and three sons to mourn their loss. On the funeral occasion, remarks were made by the writer from Job 14:14. P. B. OSBORNE.

CORNISH.—Fell asleep in Jesus at the asylum for the insane, at Lincoln, Neb., Sister Ella Cornish, aged 43 years. The blessed experience of this sister during the last few years of her life deserves more than a passing notice. She had suffered ill health from various causes, and her mind being affected, she was taken to the asylum, June 30, 1900. Here she regained her mental faculties, but being frail and helpless, remained an inmate until her death. I visited her several times during the last few weeks, and as I witnessed her triumphant faith and sweet resignation, I thought that it ought to be known what God can do for his children under the most trying circumstances. Her face seemed to light up with glory from the unseen world as she talked in broken sentences and disconnected words. She said that the Lord knew just where to put her, and that she had been perfectly contented. It was like going into the furnace, but the form of the Fourth had been there, and the flame had consumed only the cords which had bound her, and had set her soul free in God. By reading the REVIEW she had kept pace with the message, and had written much, both of prose and of poetry, for our denominational papers, and for other religious journals, so that her influence was felt outside of the institution as well as in it. She spoke with affection for her attendants, and with love and pity for the patients, of whom some had been her special subjects of prayer. She will come up in the glad morning of the resurrection, forever free from Satan's cruel power. Words of comfort were spoken by Elder C. R. Kite from Rom. 8:28. E. M. PEBBLES.

A CORRECTION.—In the REVIEW of August 15, in Brother Hanson's obituary notice, these words occur: "With whom she had walked life's journey for nearly seventy-five years;" it should have read, "for nearly forty-five years."

Obituaries

COWLES.—Died at the sanitarium at Madison, Wis., Aug. 18, 1907, of old age and heart failure, Brother R. G. Cowles, aged 80 years, 9 months, and 29 days. Brother Cowles embraced the truths of the third angel's message in 1861 under the labors of Elders T. M. Steward and I. Sanborn, uniting with the Baraboo (Wis.) church at the time of its organization, May 23, 1875. He was a consistent Christian, and when he realized



WASHINGTON, D. C., SEPTEMBER 26, 1907

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

ELDER GEORGE F. ENOCH and family sail this week from New York for England, on their way to India. They will no doubt engage in work on the Bombay side of the country.

ON page 22 of this issue will be found a detailed announcement of the new special series of the *Signs of the Times*, which is to begin with the double number—the Missions Special—of October 30.

WE welcome to the list of our denominational periodicals *Karere o te Pono*, a monthly publication in the Maori language, issued at Kihipone, New Zealand—another evidence of the fact that this message is reaching out to all the peoples of the earth to bear witness among “every nation, kindred, tongue, and people.”

IN a letter dated August 14, Elder F. L. Perry, of Peru, states that the steamship “Colombia,” carrying American mail, which left the port of Panama about August 4, was wrecked off the northern coast of Peru, and all mail aboard was lost. Thus letters sent out about that time to Peru, or other points on the West Coast, may not reach their destination. In this connection we wish to correct a statement made in the REVIEW of August 15. It read that Brother Frank E. Hinckley, of Boston, would be the only representative in all Peru. It should have read “in all that part of Peru,” meaning Arequipa, the place where he was to locate.

THE workers in the Hamburg Publishing House are a missionary band. They desire that any of our people in America who can do so shall send them the addresses of friends or of persons in Europe, so that literature may be sent them. Workers at Hamburg correspond not only in the German, but in Russian, Hungarian, Bohemian, Lettonian, Dutch, and other languages, and will gladly send the literature and follow it with correspondence, if names and addresses are furnished them. The publishing house will be liberal in giving grants of papers and other literature. Those who can do so should send names and addresses, clearly written, to W. Ising, Grindelberg 15a, Hamburg, Germany. The letter rate to Germany is 5 cents for each half ounce or fraction thereof.

