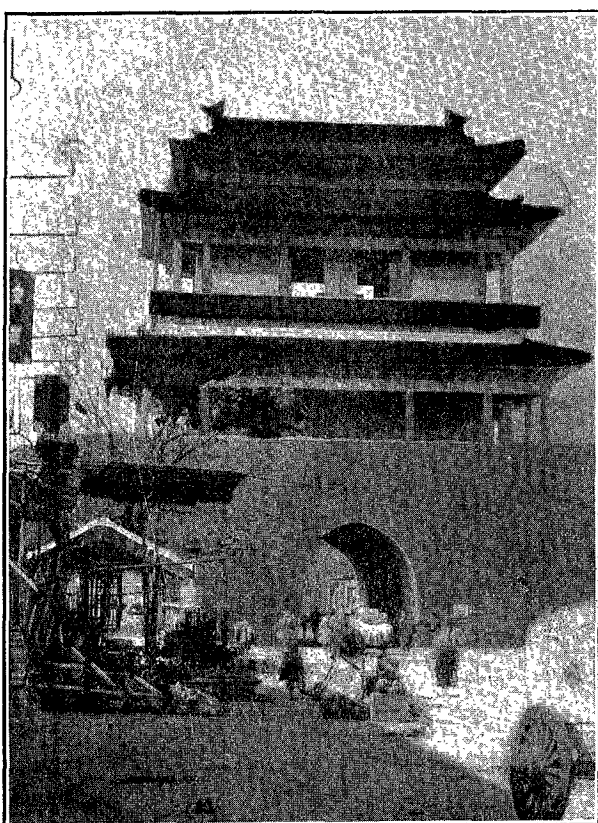


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Review and Herald Sabbath

Vol. 84

Takoma Park Station, Washington, D. C., Oct. 10, 1907

No. 41



A GATE OF A CHINESE CITY
(Article Page 12)

Behold
He
Cometh

Go to the Law and
to the Testimony

LIBERTY

The Official Organ of the Religious Liberty Bureau

Enlarged and Improved

SET as an exponent and advocate of heaven-born liberty, the natural heritage of man,—the liberty that is in harmony with the laws of God and all just statutes of men; defending Christianity and the rights of conscience, and upholding the Bible as the infallible word of God; recognizing the church and state as ordained of heaven for specific, distinct purposes, but protesting against an alliance of the church with the state in establishing Christian usages upon a legal basis in the Constitution and laws of the land; opposing every effort to commit the government to religious legislation to any degree, and educating the public mind upon the true principles of civil and religious liberty.

As a means in the accomplishing of this great work, *Liberty* began to be published April, 1906, as a 32-page quarterly, and has been heartily supported by the general public; but the time has come to enlarge its sphere of usefulness. As the matter composing each issue does not become old or out of date, and as a quarterly affords our workers ample time to dispose of a large quantity of each issue without losses occasioned by the passing of the time of publication, it has been thought advisable to make *Liberty* a 48-page magazine instead of a 32-page.

Beginning with the next number, which is expected to be ready October 15, *Liberty* will contain 48 pages of as good matter as can be secured, with ample illustrations, and such other improvements as the times may require. While the size of the magazine will be increased one half, the subscription price will not be raised, but be continued at the extremely low rate of 25 cents a year. The retail price has been raised from 5 to 10 cents a copy, and this increase of the retail price enables our workers to receive a living remuneration for their services after they have paid the publishers sufficient to enable them to bring out a good number each time.

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THE REVIEW AND HERALD

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Editorial

To confess, to weep, to pray, to resolve—all these are of no avail unless we believe. It is by believing that we have peace with God through our Lord Jesus Christ. It is by believing the "exceeding great and precious promises" that they are realized in our experiences. In order to receive any benefit from the work of Jesus we must believe that he is "able to do exceeding abundantly above all that we ask or think." To the blind men who sought his help, Jesus said, "Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened." To the ruler of the synagogue Jesus said, "Fear not: believe only." We must remember, however, that "a nominal faith in Christ, which accepts him merely as the Saviour of the world, can never bring healing to the soul. The faith that is unto salvation is not a mere intellectual assent to the truth. He who waits for entire knowledge before he will exercise faith, can not receive blessing from God. It is not enough to believe about Christ; we must believe in him. The only faith that will benefit us is that which embraces him as a personal Saviour, which appropriates his merits to ourselves. Many hold faith as an opinion. Saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life." Believe, and live in obedience to the will of God.

The Old-New Gospel Creation and Redemption

THE one great theme of the Scriptures is Christ and his salvation. "Ye search the Scriptures," said Jesus to the Jews, "because ye think that in them ye have eternal life; and these are they which bear witness of me." After Philip had become acquainted with Jesus, he said to Nathanael, "We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph." Whether it be in history or in prophecy, whether it be in discourse or in song, the subject of the revelation is the person, the attributes, the position, the work, the grace, the merits of the eternal Son of God, in whom the Father of all is made known, and through whom salvation is brought to the human family. And such a revelation is made concerning the eternal Son as to furnish a sound basis of confidence in the provisions of the gospel of salvation from sin.

It is by no mere chance that the first chapter in the Bible is occupied with a brief outline of the great facts of creation; for when the foundations of the earth were laid, the material foundation was laid for faith in the gospel of salvation. The opening words of this chapter are significant: "In the beginning God created the heavens and the earth." Elsewhere it is revealed that God wrought through his Son in making the worlds, giving voice through him to those creative fiat which brought all things into existence, so that "by faith we understand that the worlds have been framed by the word of God so that what is seen hath not been made out of things which appear." In the first chapter of Genesis we have the only reliable account of creation, a revelation of facts which it would be beyond the power of the human intellect to search out; and yet this information has not been given primarily in order to establish physical science upon a sound basis, although it may very properly be used as a means of testing the so-called scientific theories concerning the origin of things and beings. The Bible is the text-book to be used in the study and the teaching of the science of salvation. It gives us knowledge of the true God, and of Jesus Christ his Son, whom he has given to be the Saviour of the world. It reveals to us the purpose of God concerning the earth and its inhabitants. It makes known to

us the plan of the divine government, and the thought of the Father concerning his Son in his relation to the animate and inanimate creation; and inasmuch as the basal question in religion is the relation which God sustains to all things and all beings, the opening chapter in this text-book on the science of salvation deals with the origin of things. Here we learn that the God of the Bible, the God who invites us to worship and obey him, is the Creator of the material universe, the one whose infinite power and wisdom are revealed in the things that are made. This is the foundation truth of Christianity, and the first chapter of Genesis is "the beginning of the gospel of Jesus Christ, the Son of God."

This thought of God as the Creator is almost continuous throughout the Bible, and this manifestation of power and wisdom in the things which can be seen is made the basis for understanding, so far as finite minds can understand, and for having confidence in, the same power and wisdom as manifested in the plan of salvation. Some quotations from the Scriptures will help us to see this: "Hast thou not known? hast thou not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint; and to him that hath no might he increaseth strength." "Thus saith God Jehovah, he that created the heavens, and stretched them forth; he that spread abroad the earth and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I, Jehovah, have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison-house." "But now thus saith Jehovah that created thee, O Jacob, and he that formed thee, O Israel: Fear not, for I have redeemed thee; I have called thee by name, thou art mine." "For thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited: I am Jehovah; and there is none else. I have not spoken in secret, in a place of the land of darkness; I said not unto the seed of Jacob, Seek ye me

in vain: I, Jehovah, speak righteousness, I declare things that are right. . . . Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." "For, behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy." "Thus shall ye say unto them, The gods that have not made the heavens and the earth, these shall perish from the earth, and from under the heavens. He hath made the earth by his power, he hath established the world by his wisdom, and by his understanding hath he stretched out the heavens. When he uttereth his voice, there is a tumult of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings for the rain, and bringeth forth the wind out of his treasures. Every man is become brutish and is without knowledge; every goldsmith is put to shame by his graven image; for his molten image is falsehood, and there is no breath in them. They are vanity, a work of delusion: in the time of their visitation they shall perish. The portion of Jacob is not like these; for he is the former of all things; and Israel is the tribe of his inheritance: Jehovah of hosts is his name."

"O come, let us sing unto Jehovah;
Let us make a joyful noise to the rock
of our salvation.
Let us come before his presence with
thanksgiving;
Let us make a joyful noise unto him
with psalms.
For Jehovah is a great God,
And a great King above all gods.
In his hand are the deep places of
the earth;
The heights of the mountains are his
also.
The sea is his, and he made it;
And his hands formed the dry land.
O come, let us worship and bow down;
Let us kneel before Jehovah our
Maker:
For he is our God,
And we are the people of his pasture,
and the sheep of his hand."

Thus in these and other places, in the Old Testament the fact is repeatedly recited that Jehovah, the true God, is the Creator of the heavens and the earth, and this is made the basis of the appeal for confidence in him and his saving power. In the more complete development of the gospel of Christ, as set forth in the New Testament, the foundation laid in the Old Testament is built upon, and the identity of creative power and saving power is clearly established. Let us note some of these statements: "I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed

a righteousness of God from faith unto faith." That creative power which is inherent in the very nature of God, and which was revealed through his Son, is the power of the gospel for righteousness, the power which transforms character. "The invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity." The very essence of the gospel is infinite power as the revelation of a divine nature working through the eternal Son, "the power of God, and the wisdom of God," "who was made unto us wisdom from God, and righteousness and sanctification, and redemption." In the things that are made we have constantly before us the visible working of that power, the proclamation of the gospel of the glory of the blessed God; for "the heavens declare the glory of God; and the firmament showeth his handiwork."

Furthermore, in direct and positive statements it is made clear that the process by which sinners are made righteous through faith in the Son of God, is a creative process. Here are some of these statements: "Wherefore if any man is in Christ, there is a new creation: the old things are passed away; behold, they are become new." "For neither is circumcision anything, nor uncircumcision, but a new creation." "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. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them. . . . For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace." "But ye did not so learn Christ; if so be that ye heard him, and were taught in him, even as truth is in Jesus; that ye put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man, that is after God, created in righteousness and holiness of truth." "Lie not one to another; seeing that ye have put off the old man with his doings, and have put on the new man, that is being renewed unto knowledge after the image of him that created him."

The true God, who calls us to his kingdom and glory, created all things through the eternal Son, Jesus Christ our Lord. At the close of creation week "God saw everything that he had made, and, behold, it was very good." Through sin man, who had been created in the

image of God, lost that image, the curse came upon all things, and the creative work was marred. The gospel is the provision for a new creation through the same eternal Son, so that the image of God may be restored in the soul of man, the face of nature may be renewed, and a perfect creation may again appear. And this leads us to the conclusion that redemption is creation—the carrying out, in spite of sin, of the original purpose to create through the Son a world in which righteous beings should dwell. "Remember now thy Creator."

The Christian's Responsibility

If the great mad world had its own way, it would rush on to its doom unwarned. It is not looking for God's warnings, and the preachers and teachers that love to please the world are not giving them. Multitudes are forging on to their ruin, while blind "sentinels" are on the walls. Lips that should be sounding God's warnings are dumb. Hearts that should be thrilled with the approaching culmination of the work of God are willing captives in the toils of this world's allurements. Away from these things and out from these conditions God calls his messengers, calls them to be minute-men in these terribly important times. It means something to be a watchman for God—it means something to be a watchman just now when all the forces and purposes of the age are focusing to a climax. And let it not be supposed that the ordained ministry alone must bear the responsibility of carrying out God's charge to the watchman. Whosoever accepts the name of Christ accepts that responsibility. It is a sacred trust; it is a blessed service; and God's rich reward will be upon every soul that performs faithfully the duties which it involves.

The sentry who in time of war sleeps at his post forfeits his life. He is the watchman for the camp. On his watchfulness and fidelity depends the safety of hundreds or thousands of lives. He holds their lives in his hands.

God has made his servants his watchmen, and holds them responsible for the faithful discharge of the duty to which he has called them. This is his charge: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." Eze. 3: 17, 18.

Just so certainly as God had his messages of warning for the people of by-

gone ages, he has his warnings and messages for the people of this age. As he held his servants responsible for the giving of his message in those days, and as he is the same yesterday and to-day and forever, we may know to a certainty that he will hold his servants responsible for the giving of the message committed to them for these days—the days in which his work for man will culminate. The penalty for unfaithfulness in giving the warning then will be the penalty for unfaithfulness in giving the message now. That meant the loss of a soul there, and it can mean no less here.

That message-giving watchman must himself watch for the development of God's work, for the opening doors of his providence, and for the approaching calamities that are surely coming upon the world. He says: "If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them; he is taken away in his iniquity, but his blood will I require at the watchman's hand." Eze. 33:6. It is not enough that the watchman give the warning message given him; but he must be awake to every interest of the kingdom he serves, watching every move, and always ready to warn of every advancing judgment of God. If we are servants of the King of kings, then we are watchmen for God, and charged with a responsibility which we can not evade and be guiltless.

Christ's personal instruction to his servants is: "Take ye heed, watch and pray: for ye know not when the time is." "Watch ye therefore: for ye know not when the Lord of the house cometh, whether at even, or at midnight, or at cockcrow, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Mark 13:33, 35-37. That is Christ's command; and that makes a watchman of every Christian, for the Christian obeys Christ.

This duty of the Christian as a watchman is further emphasized in the last divine admonition to the church: "Be thou watchful. . . . If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee." Rev. 3:2, 3. The unfaithful watchman then comes under the condemnation of his Lord, and is punished for unfaithfulness. The reward of the righteous is not his. On the other hand, Christ declares through his prophet: "Blessed is he that watcheth." Rev. 16:15. God's obeyed commands are always laden with blessings. It is the obedient who are to "have right to the tree of life," and "enter in through the gates into the city." Rev. 22:14. The command to watch is one of

his commandments. The Christian will obey it, and at the same time will be giving to the world God's warnings for his time. In that work there is power and blessing and eternal reward. c. m. s.

The Primitive Hope

THE tendency in every denomination, as it has grown in numbers, has been to depart from the primitive simplicity and fervor. What is to keep this growing denomination from the same tendency?

The answer is plain. The primitive hope, the hope that means all there is to this message, is the thing that will maintain the primitive simplicity and love and devotion.

That hope is the hope of soon seeing Jesus coming in the clouds of heaven. It transforms the life of the man who has it, and shapes all his business and every plan of life.

"Every man that hath this hope in him purifieth himself, even as he is pure."

"This hope" made us a people. It is "this hope" that has given vitality to the message. And, thank God, "this hope" is founded in the sure and unfulfilling promise of the Lord Jesus. It grows brighter with the passing of the years. He is coming. Just as surely as the sun will rise to-morrow morning, Jesus will come according to his promise.

Be of good cheer, brother. The hope of those who have believed the advent message is to be fulfilled. Though the vision seem to tarry, the Lord declares that "it will surely come, it will not tarry." Let us see to it that this hope is kept a living experience in the daily life. When, in 1844, the believers expected actually to meet Jesus as he came in glory, it led them to a putting away of sin, a surrendering to God, and a devotion that shut out all the world's distractions. How it stirs our hearts when those who lived in the days of the '44 movement tell of the power of that hope.

It was the all-absorbing reality in the minds of those who thought the expiration of the twenty-three-hundred-year period meant the appearing of Christ. A sister in New York told me how her father, on that tenth day of the seventh month, with his little family gathered about him, watched to see the cloud appearing and the heavens open. As a cloud appeared, shining with unwonted brightness, the father clapped his hands for joy, crying, "Bless the Lord, our Saviour is coming."

There was a decided preparation in that home to meet Jesus. We need the same preparation of heart, for soon we are actually to meet the Saviour.

There is a mighty work to be done. The warning message is to be borne to all the world. We need the same experience to fit us to carry it that we shall

need in order to be ready to meet Jesus. And surely none can be ready to meet Jesus who do not join in the work of carrying the message to the world just as whole-heartedly as they expect later to join in the triumph of the cause of truth when Christ shall come.

This means every resource of time and means and talent devoted to God. It means that every one who has the hope will be living and doing business for the one thing, to send this message to the world and to be ready to meet the Lord. Nothing else matters.

The things we can not understand will all be plain then. There is present comfort in all our trials and troubles, and then that glad day shall forever wipe away all tears and heal all sorrows. Let every one challenge himself with the question, Do I really want the Lord Jesus to come quickly? Then, if the hope is faint, seek the Lord for such a conversion of heart that the soul will continually cry out that last prayer of the Bible, "Even so, come, Lord Jesus." Rev. 22:20.

"We know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:2, 3.

W. A. S.

The Curse of Meroz

It was a day of victory and triumph in the camp of Israel. From hamlet to hamlet, and from city to city, spread the glad news of the great battle with the enemy, and an overwhelming victory for the people of God.

The battle was a great one. For twenty long years Israel had been oppressed, and had been compelled to bear the galling yoke of the heathen nations about them. Nor was this oppression a mere slight tax or homage exacted by the heathen king Jabin. The Bible says, "Twenty years he mightily oppressed the children of Israel."

The time came when that oppression was to be broken. God raised up the necessary leadership, and inspired his people with courage to throw off the tyranny of the king. The call to battle was sounded, and ten thousand men from Zebulun and Naphtali marched to the front to give battle to the enemy. Through God the victory came to Israel, and the power of the oppressor was broken. Israel was free!

