

The Advent
Review and Herald Sabbath

Vol. 84

Takoma Park Station, Washington, D. C., Oct. 17, 1907

No. 42

To Calvary Again

WORTHIE HARRIS HOLDEN

*Behold upon the cross on yonder height
Jesus, the Son of God, in agony!
His enemies have spent their cruel might
To nail their Saviour to th' accursed tree.*

*What meaneth this? I read in Holy Writ
That we anew may crucify our Lord.
Do we, like them, in condemnation sit,
Despise His sacrifice, reject His Word?*

*Or seemeth it to thee a little thing
That, circled as we are with light from
heaven,
So lightly we esteem His offering,—
So loath are we to heed instruction given?*

*O Lamb of God, and Saviour of our race,
No longer let us lead to Calvary;
But, sanctified anew, behold Thy face
All radiant with the joy we bring to Thee.*

Portland, Ore.

*Behold
He
Cometh*

*Go to the Law and
to the Testimony*



David Livingstone

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Robert Moffat

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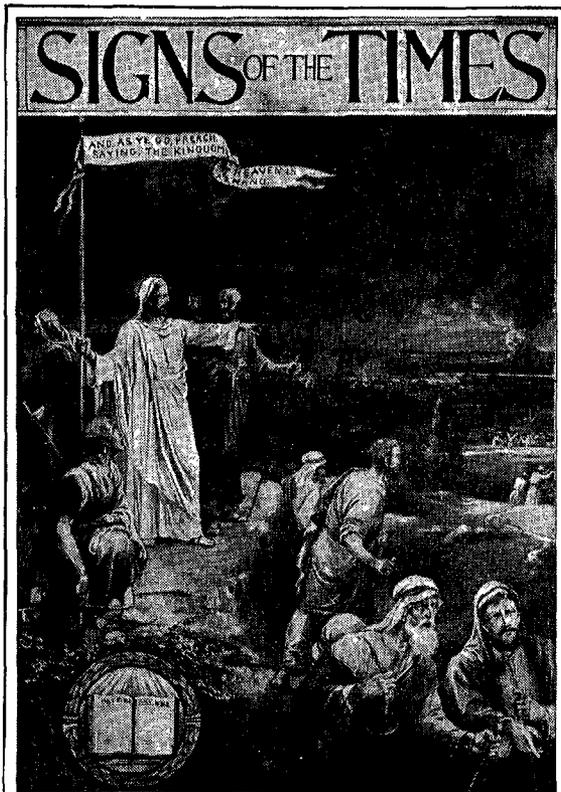
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William Carey

THE REVIEW AND HERALD

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

VOL. 84

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Editorial

RELIGION is a life. To profess religion is to declare that we have accepted Christ as our life and our righteousness. This is for the daily experience, and not for exhibition on special occasions. "It is no longer I that live, but Christ liveth in me." Happy are they who profess religion on this basis. They are living epistles.

IN the mad rush to acquire material wealth many people seem to lose sight of the vast stores of spiritual wealth which are offered to earnest seekers.

"If thou seek her [understanding] as silver,
And search for her as for hid treasures:
Then shalt thou understand the fear of Jehovah,
And find the knowledge of God."

Fire can not destroy this treasure, thieves can not steal it, no court can levy upon it, and it is not left for heirs to dispute about.

"Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the gaining of it is better than the gaining of silver,
And the profit thereof than fine gold."

It is a significant comment on human nature that the most valuable treasure, within the reach of all, is the least sought after. How many would follow Solomon's example to-day, if afforded the opportunity to ask for what they desired, and would say, "Give thy servant therefore an understanding heart"? Wise choice! Worthy example!

The Right Basis for Confidence

THE promises of God, and not the outward appearances, furnish the right basis for confidence in the work of God. The man of faith has learned with faithful Abraham that what God has promised, that he is able also to perform, and he rests upon the unchangeable Word.

But this very faith makes it necessary to know exactly what God has promised, in order that one may not be led to build his hope upon a false foundation. We can maintain our confidence even against appearances, if we have a definite "Thus saith the Lord" upon which to fall back, but no merely human enthusiasm will long stand against the logic of adverse circumstances.

Joshua could march around Jericho for a whole week without the least outward appearance that the city would be overthrown, because the Lord had said unto him, "I have given into thy hand Jericho, and the king thereof, and the mighty men of valor." He permitted God to fulfil his promise in his own way, and he implicitly obeyed instructions which would seem utterly foolish to a general who followed the accepted methods of warfare. The results showed the soundness of his policy.

To Gideon the Lord said, "Go in this thy might, and save Israel from the hand of the Midian: have not I sent thee? . . . Surely I will be with thee, and thou shalt smite the Midianites as one man." Depending upon this promise and following the instructions given him how to order the battle, "Gideon and the three hundred men that were with him came unto the uttermost part of the camp . . . and they blew the trumpets, and brake the pitchers that were in their hands. . . . And they cried, The sword of Jehovah and of Gideon." "And Jehovah set every man's sword against his fellow, and against all the host." Thus did three hundred men of faith under Gideon's leadership gain a signal victory over their enemies who "came in as locusts for multitude."

The lesson applies to-day. We must settle it in our hearts that the clear statements of the Word of God are the sufficient answer to all unfavorable circumstances, and that appearances do not count for or against the promises of our great Leader, "for he is faithful that promised."

"Standing on the promises that can not fail,

When the howling storms of doubt and fear assail,
By the living word of God I shall prevail,
Standing on the promises of God."

"Doctrines of Devils"

It is not necessary to deny the existence of God in order to teach "doctrines of devils," for the devils believe in the existence of God. "Thou believest that there is one God; thou doest well: the devils also believe, and tremble." It is not necessary to deny that the incarnate Jesus is a divine being in order to teach "doctrines of devils," for the devils confessed this. "And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God." One may emphatically assert the existence of God, and may insist that Jesus is a divine being, and yet may teach "doctrines of devils."

It is doubtless true that Spiritualism in its varied forms, or spiritualistic teachings, are under consideration in the passage of Scripture in which the expression "doctrines of devils" is found, but it is also true that other false doctrines belong under this head. He who maintains that the divine government is defective, that the law of God is irksome, and that obedience to it is bondage, is certainly defending the creed of devils,—proclaiming the "doctrines of devils." In working up the original rebellion in heaven which resulted in his being cast out (Rev. 12:7-9), Satan "worked with mysterious secrecy, and for a time concealed his real purpose under an appearance of reverence for God. He began to insinuate doubts concerning the laws that governed heavenly beings, intimating that though laws might be necessary for the inhabitants of the worlds, angels, being more exalted, needed no such restraint, for their own wisdom was a sufficient guide." "While claiming for himself perfect loyalty to God, he urged that changes in the order and laws of heaven were necessary for the stability of the divine government." "He promised those who would enter his ranks a new and better government, under which all would enjoy freedom." But the freedom which Satan promised to his followers was

that kind of freedom which means the disregard of all law,—lawlessness and anarchy,—and he has introduced this idea of freedom into this world, bringing with it its train of woe. Instead of enjoying the promised freedom by refusing obedience to the divine precepts, man has been brought into bondage, for “whosoever committeth sin [transgression of the law] is the servant of sin,” and the gospel is the provision to restore the lost freedom by supplying the needed power for obedience in the gift of him who is “the power of God, and the wisdom of God.” Now the strange part of it is that some who profess to be ministers of the gospel of Christ declare that the very law which Christ magnified and made honorable is a yoke of bondage, that Christ has set his followers free from it, and that to insist upon the necessity of obedience to it through faith in Christ is a denial of the gospel of salvation by faith. To us it seems clear that such teachings as these are in perfect harmony with the “doctrines of devils,” and that they utterly subvert the fundamental principles of the gospel of Christ. Those who maintain such a creed as this really teach that the Son of God came down from heaven to do exactly what Satan was cast out of heaven for attempting to do—to abolish law. But this is entirely contrary to the scripture which says, “For this purpose the Son of God was manifested, that he might destroy the works of the devil.”

So far has some modern theology departed from the truth of the gospel.

They Watch Every Sign

OUR missionaries watch every move in the home lands that means help for the fields abroad. Every splendid gift from conferences or people for missions sends a thrill of joy round the world-wide circle of our work.

The news that the schools are overflowing sends cheer to many a dark corner of the world, for it means prospective recruits.

The starting of the work of the Foreign Mission Seminary is hailed with special gladness in many parts. For instance, Prof. J. L. Shaw writes from India:—

We are very much encouraged by the plan to open a Foreign Mission Training-school in Washington. This is a move in the right direction. May the school prove a mighty factor in mission work in heathen lands.

The missionaries are watching to see a steady procession of laborers passing from our colleges and conferences through this Seminary into the fields. It must be, by the grace of God. Pray the Lord of the harvest to fill all our schools with the holy inspiration that

makes young men and women missionaries. And as we listen to the calls in the mission office, we long to see yet more of our strong young people who have had the ordinary school work, those who have had some experience in life, and know how to do things without being told—we long to see these flocking in to this Foreign Mission Seminary on their way to needy fields. They must come, for there is a call for workers sounding that will never cease till the work is done.