WE learn that Elder J. E. Shultz and family sailed from Seattle, about September 12, for Japan and Korea. The Ohio Conference continues his support.

WE call special attention to the second page notice of the October number of *Life and Health*. In addition to the changes in the number of pages this journal will hereafter contain, our readers will be interested in the necessary change of the prices.

WE hope that none, because of its length, will omit reading Brother Conrad's article in the World-Wide Field department. We consider the article of sufficient importance to amply justify giving it the space which it occupies. The acceptance of the Sabbath truth means much to the young men of Germany, where military service is compulsory, and where loyalty to the fourth command of the decalogue means military imprisonment; but the truth is finding those who do not flinch when the test comes. As will be seen by an article in the Christian Liberty department of this issue, the newspapers of the world consider the course of Brother Muegge sufficiently striking to warrant reference to it in other countries.

Now Is the Time to Help

IN my travels among our brethren I find a growing interest in the work in the Southern field. The progress the different departments of the cause is making is filling the hearts of our people with courage. They are cheered to see the marked increase in the number of believers, in the amount of tithe received, in the sales of our literature, in the growth of the educational and medical work, and in the substantial progress being made in behalf of the colored people. All rejoice to see this good fruit being borne as a result of the earnest work and large expenditure of the past.

IN view of all these encouraging omens, and also of the present great needs and alarming conditions that exist, we are all exceedingly anxious that the collection to be taken October 5 for the work in behalf of the colored people shall be a large one. Many stirring appeals have been written for this collection. The object of this note is to earnestly request all our people to read these appeals with care, and take them to heart. Let ministers and church elders present the matter clearly to all our people. Brethren, we must have a large offering this year. Our faithful men in the South who are bearing the burden and perplexities of this work on their hearts need financial help. Remember them, and give as you would want others to give were you carrying the burden in the Southern

field. And when we have given as the Lord requires, let us continue to pray the Lord to greatly bless and prosper the cause to which the offerings are made.

A. G. DANIELLS.

Thirty-Three Years

THIRTY-THREE years ago the fifteenth of September Elder J. N. Andrews and family sailed from Boston for Europe. At that time there was one church of Sabbath-keepers in Prussia, about sixty Sabbath-keepers in Switzerland, and a few individuals of this faith in Italy, Germany, and Denmark. At that time there was no publishing office of this denomination in Europe, no sanitariums, no division of the field into conferences, or even mission fields; in short, no organized work of any kind for the promulgation of this truth. The whole continent was virgin soil, so far as the proclamation of this message was concerned. Thirty-three years have passed, and it will be a matter of interest and encouragement to all our people to note what God has accomplished in that field in the proclamation of his last message during that time.

THE work in the territory to which Elder J. N. Andrews went in 1874 has progressed to such a degree that Europe, then unworked and unorganized, presents the following organizations; Five union conferences, fourteen conferences, and twenty-five mission fields, with active work progressing in them all. During this time there have sprung into being in that field seven publishing houses, from which are issuing millions of pages of literature every year, devoted entirely to the giving of this message. There were no sanitariums in all that territory in 1874; now there are eight. There were no schools then; now there are four. Denominational institutions in that territory have grown during these years from nothing to a valuation of \$761,760.95. The little company of laborers entering the field in that year has increased to 1,012, and the believers have increased from a few scattered individuals to a total of 13,768, more than seventeen hundred of whom came into the truth last year. Truly the hand of the Lord has been in the work, and to him belongs the glory for all that has been accomplished.

SINCE the sending out of that little missionary expedition, “this gospel of the kingdom” has been threading its way into all the earth—into Africa, north, south, east, west, and central; into India, China, Japan, and Korea; into Canada, Mexico, and Central and South America; into Australia, New Zealand, and the islands of the sea. Thirty-three years is not a long time; but during that time God has wrought wondrously in carrying to the nations of earth an unpopular truth, to develop a people loyal to his law and looking for the Saviour's return.