But in the midst of the song of deliverance, at the very time of rejoicing because of the great victory gained, we hear this terrible denunciation of wrath: "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

It was the duty of the inhabitants of Meroz to unite with their brethren in meeting the enemy. Instead of doing this they chose to remain safely at home. If Israel gained the battle, they would share in the blessings of the victory. If Israel was defeated, the heathen king would not regard them as having joined in the rebellion. So, by remaining neutral and non-committal, they were to be benefited whichever side gained in the conflict.

But God did not look upon their position with favor. From God's viewpoint, when his people were in great trial, and there was a battle raging between them and the enemy, it was the positive duty of the inhabitants of Meroz to join with God's people in defeating the enemy. They were not permitted to remain at home safely sheltered from all the hardships of the campaign, and with their lives secure, while their brethren jeopardized their lives to break the yoke of bondage which was upon Israel. It was their imperative duty to meet the enemy, and positively to throw their influence on the side of God's people. When they took a neutral position, and neither joined the enemy nor helped God's people in the deadly conflict in which they were engaged, God did not accord to them the right to enjoy the fruits of the victory. In his sight they were enemies to the best interests of the people of God. As far as we can understand, God regarded them with even more disfavor than he did the enemies who fought against his people.

The awful curse of God sounded the death knell of the inhabitants of Meroz. True, they had not joined the ranks of the enemy in fighting the cause of God; but in the day of battle and great trial they had remained neutral. They failed to see the hand of God working deliverance for his people from the hand of the oppressor. They had not discerned the signs of the times, nor the call of God to action. Shall they now enjoy the fruits of the victory purchased by the sacrifice of the lives of their brethren?

God's message of doom answers all these queries. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

I. H. EVANS.

"BLESSED is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness."

Note and Comment

THE unsettled conditions in Russia during the past year have been productive of many suicides, especially on the part of the student class. Within the past twelve months there have been one hundred fourteen suicides among the pupils of the Russian high school.

THE query is raised in many religious periodicals, Why are so few young men presenting themselves as candidates for the ministry? That we need go no farther than the popular pulpit to find the reason has been suggested by some; and this is not a groundless suggestion, as the following incident will illustrate: A young man who intended to become a preacher went to the theological school of the Chicago University. At the end of his course he decided not to go into the ministry. He stated that it was the instruction received at the theological school that caused him to make this decision. What he had been taught was this: "There is nothing miraculous in the Bible; Jesus Christ was the Son of God only in the sense that all of us are; and the death of Jesus Christ did nothing for us." When the assimilation of such teaching causes a Christian young man to give up his purpose of being a minister of the gospel, it is but reasonable to expect that the preaching of those same theories by men who have had that sort of theological training will have the same effect upon the young men who hear it that it did upon this young man. If it prevented his becoming a minister after he had become a candidate, it will prevent others from becoming candidates. Not only that, but, so far as its influence goes, it is turning the ministry away from gospel teaching to the teaching of a sort of religious philosophy and man-worship, destroying genuine faith, and turning sanctuaries into palaces of doubt.

THE demands for religious legislation springing up in all quarters within recent months indicate the working of some power along well-defined lines in the interest of that particular movement. Whatever the organization is that is carrying on this work, it is evident that it is not particular as to the company it keeps, or who its advocates are. From one quarter the demand for religious legislation goes forth coupled with the demand for the restriction of the liquor traffic and the suppression of vice; and from another quarter the demand goes forth in a different setting. This was illustrated by the action of the German Press Association of the West at Peoria,

Ill., on September 26, in passing a strong resolution demanding that the Illinois General Assembly give full power to city councils in every incorporated municipality in the State to regulate Sabbath observance, and "to grant to respectable and reliable societies, organizations, and individuals special licenses for the sale of beer and wine at festivals and assemblages." This German Press Association of the West is willing to use its influence to secure legislation regulating Sabbath observance provided the right be granted to "respectable societies, organizations, and individuals" to sell beer and wine at their gatherings. The German Press Association of the West is a powerful organization, and can wield a strong influence of its own; and yet the reason for prefacing its demand for liquor licenses with a demand of a seeming religious character must be apparent to all. The cause of truth needs no such compromising support.

THE *Lincoln Magazine* quotes from *Leslie's Weekly* the following, under the heading, "What the Church Needs—A Secular Suggestion." "1. A genuine spiritual revival, a righteous reformation in all the churches. 2. A united, organized, and determined movement for the enforcement of the laws protecting the sanctity of the sabbath, and restraining liquor selling, gambling, and vice, and an equally united and militant effort to secure such additional legislation on moral issues as is needed." The waning of real spiritual life, in the church has always gone hand in hand with the demand for laws to compel a man to follow the dictates of another's conscience. Our hand must let go the hand of Christ before we can grasp a whip with it to force another into the attitude of prayer or praise or worship. How fitting that the suggestion above quoted should come from a worldly source! How eminently fitting that it should label itself a "secular suggestion"! The harmony of the plan with the source from which it springs is seen also in the mingling of that "suggestion" with things good in themselves—the restraining of the liquor traffic, gambling, and vice. There is no doubt also that the church needs a genuine spiritual reviving; but the prefacing of that "secular suggestion" by a call for such a revival should not be allowed to blind the eyes of the people to the iniquity of the proposed movement for the enforcement of Sunday laws. That is the hub around which this wheel is built and is to revolve. That is the edifice for which this foundation is laid. The lack of divine sanction and sanctity for the Sunday institution makes necessary this "secular suggestion" for its protection.

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For Special Work at Home and Abroad

An Encouraging Outlook

THOSE who have read with care the camp-meeting reports this summer must have been gratified to learn that at these meetings many of our conferences raised in cash and pledges the remainder of their part of the \$150,000 fund. The most of the pledges taken are small, so that they can and will be paid soon.

We are not sure that we have a full list of the conferences that have made this provision for their entire quota, but we know of about thirty that have done so. Some of these have already sent to the General Conference Treasurer their full amount, and even more. The rest are collecting the pledges promptly.

In a general way, the affairs relating to the fund stand about like this: \$120,000 has been raised in cash and pledges; \$92,517.30 of this amount is reported in this number of the REVIEW as having been received by the General Conference Treasurer. Fifteen conferences have already fully paid up. A number have less than \$200 yet to send to the General Conference Treasurer. No conference has a very large sum yet to raise.

These facts and figures are very gratifying and encouraging. The \$150,000 fund was launched less than one year ago. The first printed statement regarding it appeared in the REVIEW of October 25. The first acknowledgment of contributions to this fund was made in the REVIEW of November 15. Less than six thousand dollars was raised by the close of 1906.

At this writing we have received at the General Conference treasury over \$92,000. Nearly thirty thousand more has been definitely promised by individuals whose promises are reliable. No one person has given very much time during the last year to the raising of this fund. Very little extra expense has been made in raising it.

This compares favorably with our experience in raising the \$100,000 fund. The first appeal for this was published in the REVIEW of Feb. 25, 1904. One of our ministers was appointed to devote a large share of his time to raising this fund. He worked faithfully, and employed such help and means as seemed necessary. With all this, it took one year and four months to raise the \$100,000. But it was raised, and the raising of it proved to all our people what we can do by a persevering effort. This experience has no doubt been a great help in raising the \$150,000 fund.

Now that we are well along with this

undertaking, why should we not finish it before the first day of January, 1908? Please think of this until next week, when we shall give some good reasons why this can and should be done.

A. G. DANIELLS.

Received on the \$150,000 Fund up to Oct. 1, 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	716.58
Total	1,097.65

Central Union Conference	
Colorado	2,391.57
Iowa	4,087.23
Kansas	2,559.39
Missouri	1,279.39
Nebraska	5,399.82
Wyoming	740.94
Total	16,458.34

District of Columbia	
Washington churches	1,325.94

Lake Union Conference	
East Michigan	1,872.66
Indiana	5,177.27
North Michigan	422.57
Northern Illinois	2,568.91
Ohio	4,602.50
Southern Illinois	1,080.08
West Michigan	3,577.34
Wisconsin	3,238.07
Total	22,539.40

North Pacific Union Conference	
Conference not specified	429.66
British Columbia	122.80
Montana	452.48
Upper Columbia	2,286.53
Western Washington	1,807.37
Idaho	863.40
Western Oregon	2,025.35
Total	7,987.59

Northern Union Conference	
Alberta	156.10
Manitoba	239.70
Saskatchewan Mission Field	37.60
Minnesota	5,129.95
South Dakota	2,645.47
North Dakota	1,768.66
Conference not specified	73.82
Total	10,051.30

Pacific Union Conference	
Arizona	387.74
California-Nevada	7,764.09
Southern California	1,169.61
Utah	395.08

Total	9,716.52
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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
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Southwestern Union Conference	
Not specified	20.18
Arkansas	374.86
Oklahoma	2,562.23
Texas	1,200.41

Total	4,157.68
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Unknown	
Unknown	158.20

Foreign	
Algeria	13.33
Australia	163.84
Bermuda	35.00
China	31.60
South Africa	278.16
Jamaica	13.41
Yukon Territory	20.00
England	256.81
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
Hungary	3.00
Tahiti	11.88
France	6.80
Philippine Islands	1.00

Total	\$ 1,081.27
Grand Total	\$92,517.30

All remittances should be made to the treasurer of the State conference wherein the remitter resides. If, for any reason, this is not possible, then remittance should be made to I. H. Evans, Treasurer, Takoma Park, Washington, D. C., and not to the Review and Herald Publishing Association.

I. H. EVANS, Treasurer.

WE are glad to add the name of another conference to the list of those having finished their allotments to the \$150,000 fund. The list now stands:— District of Columbia, Arizona, Nebraska, Southern New England, Central New England, Egypt, Indiana, Utah, Ohio, Virginia, West Michigan, Wisconsin, Oklahoma, Minnesota, Wyoming, Vermont.

Who will be next?

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.

Jesus, I'll Go Through with Thee

CLAUDE WILTSIE

I AM passing o'er the pathway
That the saints before me trod,
Leading up from sin's dark valley
To the glorious heights of God.
Though my way's beset with demons,
And my crosses heavy be,
Through the grace of God abundant,
Jesus, I'll go through with thee.

Take my trembling hand and lead me
O'er life's waters dark and wild;
Though earth's sin and strife surround
me,
I would be thy trusting child.
Lead me as thou led'st Moses,
And thy hosts across the sea;
And though all the world forsake me,
Jesus, I'll go through with thee.

When I reach the time of trouble,
And man's heart with terror faints,
When all faces gather blackness,
Thou wilt not forsake thy saints.
In thy blessed, sure pavilion
All thy waiting ones shall be.
In the time of indignation,
Jesus, I'll go through with thee.

When the earth is rent beneath us,
And thou send'st the storm of hail,
Lord, thy angels then shall keep us;
Not a word of thine shall fail.
When the sun shall scorch all nature,
Thou wilt food and shelter be.
My Redeemer and Creator,
Jesus, I'll go through with thee.

When I'm taken up to heaven,
And the shining gates behold;
When I view the walls of jasper,
And the streets of glitt'ring gold;
When I see life's crystal river,
Flowing there so calm and free;
When the ransomed ones shall enter,
Jesus, I'll go through with thee.
Jamestown, N. Y.

Benevolence

MRS. E. G. WHITE
(Concluded)

The Needs of a Mission Field

For many years, the Lord has been keeping before his people the needs of the work among the colored people in the Southern States of America. The moral darkness of this field is, in itself, a powerful plea for the exercise of liberality. In the past, some have done what they could to support this branch of our work; and their benevolence has borne fruit in the conversion of many souls.

Although much remains to be done for the colored people, we have cause for rejoicing over the good beginning that has been made. In a recent number of *The Gospel Herald* it is reported that "fifteen years ago there were not over twenty colored Seventh-day Adventists south of Mason and Dixon's line; but to-day there are seven hundred. Twelve years ago there was only one colored

Seventh-day Adventist church; to-day there are fifty, not counting those in Africa and the West Indies. . . . The tithes of the colored people last year in the United States amounted to five thousand dollars; fifteen years ago it was not over fifty dollars."

Let us thank God, dear brethren and sisters, and take courage! God is laying bare his arm to do a mighty work in this mission field within the borders of our own land. He is now giving his people an opportunity to extend the message rapidly in the South, by revealing a spirit of beneficence at the time the yearly offering for the support of the colored work is taken up, the first Sabbath in October. God has reposed confidence in us by making us stewards of means and of his rich grace; and he now points us to the poor and suffering and oppressed, to souls bound in chains of superstition and error, and assures us that if we do good to these, he will accept the deed as though done to himself. "Inasmuch as ye have done it unto one of the least of these my brethren," he declares, "ye have done it unto me."

The poor are not excluded from the privilege of giving. They, as well as the wealthy, may act a part in this work. The lesson that Christ gave in regard to the widow's two mites, shows us that the smallest willing offerings of the poor, if given from a heart of love, are as acceptable as the largest donations of the rich. In the balances of the sanctuary, the gifts of the poor, made from love to Christ, are not estimated according to the amount given, but according to the love which prompts the sacrifice.

Thousands of colored people in the South may now be uplifted, and become human agents to help their own race, if they can receive the help God is calling upon us to give them. Multitudes of men and women in this field feel their deep poverty and necessity of elevation. And when faithful teachers shall come in to open to them the Scriptures just as they read, presenting truth in its native purity, the darkness will disappear. Bright beams of light will shine upon the soul searching for truth. And with those who have had advantages, a close and intelligent investigation will take place upon the subjects of truth revealed in the Scriptures. Many will be taught of God. They will learn aright from the Great Teacher, and will accept with joy the truths that will sanctify and uplift. The moral image of God will be restored in the soul, and many will be eternally saved.

My dear brethren and sisters, Christ is now saying to you, Lift up your eyes and look on this Southern field; for it needs workers—sowers of the seed, and reapers. It needs your means for the maintenance of these workers. The grace of Christ is unlimited, it is God's free gift. Then why should not this neglected people have some hope and courage and faith brought into their lives? There is sunshine in the heart for all who will accept Christ.

Sharing in the Joys of the Redeemed

There is reward for the whole-hearted, unselfish workers who enter this field, and also for those who contribute willingly for their support. Those engaged in active service in the field, and those who give of their means to sustain these workers, will share the reward of the faithful.

Every wise steward of the means entrusted to him, will enter into the joy of his Lord. What is this joy?—"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." There will be a blessed commendation, a holy benediction, on the faithful winners of souls. They will join the rejoicing ones in heaven, who shout the harvest home. How great will be the joy when the redeemed of the Lord shall all meet,—gathered into the mansions prepared for them! O, what rejoicing for all who have been impartial, unselfish laborers together with God in carrying forward his work in the earth! What satisfaction will every reaper have, when the clear, musical voice of Jesus shall be heard, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Enter thou into the joy of thy Lord."

The Redeemer is glorified because he has not died in vain. With glad, rejoicing hearts, those who have been co-laborers with God see of the travail of their soul for perishing, dying sinners, and are satisfied. The anxious hours they have spent, the perplexing circumstances they have had to meet, the sorrow of heart because some refused to see and receive the things which make for their peace, are forgotten. The self-denial they have practised in order to support the work, is remembered no more. As they look upon the souls they sought to win to Jesus, and see them saved, eternally saved—monuments of God's mercy and of a Redeemer's love—there ring through the arches of heaven shouts of praise and thanksgiving.

"And they sang a new song, saying, Thou art worthy; . . . for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

The Need of Prayer

D. H. KRESS

THERE never was a time when prayer was needed more than at the present, and probably there never was a time when there was less prevailing prayer. True, the form of prayer is still kept up, but the Spirit of prayer is greatly lacking. One of the first essentials of prayer is a feeling of need. Before it is possible to plead for divine strength, man must appreciate his need. The Pharisee prayed, but his prayer expressed no need. The petition of the publican who felt himself the chief of sinners, and of Peter when in danger of being swallowed up by the angry waves, expressed a need. Such prayers are always heard and answered.

When the news came to Jehoshaphat, "There cometh a great multitude against thee," he "set himself to seek the Lord," and "all Judah gathered themselves together, to ask help of the Lord." When he had realized and acknowledged his helplessness and utter dependence upon God, God undertook the battle for him. Then came the words to Jehoshaphat from the Lord, "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. . . . Ye shall not need to fight in this battle."

The Lord next told them how to go out against their enemies. And Jehoshaphat appointed "singers unto the Lord, . . . that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth forever," and "when they began to sing and to praise," the Lord sent confusion into the camp of their enemies, and "every one helped to destroy another." Judah needed not to fight, for their enemies destroyed themselves.

God desires to-day to fight the battles for his people. He does not want them to fight, for "they that take the sword shall perish with the sword." On the other hand, when their enemies arise, they are not to settle down in ease and say, "Well, the work is the Lord's, and he will take care of it," or, "He has his hand on the lever of circumstances, and works everything after the counsel of his own will." While all this is true, this truth should not act as an opiate and lead to inactivity and a false trust. It should stimulate and lead men to do as did Jehoshaphat and all Judah, "to ask help of the Lord."