W. A. S.

The Conspiracy of the Ages

THE clarion call of heaven to this generation is a call to give God the glory that is his due, and worship him (Rev. 14:7) who made heaven and earth, the sea and the fountains of waters.

Why is the call made now to give that glory and render that worship?—Because that glory is not being given now, and that worship is not being rendered now.

Satan, before the creation of this world, determined to be “like the Most High” (Isa. 14:14), to exalt his “throne above the stars of God.” He would himself be God. That would have meant the taking away of God’s glory; and that was what the arch-deceiver called upon the angels to do. Some of them yielded, and robbed God of his glory to that extent. Others refused to yield to the sophistries of Satan, and continued to give God glory as of yore.

The controversy was transferred to this earth. The same requirements were laid down; the same conspiracy was planted here to take away from God the glory due unto his name. The same decisions are being made in the earth today that were made in heaven and in Eden. God has left it with man to decide whether he will give God the glory due him as Creator, or whether he will give it to the great adversary of God and man.

“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. . . . I am Jehovah, that is my name; and my glory will I not give to another, neither my praise unto graven images.” Isa. 42:5-8. Because he is the Creator of the heavens and the earth and all things therein, he is entitled to the praise and worship of all created beings. Says the psalmist, “The heavens declare the glory of God; and the firmament showeth his handiwork.” Man through the

ages has been asked to do only what the inarticulate heavens are doing.

Yet between man and his Maker, Satan has sought to insinuate himself, that he might defeat the purpose of the Almighty and accomplish his own evil designs. His design through the centuries has been to “be like the Most High.” Was the Creator glorified in the hearts of his creatures? He would be the same. Did the Creator receive worship, homage, adoration from creatures of his hand? He would have the same.

God appointed a memorial day that his creatures might not forget him; that in their minds might be kept ever fresh their duty to him and his love and goodness to them. He established his memorial when he had finished his work, and he reaffirmed it with his own voice amid the thundrous demonstrations of Sinai. But parallel with that institution has come down through the ages another, instituted by the father of idolatry—an institution designed to supplant God’s memorial and so blot his memory out of the minds of the people and rob him of his glory as Creator of all. As God had a day, so would he have one. As obedience is the highest form of worship, and as God required obedience, so would he, that he too might have worship.

There, then, are the two days, the seventh as God’s memorial of his created work; the first as a counterfeit sabbath, dedicated through the centuries of the past to the worship of the sun and to heathen festivals; the one a recognition of God’s authority and his right to the obedience and worship of men, the other a rival, a symbol of disloyalty to him, and its establishment an effort to rob him of his glory.

We can not fittingly worship and serve God while yielding obedience to a power at war with him; and so our Father’s last call and warning to the world is, “Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made the heaven and the earth and sea and fountains of waters.” It is significant, too, that this call is made at a time when that apostate prince is calling upon the whole world to worship himself. Rev. 13:15.

That kind of worship and that rival day are plants which God never planted. They can not endure; for our Saviour says, “Every plant which my Heavenly Father planted not, shall be rooted up.” Matt. 15:13. “My glory will I not give to another.” That pronounces the doom of sin; that spells the dissolution of the kingdom of darkness; that puts an end to the rival sabbath, the rival worship, and the rival ruler of the universe; that insures the triumph of righteousness, the reward of the saints, the peace of the universe; and the glory of the King of kings.

C. M. S.

Misrepresenting Adventism

A MAN in Ohio who says that he was "for over seventeen years a minister in the ranks of the Seventh-day Adventists," and who knows that "they are in the most part sincere in their convictions," now offers to "go anywhere for expenses and entertainment" to deliver his lecture "From Adventism to the New Testament Faith," in order to save as many as possible "from the delusion of this doctrine." Now while we freely grant the right of any man to change his views and to labor to overthrow the doctrines which he formerly advocated, yet in doing so one ought not to misrepresent the movement with which he was at one time connected.

It is perfectly clear to us that any one who describes his experience in renouncing the teaching of Seventh-day Adventists and returning to the creeds of the other Protestant churches under the title "From Adventism to the New Testament Faith" has utterly failed to understand the real meaning of the advent doctrine, and to appreciate for what this movement stands. It is, of course, plainly implied in this title that Adventism and the New Testament faith are two distinct things, and that to be a Seventh-day Adventist is to reject the New Testament faith; but while it is possible that this may represent the lecturer's experience in Adventism, it is none the less a misrepresentation of genuine Adventism. On the other hand, if by New Testament faith this lecturer means a kind of faith which sets aside the claims of God's law and makes the work of Christ an excuse for disregarding his Father's commandments instead of the provision for enabling all believers to keep them, we must conclude that he entertains an altogether unscriptural idea of New Testament faith. In either case he is an unsafe guide to those who are really seeking to know the truth.

The one purpose of this threefold advent message is to bring out a people who shall "keep the commandments of God, and the faith of Jesus." This "faith of Jesus" is certainly the New Testament faith—that saving faith through which alone the merits and righteousness of Christ are imputed to us and his life becomes effective in us in the way of obedience. But the faith of Jesus, working in his own experience while here upon earth, did not lead him to refuse obedience to his Father's law, which was his delight and was written in his heart (Ps. 40:8), neither did it manifest itself in an obedience which was to be used as an excuse for a wilful disobedience to that same law on the part of his followers. On the contrary, the proof of discipleship is revealed in following in his steps. "Hereby we know that we are in him: he that saith

he abideth in him ought himself also to walk as he walked."

Furthermore, the New Testament faith does not differ in its essence from the Old Testament faith, since both of them center in "Jesus the author and perfecter of our faith." In no other part of the Scriptures is this fact made so clear as in the New Testament itself. One quotation will suffice: "Even as Abraham believed God, and it was reckoned unto him for righteousness. Know therefore that they that are of faith, the same are sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed. So then they that are of faith are blessed with the faithful Abraham. . . . Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. . . . And if ye are Christ's, then are ye Abraham's seed, heirs according to promise." Abraham believed in Christ as the one through whom the promised salvation and the promised inheritance were to be received, and his faith is commended to us for our imitation.

Seventh-day Adventism, when correctly understood, and the New Testament faith, when rightly interpreted, are synonymous, and there is no such experience as changing from genuine Adventism to the real New Testament faith. Any one who claims to have made such a change certainly misrepresents either Adventism or the New Testament faith, and possibly both.

Our Day of Opportunity

THERE is a mighty stirring process now going on in all the less-evangelized portions of the earth. There are two forces at work in them all—one looking to an extension of education and leading the people to a consideration of Christianity, and the other threatening the very existence of the missionaries and the mission stations already established in those countries. It is a matter of no little significance to us and our work that this condition is so prevalent throughout the darker portions of the earth. We have been warned repeatedly that now is the day of our opportunity, and that the work which we do not do now under favorable circumstances, we shall have to do under great difficulties and trials. God will open up the countries of this world that his witnesses may testify for him. He is doing it now, and doors long closed are swinging open everywhere.

In India the "Swadeshi Movement" is absorbing the attention of a large portion of the people. It and other na-

tionalistic movements aim to bring about Indian independence in religion, government, education, and social life. The India National Congress at Calcutta demanded Indian self-government, and the advocates of these demands are among the best-educated people of India. Speaking of these movements, the *Missionary Review of the World* says, "India needs to be more than ever the center of missionary effort."

In South Africa there is more or less unrest among even the evangelized natives, and the agitation for an independent native church has quite seriously affected the work of some of the missionary societies. There is also a movement on foot in South Africa whose slogan is, "Africa for the Africans."

The long-neglected country of Morocco is now seething with unrest, and so dangerous did the situation become for all foreigners, that France and Spain are on Moroccan soil to keep the peace. It will doubtless be in this case as it was in the case of the Boxer rebellion in China, that greater evangelical progress will be seen for a time at least.

Persia has never been so stirred as at the present time. One writer declares it almost impossible to realize that such reforms are actually going on in Persia as have recently been established. Persia has waked up from her sleep of centuries, and now has a constitutional government and a parliament, and local assemblies have been established in all the larger cities to take the place of resident governors and priest-judges. Newspapers are springing up in many of the cities, preaching freedom and political honesty. The new movement has assumed also somewhat of an anti-foreign aspect. "Persia for the Persians" is the rallying cry of this element. In one city there is a demand that the representatives of the Church Missionary Society be expelled. Over against this is an agitation for religious liberty.

In Korea there has been a gain of more than sixty per cent in the number of converts to Christianity during the past year. This is a remarkable showing. Twenty years ago, Korea had no Bible, and no part of it except the Gospel of Mark; now, thousands are studying it and accepting Christ.

Rev. C. W. Briggs, of Iloilo, writes that "the gospel is making splendid progress in the Philippines, and that all denominations share alike in the great harvest."

There is a struggle and an agitation on in Russia. The granting of religious freedom to Seventh-day Adventists at a time when there is such an upheaval in progress there, is another indication of the contending forces that are now working in the earth to bring the culmination of the long controversy.

For no other people in the world does this phenomenal situation have the meaning that it has for our own people. It means that God is preparing the world for the promulgation of the third angel's message. An unseen hand has taken hold of the very foundation of this old world to shake its inhabitants out of their sleep that they may listen to his last warning. They are waking up; they are opening their doors; they are listening; and some are giving heed. Now it is for those to whom this message is committed to follow God's leadings, press into the openings, and give the message which this important hour demands. C. M. S.

Note and Comment

THE Roman Church is making much at the present time of missions to non-Catholics. Such a mission was held recently at New Bedford, Mass., presided over by "Father" Bradley. A portion of the time of each service was taken up in answering questions. One of the questions answered on the evening of September 30 was this:—

Is it not paganism under a new name, to worship statues, relics, and similar articles? And yet the Catholics are doing this very thing.

To this question "Father" Bradley replied as follows:—

Never forget that Catholics worship, adore, only the one, true God. They do not adore images; they do not adore relics. They adore no being but God himself. Catholics venerate relics, statues, and such like. They show them great respect. And why?—For the same reason, precisely, that you and all appreciative persons, erect in the public square, and honor and respect statues of your great men, of your heroes and scholars. Do you worship those statues when you decorate them on special occasions, such as Decoration day? does your honor and respect, your veneration, stop with the statues themselves? Decidedly not. So then, when a Catholic kneels before the image of a saint, his devotion does not stop with the image, but rises to that holy person whom God especially loves, and whom the image represents, and recalls to the Catholic's mind and inspires him to imitate. A Catholic bows before the cross. Why?—Because immediately his heart is filled with love and devotion for his crucified God, and he is urged to follow in his Master's sorrowful footsteps. But he does not worship it; he adores nothing but God himself. The worship of images, saints, or anything outside of God, is offensive and blasphemous to the most uncultured Catholic.

But did "Father" Bradley forget the command which reads: "Thou shalt not bow down thyself to them, nor serve them"? Did he not know that this same command sets forth such an act as "iniquity," and contains the specific declaration of punishment therefor? He admits

that his people bow down—"kneel"—before the images of saints; but this act is just as much prohibited as is the worship of another being in place of God. In fact, the *making* of the image for the purpose of worship is as strongly forbidden as is the worshiping of another god. Kneeling before an image is looked upon by the Lord as an act of worship. They who did it in ancient times the Lord did not count as his. We read in 1 Kings 19:17,18: "And it shall come to pass, that him that escapeth from the sword of Hazeel shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay. Yet will I leave me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." He who knelt to the image of Baal performed an act which God condemned and punished; and yet they did not profess to be worshiping that image. No heathen to-day will admit that he worships the image before which he bows. He worships the thing or principle the image represents. But God calls that idolatry, condemns it, and forbids it. The psalmist says, "Let us kneel before Jehovah our Maker." Ps. 95:6. The apostle says, "For this cause I bow my knees unto the Father." Eph. 3:14. But nowhere in the sacred Book is man instructed or given permission to bow the knees before images of anything in heaven or on earth, animate or inanimate.

THE *Literary Digest*, referring to the passage of the Canadian Sunday law, makes the following comment:—

It was opposed by the great railway corporations, the Jews, and the Seventh-day Adventists, the two latter factions opposing the measure on the ground that the proper rest day was the seventh and not the first.

The Seventh-day Adventists of Canada differ in no way from the Seventh-day Adventists of any other part of the world in their opposition to religious legislation of any class. The ground of their opposition to Sunday laws is not "that the proper day of rest is the seventh and not the first;" but rather that the civil power has no legitimate jurisdiction in religious matters; that religion and religious observances are matters solely between man and his God. The Seventh-day Adventists of Canada, as also the Seventh-day Adventists of the United States, would oppose a human law compelling the observance of the seventh day just as energetically as they do the enactment of laws compelling the observance of the first day. They would do it upon the ground that no human power has a right to lay its hand upon the law of God, to alter, to repeal, or to enforce.

THE *Catholic Mirror* has found the solution of the labor problem. The editor of that journal, in its issue of October 5, says:—

Is it too much to say that the labor question will find its solution in the teachings and doctrines of the Catholic Church? Perhaps it is—now. But the time is coming—the time is coming. Every evil the world is heir to, at least every political, social, economic evil, is a more or less direct outgrowth of the primal conflict between the two great forces, labor and capital. . . .

There is only one solution to these difficulties, and that is one that will bring about a friendly relation between the two. . . . The organization of the church itself is the greatest human exponent of how all men may work together for the common good, in a practical and productive way. And the organization of the church is built upon nothing but its own teachings and rules of human conduct. Sooner or later (sooner, indeed, we believe) mankind will come to realize that the church, through the gift of God, has grasped the great secret of all progress, and that this secret, which is really no secret at all, is, through her teachings and example, within the reach of every employer, and of every man who works.

This is in perfect harmony with the claim that church has always made, that she is the arbiter of human destinies, the ultimate authority in all things temporal and spiritual.

WE have it on the authority of the editor of the *Independent*, of Liberal, Kan. (September 20), that—

the preachers at Coffeyville, Kan., held a meeting recently, and organized a union for the purpose of fixing a uniform price for preaching funeral sermons. The charge will hereafter be five dollars for all who are not members of any one of the churches of the town, in which case it is presumed that his particular pastor will be allowed to take the job for whatever he can get.

It is hardly supposable that any of these ministers would refuse to preach the funeral sermon of one who could not pay the price, though the editor of the *Independent* professes to believe they would. Nevertheless, the organization and the setting of a definite price for performing the last services for the dead smacks strongly of the spirit of commercialism that is characteristic of this generation, and has given occasion to the enemies of the gospel to blaspheme. Christ sent out his disciples without purse or scrip, and gave them no authority to levy a tax upon any class, living or dead. They were to take no anxious thought concerning their living, much less to make definite provision for adding to their "purse" through the death of their parishioners. There is a very long step between the two attitudes. The Christian is sure of his way and his influence only when he is following Christ closely—very closely.

One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

The Closing of the Fund

IN last week's REVIEW regarding the \$150,000 fund I raised the question as to why we should not have this whole fund raised before Jan. 1, 1908.

For the sake of the enterprises which are to receive this money it should be raised without delay. The most of them need the sums apportioned to them very much. They are very important enterprises, and are greatly needed where they are located to advance the interest of the cause.

Our brethren who are placed in charge of them are carrying heavy responsibilities, and would be terribly perplexed to know what to do for means were it not for the promise of help from this fund. They have made all their financial arrangements with the expectation of getting this help, and are thus depending upon it. They are watching the growth of the fund with deep interest as it is reported in the REVIEW from week to week.

Now the question is, Shall we all take hold and finish the raising of this fund at once, and not let it run into next year? There is not a question but that it can be done. It can be done easily without hardship to any union or local conference, to any church, or to any individual. Then why not do it? If every member who can contribute toward this fund, and who intends to do so, will think for a moment of how much more these enterprises need the whole amount they are to receive than any member needs the fraction he is to contribute to it, he will surely decide to do his part at once.

As pointed out in last week's article, it has been less than a year since the raising of this magnificent sum for our worthy and needy enterprises was launched. We have received nearly two thirds at the General Conference Office. About one half of the remainder has been provided for in pledges which are now being paid. The last twenty-five thousand is distributed among such a large number of conferences, churches, and individuals that it can easily be raised before this year closes.

One union conference has less than a thousand dollars to raise, and will do this before December 31. Another has only five thousand to obtain to finish its quota. The president and vice-president are making an earnest effort to secure the last dollar of this amount before the middle of November. I believe they will succeed. The Lake Union had the largest total amount to raise of any union.

This conference has already sent in considerably more than half its quota, and has all the rest promised by the brethren and sisters in the conference. These pledges are now being collected, and the money is coming in.

Why should not every union and local conference set its stakes to finish its part of this fund before the new year dawns upon us? The officers would like to do so, but they depend on the help and co-operation of the churches. Then let every elder, deacon, clerk, and treasurer join in a supreme effort to close this fund before December 31. And let all the people join us. Brethren, the remainder of this fund can all be raised before this year closes. What can be done should be done. Then let us say, "What should be done will be done by the grace of God." A. G. DANIELLS.