There are two dangers that confront the army of Israel to-day when assailed by their enemies. One is the tendency to fight when God says, "Ye shall not need to fight." The other is to do nothing, under a false hope that God is able to do it all without their aid. While we have been commanded not to fight, we have also been commanded to pray, and to come to the help of the Lord against the mighty. Prayer makes the battle the Lord's, and gives a confidence that will lead men to venture all they possess and are. In every case where the enemies anciently came against Israel, when they

sought the Lord with their whole hearts, humbled themselves, and put away what was wrong, the Lord fought for them, and "gave them rest round about" from all their enemies.

The same God lives and reigns to-day, and if Israel to-day would fight less and pray more, and then place all they are and have on the Lord's side, he would undertake for them and would soon subdue their enemies. It would be seen that the battle is the Lord's. It was when Christ prayed that the "heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." It was when the church prayed that "the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness. . . . Neither said any of them that aught of the things which he possessed was his own." "And believers were the more added."

Prayer connects the finite with the Infinite. It allies man's weakness with God's strength. It moves the arm of the Omnipotent. Should we call upon God to-day as did Jehoshaphat, and then believe as did he, that God has heard our prayer and has undertaken our battles, such a faith would lead us to give ourselves and our all to the Lord, and the work would soon be cut short in righteousness.

Takoma Park, D. C.

How to Revive the Church

G. B. THOMPSON

THERE are many churches that need reviving. Members have lost their first love, and the coming of the Lord, though nearer than when they first believed, does not seem so to them. The form is there, but in some cases only a spark of life remains. Secret prayer, the very life of the soul, is neglected. In some homes the family altar has fallen down. Weekly prayer-meetings have died in churches because the members were too much occupied with the affairs of this world to attend once a week. And though it may still live in some instances, it is but a cold, formal affair. Covetousness has come into many hearts, and as a result little or no tithes are paid; and from their abundance but a mere pittance is given to help carry the last message that men will ever hear. Some, becoming absorbed in worldly things, fail to read and study the Bible very much. The Testimonies are read but little, and some who once believed in the spirit of prophecy are not quite sure in reference to the matter now.

Brother, if any of these conditions prevail in your church, they indicate a dearth of spiritual life, and explain why souls are not converted and gathered into the church. A revival is needed very much.

Yes, you say, we do need a revival in our church: we have been hoping for a long time that a minister would come and start one. But this is not necessary. A genuine revival can be ef-

fectured in every church in the denomination, and many souls be converted, without ministerial aid, thus leaving the laborers free for work in new fields.

Do you ask how? Have you ever studied the revival at Sychar, recorded in John 4; and considered the agency through which it was accomplished? Sychar was a wicked place, worse perhaps than the neighborhood in which you live. The revival began with a woman. She was not a young woman, for she had had five husbands. Talk about humble and unworthy instruments! Here is one. She was living with a man who was not her husband, a reproach to the town in which she resided. And yet a great revival was brought about through this woman. I hear people say they can not do any missionary work. Say that no more. Is there a member in any church who could not do as much in his neighborhood as this woman of Sychar did in her neighborhood? What she did you can do. How was it done?

1. She had a face-to-face and heart-to-heart talk with Jesus. This poor sinful creature, a slave of Satan, led captive at his will, saw the Saviour and communed with him. She saw herself a sinner, and Jesus, the Messiah, as her Saviour. She drank of that "living water." This is the real secret of the Sychar revival. It began with one person, and many believed. "And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did." A like personal experience will work wonders in your church. It will result in an ingathering of souls.

2. After she had had a face-to-face talk with Jesus, she had a face-to-face talk with her neighbors. "Come," she said, "see a man, which told me all things that ever I did: is not this the Christ?" This kind of work will result in a revival in your church. Do something for Jesus. Go to your neighbors with the message, and tell them that he who sat at Jacob's well is coming again. All that is needed to revive your church, and kindle anew the love of God in your own heart, is to go to work. Many are spiritually idle. You "do not feel like working," you say. Then you need to talk with Jesus. Something is separating you from him. "Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God." Certainly we shall never fill the place prepared for us in heaven, unless we first fill the place prepared for us here. Are we filling that "special place," or imperiling our eternal salvation by refusing to work for him? Many will be lost unless they go to work now.

She went and told others. She began work in her own neighborhood, with those whom she had known. She told them of the man who told her all things that she did. The face-to-face talk with Jesus had no doubt transformed her whole life, and the people could see that a marvelous change had taken place, and

were thus led to go out and see and hear for themselves. She did not remain at home, excusing herself from doing anything by saying that she had no talent. She went to work diligently for those near by.

All that is needed to revive us as individuals and as churches is for a revival of personal missionary work to take place in our local churches. May the Lord awaken us to our individual responsibility.

Takoma Park, D. C.

The Sabbath—The Man

W. M. HEALEY

IN a recent number of the *Christian Leader and the Way*, appears an article from J. H. D. Tomson on the subject of the Sabbath. He quotes Mark 2: 27, 28,—"The Sabbath was made for man,"—and says: "Now we admit that the Sabbath was made for man, and that God commanded men to keep it." Then he asks, "Who told Christians to keep it?" He asserts that the patriarchs and Christians never were commanded to keep the Sabbath. We have always supposed that the patriarchs and Christians belong to the class of beings called "men." But this writer teaches that the words "man" and "men" do not include them.

With this as a basis, he proceeds: "Now, sir, I propose to show what man the Sabbath was made for." He informs us that "man" meant only the "Israelite," the "Jew." In the following words he gives his reason why this has not been known before: "Sabbatarians, like other sectarians, seem to have given no heed whatever to studying the Word of truth with a view to its proper division." But what a different meaning the Scriptures would have had, if such an interpretation had been made as that above indicated. Thus, when God, at the creation of the earth, said, "Let us make man," he only intended to make a "Jew," though this was two thousand years before there ever was a "Jew." When the Lord said, "I will make a man more precious than . . . the golden wedge of Ophir," did he mean only the Jew?

In I Cor. 11: 9, we read: "Neither was the man [Jew?] created for the woman; but the woman for the man [Jew?]" If this divider of the Word of truth had been present when Christ uttered the words, "The Sabbath was made for man," and had given the information that "man" only meant Jew, and the Christian need not keep the Sabbath, he could have informed the world that the Christian was free also from all responsibility of keeping the woman; as she was made for "man," that is the Jew. Just let the Jew with his "Sabbath yoke" draw the matrimonial cart with all its cares and burdens. It is his natural lot to have trials, for Job said, "Yet man [Jew, of course] is born unto trouble, as the sparks fly upward." Job 5: 7.

It is strange that mankind will run into such absurd positions to avoid the plain

command of God. The term "man" used by our Saviour in Mark 2: 28, had the plain meaning of the human race, the family of mankind for whom the Sabbath was made. As it was for the whole race, it was given to the first man, and will continue to the last one. It was given in Eden before there was any sin, and will exist when sin is no more. Isa. 66: 22, 23. As the Sabbath belongs to a pure and holy state, and as the Sabbath command is part of a pure and holy law, the carnally minded find it against them, as the command, "Thou shalt not steal," is against the thief, and, "Thou shalt not kill," is against the murderer. But such commands are not a yoke nor a burden to the honest and pure in heart. To those who keep the Lord's Sabbath, it is a blessing and a "delight." Come walk therein, and God will prove his promise true.

San Diego, Cal.

Our Refuge

GEO. O. STATES

AS I read the frequent accounts of earthquakes and other disasters in various parts of the earth, my mind has been many times called to our refuge spoken of in Heb. 6: 19.

Those of us who passed through that terrible experience in California in 1906 know that it looked as if everything was going to pieces. Our hope was then appreciated as never before.

One Sabbath soon after the earthquake, just as we were assembled for Sabbath-school in San Jose, there was quite a shock, which caused some excitement, and the superintendent stood up and read the forty-sixth Psalm, which quieted all, as God's protecting care over his people was brought to view.

In speaking of what is before God's people, the servant of the Lord says: "There was a mighty earthquake. Buildings were shaken down on every side. I then heard a triumphant shout of victory, loud, musical, and clear. I looked upon the company, who, a short time before, were in such distress and bondage. Their captivity was turned. A glorious light shone upon them. How beautiful they then looked! All marks of care and weariness were gone, and health and beauty were seen in every countenance. Their enemies, the heathen around them, fell like dead men; they could not endure the light that shone upon the delivered, holy ones. This light and glory remained upon them, until Jesus was seen in the clouds of heaven, and the faithful, tried company were changed in a moment, in the twinkling of an eye, from glory to glory. The graves were opened, and the saints came forth, clothed with immortality, crying, 'Victory over death and the grave,' and together with the living saints they were caught up to meet their Lord in the air, while rich, musical shouts of glory and victory were upon every immortal tongue."

"I saw that God will in a wonderful manner preserve his people through the

time of trouble. As Jesus poured out his soul in agony in the garden, they will earnestly cry and agonize day and night for deliverance. . . . The foundations of the earth shake; buildings totter and fall with a terrible crash. The sea boils like a pot, and the whole earth is in terrible commotion. The captivity of the righteous is turned, and with sweet and solemn whisperings they say to one another, 'We are delivered. It is the voice of God.' With solemn awe they listen to the words of God. They fear and tremble, while the saints rejoice. Satan and his angels, and wicked men, who had been exulting that the people of God were in their power, that they might destroy them from off the earth, witness the glory conferred upon those who have honored the holy law of God. They behold the faces of the righteous lighted up and reflecting the image of Jesus. Those who were so eager to destroy the saints can not endure the glory resting upon the delivered ones, and they fall like dead men to the earth. Satan and evil angels fall from the presence of the saints glorified. Their power to annoy them is gone forever."

It seems to me that we should appreciate the counsel given us as never before, for the Lord has given us light above all people on the earth.

Cedaredge, Colo.

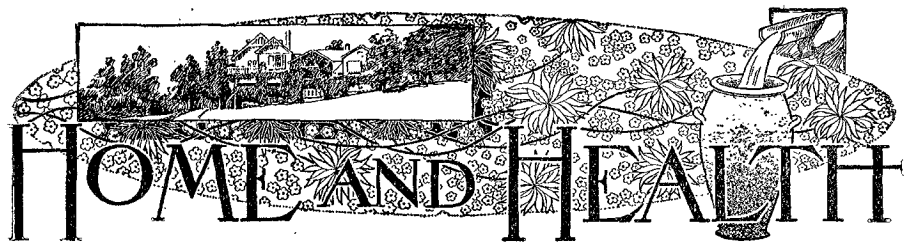
Circulating the Bible

FAITHFUL men who are distributing the Scriptures among heathen tribes endure no small amount of hardship and privation, and often, in addition to all this, ill usage at the hands of the people. One colporteur who works in Argentina, South America, offered a Bible one day to a gentleman, who replied, in scornful accents, "Do you think I am a fool, that I should buy a Bible?"

"I wish," said the colporteur, "that you would read it, and then you would become wise. Those who read this Book, and practise its teachings, cease to be fools. Won't you try, and see if it does not have the same result for you?" They talked for a long time, the colporteur showing him that those who take no interest in their souls exhibit great foolishness. Finally the gentleman seemed moved; he bought a Bible, and went on his way disposed to read it.

Another colporteur in Germany was offering his books to some workmen, who did not believe in God. While he was talking, one of them dipped a white-wash brush in lime, and splashed it all over the gentleman's clothes. With remarkable self-control, he continued to speak to them of the Scriptures, with the result that the lime-splasher expressed his contrition, and bought a Bible, and twelve of his companions bought New Testaments.—*Selected.*

"WHEN a man sees himself as God sees him, he hasn't a word to say about there being so many hypocrites in the church."



Apart with Christ

HAVE you and I to-day
 Stood silent as with Christ, apart from
 joy or fray
 Of life; to see by faith his face,
 And grow, by grief, companionship more
 true,

More nerved to lead, to dare, to do
 For him at any cost? Have we to-day
 Found time in thought, our hand to lay
 In his, and thus compare
 His will with ours, and wear
 The impress of his wish? Be sure
 Such contact will endure
 Throughout the days, will help us walk
 erect

Through storm and flood; detect
 Within the hidden life, sin's dross, its
 stain;

Revive a thought of love for him again;
 Steady the steps which waver; help us
 to see

The footpath meant for you and me.

—Robert E. Speer.

The Ministry of Children

AFTER all, are not children the real teachers? Do we not learn more from them than we give? Do there not come to us from our association with them the finest and sweetest qualities of manhood? The Master recognized this, and on more than one occasion set up a little child in the midst of the people, and said that if they would enter the kingdom of heaven, they should become as this little child. And the poets and seers have always seen this. Wordsworth's poetry is full of it, and there is nothing sweeter in Longfellow than the lines beginning,—

"Come to me, O ye children!
 For I hear you at your play,
 And the questions that perplexed me
 Have vanished quite away.

"Ye open the eastern windows
 That look toward the sun,
 Where thoughts are singing swallows,
 And the brooks of morning run."

See how true this is, and what enviable things children have to teach us. For instance, one can not be much with children without seeing that the *faith* element is strong and shining and the secret of their joyous living.

Another engaging trait of childhood is its eagerness. It is full of zest for new things. Its forever open-mindedness to new truth, its eager anticipation of big things to come, its curiosity, its insatiable seeking of knowledge, is its most charming quality. Then, too, it is free from fixed, preconceived ideas.

This trait, of all others, is very hard to keep, yet it is the one quality that makes manhood full of intense interest

to one's self, and makes one an inspirer and leader of other lives. What is more refreshing than to see a man approaching every new day with all the eager interest of a child to see what it will bring forth, with open mind for every new truth of God?

But we lose this power so soon. We grow blasé and cynical. We become soured with life. We grow indifferent to the changing world. We lose the faculty to enjoy unreservedly and deliciously the things which in youth made our pulses leap and our hearts bound. Nothing can now unlock again those great fastnesses of the soul. It is life's tragedy. An old man, bemoaning this, told me that when he first, as a young man, stood on the Gorner Grat and looked over those immense fields of ice and snow, and those great rock bastions, rising right into the face of heaven, he wept with uncontrolled tears, like a child; but forty years after, it was all only rock and snow. Another man told me that the first time he saw the ocean, he was as one exalted; but now it is only salt water. Another man told me that once great music swept him off on its golden wings into the infinite heavens; but now it was only sound, and often fury. Neither the mountains, nor the sea, nor the symphony had changed; alas, the soul had lost its childlikeness. But to lose that is to lose the kingdom of heaven, said the Great Teacher. If we are in danger of losing it, let us go out and play with the children till it comes again. It is an awful thing to lose. It is too much like losing one's soul. It is said of Piers, the plowman, that all through his old age there was "a great light of wonder in his face."—*Frederick Lynch.*

The Unfailing Test

ONE of the occupations in Australia is sheep-raising. There are large ranches upon which many sheep and lambs find food, and the shepherds guard their own. One day a man was arrested for stealing a sheep. The man claimed that the sheep was his own, that it had been missing from his flock for some days, but as soon as he saw the animal, he knew it.

The other man claimed the sheep, and said he had owned it since it was a lamb, and that it had never been away from the flock.

The judge was puzzled how to decide the matter. At last he sent for the sheep. He first took the man in whose possession the sheep was found to the courtyard, and told him to call the sheep.

The animal made no response, only to raise its head and look frightened as if in a strange place and among strangers.

Bidding the officers to take the man back to the court room, he told them to bring down the defendant. The accused man did not wait until he entered the yard, but at the gate, where the sheep could not see him, he began a peculiar call. At once the sheep bounded toward the gate, and by his actions showed that a familiar voice was calling.

"His own knows him," said the judge.
 —*Selected.*

Virginia's Letter

THE other day I received a letter from the little blue-eyed girl, now grown to womanhood, who, in the days long gone by, waited at the gate for my daily homecoming. How I am thrilled when I think of those meetings. Looking away down the road, she would recognize her papa, and how she would run to meet me, rushing into my arms, putting those chubby arms about my neck, greeting me with a kiss.

Enclosed in the letter was another. From its hiding-place in the pocket of my office coat, I have taken it out this morning to read it over. I often do so, for it brings to me so many sweet memories of other days.

Let me quote a few words from the first letter: "When I told Virginia I was writing to grandpa, she wished to write you a letter also. You probably can read it," and Virginia's letter is the one I have before me now. Shall I describe it? The paper is the same as the mother's, on which are four closely written pages. Did I say written?—Yes, written in the child language—a language perhaps not taught in the schools, but understood by so many, many loving hearts. Those long, scrawling lines, characters that no Mongolian would attempt to imitate; scratches of pencil or pen no expert would attempt to duplicate; and yet this is the letter I carry about me as I follow the routine of a busy life.

There may be some reason why an epistle like this has so much value to me. I remember years ago my family physician came to me one day and told me that the mother of my five babies must go away for a change; she must leave the cares of home and children for a few months; and so she left us never to come back. All through those anxious days, when my time was divided between home and the sick chamber miles away, I would never visit the sick one, who was constantly growing weaker, but I was the bearer of letters like the one before me. With what eagerness that mother would break the seals of those missives, and smile or weep, when she would say to me, "I understand every word they have written."