Received on the \$150,000 Fund up to Oct. 8, 1907

Atlantic Union Conference	
*Central New England	\$ 2,635.61
Chesapeake	504.04
Eastern Pennsylvania	1,888.18
Greater New York	469.83
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	1,377.84
West Virginia	351.86
Western New York	1,675.50
Total	14,175.68

Canadian Union Conference	
Maritime	317.43
Quebec	63.64
Ontario	730.17
Total	1,111.24

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	1,354.69

Lake Union Conference	
East Michigan	1,873.66
*Indiana	5,177.27
North Michigan	422.57
Northern Illinois	2,569.91
Ohio	4,902.50
Southern Illinois	1,080.08
West Michigan	3,579.84
Wisconsin	3,238.07
Total	22,843.90

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	1,179.61
Utah	395.08
Total	9,726.52

Southern Union Conference	
South Carolina	135.69
Alabama	264.05
Tennessee River	723.55
Florida	551.77
North Carolina	455.50
Kentucky	30.36
Cumberland	732.74
Louisiana	390.61
Mississippi	252.76
*Georgia	357.89
Total	3,894.92

Southwestern Union Conference	
Not specified	20.18
Arkansas	374.86
Oklahoma	2,562.23
Texas	1,200.41
Total	4,157.68

Unknown	
Unknown	158.20

Foreign	
Total	1,088.52
Grand Total	\$93,008.58

I. H. EVANS, Treasurer.

THROUGH a misunderstanding in this Office, and not through any fault of the officers of the General Conference, incorrect statements have been made in the REVIEW concerning the \$150,000 fund, and conferences have been listed among those that had completed their quota when they had only secured pledges to cover the required amount. Beginning with this issue of the REVIEW, those conferences which have actually sent to the treasurer of the General Conference the amount assigned to them in the apportionment of this fund will be designated by an asterisk, and thus the standing of each conference will be readily understood. We regret the mistake which has been made, and hope this note of explanation will now make the matter clear to all.

* A star preceding the name of a conference, indicates that that conference has paid its membership share of the fund.

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.

Missions

THERE are many desert places,
Far away beyond the sea,
Where the unenlightened races
Hunger for the gospel plea.
To those far-off wildernesses,
Long with vices overgrown,
God the Father sends, and blesses,
Ministers to save his own.

It we can not go there, preaching
Jesus who was crucified,
We can send a message, teaching
That for them a Saviour died.
We can help to lift the sorrow
From some brother in despair;
We can help to make the morrow
Of some sister bright and fair.

There are souls, in many regions
Round about us, famishing
For the Bread of Life, and legions
Know not Jesus as their King.
If we can not go and feed them,
We can lend a helping hand,
Send a messenger to lead them,
And fulfil the Lord's command.

Let us give in fullest measure
As the Lord has prospered each;
Let us open heart and treasure
As the Holy Scriptures teach.
Let us send the proclamation
That the Word of Life is free
To the sons of God's creation,
Both at home and o'er the sea.
—W. S. Whitacre, in *Christian Standard*.

The Two Covenants

MRS. E. G. WHITE

As the Bible presents two laws, one changeless and eternal, the other provisional and temporary, so there are two covenants. The covenant of grace was first made with man in Eden, when, after the fall, there was given a divine promise that the seed of the woman should bruise the serpent's head. To all men this covenant offered pardon, and the assisting grace of God for future obedience through faith in Christ. It also promised them eternal life on condition of fidelity to God's law. Thus the patriarchs received the hope of salvation.

This same covenant was renewed to Abraham in the promise, "In thy seed shall all the nations of the earth be blessed." Gen. 22:18. This promise pointed to Christ. So Abraham understood it (see Gal. 3:8, 16), and he trusted in Christ for the forgiveness of sins. It was this faith that was accounted unto him for righteousness. The covenant with Abraham also maintained the authority of God's law. The Lord appeared unto Abraham, and said, "I am the Almighty God; walk before me, and be thou perfect." Gen. 17:1. The testimony of God concerning his faithful servant was, "Abraham obeyed my voice, and kept my charge, my command-

ments, my statutes, and my laws." Gen. 26:5. And the Lord declared to him, "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." Gen. 17:7.

Though this covenant was made with Adam and renewed to Abraham, it could not be ratified until the death of Christ. It had existed by the promise of God since the first intimation of redemption had been given; it had been accepted by faith; yet when ratified by Christ, it is called a new covenant. The law of God was the basis of this covenant, which was simply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God's law.

Another compact—called in Scripture the "old" covenant—was formed between God and Israel at Sinai, and was then ratified by the blood of a sacrifice. The Abrahamic covenant was ratified by the blood of Christ, and it is called the "second," or "new" covenant, because the blood by which it was sealed was shed after the blood of the first covenant. That the new covenant was valid in the days of Abraham, is evident from the fact that it was then confirmed both by the promise and by the oath of God,—the "two immutable things, in which it was impossible for God to lie." Heb. 6:18.

But if the Abrahamic covenant contained the promise of redemption, why was another covenant formed at Sinai?—In their bondage the people had to a great extent lost the knowledge of God and of the principles of the Abrahamic covenant. In delivering them from Egypt, God sought to reveal to them his power and his mercy, that they might be led to love and trust him. He brought them down to the Red Sea—where, pursued by the Egyptians, escape seemed impossible—that they might realize their utter helplessness, their need of divine aid; and then he wrought deliverance for them. Thus they were filled with love and gratitude to God, and with confidence in his power to help them. He had bound them to himself as their deliverer from temporal bondage.

But there was a still greater truth to be impressed upon their minds. Living in the midst of idolatry and corruption, they had no true conception of the holiness of God, of the exceeding sinfulness of their own hearts, their utter inability, in themselves, to render obedience to God's law, and their need of a Saviour. All this they must be taught.

God brought them to Sinai; he manifested his glory; he gave them his law, with the promise of great blessings on condition of obedience: "If ye will obey my voice indeed, and keep my covenant, then . . . ye shall be unto me a kingdom of priests, and an holy nation." Ex. 19:5, 6. The people did not realize the sinfulness of their own hearts, and that without Christ it was impossible for them to keep God's law; and they readily entered into covenant with God. Feeling

that they were able to establish their own righteousness, they declared, "All that the Lord hath said will we do, and be obedient." Ex. 24:7. They had witnessed the proclamation of the law in awful majesty, and had trembled with terror before the mount; and yet only a few weeks passed before they broke their covenant with God, and bowed down to worship a graven image. They could not hope for the favor of God through a covenant which they had broken; and now, seeing their sinfulness and their need of pardon, they were brought to feel their need of the Saviour revealed in the Abrahamic covenant, and shadowed forth in the sacrificial offerings. Now by faith and love they were bound to God as their deliverer from the bondage of sin. Now they were prepared to appreciate the blessings of the new covenant.

The terms of the "old covenant" were, Obey and live: "If a man do, he shall even live in them" (Eze. 20:11; Lev. 18:5); but "cursed be he that confirmeth not all the words of this law to do them." Deut. 27:26. The "new covenant" was established upon "better promises,"—the promise of forgiveness of sins, and of the grace of God to renew the heart, and bring it into harmony with the principles of God's law. "This shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts. . . . I will forgive their iniquity, and I will remember their sin no more." Jer. 31:33, 34.

The same law that was engraved upon the tables of stone, is written by the Holy Spirit upon the tables of the heart. Instead of going about to establish our own righteousness, we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth "the fruits of the Spirit." Through the grace of Christ we shall live in obedience to the law of God written upon our hearts. Having the Spirit of Christ, we shall walk even as he walked. Through the prophet he declared of himself, "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:8. And when among men he said, "The Father hath not left me alone; for I do always those things that please him." John 8:29.

The apostle Paul clearly presents the relation between faith and the law under the new covenant. He says, "Being justified by faith, we have peace with God through our Lord Jesus Christ." "Do we then make void the law through faith? God forbid; yea, we establish the law." "For what the law could not do, in that it was weak through the flesh,"—it could not justify man, because in his sinful nature he could not keep the law,—"God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but

after the Spirit." Rom. 5:1; 3:31; 8:3, 4.

God's work is the same in all time, although there are different degrees of development, and different manifestations of his power, to meet the wants of men in the different ages. Beginning with the first gospel promise, and coming down through the patriarchal and Jewish ages, and even to the present time, there has been a gradual unfolding of the purposes of God in the plan of redemption. The Saviour typified in the rites and ceremonies of the Jewish law is the very same that is revealed in the gospel. The clouds that enveloped his divine form have rolled back; the mists and shades have disappeared; and Jesus, the world's Redeemer, stands revealed. He who proclaimed the law from Sinai, and delivered to Moses the precepts of the ritual law, is the same that spoke the sermon on the mount. The great principles of love to God, which he set forth as the foundation of the law and the prophets, are only a reiteration of what he had spoken through Moses to the Hebrew people: "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." "Thou shalt love thy neighbor as thyself." Deut. 6:4, 5; Lev. 19:18. The teacher is the same in both dispensations. God's claims are the same. The principles of his government are the same. For all proceed from him "with whom is no variableness, neither shadow of turning." James 1:17.—"*Patriarchs and Prophets.*"

"Whose Shall These Things Be?"

WASHINGTON MORSE

"So is he that layeth up treasure for himself, and is not rich toward God. . . . Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not. . . . Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding." Luke 12:20, 21, 32-36.

Now we understand that at the end of the twenty-three hundred years of Dan. 8:13, 14, our Saviour went in to the wedding (meant to be illustrated in the parable of Matthew 25) and into the investigative judgment. It is also certain that he will soon return from the wedding, and we are admonished not only to be ready, but to be waiting. The people of these days are the people who are passing through the time of the investigative judgment.

In Luke 12:43, 45, 46, there is a blessing pronounced upon those servants who are giving meat in due season to the household. The servant who is doing that is preaching the Lord's coming at the same time that the evil servant is saying, "My Lord delayeth his coming."

How are we to provide for ourselves

"bags which wax not old, a treasure in the heavens that faileth not"? It is by selling, and giving alms, and by employing our time and talents in the Lord's work. If we have this world's goods, we can not transfer our treasure to heaven and hold it still in our possession. Shall we give that which the Lord has committed to our trust, or shall we still cling to our property to be consumed with it by the fires of the last day? There can be no doubt that we are nearing the brink of eternity. "Then whose shall those things be, which thou hast provided?"

Sauk Center, Minn.

"Thy Kingdom Come"

JOHN M. HOPKINS

IN a little while all earthly kingdoms will have passed away. The world's mightiest empires, Assyria, Babylon, Medo-Persia, Grecia, and Rome, are all matters of history, object-lessons along the great highway of time, showing that that which is apparently the most enduring in this world must eventually be humbled in the dust.

All these kingdoms have successively risen and fallen. Each has acted its respective part in making up this world's history, along with the many more petty states and nations that have flourished for a time and then ceased to exist.

All these empires and states were built up of people more or less ambitious for earthly wealth, fame, and position. But how true the words—

"Beneath our feet and o'er our head
Is equal warning given;
Beneath us lie the countless dead,
Above us is the heaven.
Death rides on every passing breeze,
And lurks in every flower;
Each season has its own disease,
Its peril every hour."

What has been true of the great nations of the past will, ere long, be true of the nations of the present; for soon the Lord of heaven will vindicate his authority and manifest his power by the overthrow, simultaneously, of all kingdoms, and the destruction of all who do not then accept the great atoning Sacrifice, and yield loyal obedience to his holy law, the ten commandments.

There will be no refuge then for those outside of Christ (2 Thess. 1:7-10), for probation will have ended, and every case will have been decided. Then the decree, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still," will be the truth of the hour. There will be mercy no longer for the persistently rebellious; for God will pour out the wine of his wrath (the seven last plagues) "without mixture." Rev. 14:10, and chapter 16.

The next great and everlasting kingdom will be the kingdom of Christ, the kingdom of glory. "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even

the first dominion [the dominion first given to Adam. Gen. 1:28]; the kingdom shall come to the daughter of Jerusalem." Micah 4:8. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days [the eternal Father], and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:13, 14, 27. "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Rev. 11:15.

This is that for which Jesus taught us to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." Matt. 6:10. It is for the upbuilding of that kingdom in the hearts of men, that every follower of Christ should now most earnestly pray and work. To him who has been turned "from darkness to light, and from the power of Satan unto God" (Acts 26:18), there can be nothing so precious as the advancement of gospel truth. No interest will lie so near the heart as the interests of Christ's kingdom. Everything that will be a hindrance to this will be cheerfully laid aside. However dear the idol of the heart, however cherished the hope, the joy, the ambition, the earthly friend, it will be all cheerfully put away. Jesus said, If thine "eye" offend thee, or the "right hand," meaning the dearest and most serviceable of all earthly possessions, "pluck it out," "cut it off," and "cast it from thee."

Often this will require a struggle, a mighty effort; but if the soul is true to Christ, it will be done. By his grace it can be done. There is not one desire, one appetite, one practise, however strongly entrenched in the flesh, that the grace and power of Christ can not overcome. "There is help in God." The Word of God declares it. As I write, my mind recalls an experience with which I was acquainted forty-nine years ago. My father, a Baptist minister, was conducting a revival meeting in the village where he was pastor. There lived outside the village a very profane man, who appropriated to his own use various articles not belonging to him. One evening he was converted. The next morning he took his team and sleighs, loaded up the stolen property, and drove from place to place, delivering to its rightful owner each stolen article, begging forgiveness, and desiring to make any restitution required. Some twenty-five years later I met this man, and he was still trying to lead a consistent Christian life. My heart blessed God for such a salvation as this.

Such is the blessed work of preparing subjects for Christ's kingdom—that kingdom where there will be no stealing, no murder, no adultery, no lying, no swearing, no tears, no cemeteries, no jails, no hospitals, no infirmaries. "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing, . . . and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35: 3-10.

For this glorious day let us toil, let us pray, nor falter till the work is done. Go, wearing the helmet of salvation, bearing the shield of faith and the sword of the Spirit, till the glorious victory is won.

"Then with Christ in his kingdom forever at rest,

We shall bask in the smiles of his face;
We shall join in the song of the saved
and the blest,

Saved through infinite mercy and
grace."

Bowerville, Minn.

Prayer — No. 1

G. B. THOMPSON

"PRAYER is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but in order to enable us to receive him. Prayer does not bring God down to us, but brings us up to him."—"Steps to Christ."

In beginning these articles, I wish to ask this personal question, "How much time do you take to pray?" Will you take this question home to your own heart, and answer it to God? How much time do you take daily to pray? How much time did you take last week, or last month? How much time have you taken to pray to-day? What is your daily practise in this matter? Do you take one hour a day? Half an hour? Ten minutes? Five minutes? Or do you sometimes altogether neglect to pray?

These are not idle questions. They mean much to Christians. I am convinced that there is a terrible lack of real prayer among Christians. Some say their prayers. When weary, tired, and sleepy, they go through a form. To ease their conscience they spend a few brief minutes in prayer, but often there is not much heart in it.

We have fallen upon evil times. Sin is on every hand; the very atmosphere seems to be polluted with evil at times. A power from beneath is seizing hold of Satan's agencies, and it is an awful thing to forget or neglect to pray. Can you not look back since you have been a

Christian and see many defeats you have experienced because you did not pray? Call up the time you fell into the mire of sin, and see if you had not been neglecting to pray. Neglect of prayer explains many a fall. Have you struggled for victory over some besetting sin, and almost grown discouraged because of repeated failures? Did you pray as earnestly about it as you ought? Note the following statements from the spirit of prophecy concerning prayer:—

"Satan well knows that all whom he can lead to neglect prayer and the searching of the Scriptures, will be overcome by his attacks. Therefore he invents every possible device to engross the mind."

"Temptations often appear irresistible because through neglect of prayer and the study of the Bible the tempted one can not readily remember God's promises and meet Satan with the Scripture weapons."

Again and again in the Bible we are admonished to pray. "And he spake a parable unto them to this end, that men ought always to pray, and not to faint." Luke 18: 1. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4: 6.

Our Saviour left us an example that we should follow in his footsteps. Burdened with the sins of the world, he poured out his soul in prayer that he might be strengthened and fortified for his work. "And it came to pass in those days, that he went out into a mountain to pray, and he continued all night in prayer to God." Luke 6: 12. In the morning he performed the responsible work of choosing the twelve apostles. Think of his agony in Gethsemane, when, falling upon the cold ground, he poured forth his soul in prayer; and sweat, as it were, great drops of blood. What an example for us! Are we following in his footsteps? Again I ask, How much time do you take to pray?

Takoma Park, D. C.

Lessons from Past Experiences —No. 20

GEO. O. STATES

OVER forty years ago Elders Snook and Brinkerhoof, the president and secretary of the Iowa Conference, and the only ordained ministers then in that conference, came to the General Conference at Battle Creek. They were both men of considerable talent, and appeared all through the conference to be in perfect harmony with the denomination. They preached interesting sermons, and to all appearance they were in perfect accord with the entire message. It was evident, however, that they were trying to find something against Brother and Sister White and the General Conference which they could use in Iowa to prejudice the members of that conference.

On their return they went from church to church and talked with the members privately, so no one could understand

just what was being done, and prejudiced the minds of many against those who were leaders in the work. They had much to say about the "triune papacy," by which they meant the three brethren who were officers of the General Conference.

This action on their part almost broke down the faith of five or six whole churches, and the disaffection was rapidly spreading all through the conference. About that time Brother and Sister White and Brother Loughborough went to Wisconsin to labor. Elder Ingraham, one of the old pioneers of the message and president of the Wisconsin Conference, had just received a letter from Elder Snook, saying, "Let's strike out on the independence of the churches." Brother Ingraham communicated at once with the brethren of the General Conference, and they immediately appointed a general meeting at Pilot Grove for all the brethren and sisters of the Iowa Conference.

Brother Geo. I. Butler was then living in the northwestern part of the State. He was not then a minister, but the brethren wrote to him, urging him to be present. Accordingly he drove down in a lumber wagon one hundred and sixty-five miles. Brethren Snook and Brinkerhoof came prepared to have a regular debate, but Brother and Sister White would not do anything else until the matter of the charges which these men had made was settled.