Virginia's grandmother and her mother's baby brother lie side by side. The other babies have grown to be men and women, and have left the old home, and I am alone. But when I receive such letters as the one I carry in my office coat, "I understand every word," and am young again.—*J. W. C. Pickering.*

THE WORLD-WIDE FIELD

The Centenary Conference in China

J. N. ANDERSON

A VERY interesting and important representative conference of all the missions operating in China was held in the city of Shanghai, April 25 to May 2, in commemoration of the coming of Robert Morrison to this land. It marked a missionary period of one hundred years of Protestant evangelistic endeavor in this empire. In actual results this centenary period has far surpassed the most sanguine expectations of the most hopeful of one of the first pioneers (Milne), who accounted it a great venture of faith to look for one thousand converts at the end of the first hundred years of missionary effort in China. In view of this, it is interesting to think of the one hundred and seventy-five thousand converts who now stand as a memorial to the grace of God in this heathen land. As compared with the great mass of Chinese who still remain the slaves of idolatry, this number is not very great; but when considered by itself, it is a cause for rejoicing. It is indeed a most hopeful promise for the future, in that it is the basis for the final work of carrying the gospel to this race.

The Personnel of the Conference

The total number of persons present at the conference was eleven hundred and seventy. Of this number one hundred and twenty-two were *ex officio* members, three hundred and fifty-four were missionary delegates elected by the various missionary societies, and six hundred and ninety-four were visitors either from China or from countries outside. The voting members of the conference were from the various provinces of China, while the visitors from foreign lands came from the following countries: Africa, Australia, Burma, Canada, Ceylon, Finland, Formosa, France, Germany, Great Britain, Holland, Hawaii, India, Italy, Japan, Macao, Norway, Philippine Islands, Siam, Straits Settlements, Sweden, Switzerland, and the United States. The missionary societies at work in China (something over sixty) were represented from their home boards by over one hundred men and women.

The Work of the Conference

For months before the time of the conference the special topics or subjects to be dealt with had been assigned to representative committees composed of missionaries from different parts of the field, thus representing a large number of the different missionary societies at work in China. In this way much of the work of the conference had not only been prepared, but actually done, prior to the date set for the conference itself. These committees had prepared papers on the various subjects to be dealt with at the conference, and as these papers had been

printed and placed in the hands of all who cared to purchase and read the same before the gathering, it was so arranged that only the resolutions growing out of these subjects and papers were brought in and discussed in the meeting. In this way it was possible to devote practically all the time to the discussion of the resolutions. The subjects dealt with were the following: "The Chinese Church," "The Chinese Ministry," "Women's Work," "Education," "Evangelistic Work," "Medical Missions," "Comity and Federation," "Christian Literature," "Ancestral Worship," "The Holy Scriptures," "The Missionary and Public Questions." Resolutions dealing with all these subjects were submitted to the conference, and discussed with much enthusiasm. In general there was remarkable unanimity of feeling and opinion, though there were some questions brought forward which called forth no little diversity of opinion. The question of federation in particular, which has been agitated very vigorously and extensively in China, provoked a great deal of discussion, and it was manifest that the time has not come for an organic union of the missions in this land. (A fuller statement of the question of federation in China is reserved for a separate article.)

The Chinese Church

With reference to the Chinese church, or more properly the church in China, it was quite unanimously agreed that the native Christians be not merely allowed independence, but that they be encouraged and aided in their growing desire to be independent and self-supporting. It was voted that the missionaries should be quick to recognize the national spirit that is at the present time sweeping over the whole empire, which in many ways manifests a restless impatience of foreign control, or even influence. Along with this it was contended that there is a feeling on the part of the Chinese Christians that the foreign missionaries are in truth the real cause of all these denominational divisions, which, it was argued, we ourselves regret, and which to the Chinese can never be fully explained, and surely not justified. Furthermore, the opinion prevailed that missionaries should not only hail the day when all Chinese Christians become one united church, but that this church should be a national church developed and perpetuated on Chinese soil. Thus was it voted, but as to how many really believe in this great scheme it is not so easy to say. Federation and the spirit of union ran high from the very first day.

In harmony with the above opinion, it was urged that all foreign missionaries should seriously and thoroughly set themselves to the task of training young men and women to assume the duties that must fall to them in view of the

new conditions in this land. Young men must be carefully selected for the ministry; and these young men, it was voted, must be given a careful and thorough training to fit them not only for the present situation in China, but for the intellectual and social difficulties that are certain to confront the church in her future enlargement.

Medical Missions

The importance and value of medical missions were forcefully and emphatically stated by the conference, much stress being laid on the fact that the medical missionary is first and last a gospel missionary, seeking first and always the eternal well-being of the unsaved. It was also argued that a medical mission must not be looked upon as a mere entering wedge in the sense that it serves only a temporary purpose; it is indeed an integral part of the gospel in every situation, as is abundantly illustrated in the life of our Lord. Let the healing hand be laid on the unfortunate of all classes—blind, lepers, deaf and dumb, opium slaves, sick, etc.—that they may be healed of their physical maladies, and above all, that they may receive the life eternal. Resolutions setting forth the evils of opium and intoxicants were adopted, and it is to be regretted that tobacco was not in like manner dealt with. It is difficult to explain why physicians laboring as missionaries in a land like China can not squarely set their face against this filthy and soul-destroying habit.

The topic "Women's Work," as might have been expected, called forth a great deal of very interesting discussion. Chinese women are, if possible, in this day of general awakening in this empire, called to a larger emancipation and to graver responsibilities than the men; and in view of this fact the missionary's responsibilities with reference to the training and preparation of China's women for a true and strong womanhood are correspondingly great and difficult. It was strongly urged that all missionaries having this work in charge should give themselves to the task of giving them the Bible and of making them intelligent students of the same. This it was felt would call for a Romanized Bible in the Mandarin language as well as in other dialects, since so very few of the women of the day have any knowledge whatever of the Chinese characters. The agent of the British and Foreign Bible Society assured the conference that such Bibles were now in process of publication. In view of the new conditions attending China's hurried reforms and the many temptations arising therefrom, it was felt that special efforts should be made to safeguard and protect the virtue and purity of Chinese girls and women. More native women should be trained to act as Bible women, and a call should be made for a larger force of foreign lady missionaries to carry forward this very important work. Strong resolutions favoring broader and more thorough education for Chinese women were passed with enthusiasm; and at the same time some positive recommendations were passed, urging that in this day

of "New China" great care should be exercised to conserve all that is good, and to take a positive stand against everything that has the appearance of being extreme. There is a very grave danger that in this hour of female emancipation in China, the women may be led, through ignorance or otherwise, to adopt customs and fashions that will shame even the most advanced women of the West.

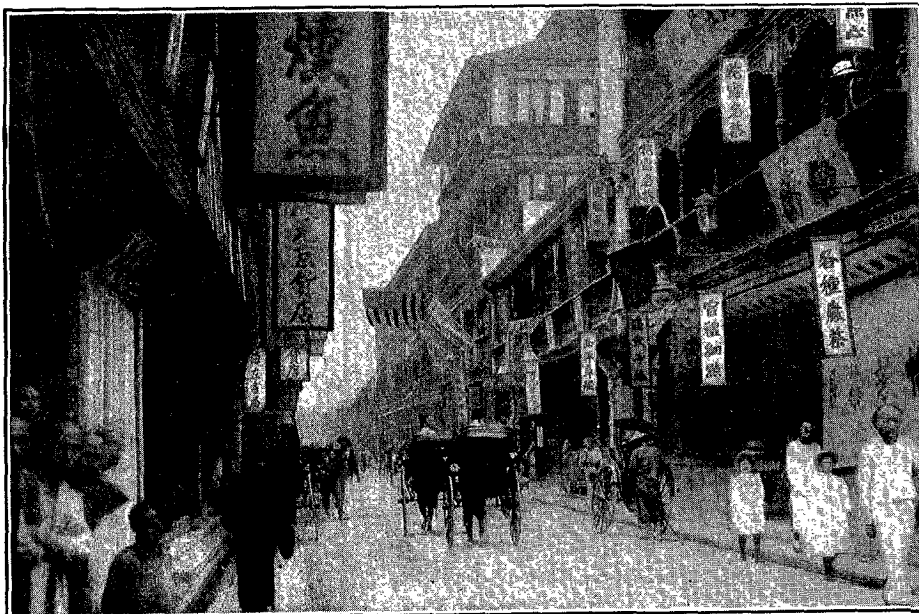
The subject of the "Evangelistic Work" was one of great interest, and the entire conference entered into its discussion with a hearty interest. It was felt that of all the agencies contributing to the evangelization of this land, this was first and foremost, and for that reason it should be duly emphasized and be kept continually before all mis-

schools and colleges be greatly strengthened, and that new ones be speedily set in operation. It was felt by a large number of the delegates at the conference that the different missions might successfully unite in the educational work, and so secure larger and better results, and at the same time avoid overlapping and reduplication of efforts. Particular attention was called to the advisability of establishing normal schools in the different centers of the various provinces, supported by the combined efforts of the mission bodies working therein. But the one educational item that enlisted the greatest amount of enthusiasm was the proposition to found a union Christian university in one of the great centers of the empire. The aim of those advocating this institution was to make it in-

counted vital and permanent. The two extremes in this federation scheme, which to the majority in the conference meant either the success or the failure of the entire gathering, were the Anglicans on the one side, and the Baptists, especially the Southern Baptists, on the other. With the former, federation has little value, except in so far as it involves organic church union, and "the church," as everybody knows, spells episcopacy, creeds, apostolic succession, etc.; while in the case of the latter, federation must not seriously be taken to mean more than co-operation or spiritual union in the sense of being spiritually joined to Christ the Head. In spite of these differences, however, it was voted almost unanimously to set about to federate all the missionary bodies working in China by way of provincial and general councils made up of representative members from the different societies at work in China.

In closing, the conference memorialized the throne, expressing gratitude for past imperial favors, and requesting full religious liberty to all Chinese subjects in professing Christianity. A second memorial on the opium question, intended for all the rulers and peoples represented by the different nationalities at the missionary conference, was voted with a great deal of enthusiasm. Two letters, one of fraternal greeting to the native Christian church, and the second to the home churches, were voted, after which the conference adjourned.

Canton.



A STREET IN SHANGHAI

sionaries. Greater care should be exercised in, and more effort be directed to, the work of selecting and training native evangelists, since in the last analysis the great work of evangelizing this people must fall to the Chinese themselves. The different missions in China were urged to provide for training-schools to prepare men for this all-important work. It was resolved to work steadily to the end of making this feature of the work self-supporting by the contributions of the churches themselves, since in this way alone can the work be permanently established. One of the resolutions on this subject urged that all believers in the gospel give a definite part of their time to the spread of the gospel message beyond their homes. In line with this feature of the work of evangelizing this empire, great stress was laid on the urgency and the importance of Bible distribution and the preparation and wide circulation of a greatly increased volume of Christian literature.

Education

With the very great interest in the subject of education, and the almost phenomenal changes that are to-day taking place in China, it was only natural that this topic should occupy a very prominent place in the conference. It was urged and voted that the already existing

every respect a university of higher education in which every subject belonging to modern scholarship should be taught by educators of the first rank and according to approved methods. It is evident that the conference as a whole was not prepared to launch this great university scheme at this time. The whole question was finally referred to a committee with instructions to study the subject of education in China in a general way, and report to the next conference.

Comity and Federation

The all-absorbing, transcending question of the entire conference, sweeping over the entire meeting as a great wave, was the subject of federation. Beyond a peradventure it was the paramount question of the conference, and as such it enlisted the highest enthusiasm, and provoked a vast deal of more or less heated discussion. All, with very few exceptions, were in favor of federation of some kind; but when it came to definitions, and to looking at the proposition in the light of a scheme to be actually put into practice, there was a great diversity of opinion—an apparently irreconcilable difference of opinion, which, if it ever would allow of federation or union, would certainly necessitate not only many compromises, but even open surrender of what heretofore has been

A Trip Through Cuba

U. BENDER

THE first glimpse I had of Cuba was on the morning of January 11 while en route from New York to Kingston, Jamaica, to attend the West Indian Union Conference. As I came on deck that morning, Elder Warren pointed to a dark outline to the southwest, and said, "They say that is Cuba." Nearly all day we kept close to the shore as we sailed around the eastern end into the Windward Passage, the outlet of the Caribbean Sea between Cuba and Hayti. Any bit of land draws the attention of people aboard ship, but Cuba was especially interesting to us, as it is the largest island in this field, and also has the largest population. The area is forty-seven thousand square miles, with a population of two million.

After spending some time in Jamaica, I took passage for Cuba, March 26, landing in Santiago the next morning. As we steamed into the long, narrow channel that leads to the harbor, I remembered the account given in the papers of the desperate attempt of the Spanish fleet to escape from this bay, where they had been bottled up by the American squadron. Old Moro Castle stands on the right hand near the sea, grim and solemn as a Roman guard. The marks of battle are still to be seen upon its walls and tower, giving evidence to the familiar history of those stirring times. Santiago is a beautiful city of about

seventy-five thousand people. It is very strongly built, after the Spanish fashion, of brick and cement. I stayed in the city from 8 A. M., the time we landed, until 6 A. M. the next day, when I took the train for Havana.

The distance between Santiago and Havana is five hundred and forty miles, and it takes twenty-five hours to make the trip by rail. Cuba is about eight hundred miles long. It is one of the great islands that are told to rejoice and be glad when the Lord reigns.

I enjoyed this car ride across Cuba very much. As soon as we passed out of the mountains in the eastern end, we came to long level stretches of country heavily timbered. Beyond this came the beautiful *savanas* (prairies) for which central Cuba is noted. Western Cuba is given largely to the sugar industry. I arrived in Havana in the morning, very glad to reach the end of the journey. Five hundred and forty miles is not a long trip, but when one rides second class and endures all the tobacco smoke the Cubans can puff, the last station is reached none too soon.

With her population of two hundred and twenty-five thousand souls, Havana sits proudly by the sea with an ease and grace seldom seen. She is fair to behold, and travelers leaving on the steamers usually gaze as long as a tower remains in sight. After some difficulty I reached the home of Elder E. W. Snyder. I was glad to meet Elder Snyder and wife, for it is unpleasant to travel when one is unable to understand the language of the country, and has no one with him to tell him the meaning of so many sounds and gestures.

Elder Snyder is the only worker we have in this field. Think of stretching the area of the State of Pennsylvania out into a narrow strip reaching from Philadelphia to Chicago, and then making it the field of labor for one man! If you were the one laboring alone in such a large field, would you feel that you were selfish to ask that some one come to help you?

I remained in Cuba only two weeks, but during this time I became deeply interested in the work there. Although Elder Snyder is alone, yet I thank God that he has a message which is "the power of God unto salvation." As I visited among the people with him, I was glad to see that in some lives the seeds of truth are steadily growing. Since leaving the island, I have received good reports of the work being done near Havana.

The Church of Rome has hidden the truth from the people of this country, but through the darkness hanging over them, God will cause the rays of his truth to shine, and the honest in heart will see the beams of his glory, and will walk in that light which leads to the everlasting kingdom. I trust that our brethren and sisters will not forget this needy field, but that they will remember it in their prayers and by their means.

Bog Walk, Jamaica.

The Eastern Polynesian Mission

B. J. CADY

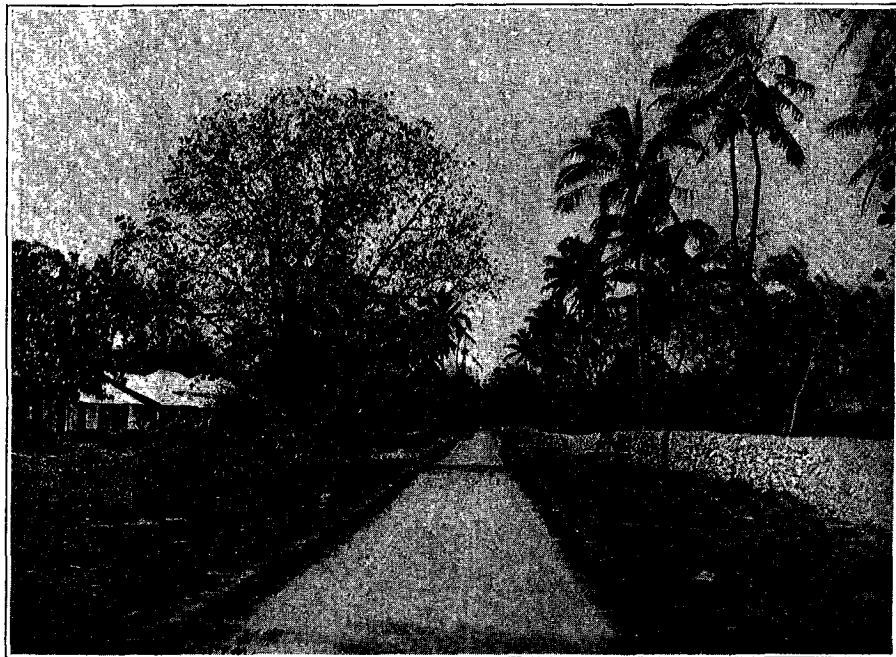
THE Eastern Polynesian field comprises the Society, Cook, Marquesas, Tuamotu, Gambier, and Austral Island groups, and Easter and Pitcairn and some other lone islands. There are probably as many as one hundred and ten inhabited islands in this mission. Some work has been done, and we now have Sabbath-keepers in seven of these islands, but the larger part of them have never yet been reached by the truth. We have in this field six organized churches, four companies, five church buildings, one hundred and seventy-three church-members, and three hundred and seventeen members in the Sabbath-schools.