Elder Snook at last consented to this arrangement, and so they took up one by one the reports which these brethren had brought home with them. It was shown that they were actuated by prejudice, and that the reports were anything but the truth. This was proved so fully that some of the brethren whom they had misled took these brethren out in the woods, had a season of prayer with them, and showed them the sinfulness of their course. Some of these brethren came out squarely and made confession of what they had done that was wrong. The cause of truth grandly triumphed in that State, notwithstanding the effort of the enemy to overthrow it.

At this time Brother Geo. I. Butler was chosen president of that conference. This was the first responsibility, except as local deacon and elder, that he had ever borne in connection with this cause. Brother Butler strongly objected to taking that responsibility, but could not escape it without a positive refusal. In about two years Brother Butler began preaching, and Elder Loughborough and other leading brethren came to that conference to labor, Brother Butler standing nobly by them.

It was not over a year after the meeting at Pilot Grove that Elders Snook and Brinkerhoof left the truth and became Universalist ministers.

Cedaredge, Colo.

"To pray for the coming of God's kingdom and not to enthrone him in our own lives would be to utter vain repetitions like the heathen."



The Fabric of Life

IN the loom of life we weave each day
On the warp of circumstance
The colors grave and the colors gay,
However the threads may chance.

But the web is ours to make or mar,
And the pattern we may choose,
We may make the fabric strong and fair,
And blend as we will the hues.

The glint of gold from our happy days
May shine through the somber shades,
And love's warm gleams, like the morn-
ing rays,
Add beauty that never fades.

When the Master Workman judges at
last,
May he find our weaving good,
The texture fine and the colors fast,
And his purpose understood.

— Mary Vaughn.

Temperance in the Home What Shall We Drink?

AUGUSTA C. BAINBRIDGE

"THE drink of flowers,
Distilled in bowers,
Is just the drink for you."

"When a person is thirsty, he wants a drink, and I'd like to know what he is to drink," said Ned to Cousin Flora.

"Well, Ned, you have answered your own question, if you only knew it."

"How?"

"You said, 'When a person is thirsty, he wants a drink,' and of course you mean that you want to get rid of your thirst by drinking something, don't you?"

"Well, yes; what then?"

"The thing you drink must take away thirst; and there is only one thing in all the world that quenches thirst, and that is water. The cleaner, the purer, it is, the sooner it quenches thirst. Many drinks are used to quench thirst, but some only add to it. I know what you are thinking of. I saw that large blue and gold sign down by the new store, with that foaming glass pictured on it. And I saw quite a number of boys standing around, and peeping in, and talking, and edging off and coming back. Why do you suppose that sign, 'Thirsty? Take a drink!' is there?"

"Because hot weather is here, and we are all of us thirsty and looking for something to drink."

"Yes, and I'll tell you this; that sign will deceive many, especially boys; but you don't need to be one of them."

"Why?"

"Because you know that water quenches thirst, and beer only makes one more thirsty."

"I wonder why that is."

"Because water was made by Him who made the human body, and he always makes everything to match. Water is a natural drink, and thirst is a natural condition of a human being, especially on a warm day; and one just fits the other."

"I suppose that is so."

"Of course it is. Water cools the mouth and the throat, as it passes into the stomach. It dissolves the food, and it enters the blood, carrying nourishment with it, for you know that our blood is about three fourths water. When you drink it, your thirst is gone. It does its work; so you see you have answered your own question—a drink, a natural drink, quenches thirst."

"Do not other drinks, like beer and wine, quench thirst?"

"Just think a minute; when your thirst is quenched, it is really gone, and you don't want to drink any more; is not that so?"

"Yes, that's so."

"But when you drink beer or wine, you always want more and more and more; what does that prove?"

"That it does not quench thirst, of course; but why is that?"

"Because of the alcohol that is in these drinks; and one of the dangerous and most peculiar properties of alcohol is that it creates a craving or unnatural desire for itself."

"I don't see why that is."

"No more does any one else, but we all know that it is a fact. Alcohol is the product of decay, and hence a poison, and all poisons have their peculiar properties, and that is one of the properties, or effects, of alcohol."

"What a lot of sense there is in natural things!"

"Of course; now tell me why anything with alcohol in it is not a natural drink."

"It was not made a part of our bodies, like water."

"Good! go on."

"It smells bad, and it tastes bad, and it burns the mouth and throat, and does not quench thirst."

"Very good! what else?"

"It makes one sick, and more thirsty, besides hardening the food that ought to be dissolved."

"There, that will do for to-day. Now go and tell all you have learned to all the boys you know, and you may win out ahead of the new sign. Who knows! You can try."

Oakland, Cal.

"If you want to get your aches and trials out of sight, hide them under your mercies."

The Kindly Heart

A FEW days ago I was passing through a pretty, shady street where some boys were playing at baseball. Among their number was a little lame fellow, seemingly about twelve years old—a pale, sickly looking child, supported on two crutches, and who evidently found much difficulty in walking, even with such assistance.

The lame boy wished to join the game, for he did not seem to see how his infirmity would be in his way, and how much it would hinder the progress of such active sport as baseball.

His companions, very good-naturedly, tried to persuade him to stand at one side and let another take his place; and I was glad to notice that none of them hinted that he would be in the way, but they all objected for fear he would hurt himself.

"Why, Jimmy," said one of them at last, "you can't run, you know."

"O, hush!" said another—the tallest in the party; "never mind, I'll run for him," and he took his place by Jimmy's side, prepared to act. "If you were like him," he said, aside to the other boy, "you wouldn't want to be told of it all the time."

As I passed on, I thought to myself, "That boy is a true gentleman."—Selected.

What the Spirit of Sunshine Means

"How's business, Eben?"

The old man was washing at the sink after his day's work.

"Fine, Marthy, fine."

"Does the store look just the same? How I'd like to be there again with the sun shining in so bright! How does it look, Eben?"

"The store's never been the same since you left it, Marthy." A faint flush came into Martha's cheeks. Is a wife ever too old to be moved by her husband's praise?

For years Eben and Martha had kept a tiny notion store, but one day Martha fell sick and was taken to the hospital. That was months ago. She was out now, but she would never be strong again—never more be partner in the happy little store.

"I can't help hankering for a sight of the store," thought Martha one afternoon. "If I take it real careful, I think I can get down there. 'Tisn't so far."

It took a long time for her to drag herself down-town, but at last she stood at the head of the little street where the store was. Suddenly she stopped. Not far from her on the pavement stood Eben. A tray hung from his neck. On this tray were arranged a few cards of collar buttons, some papers of pins, and several bundles of shoe-laces. In a trembling voice he called his wares.

Martha leaned for support against the wall of a building near by. She looked over the way at the little store. Its windows were filled with fruit. Then she understood. The store had gone to pay her hospital expenses. She turned and

hurried away as fast as her weak limbs would carry her.

"It will hurt him so to have me find it out!" she thought, and the tears trickled down her face.

"He's kept it a secret from me, and now I'll keep it a secret from him. He sha'n't ever know that I know."

That night when Eben came in, chilled and weary, Martha asked cheerily the old question: "How's business, Eben?"

"Better'n ever, Marthy," was the cheery answer, and Martha prayed God might bless him for his sunshiny spirit and love of her.—*Selected.*

Blaming the Children

CHILDREN in the household multiply household cares; there is no doubt about that. But is the fact of their presence enough to account for any and every failure to have things just as they should be in the household administration? Or does the apologetic explanation "the children, you know," offer a very tempting and convenient shield for some of our own shortcomings? To be sure, many a well-laid plan of a parent has been demolished by the duty of giving the children, for the time, first claim on one's attention. But that does not mean that all attempt at planning for other duty-doing in the household should be abandoned. Because it is harder, with the demands of the children, to do what we should do, is only an added reason for doing it,—for the children's sake as well as for our own.—*S. S. Times.*

A Bible

A RUSSIAN Bible colporteur, who works at a great railway station, went into a carriage full of people, and said, "Who wants a book of Holy Scriptures, a Gospel, a Bible?" A man replied in a loud voice, scornfully, "Who reads the Bible nowadays?" There was silence for a little, and then a Jewish woman came across to the colporteur and asked if he had the Sacred Writings in Hebrew. He showed her the Hebrew Pentateuch, and she bought it. Then two other persons bought Russ Testaments. Then another asked about a complete Bible in the Russ language, saying that he had heard that a new and cheap edition would soon be ready, and that he was waiting anxiously for it. After talking with him, the colporteur turned to go away, but yet another person stopped him and bought a Testament. Thus was answer given to the scorner.—*Selected.*

GEORGE BERNARD SHAW, an English author, has been at the center of London literary life for a quarter of a century, and has observed "that all the drugs from tea to morphia and all the drams from lager beer to brandy, dull the edge of self-criticism, and make a man content with something less than the best work of which he is soberly capable. He thinks his work better, when he is really only more easily satisfied with himself."



Advancement in the Australasian Union Conference

O. A. OLSEN

WE have surely entered a most solemn, yet exceedingly interesting time. There can be no doubt that we are living in the very closing scenes of this world's existence. The most interesting and inspiring of all evidences is the remarkable rapidity with which this closing gospel message is now reaching out to all parts of the world.

The territory of the Australasian Union Conference is immense, composed as it is of the commonwealth of Australia, New Zealand, the South Sea Islands, the Malay Peninsula, and the the East Indies; divided into seven organized conferences—New South Wales, Victoria, New Zealand, Queensland, West Australia, South Australia, and Tasmania, also four mission fields; namely, (1) North Queensland, including all the northern territory; (2) the Eastern Polynesian Mission, composed of the Society, Cook, Marquesas, Tuamotu, Gambier, and Austral groups, also Easter Island and Pitcairn Island, with many others; (3) the Central Polynesian Mission, composed of the island groups of Fiji, Samoa, and Tonga; (4) the Malaysian Mission, taking in the group of islands known as the East Indies. Only the Eastern Polynesian Mission, of these mission fields, has as yet been organized, but at the first opportunity the others will also be organized.

The work is making progress in all our organized conferences. The past two years have been prosperous seasons for Australia and New Zealand; and every year witnesses a substantial advancement in the work of the message. Unity and harmony prevail among the workers, and they all manifest the fullest harmony with the message and the organized work.

In the purchase of one hundred sixty-eight acres of land for an intermediate school and a sanitarium, New Zealand has taken a forward move. The location is a favorable one, near Cambridge in the Waikato district, one hundred miles south of Auckland. They have begun building operations, and expect to be in readiness to open school at the beginning of next year. No steps will be taken to start the sanitarium until the school is fully established.

West Australia has also made a move toward a school. One hundred acres of land, very favorably located, was turned over to the conference for a consideration of one hundred pounds. They are already beginning school in a small and conservative way. The place—Heidelberg, thirty miles from Perth—is also a most excellent location for a small

sanitarium; but this will be a consideration for the future.

Publishing and Printing Institutions

The removal of the printing and publishing work from North Fitzroy, Melbourne, to Warburton, has been successfully accomplished. With this step we have also banished all commercial work, and are devoting all our energies to our denominational work. It is a matter of note and considerable interest that our own work is rapidly on the increase—so much so that we have taken much more of the North Fitzroy plant to Warburton than we expected to, and the force is kept at labor to its utmost. Our book sales are steadily on the increase.

At the present time we are closing out the last remains of the Echo Publishing Company—the name of the office at North Fitzroy—preparatory to vacating the building.

The Avondale Press is a department of the Avondale School, and is in a very prosperous condition. They have only recently moved into their new building, which was much needed. The Press gives employment to eighteen of the students. They are at present issuing four journals—the *Union Conference Record*, an eight-page weekly; the *Australasian Good Health*, a sixteen-page monthly; and the Rarotongan paper, *Tuatua Mou*, also an eight-page monthly. The printing of "Christ Our Saviour" in the Malay has just been completed by the Press. "Daniel and the Revelation" will soon be ready in the Rarotonga language.

Sanitarium and Health Work

The Wahroonga Sanitarium continues to enjoy a steady patronage. The blessing of the Lord is manifested in a marked manner, and an excellent spirit prevails in the institution. The outside premises, including the orchard, have been much improved.

Since the departure of the Drs. Kress, we have given much careful, prayerful thought and study to the readjustment of the work and the situation at Wahroonga. This means much more than those unacquainted with the situation can fully appreciate. We shall work hard, and hope for the best, trusting in God for guidance.

The health branch of the work in South Australia is now making an advance move. For a number of years Brother A. W. Semmens has successfully carried on treatment rooms in the city of Adelaide. These have not only been successful, but have been a great blessing to the work. We have for some time been on the lookout for an opening for a small sanitarium, as the effort there now demands such a step. Recently a property located in the hills, thirteen miles from the city of Adelaide,

near a railway station, at an elevation of over one thousand feet, has been purchased by a capitalist, who now offers it to us for sanitarium purposes at a rental. The conditions are favorable, and the owner also offers to make such changes and alterations as shall make it what we require.

The brethren in New Zealand have decided to place the property of the Christchurch Sanitarium on the market. As soon as this is done, treatment rooms will be opened in Christchurch, and the sanitarium will be located in connection with the school, near Cambridge, on the North Island. This is the most favorable locality for a sanitarium in all New Zealand.

We have three health restaurants—one in Sydney, which has been in operation for some years; another in Melbourne, opened only last December; and a small one recently started in Wellington, New Zealand. The one at Sydney had rather an adverse experience at the time of its commencement, but during the past two years has been very successful. The one in Melbourne has begun with excellent prospects. The patronage has exceeded our highest expectations.

The Avondale School

The past year has been the best in the history of the school, from every standpoint. The enrolment exceeded two hundred. The spiritual interest was most excellent, and the work accomplished was very satisfactory. Financially, the school made a gain of over eight hundred pounds. This does not include what came in from the sale of "Christ's Object Lessons." The present year of the school has started well, with a larger attendance at the beginning than at any previous time.

All the enterprises—such as the Avondale Press and the food factory—connected with the school, are doing well. The farm has also brought in good returns the present year. At a late meeting of our Sanitarium and Benevolent Association Board, in conjunction with the school board, it was decided for the school to take over the Avondale Health Retreat, and make that also a department of the school.

The young people of our various conferences, except Victoria, have taken it upon themselves to assist in paying the wages of the native laborers. The Victoria young people are paying the wages of Sister Skadsheim, in Java. Those in New South Wales are paying the wages of Brother Joseph Mills, our teacher in Singapore.

We are sincerely grateful for the blessings the Lord has granted to us, and for the steady growth that is seen in all the branches of the work in this field. We shall, by the help of the Lord, put forth every effort to press forward, that this growth may continue to increase more and more. We have started out in our missionary campaign, which we hope may take hold of our people in all the conferences. We have begun holding special institutes for educating the work-

ers and our people generally, and hope to bring this matter into every church and among our scattered believers in the various conferences and mission fields.

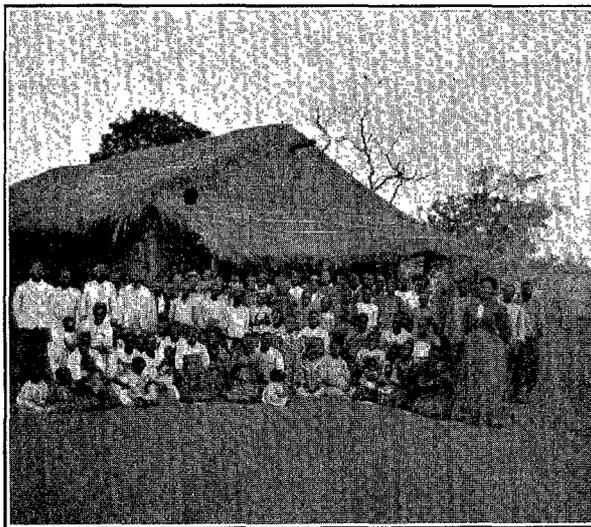
Strathfield, N. S. W.

Malamulo Mission

The New Name

JOEL C. ROGERS

WHEN our mission in Nyassaland was first opened, it was called Plainfield Mission. That was in the year 1902. It is situated at Cholo, British Central Africa.



THE SCHOOL AT THE MALAMULO MISSION

This mission had been conducted by the Seventh-day Baptists for three or four years, and was named after their headquarters at Plainfield, N. J.

On reaching this field, I learned from the natives that among them this mission is widely known as the Sabbath Mission, in distinction from the missions where Sunday is observed. It occurred to me that some name indicating a prominent feature of our faith would be better than its present name. One well understood by the natives would also be desirable. Taking the New Testament in the Nyanja,—the universal tongue of British Central Africa,—I looked for words on the coming of Christ, the Sabbath, the commandments, etc. The single word which seemed best to meet the requirements is *Malamulo*. It means *the commandments*. This word is found in Rev. 14:12: "*Pano pali chiriro cha oyera mtima, cha iwo akusunga malamulo a Mulungu, mdi chikylupiriro cha Yesu.*"

The phrase *malamulo a Mulungu* means *the commandments of God*. The same word "malamulo" is used both for the verb and for the noun of command, also for the word "law" in all its forms. Thus it is one of the most common words in the Bible. It is found in the native New Testament more than two hundred and thirty times. The Old Testament, in which it is so much used, is now being translated into the native tongues of British Central Africa. The same word is used for civil laws and commands. We earnestly asked God to give us a name for our mission which would be favorably received by the people. We believe he has given us the right name.