We came out on the second trip of the "Pitcairn" thirteen years ago. When

under its control, and we were notified that if we continued our school for these people, we also would be counted as rebels against that government, so we thought advisable to discontinue it. In the meantime, we had found that the reason that the Raiateans were so anxious for us to stop with them was not because they wanted spiritual help, but because they hoped that we might intercede for them with the government of the United States, and get it to come to their assistance.

Soon after this, Brother A. J. Read and wife left Tahiti and returned to the States, and we were advised to move to Tahiti, which we did.

We saw that the training of children in the islands was very erroneous. The natives have no word for "home," and



A ROAD THROUGH A RAROTONGAN VILLAGE, COOK ISLANDS

we arrived at Raiatea, in the Society Islands, the natives of that island urged that a missionary be left with them to teach them the gospel, and it was decided that my wife and I should stop there. The people promised to put up a house for us, and the leading governor kindly offered the use of one of his houses until our own should be ready. This was only a rude hut, about twelve by fourteen feet in size, with a pole floor carpeted with hay, in which lived a great many fleas. We lived here for three months, and then had the pleasure of moving into our own home, which had the advantage of being new and clean, and of having a board floor.

We began a school in a part of this building, and soon had about one hundred children in attendance. We had no school supplies to begin with, except a map of the world and the Bible, but a little later we secured a lot of slates and pencils, and a small Tahitian primer. After we had worked in this way for some time, the circumstances were such that we felt compelled to close our school. The Raiatea natives were in rebellion against the French government, which had taken the Society Islands

do not know what it means. Parents give away their own children, and adopt others instead, and the children are allowed to run around and do about as they please, and as a natural consequence they form many evil habits. We felt like doing what we could to help them, so we began to take them into our home to teach and train them to habits of usefulness. Our family gradually increased till we had ten children. In time we found that the expense of keeping so large a family in the city was more than we would be able to carry continually.

About that time, a cocoanut plantation on Raiatea was offered for sale. We thought it might be a suitable place for training our youth, and after making the matter a subject of prayer, we decided to purchase it. There was then a blight on the cocoanut trees all over the island. They were not bearing any nuts, and looked as if they might not recover; but within a year our trees were beginning to bear, and have done very well ever since.

There was not a building on the plantation when we got it, but we soon put up a copra house and a small dwelling-

house, and later a larger building for a home and other smaller buildings were added. We now have a small sugar mill, twenty-four head of cattle, and six horses. We have started and carried on this enterprise without any financial help except that some of our brethren gave donations to help erect the home building. All our laborers on the plantation have been supported by the income from the plantation, except the teacher. She receives her board there, but her wages are paid by the conference. On account of the existing school laws in these islands, we do not take children under thirteen years of age into the home unless their parents are foreigners. We require our young people to work four hours a day each for their board and tuition, then pay them by the hour for all extra time they work. This furnishes a way for them to earn money to buy clothes, books, etc., so they are better fed and clothed than those outside usually are. We feel that this is one of our most important lines of work, as efforts put forth in this way nearly always prove fairly satisfactory.

We expect soon to start a small paper in both the Tahitian and Rarotongan languages. As these islands are widely scattered and difficult of access, it would be a long time before they could all be reached by the living preacher, but the paper can be sent out everywhere. Nearly every native can read, and they are always very anxious to get something new to read, for there is very little literature in the native languages.

We are not asking for more laborers, because we feel that the need is much more urgent in the large and thickly populated islands of the East Indies, which have not even one representative of our truth. We hope to raise up additional laborers right in our field. We want to take our young people out with us as Christ took his disciples, and train them in the work.

Papeete, Tahiti.

The Fijian's Answer

AN English earl who was an infidel, went to visit the Fiji Islands. "You are a great chief," he said to one, "and it is a pity for you to listen to those missionaries. Nobody believes any more in that old book called the Bible that they try to teach you, nor in that story of Jesus Christ; we have all learned better." The eyes of the chief flashed as he replied: "Do you see that great stone over there? On that stone the heads of our victims were crushed. Do you see that native oven over yonder? In that oven we roasted the human bodies for our great feasts. Now if it had not been for the missionaries and that old Book, and the great love of Jesus Christ, which has changed us from savages into God's children, you would never leave this spot. You have reason to thank God for the gospel, for without it you would have been killed and roasted in yonder oven, and we would soon be feasting on you."



More Southern Camp-Meetings North Carolina

THE North Carolina meeting was held in Thomasville, a manufacturing town near the center of the State. There was a most encouraging public interest, which is to be followed up.

Our brethren of North Carolina came to the meeting to seek the Lord, and truly he was found of them. There were most blessed seasons, and decisive victories were gained that cheered all hearts. A devoted and united body of field workers and people—all of whom are to be workers also—are pressing on in North Carolina.

There has been growth in this conference. The book work is forging ahead. The sales for 1905 were \$1,300, and for 1906, \$3,860. Notwithstanding the necessity of raising a considerable amount on local issues, the meeting raised \$209 on the large fund, and by the end of the year there is prospect that the conference will have raised its share, though the sentiment was that they meant to keep lifting till the whole enterprise is completed.

Three industrial schools are being operated, by Brethren Beach, Johnston, and Shireman, and there are young people in the conference growing into the work. Elder T. H. Jeyes was re-elected to the presidency of the conference.

Cumberland

The Cumberland Conference (eastern Tennessee and Kentucky) held its meeting in Cleveland, Tenn., another manufacturing town. There was a large attendance and a deep interest on the part of the public. It was the largest of the camp-meetings in the South. The conference business session preceded the camp-meeting. There was reported encouraging growth during the year. The brethren in the churches seem to be especially active, and good interests have been developed for ministerial laborers to follow up. The Bible work has also been an important factor in bringing people into the truth.

The Lord blessed in the meetings. One family, that of a German brother whose father is a believer in Wisconsin, took a stand for the truth during the meetings, and this brother, his wife, and two daughters were baptized with others during the meetings. There will surely be further fruit as the interest is followed up. The camp-meeting raised \$1,700 for conference work and general work, including \$358 on the large fund. Elder J. H. Pogue was again elected president.

Georgia

This meeting was held in a beautiful part of Atlanta, close to a residential section, and the public interest was good. The Georgia Conference is the smallest in membership of any of the Southern conferences, except South Carolina, just organized, while Georgia's population is the largest of any State in the South.

The believers in Georgia are earnestly at work, and their testimonies have the

old-time ring of the blessed hope. The tithe shows a healthy increase. The book work is coming up. As we met with these Georgia brethren, we felt an earnest longing to see more workers come into this empire State of the South to scatter the literature, and more people to engage perhaps in other business.

The sanitarium work in Atlanta is getting a start, though still needing funds to complete its equipment. Every inch of advantage that the brethren find, they are making the most of. The service conducted by the young people at the camp, one afternoon, touched all hearts, and showed that the Georgia young people are a good resource for the work of the future.

The blessed Spirit of God was in the camp day by day.

Notes

In all these meetings Elders Butler and Parmele have borne a special burden as representing union conference work. Elder Butler has carried daily studies in the fundamentals of the message and the experiences of the past which have special lessons for our own time, Elder Parmele has represented publishing interests and borne a leading part in the public preaching. Wherever these camp-meetings are held, there is a friendly and hospitable reception by the public. The South is full of beautifully situated towns and cities where a hearing can be had for this message. As far and as fast as the brethren can enter, they are pushing forward, and fruit of their labor is appearing. But everywhere more laborers are needed.

W. A. SPICER.

The Cumberland Conference

THE seventh annual session of the Cumberland Conference of Seventh-day Adventists was held Aug. 20-22, 1907, at Cleveland, Tenn., just preceding the camp-meeting at that place. There were fifty-five delegates present, and some visitors. Three churches were admitted to the sisterhood of churches. Eighty-five new Sabbath-keepers were reported, though not all these are as yet members. The present membership in the conference is over six hundred and thirty, divided among the twenty-one churches. There are also about fifty-five or sixty meeting weekly in seven unorganized companies. There are nine church buildings in this conference, with a prospect of three or four others in the near future. Plans are on foot also for running three new church-schools, in addition to those that have been conducted heretofore, making altogether one intermediate, five church, and two mission schools, with an attendance of about one hundred and eighty-five. There are twenty-seven Sabbath-schools, with a membership of six hundred and twelve; and five Young People's Societies, with a combined membership of ninety-seven.

The conference pay-roll includes four ministers and one licentiate, and sometimes four and sometimes five Bible workers. This includes the paid officers,

except the secretaries, only one of whom has any considerable employment. Two ministers and two Bible workers devote their entire time to the work among the colored people.

Notwithstanding the generally poor crops in this part of the country, the tithe shows but little decrease during the last eight months, being an average of \$7.47 a member for the eight months, as against \$12.18 a member the previous twelve months.

Other interesting statistics can not now be given, owing to the fact that few, if any, expected the conference year would be changed to end August 31, instead of December 31 as heretofore. Thus the various departments are not yet prepared with summaries or with general reports. The conference is doing a good work in the support of two native workers in African missions.

The work of the Young People's Societies is growing. Some of the old-fashioned church missionary societies have been revived, and are doing a noble work. We trust there may be more, and that they may greatly enlarge in usefulness.

The medical missionary work is having much prosperity, for which all are thankful. In addition to several individuals working in a private way, there are found in flourishing condition the Sanitarium Treatment Parlors, at Knoxville, Tenn., and the Graysville Sanitarium, at Graysville, Tenn. The directors of the latter are now planning on enlarging their capacity for patients by building a cottage for some of the helpers, and five or six tents are being pitched for immediate necessities.

The following officers and committees were unanimously elected for the ensuing year: President, J. F. Pogue; Vice-President, Cyrus Simmons; Executive Committee, J. F. Pogue, Cyrus Simmons, W. W. Williams, S. M. Jacobs, W. L. Bird, A. F. Harrison, A. M. Minnis; Conference and Field Secretary and Agent, E. B. Melendy; Associate Secretary, Mrs. E. B. Melendy; Secretary of Sabbath-school and Young People's Work, Mrs. A. F. Harrison; Assistant Secretary of Sabbath-school and Young People's Work, Miss Flora Dortch; Religious Liberty Secretary, M. B. Van Kirk; Educational Secretary, E. B. Melendy; Medical Secretary, L. A. Hansen; Assistant Medical Secretary, R. A. Lovell; Treasurer, S. M. Jacobs; Incorporators for Legal Association, the members of the Executive Committee; Auditors, Ben Auten, H. U. Jacobs, A. D. West, R. A. Lovell, R. L. Williams, A. Schellberg.

The following were granted the indicated papers of recognition, with the understanding that they do not imply conference employment, many being in private and institutional employment, as well as in the employ of the Southern Union Conference: Ministerial credentials, J. F. Pogue, W. L. Bird, E. L. Sanford, J. F. Brice, Smith Sharp, R. M. Kilgore, W. W. Williams, Prof. J. E. Tenney, G. H. Baber, Prof. M. B. Van Kirk, Dr. J. E. Caldwell, W. W. Webster, H. W. Pierce, C. G. Howell, Prof. H. S. Miller, Dr. O. C. Godsmark; ministerial licenses, R. A. Lovell, Cyrus Simmons, Milo E. Emmerson, A. F. Harrison, L. A. Hansen, Dr. A. J. Hetherington; missionary licenses, Mrs. Clara Russell, Miss Maude Dortch, Mrs. Anna Agee Hall, Miss Minnie Hildebrand, Mrs. A. F. Harrison, L. A. Jacobs, Mrs.

Elizabeth Whitman, E. B. Melendy, Mrs. Mettie Lenker, Miss Annie Horning, Mrs. W. W. Williams, S. M. Jacobs, Mrs. Anna Hansen, Mrs. A. J. Hetherington, A. M. Minnis.

It was the general opinion that this was one of the best meetings ever held in this conference. Perfect unity prevailed. Truly a spirit of love and regard for the brethren was seen as never before.

Among others, resolutions of acknowledgment were voted to certain citizens of the place, for the free use of land and water for the encampment.

J. F. POGUE, *President*.
E. B. MELENDY, *Secretary*.

Alabama

MOBILE.—The work in Mobile, Ala., is going on nicely. Since the beginning of our tent-meeting twenty-five new Sabbath-keepers have been brought out. Our Sabbath-school has had a large increase. When we came here, the membership of the Sabbath-school was ten; now it is thirty-five. Among those accepting the truth is a Spanish professor who has command of three languages. He was a school-teacher in Central America, also an interpreter in the government service in the Spanish countries. He is twenty-seven years old, and was educated in the British West Indies. I believe the Lord has called this young man to fill some vacant place in our Spanish fields.

The city is in a great stir over the strange doctrine which has been preached here. We have reached some of the so-called better class of colored people. Last Sabbath the hall was filled with Sabbath-keepers, something never seen here before. Our prayer was that a church of fifty members be brought to the light of the truth here in this great city. We are on the road to that number.
SYDNEY SCOTT.

Jamaica

ON the last page of the REVIEW of July 11, of this year, reference is made to the Kingston (Jamaica) church building. The membership is over four hundred, and they wish to dedicate this building on the fourteenth of next January, one year from the disaster. It is no easy task that this membership has undertaken. Kingston is practically the same to-day as immediately after the disaster, in many respects. With homes all injured, if not entirely destroyed, how these dear souls alone, without help, can build to meet the present needs, I do not see.

On Sabbath, July 13, the writer spoke to this church from Num. 21:4, bringing before them God's willingness and power to help so that they need not become "discouraged because of the way," but I was indeed sorry to see so many standing outside because the first floor of the old church, which is now a shed where they congregate, could not accommodate all. Sunday night Elder Strickland spoke to a large congregation, one half having to stay in the open yard; and among these were many respectable people, including Jews. It is indeed a pity that the new church is not yet finished so that these people whose hearts are now turned to the message, could assemble and be taught the meaning of the

current signs. We do believe in getting "out of the cities," but these unwarned souls in the cities must be taught the message. The new site is indeed a good one, being away from the crowded business centers and near by respectable homes.

Elders Strickland and Kneeland have already cried out for help; and, brethren in the more favored lands, I want to tell you that your help is needed badly. Will you not help the distressed church of Kingston at this juncture? Other churches of Kingston have been sending to England and the States for help to rebuild. While most of them are building on the old sites, we have removed to a better place; and shall we not call and expect our home-land believers to come to our help?

The greatest drought the writer has ever seen has ravaged the entire island before and since the earthquake. Domestic animals have died for water. Almost all crops are spoiled. Famine has now set in. People are dying in one parish (St. Elizabeth) of starvation. The governor was called there last week. The authorities and press have been collecting funds for the stricken districts. We have a church (Southfield) in one of these districts. Will not some dear ones send us something to help these dear brethren through this crisis? Brother, sister, think of men, women, and children dying of hunger, and those not yet dead too weak to leave their homes to go for relief bread.

Earthquakes and famines in divers places—signs of the Lord's coming—have at last reached Jamaica. Who will help us? Send all money to H. H. Cobban, Bog Walk, Jamaica, telling for what it is to be used.
A. N. DURRANT.

The Vermont Camp-Meeting

THE Vermont camp-meeting and conference were held from August 29 to September 9, on a beautiful plat of ground on the edge of the town of Waterbury. The hills, covered with maple and birch trees, and completely surrounding the town, made a most pleasing sight, and reminded one of the text, "As the mountains are round about Jerusalem, so the Lord is round about his people." We did truly feel that the Lord was round about us, and his Spirit prevailed in all the meetings, the conference meetings as well as the preaching services.

With but few exceptions the conference officers were re-elected. One feature that was especially gratifying was the missionary spirit manifested. With a membership of less than five hundred, for years the Vermont Conference has been supporting a laborer in a foreign field, and when the resolution was presented providing for the continuance of the support of a laborer in China, it was indeed refreshing to hear the speeches made favoring the resolution. How many workers could be sustained in the regions beyond if every conference helped in the same proportion! From the report published in the *Sabbath School Worker*, Vermont is the only conference in the United States whose Sabbath-schools give all their offerings to missions, and provide for the expense of the local school in some other way. This example is a worthy one, and we hope others will follow it.

According to the report of the treas-

urer, \$242 of their quota of the \$150,000 fund was yet unraised. A resolution was presented that they proceed at once to raise it. This was done, and in a little while, with a congregation of less than one hundred, more than that amount was raised.

As the Word of God was presented from the desk, the deep movings of his Spirit were seen in the congregation, and a number sought the Lord for the first time, while others came forward to consecrate themselves and all they had more fully to his service.

Brother E. R. Palmer, Prof. R. F. Cottrell, and the writer were the workers, present from outside the conference. As this conference begins another year's service, may God's richest blessings attend them. H. F. KETRING.

The Ontario Conference

THE eighth annual session of the Ontario Conference of Seventh-day Adventists was held at Niagara Falls, Ontario, Aug. 15-25, 1907. There were eight meetings in all. At the first service, a committee of five was chosen from the floor to appoint the several standing committees.

By the adoption of the recommendations and plans submitted, this conference has taken several advance steps in the work of promulgating this message.

The young people's work was made a department of the conference, and will be under the direction of a secretary who is to give as much time as possible to field work for the young people. The conference recommended the holding of a provincial young people's convention for the advancement of this important work at our next annual camp-meeting, the program to be prepared by the provincial and local secretaries.

The officers in each church, and the leaders of companies, were urged to take steps to organize a Young People's Society where there are young people whom they can interest in this work, and teach them to interest in the truth other young people not of our faith.

It is planned that one day of the week-of-prayer period be devoted to the consideration of the young people's work and to the part they are to act in this message. The day set apart by the General Conference as Young People's day will be observed in addition to this. It is expected that Lornedale Academy will make an effort to give instruction that will be helpful in the training of leaders for Young People's Societies.

In view of the strenuous efforts which are being made by the Lord's Day Alliance to secure the observance of the first day of the week, it was recommended that the Religious Liberty Secretary take steps to agitate the question by encouraging the people to scatter religious liberty literature; also that public meetings be held for the discussion of this subject in various places as the way may open. The conference voted to supply the magazine *Liberty* to all the members of the Ontario Legislature regularly, and encouraged our people to engage in the sale of the magazine, as well as in the distribution of Religious Liberty Leaflets throughout the conference. It was also decided that we seek to arouse the people to the evils of intemperance, and to create a public sentiment that will demand the prohibition of the

liquor traffic, thus placing ourselves in a proper light before the world upon the temperance question. The people were also encouraged to engage in the sale of *Life and Health*.

In harmony with the light given by the spirit of prophecy, steps were taken to open up work at once in the large cities of this conference, and it was recommended that young men and women be encouraged to fit themselves to help in this work, also that capable young men in our conference be encouraged to qualify themselves for the work of the ministry, by attending Lornedale Academy, by selling our books and periodicals, and by holding meetings in new places under the direction of the conference committee and ministers of experience.

The conference expressed itself decidedly in reference to the importance of the canvassing work, and proposes to do everything possible to inaugurate a progressive campaign in the book work. Each church was urged to send out at least one canvasser; and all our workers, including canvassers, are to do all they can to encourage promising persons to engage in this work. A man of experience is to be selected to act as missionary agent, who will devote his entire time to the work of training promising individuals.

The officers elected for the ensuing year are as follows: President, Eugene Leland; Secretary and Treasurer, B. B. Noftsgger; Executive Committee, Eugene Leland, C. E. Smith, C. E. Wood, R. A. Heard, and B. B. Noftsgger; Religious Liberty Secretary, E. Leland; Auditor, R. A. Heard.

The appointment of the Sabbath-school, young people's, and educational secretaries was referred to the executive committee.

Ministerial credentials were granted to A. O. Burrill, I. Sanborn, Eugene Leland, P. M. Howe, and O. F. Butcher. Ministerial licenses were granted to W. E. Hancock and B. B. Noftsgger; missionary licenses to Sadie Baker, Katie Hancock, and Margaret Shanks.

A. O. BURRILL, *President*,
B. B. NOFTSGGER, *Secretary*.

South Carolina

SPARTANBURG.—It may be of interest to the readers of the REVIEW who have sent help to the Spartanburg church in answer to the appeals which have appeared, to know that with the blessing of God and the kind help of our brethren and sisters, half the amount needed is already paid, with interest. We believe the Lord is still working for us in this needy field, and hope to be able to meet each note as it becomes due.

Our camp-meeting closed Sunday evening, August 18. We were privileged to have with us Elders G. I. Butler, W. A. Spicer, and R. W. Parmele, Dr. Parmele, and Professors Blake and Van Kirk. Brother Miller, State agent for North Carolina, was with us for a few days. We all felt the blessing of God under the ministry of these brethren. During the camp we were organized into a conference, with Elder R. T. Nash as president. We trust the organization will, with the Lord's help and the abiding of the Holy Spirit, make us more efficient soul winners in the third angel's message.

Monday morning, August 19, after

the camp had dispersed, Brother Nash called all who were present together for a workers' meeting, reading to us instruction found in "Testimonies for the Church," Vol. VI, page 73, and to our glad surprise fourteen were found willing to remain to continue the meeting under the direction of Brethren R. T. Nash, W. M. Crothers, and E. W. Carey, still keeping seven tents standing, and making a very good camp-meeting appearance.

At this juncture Brother and Sister Martins arrived from California. Their timely help was very much appreciated, as Sister Martins is a trained nurse as well as Bible worker. They expect for the present to help in the canvassing work.

The self-sacrificing effort of our brethren and sisters has been honored of the Lord, and night after night from twenty to thirty interested ones have lingered after the meeting was dismissed, to secure further light on the subjects presented.

As the workers have visited, read, and prayed with these souls, we have felt much of the presence and power of God, and our own souls have been watered. Our brethren and sisters who have enjoyed this experience, are happy in the Lord. We have tasted how good it is to follow the Lord's instruction implicitly.

Last Saturday night five took their stand on the commandments of God and the faith of Jesus. Many others are seriously considering the question.

ELIZABETH MCHUGH.

The German-Swiss Conference

THIS year the German-Swiss conference was held July 10-14, at Romanshorn, an enterprising town on the shores of Lake Constance. On the way down (July 5-7), I assisted in the dedication of a chapel at Breslau, in the Silesian Conference; this is a growing city of about five hundred thousand inhabitants. Elder J. H. Schilling has been laboring here for a year, during which time the membership has nearly doubled, being now one hundred and twenty-one. God had opened the way for the brethren to rent a chapel seating about two hundred and fifty persons. This building was formerly used by the Primitive Lutherans, and we could rent it for a term of five years, at a reasonable price. The owner put the house in good shape. About two hundred were present at the dedication.

Although Romanshorn was somewhat to one side of the German-Swiss field, yet we were pleased to see a fair attendance of our people. Elders G. F. Haffner and H. J. Loeb sack rendered valuable assistance in the meetings. There was quite a fair outside attendance.

Sabbath afternoon, Brethren Schilling and Hockarth were set apart for the ministry. Seven were baptized. Elder H. F. Schuberth was again unanimously chosen president of the field; but at the Friedensau union meeting Elder Oblander was appointed to take that conference, while Elder Schuberth will be in charge of the West German Conference.

We are thankful for the progress the German-Swiss Conference has made the past two years. It now has a membership of four hundred and twenty-three. There was one church received at the

time of the meeting. The canvassing work has also been increasing lately, and we have every reason to be thankful for the good outlook in this field.

Switzerland has a population of about three million three hundred thousand. God has helped to establish two strong conferences in this little country, with a combined membership of about one thousand. These true brethren not only sustain the work of God within their own borders, but through their liberality they help in the fields beyond. May God's truth continue to prosper in this stronghold of the message.

L. R. CONRAD.

In the Northern Union Conference

SINCE my return home after an absence of over four months, I have found much that demands my attention. I have attended two local camp-meetings in Iowa—one at Ute, and the other at Diagonal. These were profitable meetings. A little over two hundred Sabbath-keepers, including youth and children, attended these gatherings. As a result of the meetings twenty-two persons were baptized. The outside interest at Ute was good.

Brethren Rhoads and Burke had been holding a tent-meeting at Diagonal. Some opposition had been developed by the local ministers. Their arguments and objections were such as are usually made, and they were answered by those giving the message at the camp-meeting.

Elder F. D. Starr and the writer did most of the speaking in the English language at both meetings. Elder L. H. Christian and N. C. Bergersen held services daily in the Scandinavian language at the Ute meeting. Sister Dorcas and F. J. Wilbur had charge of the young people's and children's meetings, and good work was done.

About \$400 was raised at the two meetings on the \$150,000 fund, besides other funds for the general work.

I was present and took part at the dedication of the Chamberlain (S. D.) Sanitarium, September 11. On this occasion, quite extensive preparations were made by the citizens of Chamberlain to show their interest in having a creditable sanitarium among them. The sanitarium is located about one and one-half miles from the center of the town, on the bank of the Missouri River. Its elevation is about one hundred feet above the river, on a plateau overlooking some of the most beautiful scenery found in the West.

A large pavilion was pitched upon the sanitarium grounds, in which the dedicatory services were held. The business places of the city were all closed for the afternoon, and the local physicians, ministers, lawyers, and merchants, as well as the resident population, largely came to take part in the exercises or to enjoy them. Hon. C. L. Brockway, mayor of the city, gave the address of welcome. He also acted as master of ceremonies for the occasion. The city of Chamberlain gave fifteen thousand dollars in cash and twenty acres of land to secure the location of the sanitarium at this place. This naturally cultivates a friendly feeling toward the enterprise.

Elders Harter and Clark had just closed a tent effort in the town. As a result about twenty-five persons accepted

the message, and many others became interested.

At present the sanitarium has about twenty-five patients. Since the opening of the institution, which is less than two months, six persons, who came for treatment, have accepted the Sabbath. Three of this number had never heard of our people or work before coming to the sanitarium. An excellent spirit seemed to pervade the institution.

At the dedicatory services, speaking to some four or five hundred of the representative people of Chamberlain, who had contributed largely of their means to secure the location of the institution in their city, Dr. C. P. Farnsworth said: "We take no credit to ourselves for the success of this enterprise already attained. The work of this institution and of all sanitariums conducted by Seventh-day Adventists and the principles for which they stand, form the right arm of the message due to the world, which Elders Harter and Clark have been preaching in the tent in Chamberlain during the past summer."

Notwithstanding the fact that this work was represented as forming an important part of the advent message at this time, the strongest sympathy and praise for the object and work of the institution were expressed by the local physicians, ministers, and business men, in their remarks and addresses at the dedication.

We can but hope and pray that the Lord may preside over the work of this new institution, and make it a great blessing.

R. A. UNDERWOOD.

In New York Harbor

It may interest our brethren to know what we are doing in New York harbor for the immigrants, tourists, and seafaring people. I have been the only one engaged in this work the past year, and it has kept me very busy. Recently Capt. J. J. Johnson arrived here with our missionary boat "Sentinel," and we are now working together, distributing literature among the many different nationalities here. The "Sentinel" is an excellent help to us in this work.

We are at the docks before passengers embark, and hand them a neat package containing several small tracts on different phases of the truth, besides some of our papers in the different languages. The people gladly accept this literature, as they will be on the water for days, or perhaps weeks. We also visit smaller crafts and sailing-vessels, selling or giving away our good literature. Sometimes we run alongside sailing-vessels that are coming in or going out of the harbor, and hand the sailors bundles of our different papers in different languages, bearing the good tidings of the soon coming of our King. While the Swedish cruiser was in the harbor recently, we had permission to distribute all the reading-matter we wished on board that vessel. Here we had opportunity to bring the third angel's message to one of the royal family, Prince Wilhelm of Sweden.

The people seem glad to get these silent messengers pointing them to the Lamb of God, and proclaiming the special message for this time. We seem to be the only people in this good work here, and there is very much to do. We would be glad to receive clean papers and

tracts bearing the advent message in different languages, for free distribution. My address is 32 Union Square, East, New York, N. Y. I am glad to have a humble part in this blessed work. The Lord is good.

P. L. HOEN.

The Oklahoma Camp-Meeting

THIS meeting was held at El Reno, Okla., August 22 to September 7; the camp-meeting was located at the edge of the town in easy access of the citizens. It was estimated that there were about one thousand of our people in attendance. There was also a fair attendance from the outside at the evening services. The weather was ideal, except that it was quite hot during the middle of the day.

From the beginning of the meeting there was a spirit of consecration manifested upon the part of many, as was demonstrated by the ready response to the different calls which were made from time to time by those in charge of the meetings. Those particular lines of truth which were especially calculated to establish God's remnant people in the third angel's message were dwelt upon by the speakers. There was manifest on the part of the people a great interest to hear and a willingness to receive the messages borne.

The subjects of church organization and the spirit of prophecy were discussed at the early morning services. The good attendance at these services, at an early hour each day, and the hearty expressions on the part of the people attending them, were most convincing proofs of the loyalty of the Oklahoma Conference to the third angel's message.

This meeting was no exception to the other camp-meetings in the large number of young people who were in attendance, and also the enthusiasm and earnestness manifested in their meetings, which, as usual, were held in a separate tent. Their meetings were characterized by much of the Spirit's presence.

The business of the conference passed off pleasantly and with dispatch. Elder Andrew Nelson was re-elected president of the conference. The conference voted two thousand dollars of its surplus tithes for foreign missionary work, and one thousand dollars for the support of the German work in Greater New York. The remainder of their \$2,300 on the \$150,000 fund was raised in cash and pledges. The work of raising this amount was entered into heartily by the people, and there was rejoicing when the work was completed.

It is expected that those who have not yet given, will do so, notwithstanding the amount which has already been pledged. It is hoped that none will excuse themselves from giving toward this fund because the rest of the amount due from their conference was provided for at the camp-meeting. Let all have a part in this good work.

Eighty-two souls, at this meeting, followed their Lord in the sacred rite of baptism.

The laborers in attendance, in addition to the regular conference employees, were Elders R. C. Porter, G. F. Haffner, H. F. Graf, C. Santee, W. W. Eastman, Profs. B. G. Wilkinson and C. Sorenson, Dr. F. E. Braucht, and Brother A. F. Harrison.

The Lord has greatly blessed the work in this conference during the past year. Membership, 1,852; tithe for the past year, \$22,288.41; converts, 100; new churches, 8; church-schools, 11. The conference has recently purchased 40 new family tents. May the Lord continue to bless the work in this conference during the coming year.

K. C. RUSSELL.

Graduation of Nurses' Training Class

At the Memorial church, Tuesday evening, September 24, five young women were graduated from the Washington Training-school for Nurses. This is the second graduation in connection with the Washington sanitarium work. These young people have received their theoretical instruction partly in the Washington Training College. The practical instruction was given entirely at the Sanitarium at Iowa Circle. The graduating class consisted of Anna Marie

am with you alway," he quoted freely from instruction written by Sister White to medical missionaries.

Dr. J. H. Neall, in presenting the diplomas, made a touching reference to the beautiful life of Florence Nightingale and her splendid work, and urged upon the graduates that they keep this high ideal, as presented by Miss Nightingale and Miss Barton, ever before them.

On the evening of September 7, the friends and acquaintances of the members of the training class were invited to a reception in the Sanitarium parlor, given by the Sanitarium management to the graduating class. Following is a program of the exercises:—

Instrumental Solo, Miss Gertrude Edwards; Training of Our Nurses, Dr. G. H. Heald; The Work of the Branch Sanitarium, Dr. J. H. Neall; Vocal Duet, Miss Watson and Mrs. Bruce; Our Work, Dr. D. H. Kress; Care of the Nurses' Health, Dr. Lauretta Kress; Vocal Solo, Mr. Bartholomew; All-round

our lives may never be a reproach to this glorious cause.

Of Isaac, the people living in darkness about him said, "We saw certainly that the Lord was with thee;" and it is written of Christ that he "went about doing good, . . . for God was with him." May God help us to arise and let our light—this truth—so shine before the men of this last sinful generation that they may see our good works, and glorify our Father in heaven.

WALTER G. BOND.

Canvassing in the West Indian Fields

It has been fourteen years since I entered the canvassing work. The Lord has blessed with success. I first labored at home for one year. During that time the East Caribbean Conference had four native and two American colporteurs, the latter of whom, after faithful work in these islands, are now asleep in Jesus, waiting until the trumpet shall sound, when the dead in Christ shall rise first.

Having succeeded at home, in 1896 the four colored brethren left for St. Kitts, where we scattered the seed like leaves of autumn. On Nevis, also, we placed much literature. We then separated, two going to Antigua, and two to Montserrat.

Arriving at Antigua, two of us went a little way out into the country, viewed the field, and divided it up, one taking the right, the other the left. We canvassed every corner, leaving a large number of our books, such as "Patriarchs and Prophets," "Coming King," "Christ Our Saviour," "Steps to Christ," and hundreds of small books. The natives of Antigua are similar to the Barbadians, in that they are a reading people.

Leaving Antigua, we went over to Barbados, about twenty miles distant. This place is small, with about five hundred inhabitants. Deer are abundant. A small tannery is carried on, and the lives of some of these animals are taken almost every day. Plenty of swine are raised, which are left free to roam the forest. On their necks they wear a triangular piece of wood, to keep them from pushing their heads through the garden fences made of corn-stalks. Between five and six in the afternoon the hogs and the sheep can be seen in droves, coming home in various directions. And in the morning the gates are opened, and out they go again, to find whatever they can, until the appetite calls for them, when they are killed and devoured by their owners. Many kinds of birds are seen.

The island is a lagoon, with fine, white sand around the beach. Here are some of the largest grapes that can be found in the West Indies, very sweet and juicy. Sometimes there is plenty of corn, grain, and sugar apples.

The people are quite friendly. We put one or two books in almost every house. I do not know whether any one has been there since in the interest of the truth.

I also visited Grenada, laboring there for six years. The Grenadians are shy of strangers until they become well acquainted. There is no place in the East Caribbean Conference where the seed is sown as it is in Grenada. Thousands



DOCTORS, NURSES, AND HELPERS AT THE WASHINGTON BRANCH SANITARIUM

Watson, Verna Gertrude Edwards, Wilhelmmina Augusta Johnson, Cornelia Susan Hiett, Gertrude Levice Lebert.

The program was as follows:—
 MUSIC *Orchestra*
 PRAYER *Elder W. A. Spicer*
 HYMN *Congregation*
 REMARKS *Elder A. G. Daniells*
 VOCAL SOLO *Prof. Frederick Griggs*
 "THE GREAT COMMISSION"

Elder G. A. Irwin
 MUSIC *Orchestra*
 REMARKS *Dr. D. H. Kress*
 PRESENTATION OF DIPLOMAS
Dr. J. H. Neall

BENEDICTION

Elder Daniells spoke feelingly of the very marked progress and prosperity which have characterized the medical work the present year, and of the widening field of usefulness now being opened to medical missionaries.

Professor Griggs having rendered a selection from The Holy City, the song of the seraphs, "Holy, holy, holy, Lord God Almighty," Elder Irwin introduced his remarks by saying that our message is to prepare for the singing of that great song. Speaking on the text, "Go ye into all the world, and preach the gospel to every creature;" "and, lo, I

Nurses, Mrs. G. A. Irwin; Our Peculiar Work, Dr. Bourdeau-Sisco; Vocal Duet, Mr. and Mrs. Sisco; Paper, The Duties of Our Nurses, Mrs. Moultrup; Instrumental Solo, Miss Ora Kress; Importance of Religious Training, Elder B. L. House; Prayer.

Those in attendance felt that the hour had been well spent.

G. H. HEALD, M. D.

Spain

BARCELONA.—A few days ago two very earnest-appearing men called on us, stating that they had heard we had the truth, and had come to see for themselves. One of them said he had sought everywhere for truth. He had seen the deceptions of Rome, and had almost come to doubt the existence of anything capable of satisfying the longings of the human heart. He said that a Baptist missionary had given him our address, telling him that none had so much light as the *Sabatistas*.

These men are now both studying the message, and manifest great interest. We are encouraged to believe that by God's blessing they will both accept the truth. We are glad to be among the *Sabatistas* (Sabbath-keepers), and we pray that

of books have been sold. In no Catholic place do the people like better to buy our literature than there. They are friendly and hospitable.

In 1899 two thirds of the natives had never had a Bible. Now almost every house contains one. But for two years past we have been unable to get Bibles. Everywhere people are calling to us for them. I have offered to sell Bibles for the Bible Society in Barbados, but have not yet obtained the agency. The people like our books; and as they read the literature, which refers to the Scriptures, they ask the canvasser to get them a copy. I trust some one may look into this matter, and devise a plan whereby we may secure Bibles to sell to the people; for they are indispensable in the study of the third angel's message.

R. A. BATSON.

Field Notes

AFTER eight weeks of meetings in Salt Lake City, Utah, Brother S. G. Huntington baptized five adults into the church. Five others will soon be ready, and still others are deeply interested.

THE president of the Southern Illinois Conference, Brother W. D. Parkhurst, reports the addition, by baptism, of seven members each to the churches at Peoria and Farmington.

As a partial result of the camp-meeting recently held in Los Angeles, Cal., forty-five persons were baptized. A number of others have been baptized since camp-meeting.

BRETHREN J. C. Hennessy and R. H. Martin have been conducting a tent-meeting at Port Jervis, N. Y., since the middle of July. Seven have decided to cast in their lot with this people, and several others are still considering the matter.

THE tent-meeting at Lander, Wyo., being conducted by Brethren R. T. Baer and A. C. Anderson has so far resulted in the addition of five to the number of commandment-keepers. Many others are interested, and the brethren expect to organize a church.

AT Keene, N. H., where Brethren A. E. Sanderson and C. F. Ulrich have been holding tent-meetings, six persons have decided to keep all of God's commandments. The interest is still good, and the meetings are being continued in a hall in a good location.

THE railroad town of Walnut Ridge, Ark., is showing much interest in the subjects being presented at the tent by Brother J. S. Rouse. The usual attendance is about two hundred, and some have already become obedient. Recently about twenty arose when a call was made for those who would keep the commandments.

THROUGH reading-matter sent out by the missionary society at Graysville, Tenn., sufficient interest was aroused at Halcom, Ky., to make it seem necessary for a minister to be sent to that place. Accordingly Brother M. E. Emerson conducted a series of meetings in a schoolhouse there, and quite a goodly company of believers has been raised up. They will soon have a church building of their own completed.

Canvassers' Summary for August, 1907

	AGENTS	HOURS	ORDERS	VALUE
Atlantic Union Conference				
Western New York	27	744	351	\$ 558.95
Chesapeake	17	1,721	460	807.82
West Virginia	5	543	81	391.20
New York	8	539	303	380.75
Central New England	13	1,340	593	800.98
New Jersey	2	126	103	151.25
Greater New York	2	169	58	81.00
Maine	1	37	9	16.00
Vermont	2	16	9	11.00
Eastern Pennsylvania	2	109	30	44.25
Virginia	8	436	165	261.95
Southern New England	8	274	120	214.70
West Pennsylvania	12	368	81	788.65
Totals	107	6,422	2,363	4,508.50
Lake Union Conference				
Indiana	14	427	111	207.95
Ohio	23	567	293	592.90
Northern Illinois	9	607	262	620.45
North Michigan	4	178	80	155.00
Southern Illinois	5	104	62	129.50
Wisconsin	11	613	160	512.50
Totals	66	2,496	968	2,218.30
Southern Union Conference				
Alabama	5	729	....	664.17
Cumberland	8	611	....	570.15
Florida	5	391	....	135.65
Georgia	5	456	....	756.25
Louisiana	6	399	....	502.75
Tennessee River	5	156	....	189.55
Mississippi	2	49	....	50.65
North Carolina	7	433	....	295.00
South Carolina	6	233	....	178.50
Totals	49	3,457	....	3,342.67
Northern Union Conference				
Alberta	10	855	288	705.85
Minnesota	17	823	227	528.10
North Dakota	7	404	133	360.55
Saskatchewan	5	350	124	302.65
South Dakota	10	1,129	383	1,128.85
Totals	49	3,561	1,155	3,026.00
Central Union Conference				
Colorado	25	1,447	425	1,122.45
Iowa	25	1,656	417	1,077.15
Missouri	16	583	332	900.25
Nebraska	18	1,253	302	1,207.68
Wyoming	11	1,521	436	1,490.25
Totals	95	6,460	1,912	5,797.78
Southwestern Union Conference				
Arkansas	11	849	215	597.95
Oklahoma	13	844	288	772.70
Texas	26	2,256	1,055	2,725.30
Totals	50	3,949	1,558	4,095.95
North Pacific Union Conference				
British Columbia	4	122	23	105.80
Montana	6	511	172	527.75
Upper Columbia	15	1,085	398	992.90
Western Oregon	11	665	380	949.50
Western Washington	15	569	394	943.20
Totals	51	2,952	1,367	3,519.15
Pacific Union Conference				
Arizona	3	....	884	393.00
California	29	3,663	2,856	6,120.60
Southern California	21	866	403	669.80
Totals	53	4,529	4,143	7,183.40
British Union Conference				
Australasian Union Conference	50	2,380	1,040	4,808.00
Canadian Union Conference	5	209	167	195.00
South African Union Conference	35	602	373	836.00
German Union Conference	260	25,795	....	7,059.93

General Summary

Atlantic Union	107	6,422	2,363	4,508.50
Lake Union	66	2,496	968	2,218.30
Southern Union	49	3,457	3,342.67
Northern Union	49	3,561	1,155	3,026.00
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Southwestern Union	50	3,949	1,558	4,095.95
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Australasian Union	50	2,380	1,040	4,808.00
Canadian Union	5	209	167	195.00
South African Union	35	602	373	836.00
German Union	260	25,795	7,059.93
Grand Totals	870	62,812	15,046	\$46,590.68

Current Mention

— Senator William E. Borah, of Idaho, who has been on trial for fraudulent dealings in government lands, was acquitted on the first ballot of the jury October 3.

— The laying of the corner-stone of a great Episcopal cathedral at Washington, D. C., September 29, was attended with much ceremony. President Roosevelt and the Lord Bishop of London made addresses.

— A revolution has broken out in one of the provinces of the Argentine Republic, and the insurgents have seized several positions. In fighting with the government troops many men on both sides were either killed or wounded.

— The severe rain- and wind-storms of the week ending September 28, not only did serious damage in Spain, but covered quite a large area of France and Portugal. Many rivers overflowed their banks, causing great destruction of crops, as well as loss of life. Some bodies have been found partially buried in the mud, and others have been washed out to sea. One third of the city of Lisbon is reported to have been flooded.

— A strike of the railroad employees of Austria for higher wages was begun on October 1, and is causing serious inconvenience. The manner of conducting this "strike" is unique, for it consists in the literal interpretation and application of every rule and regulation governing the movement of freight- and passenger-trains. These rules are so impracticable that when carried out to the letter, the movement of trains is delayed more and more each day until, finally, blocks occur, and business is at a standstill. The roads affected are the entire government system and the Northwestern Line, which together cover all Austria.

— The strike of the dock laborers at Antwerp, Belgium, which has prevailed ever since August 6, and has been marked by much violence, came to an end September 24. The Ship Owners' Federation has triumphed, the men returning to work unconditionally, leaving all questions to be examined by a mixed commission in the future. The lockout was won through the wholesale importation of foreign laborers. It is reported that the large ship companies of the world have formed a combination for protection, and propose to maintain a large and competent corps of international strike breakers that can be sent to any part of the world where trouble threatens.

— Secretary of War William H. Taft, who, with Mrs. Taft, is making a tour of the world, was entertained by the emperor of Japan October 2. The leading newspapers of Japan characterize the visit as most opportune. The secretary states that the welcome afforded him by the government and people of Japan is a most positive sign of the good relations existing between the two countries. He has now gone to Manila.

— Secretary of State Elihu Root, accompanied by Mrs. Root and Miss Edith Root, is visiting in Mexico, where every honor is being shown him. October 3 the Chamber of Deputies met in special session to express the feelings of the lawmakers of that republic toward their distinguished guest. The secretary in reply to a speech of welcome said that he regarded the treatment accorded him as a sign of the growing friendship of the sister republics.

— Three Cuban revolutionist conspirators were arrested September 26 by the government's secret police. For some time Governor Magoon had known that these men were the leaders of a conspiracy to cause an uprising about the 28th. They had plenty of money, and were working principally among the discontented negroes. The arrests were made when it was learned that the destruction by dynamite of the palace in Havana was planned. On the 28th there were slight attacks upon the rural guards, but order was quickly restored. While no serious conflict with the discontented is expected, the events of the recent past will, it is thought, prolong the period of American occupation.

— Marquis Ito has returned from Japan to his post as resident-general in Korea. By his consultation with the government he has succeeded in preventing, for the present at least, the annexation of Korea, which many leaders in Japan strongly favored. Although the Koreans have suffered much from misgovernment, he thinks annexation to Japan would cause the loss of self-respect, and would be too violent a remedy. The efforts of Japan will be directed to securing reforms in the judiciary, land laws, and taxation, as well as abolishing corruption, and encouraging enterprises for developing the natural resources of the country. Prince Yong, the eleven-year-old son of the emperor and Lady Om, is to be recognized as the heir to the throne. The emperor and ex-emperor have cut off their topknots, the distinguishing mark of the Koreans and their especial pride, and have ordered their subjects to do likewise.

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. COLGORD, - - - - - Secretary

International Congress on Sunday Rest

ACCORDING to announcement, the Congress on Sunday Rest convened in the Press Building on the Exposition grounds at Jamestown, Va., September 25 and 26.

The object of this congress is voiced by the executive committee of the "International Federation of Sunday Rest Associations of America," in the announcement of the meeting, in part, as follows:—

"It is fitting that in the commemoration of the settlement of America we should emphasize the Lord's day as a prominent factor in our civilization. Our forefathers brought with them across the sea this day of rest, and planted their altar fires on this Western continent, and occupied this land in the name of their God and Saviour."

"We therefore call upon the Christian people of the land to assemble at that historic spot upon the above dates and consider the great things which the God of heaven has done for us because of our being a Sabbath-keeping nation."

Besides those who were on the program as speakers, the attendance was small. It should be remembered, however, that the strength of this Sunday-rest movement can not be determined by the number of those in attendance at these gatherings, where a few of the champions of the organization meet to consider plans to do more effective work in arousing public sentiment in the interests of Sunday legislation.

It is to the allies of this movement that its promoters are looking for its support and strength. One speaker said on this point, "There are multitudes of allies seen and unseen."

One of the strong allies that this congress was rejoicing over at this time, was the American Federation of Labor. The chairman read before the delegates, with great satisfaction, the following letter from Samuel Gompers, the president of the American Federation of Labor:—

"WASHINGTON, D. C., Sept. 14, 1907.
Dr. T. T. Mutchler,

"President International Federation Sunday Rest Assn., America,

"1008 Walnut St., Philadelphia, Pa.

"DEAR SIR: Your favor received today and contents noted. I regret very much that circumstances are such as to make it impossible for me to accept your invitation to deliver an address before your association at its meeting in Norfolk, September 25, 26, but as I previously stated to you, it is absolutely beyond my power to be present.

"May I take the opportunity, however, of conveying to you my hearty commendation of the principles and purposes of the association which you represent? Not only am I personally in hearty accord with any movement which has for its object the preservation of one day's rest in seven, but the American Federation of Labor has emphatically declared

itself in favor of the Sunday rest day, and it has done as much, if not more, than any other organized body of men and women to enforce the observance of the Sunday rest day.

"Again expressing my regret that circumstances prevent my attending the meeting of your association, with every wish for your success, I have the honor to remain,

"Very respectfully yours,
(Signed) "SAMUEL GOMPERS,
"President, A. F. of L."

Not only has Mr. Gompers championed the cause of Sunday rest by civil enactment, but Mr. John Mitchell, the president of the American Federation of Miners, has also committed himself to the question of Sunday legislation in a letter written to Mary Ogden White, Field Secretary of the New York Branch of the Woman's National Sabbath Alliance.

The danger which underlies the action of the labor union is most clearly outlined by the *New York Independent*, of Oct. 1, 1903, as follows:—

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

The editor of the *Independent* only saw the dangers from the labor organization alone; but add to this organization the great Inter-Church Federation movement, The Federated Catholic societies, and a number of other influential organizations which are seeking for the very same thing, and we see at once the dangerous power back of the movement. What will be the outcome? The answer, to the student of Bible prophecy, is found in Revelation 13, which plainly teaches that only those who have the "mark of the beast" in their right hand or forehead can buy or sell.

The chief arguments made by the speaker were intended to show the great blessings which accrue to the poor laboring men by being relieved from Sunday toil, and to set forth all who oppose Sunday legislation as the enemies of the working man.

People should not be deceived by these arguments, for the facts are that the chief concern of the leaders in this movement is not the securing of Sunday rest for the laboring man, but rather the religious observance of Sunday.

This was clearly evident from an earnest discussion on the part of Rev. Frederick J. Stantley, D. D., of New York, and Rev. M. D. Kneeland, D. D., of Boston, Mass., who argued that they should work for the day of rest under the title of Lord's day instead of Sunday, etc.

The chairman, Rev. T. T. Mutchler, D. D., president of the International Federation of Sunday Rest, spoke quite at length regarding the victory that the Lord's Day Alliance achieved in Canada last winter in securing a Lord's Day act. They claimed that one of the results of this act was that seventy-five thousand men have been released from the terrible burden of Sunday toil.

This argument used against those who are opposed to Sunday legislation is merely "a man of straw;" for the real truth of the matter is that those who are opposing Sunday enforcement upon right grounds are much more the friends of the laboring men than those who are seeking to bring them under the eternal bondage of Sunday laws. Seventh-day Adventists are as much opposed to the oppression of the laboring man by the greed and graft of soulless trusts, monopolies, and unprincipled employers as are any people; but they do not believe that such an emancipation rests upon the enforcement of a religious institution.

Sunday newspapers, Sunday concerts, etc., received their share of attention by the delegates, because they interfered with the attendance at church services.

Alexander Jackson, D. D., of Cleveland, Ohio, attributed the terrible increase of insanity and railroad accidents in the strenuous times in which we live, chiefly to the disregard of Sunday as a day of rest.

George K. Morris, D. D., of Cleveland, Ohio, attempted to answer the objection which is raised by the opponents of Sunday legislation,—“You can not make men moral by civil law,”—by saying that it is just as sensible to declare, “You can not make men physically well by law,” as to say, “You can not make men moral by law.” He argued that it is possible to prevent disease by legislating against impure water and food, etc., which cause disease; so, he said, it is possible to legislate against the germ of evil, meaning chiefly that of Sunday desecration. He then declared, “You can make men moral by law.”

It was plainly evident from the arguments presented that the doctor failed to discriminate between the legitimate sphere of civil government and that of the church.

The doctor attempted to prove that the minority and not the majority rule. He cited as proof the argument that it is often the case that one man can so arouse public sentiment that great movements and changes are brought about in the state or nation. It may be granted that single individuals, or the minority, create public sentiment in behalf of some movement that is effective, but it can become crystallized into law only through the act of the majority, unless, perchance, a measure should be unjustly forced through Congress by evil and designing men. So it is the majority, and not the minority, who rule.

Many other arguments might be presented, but suffice it to say that they were substantially the old arguments so often put forth by these zealous, but misguided champions of religious legislation.

It may be of interest to the reader to know something of the work that the congress outlined for the future. They propose to resume their efforts in seeking to secure a Sunday law for the District of Columbia; to endeavor to prohibit the landing of immigrants on Ellis Island on Sunday; to exert their influence against Sunday ball games in the United States army; and to secure the passage of a bill for the Sunday closing of the exposition to be held in Seattle, Wash., in 1909. They reported that Secretary-of-War Taft had been written to concerning Sunday ball games in the army, but his reply was very unsatisfactory. He considered their argument

untenable. It will be interesting to watch the results of their efforts in pressing their ideas of the proper Sunday department of soldiers in the United States army.

The hostility of the Sunday-law advocates toward those who were opposed to their measures was very apparent. Many uncomplimentary terms were employed by the speakers in making reference to the positions held by those who, perchance, did not favor their principles and program.

It is a great satisfaction to know that one is connected with a cause that can not be affected by the enemies of truth; for, says the inspired apostle, “We can do nothing against the truth, but for the truth.”

K. C. RUSSELL.

NOTICES AND APPOINTMENTS

Periodicals Wanted

ONE of our faithful workers in Oakland, Cal., desires some fresh, clean copies of the *Signs, Watchman, Life and Health, Liberty*, etc., to place in several reading-racks in Oakland. Please do not send copies that are too old or soiled. Copies of the Special Symposium Series of the *Signs of the Times* are especially desired. Send all periodicals, transportation prepaid, to Mr. James Harvey, 763 Jackson St., Oakland, Cal.

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.—A capable young woman to teach a home school. Correspondence solicited. Address R. A. Lovell, 510 Walnut St., Knoxville, Tenn.

WANTED.—A Seventh-day Adventist boat builder, to build a forty-foot boat. Address H. E. Roberts, 217 Main St., Vancouver, Wash.

WANTED.—At Cumberland Industrial School a practical Seventh-day Adventist sawmill man, who can run the saw and keep the mill in order. Address C. A. Graves, Earleyville, Tenn.

A FEW young men and women of sterling Christian experience may join either the nurses' class or the cooking courses conducted in the Adirondack Sanitarium at Lake George, N. Y. Special opportunities for a practical experience from the start. Dr. Otis is desirous of corresponding at once with any who may be contemplating this field of missionary endeavor. Address Superintendent Adirondack Sanitarium, Lake George, N. Y.

If you want to secure a farm home, the northeastern part of Finney County, Kansas, offers a good opportunity, and is still within reach of the man of small means. If further information is desired, address Earle Dixon, Essex, Kan.

WANTED.—To buy about 12 acres of good land adapted to small fruits or truck farming, with dwelling of 7 or 8 rooms and necessary outbuildings. Prefer a place with variety of ready-bearing fruit. Address H. C. McNeal, Wheelersburg, Ohio.

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:—

J. H. Krum, Fritztown, Pa., periodicals.

Mary E. West, Cor. Broad and Church St., Spartanburg, S. C., *Signs, Watchman, Instructor, Life and Health*, etc.

C. A. Meyer, National City, Cal., periodicals and tracts in the English and foreign languages, to be distributed on board ships in San Diego harbor.

Obituaries

FULLMER.—Died at Los Angeles, Cal., Aug. 17, 1907, Bush Emerson Fullmer, only child of Dr. and Sister Fullmer. Although the little one lived only nine days, it made its sweet influence felt on the hearts of the parents and relatives, and the separation was sad, but the bereaved parents find comfort in the promise of God that the children of his people shall come again from the land of the enemy. Words of consolation were spoken by the writer. C. E. FORD.

JOHNSON.—Died at his home near Mankato, Minn., Sept. 17, 1907, Norman Manley Johnson, aged 71 years, 5 months, and 1 day. Brother Johnson leaves a wife and four children to mourn their loss. The funeral service was conducted in the presence of a large company of sympathizing friends and neighbors, to whom words of comfort were spoken by the writer, from Heb. 9:27, after which the deceased was laid to rest, to await the call of the Life-giver in the resurrection morn. W. H. GRANGER.

DAVIS.—Died at Provo, Utah, Anna Seamountain Davis, Sept. 11, 1907, of heart affection, aged 26 years, 9 months, 7 days. Sister Davis united with the Seventh-day Adventist Church about eleven years ago. She fell asleep with the full assurance of rising in the first resurrection. Besides her husband, she leaves a father, mother, two sisters, and six brothers to mourn their loss. The funeral service was held in the Provo church, and was attended by a large number of sympathizing friends. S. G. HUNTINGTON.

BENSON.—Died at Milton, Ore., Sept. 6, 1907, of typhoid fever, Lula Pearl Benson, aged 14 years and 3 months. She was born at Boise, Idaho. Her parents moved to College Place, Wash., last spring, where she had the privilege of attending our school. She took an active part in the work of the children's missionary society. At the camp-meeting at College Place in June she was baptized and united with the church. Her parents and younger sisters mourn deeply their loss, but look forward to meeting their loved one when Jesus comes. Funeral service was conducted by the writer, assisted by Elder A. J. Breed. OSCAR HILL.

SMITH.—Died July 18, 1907, of heart-disease and pleurisy, Mrs. Columbia R. Smith, aged 73 years, 6 months, and 7 days. She was converted in the M. E. Church, and some years later accepted present truth. A husband and two children mourn their loss. The funeral service was held in the Lincoln (Neb.) church, of which she had been a member for about twenty years. Brother C. R. Kite spoke words of comfort from Rev. 14:13. ESTHER SMITH.

THOMPSON.—Died at Los Angeles, Cal., Sept. 9, 1907, after a lingering illness of several weeks, attended by very severe suffering, Sister Mary Jane Thompson, aged 52 years, 9 months, and 27 days. Sister Thompson was a devoted Christian, and was loved by all who knew her. She was a firm believer in the third angel's message, and died rejoicing in the blessed hope of a soon-coming Saviour. She was the mother of eight children, six of whom survive her. Words of comfort were spoken by the writer; texts, John 14:1-3; Rev. 14:13. C. E. FORD.

BROWN.—Died at the home of her daughter, Mrs. Samuel Fisher, at Rough and Ready, Cal., Sept. 10, 1907, Mrs. Elizabeth A. Brown, aged 87 years and 4 months. Sister Brown embraced present truth under the labors of Elders J. N. Loughborough and D. T. Bourdeau at the Piner Schoolhouse, near Santa Rosa, Cal. She joined the first church organized in the State, and rejoiced in the third angel's message until her death. She leaves two sons and two daughters to mourn their loss. The funeral service was conducted by the writer with words of exhortation from Eccl. 7:2. ISAAC MORRISON.

EVANS.—Died in South Lancaster, Mass., Aug. 23, 1907, Mrs. Hannah P. Evans, *née* Langley, aged 92 years, 10 months, and 4 days. Sister Evans was born in Nottingham, N. H. She united with the First-day Adventists sometime after the disappointment in 1844. Thirteen years ago she espoused the cause of present truth, in which she remained firm until her death. We believe that she sleeps in Jesus. We laid her to rest in the cemetery near South Lancaster to await the coming of the One who will call the dead from their graves. Words of comfort were spoken by the writer from Rev. 14:13. H. F. KETRING.

MITCHENER.—Died in East Oakland, May 7, 1907, of phosphorus poisoning, Paul Beverley Mitchener, son of W. L. and Florence Mitchener, aged 3 years, 5 months, and 27 days. Paul was the grandson of the late Sister H. A. St. John, and their deaths occurred only a few hours apart. The autopsy showed that death had resulted from the child's having eaten the ends of some phosphorus matches. The agony of such a death was greatly feared by the mother, and as she prayed most earnestly that God would spare the child the intense suffering, immediately the little one fell into a state of unconsciousness, in which he remained till his death. Words of comfort from John 14:1-3 and other scriptures showing the blessed hope, were spoken by the writer. CORA A. RICE.

DUFUR.—Died in the sanitarium at Buffalo, N. Y., Sept. 8, 1907, Sister Elsie Virginia Dufur, aged 22 years, 7 months, and 25 days. Sister Elsie had spent nearly two years in Mount Vernon, and ten months at Melrose. She was an active Christian worker, and her death was quite a shock to all. With her loved ones gathered round her bedside, she earnestly exhorted them to meet her where sorrow never shall press the soul; and just before passing into a state of unconsciousness from which she did not rally, she sang the beautiful hymn, "Shall we meet?" The funeral service was conducted by the writer, assisted by the Presbyterian minister, at the home of her parents, Mr. and Mrs. W. H. Dufur, of Oil City, Pa. Besides her father and mother, two sisters are left to mourn. I. N. WILLIAMS.

SMITH.—Died of old age and a complication of diseases, Sept. 23, 1907, Mary E. Smith, aged 81 years, 9 months, and 22 days. Sister Smith was the oldest member in the church, and one of the original twelve organized into church relationship in Harrisburg, Pa., by Elder I. N. Williams, July 15, 1894. Only three of the original twelve yet remain. Mother Smith's rich experience, cheering counsel, and fervent devotion, caused her to be loved, and will cause her to be missed, by all who knew her. Words of comfort and encouragement were spoken by the writer from Rev. 14:13. GEORGE W. SPIES.

SUTHERLAND.—Died near Pico, Cal., Aug. 18, 1907, of pernicious anemia, Harriet A. Sutherland, *née* Hawood, aged 64 years, 4 months, and 17 days. In 1886, while living in Minnesota, Sister Sutherland accepted the Sabbath truth. Although of a modest and retiring disposition, she delighted in deeds of kindness, especially to the unfortunate and sorrowing. The death of her husband seven years ago, under peculiarly sad circumstances, was doubtless the beginning of her illness. For about five and one-half years after her husband's death, she was connected with the health work in Los Angeles; and although her health was failing, she was faithful to the last. The funeral service was conducted by the writer. J. W. ADAMS.

GESSLER.—Died at his home in Madison, Wis., Sept. 17, 1907, of lung trouble, Charles Henry Gessler, aged 60 years, 5 months, and 19 days. Brother Gessler was educated for the priesthood, but through the faithful study of the Bible and the labors of Elder Decker, he became convinced that the Lord required him to observe the seventh day as the Sabbath, and to accept every Bible doctrine as taught in the Word. At the time of his death, he was a member of the Madison Seventh-day Adventist church. He was a staunch worker for God, and had led many souls to the Lord. He leaves to mourn their loss, two sons and one daughter; besides his loving companion. The funeral service was conducted by Elder I. Sanborn and the writer. R. T. DOWSETT.

MACOMBER.—Died at the home of her son, Calvin Macomber, at Mount Vernon, Ohio, Sept. 2, 1907, of rheumatism, Mrs. Diantha Macomber, *née* Perry, aged 75 years, 10 months, and 6 days. She was born at Manlius, N. Y., and when fourteen years old joined the Presbyterian Church, remaining in that faith until thirty-five years ago, when she and her husband accepted the truths of the third angel's message at Fort Scott, Kan., under the labors of Elder J. H. Cook. In the spring of 1885 they became charter members of the church at Jacksonville, Fla. She and her husband were faithful helpers to the poor and suffering, and our sister's last visit was to a mother to whom she ministered consolation. Two sons are left to mourn. Words of comfort were spoken by the writer from Rev. 22:12. CHAS. A. SMITH.

JOHNSON.—Died near Seattle, Wash., of heart failure, Aug. 5, 1907, Brother Emil F. Johnson, aged about 24 years. Brother Johnson held a license from the Western Washington Conference to do ministerial labor, and during part of the summer was associated with Elder A. J. Stone in Tacoma. Desiring to earn enough to attend Union College this coming winter, he went to work at manual labor for Elder J. E. Graham about two weeks before he died. His death was very sudden, and wholly unexpected by all. He was a young man of unusually strong physique, and his sudden death was a shock to all. It also comes as a warning to us to be ready. The deceased was born in Sweden, coming to America with his parents when about six years of age. His mother, a brother, and a sister live in Pennsylvania, and two sisters at College View, Neb. Interment was made in Lake View Cemetery, Seattle, Wash., words of encouragement, warning, and hope being spoken by the writer from Eccl. 7:2. F. M. BURG.



WASHINGTON, D. C., OCTOBER 10, 1907.

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

THE editor acknowledges with thanks the receipt of twenty dollars for the \$150,000 fund, from an unknown donor.

ELDER K. C. RUSSELL left Washington on the evening of October 5 for Kansas City, Mo., to assist in a campaign there in behalf of the principles of religious liberty.

BUSINESS matters connected with this Office made it necessary for the manager, Brother S. N. Curtiss, to visit Chicago and Battle Creek last week, but he is now at his desk again.

THE International Tract Society, our British publishing house, has removed its office from 451 Holloway Road, London N., to the new headquarters in the country. All correspondence should be addressed to Stanborough Park, Watford, Herts, England.

LAST Friday, October 4, the order was given for the second edition of the October number of *Life and Health*. This will make the total number of copies printed 40,000, and the demand is steadily increasing. Any who would like to engage in a line of self-supporting missionary work should correspond with this Office.

THE time is drawing near for the appearance of the great Missions Special double number of the *Signs of the Times*, which is expected to be one of the best mission publications ever issued. We trust that our people generally are planning to use a large number of this issue, and of the Bible Reading series which is to follow.

A NEW paper printed at the Avondale School Press, in Australia, has been received by the Mission Board, entitled *Tuatau-Mou*. The editor writes that they enjoy the honor of having the smallest paper in our ranks to be circulated in the smallest mission field with a language of its own. While it is impossible for us to read this little sheet, it is nevertheless a source of encouragement to know that the people in Tahiti and Rarotonga have a paper bearing the message in their own tongue.

DR. W. A. RUBLE returned to Washington last week after an absence of some weeks upon the Pacific Coast in the interests of the medical work.

AMONG those who have come in for the special work at the Foreign Mission Seminary are Brother A. N. Allen and wife, of Spanish Honduras, Central America.

THE October number of the *Missionary Review of the World* (Funk and Wagnalls, New York City) is one of the most interesting numbers of that excellent journal that we have seen.

IN his article on the seventh page Elder A. G. Daniells states some facts concerning the \$150,000 fund which will be of interest to all. The prospect seems to be excellent for closing out this fund in a short time, and we hope it will be done.

THE National Convention of the Socialists of Germany recently considered for the first time the question of drunkenness among the laboring classes. A resolution was passed declaring the Socialists of Germany opposed to the use of alcohol in any form during working hours, and favoring the abolition of the custom common in German factories of providing beer to men at hard labor.

GUGLIELMO MARCONI, who has recently come to the wireless telegraph station at Glace Bay, Nova Scotia, claims to have overcome all obstacles, and expects within a few weeks to begin a commercial transatlantic wireless telegraph service. A new station has been completed at Clifden, Ireland, whence the messages will be transmitted by wires to Europe. He announces that the rate will be ten cents a word for ordinary commercial messages, and five cents for press dispatches, but expects these rates to be reduced by half later.

A BROTHER who was receiving a rather small and uncertain income from such work as he could pick up, felt compelled to ask that his REVIEW be discontinued, as he was unable to pay for it. He was encouraged to try the sale of *Life and Health* as a means of bettering his circumstances, and he succeeded so well that he is now giving his whole time to this work, and is earning good wages. It is perhaps needless to say that he has renewed his subscription for the REVIEW. Are there not others similarly situated who would like to try the same plan? Write for full particulars.

AN important announcement concerning plans for the enlargement and improvement of *Liberty* will be found on the second page, to which the attention of all our readers is directed. This magazine ought to have a large circulation.

WRITING September 5, Elder H. C. J. Walleker reports the arrival of himself and family at St. Thomas, Danish West Indies, after a pleasant voyage. They had already entered upon their work, thankful that God had guided them to so needy a field.

WE learn from Elder Conradi that Brethren Lindegren and Persson were to sail from Hamburg, September 21, for Suez, and the port of Massowah, on the Red Sea, from which point they were to proceed to Asmara by rail and wagon. Asmara is the capital of the Italian colony of Eritrea, lying next to Abyssinia. Thus the mission toward Abyssinia is launched.

IT will be noticed, in the monthly canvassers' summary which appears in this issue of the REVIEW, that the Pacific Union Conference leads the list in the amount of book sales reported; namely, \$7,183.40. The next highest in the list is the German Union, whose total sales amounted to \$7,059.47. It will be of interest to our readers to give careful study to this summary; and it will be profitable to the work if those who do so, interest themselves individually in bringing their respective fields up to the position they should occupy in the report of book work done.

A CANVASSERS' institute under the general superintendence of Brother G. H. Clarke, general agent for the Chesapeake Conference and District of Columbia, was held with the District of Columbia churches and the Review Office employees from September 21 to October 7. Two sessions were held each day, the afternoon session at the Memorial church and the evening session at the Review Office chapel. Brother R. J. Bryant, who is working in the general canvassing work in the Atlantic Union, rendered valuable assistance in the opening of the institute. Those who availed themselves of the instruction given at this institute feel well repaid for the time spent, and as a direct result some have decided to make a business of the book work. Similar institutes among our churches throughout the country would result in greatly increasing the sale of our literature, in arousing a missionary spirit among the people, and in hastening the proclamation of the message.