We find some things to encourage us

as we learn more of this land and the people. Brethren and sisters, you are supporting this mission with your money. We are thankful for such support. We are about to open a training-school for native teachers. Our Cholo school consists mostly of small children with their fathers and mothers. We must continue this school, and open new ones like it. But our urgent need just now is teachers trained in the truths of the message. We are having calls for teachers frequently. We must have a new station

for training them. Our present station reaches but one tribe, and that an inferior tribe. Our main station and school for teachers must be in the heart of the country, so it will reach the other tribes which are the superior ones. We need much wisdom for opening this new school. Will you please pray for these definite things?—

That the Nyassa people may inquire after this message;

That wisdom be given us in opening the new school;

That native young men who will make good teach-

ers be given us;

That God will help us to learn the language quickly;

That our health may be preserved for the work.

Cholo, British Central Africa.

Fiji

C. H. PARKER

It is some time since I have written, but that is not because my interest in reporting has lessened. The only trouble is to find the time. There is so much to do, and there are so few to help do it!

Our Fiji Mission council was held June 12-18. There were thirty-five delegates and one hundred and forty-two other persons present. It was a precious season. There was a full attendance at each meeting.

Special interest was manifested in the early morning meeting, and in the Bible study at 9:30 A. M. At these services the spirit of prophecy and the rise and progress of this denomination were studied. Every heart responded to a full faith in the organization and the Testimonies. These studies were conducted by Elder J. E. Fulton, and were clearly and forcibly presented.

We took our native brethren upon all our committees, and they were a real help to us. When the reports of the committees were read before the council, the utmost confidence was manifested in them. After general discussion by all, they were passed without a dissenting vote. Every measure was calmly studied before being passed. The prevailing spirit in our sessions was so different from that which is manifested in the

councils of the other denominations at work here, that it was the comment of all. Not a ripple passed over the calm waters of our meeting.

It was voted to inaugurate a campaign similar to that on "Christ's Object Lessons," for selling our book, "*Tukutuku no Veiganna*"—a translation of part of "Great Controversy." I never saw more enthusiasm manifested. This same spirit was seen when we discussed the problem of carrying the truth to all the other islands of this group. The brethren were willing to give their native teachers to the work beyond, and take care of themselves. There was no question that God was directing the deliberations of our council, and that his Holy Spirit was brooding over it.

Elder O. A. Olsen, president of our Australasian Union Conference, planned to attend, but was prevented from coming by unavoidable circumstances. The labors of the vice-president, Elder J. E. Fulton, were very much appreciated. Brother and Sister Thorpe, of the Tongan Mission, were present, besides our own laboring force. We now have ten native workers here.

This good council closed with a consecration service, and a number gave themselves anew to the service of the Master. The brethren left for their different island homes with songs of praise upon their lips. One could almost imagine that that scripture in the thirty-fifth of Isaiah, last verse, was being experienced: "And the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away."

Everything looks encouraging for a prosperous year in the work for this people. Our only fear is that the many calls for labor can not be supplied, and the hearts that are now warm and prepared for the truth will grow cold and indifferent. Pray for us and the work here.

Buresala, Levuka.

Java

GEO. TEASDALE

THIS is a fine country, the best I have ever been in. So far we have found the climate all that we could desire, a little warm at times, but never so hot as it is in Cooranbong, N. S. W., in the summer-time. The weather is never cold; indeed it varies but little the year round. When rain is falling in the mountains, or when there is a little more moisture in the atmosphere than ordinarily, then the thermometer will fall a few degrees. It generally stands between eighty and ninety, with a fall of a degree or two during the night.

This is reported to be the wettest country in the world, and I would not be surprised if it were; at least, a country that had more rain would scarcely be able to comprehend the fact that the waters which were under the firmament were divided from the waters which were above the firmament. The rain, however, is not so objectionable as it is in cold countries, and we do not seem to notice it. Indeed, the comparative coolness is attributable to it, so we are glad of it.

The country districts of Java are beautiful, and the whole island is exceedingly fertile. Although only half the size of New Zealand, it supports a population of thirty millions, and exports a large amount of produce besides. Fruits are abundant, and such fruits as people in cool climes never dream about. Some of these we have not yet learned to like, and there are some which we are sure we shall never care for. One advantage this country has over almost all other

nearing a *campong* (village) or a market-place. The natives are good-natured, and content to work for little, except when they are working for a person who is a stranger to the country; then their wants are never satisfied. There are a great many Chinese here, most of whom are natives, and are highly civilized. They are the nicest class of people here, and it is among them we expect to begin our work.

The Dutch government holds the natives in strict subjection, and is very careful about the admission of strangers. Life and property are more secure than they are in many of the civilized countries of Europe, and there is practically no poverty, as we understand it in other countries. The natives generally are very poor, and may not possess enough clothing to cover them, or have the semblance of a house to live in, yet they never suffer from want, as millions do in other places. Twopence [four cents]

will keep a native for a day; and if he has a mind to be economical, it will suffice him. But as long as he possesses money, he is not economical.

Foreign missionaries have to obtain a special permit from the government before they are allowed to operate. It is now about four months since we sent in our request, and we have not received our desired permission yet. Twice I have had to appear before the dignitaries here to answer questions, and then my answers have had to be sent to the capital. So we do not know yet whether or not we shall be allowed to remain here. The Methodists from Singapore are operating a mission in Batavia, and



WORKERS IN ATTENDANCE AT THE FIJI MISSION COUNCIL

tropical countries is a fairly good supply of vegetables, which are grown in the mountains of the interior. They do not have the flavor of vegetables grown in colder countries, yet they are very acceptable, and help to vary the monotony of our menu. Living is rather costly, especially in the cities.

The large cities are not very nice places in which to live, and I should be glad if we could make arrangements to live in the country. So far, however, our work is in the town, and it is impossible for me to move out of it, because, unless we go about fifty miles away, the place is so thickly populated and so low-lying, and consequently damp and unsanitary, that it is better to live in the city. The houses are built very near one another.

There are swarms of natives in Java. Even in the country they are everywhere; and the highroads are full of them wherever we look out of the train. In the town they are dirty, and not nearly so respectful as they are in the country districts. Their habits are unmentionable. When traveling in the country in the train, one can tell by the odor when

have contemplated starting here. Two denominations are not allowed to work in the same district, so if we obtain permission here, it will shut them out. Dutchmen can go to work without all this trouble, and they have many advantages which foreigners do not enjoy, especially Englishmen and Americans. It is surprising how well Adventism is known here, and what a strong prejudice there is against it in the minds of many. However, this is not so pronounced as in other countries, and I feel sure that the Lord has a number in Java who will accept the truth.

The prospects for the work here are very good, much better than we had expected. When we came, but one woman was keeping the Sabbath. Now her husband is with her, and they are getting along very nicely. They are English Eurasians, and came from Singapore, where they learned the truth. The Eurasians seem to possess the puerilities of both the Europeans and the Asiatics, and few of the strong qualities of either. There are thousands of them in this part of the world. Those of Dutch descent seem to possess sturdier qualities than

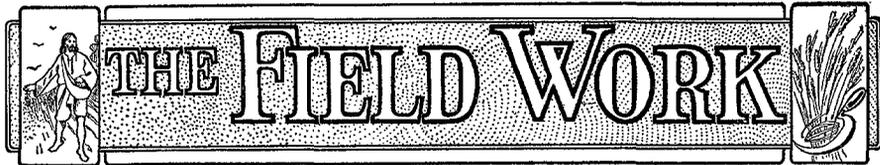
do others. We are hoping that many of them will accept the truth in this country, and form a strong nucleus for a church in the Dutch possessions in the East. Already one aged man and his wife are keeping the Sabbath through reading, and we know of quite a number of others who are interested. Our stock of literature is limited, and we can convey intelligence to them in no other way as yet. In order that a person may work to advantage with them, it will be necessary for him to be able to speak the Dutch language. Most of them do not care to speak to a European in the Malay, as an undue familiarity with that language is too suggestive of one half of their parentage. But this is not the case with all. A man, a Catholic who edits the Malay paper here, comes to the house twice a week, to help us with the Malay. We love him, and hope that some time he may be one of us. He is a very sensible man, and kind-hearted. He has discontinued the use of tea, etc., and is trying to stop the use of tobacco.

You would be surprised to know how many languages nearly every one can speak in this country. The Eurasian editor speaks English well, also Italian, and has a working knowledge of French, besides Malay, Javanese, and Dutch. A young Chinaman who comes to our house for lessons speaks five languages besides English. He is now taking lessons from me, and I am also giving him lessons from the Bible. We hope that he will accept Christianity as the result. We are putting our best efforts on the Malay, and in the course of a few months expect to be able to speak quite a little in that language. We ought to have a Dutch worker here to labor for the Dutch-speaking community now, while the prejudice is comparatively small, and while there is a desire on the part of many to hear. It is the best opening I have ever seen, and my constant regret is that I can not fill it. I would begin to learn Dutch immediately, but I find one language is quite as much as I can manage at once. If we could have a young couple, or a man from Holland, here with us to labor, I am sure we should soon have a good company.

In a few weeks we expect to start a school for the Chinese, to teach them English. They are anxious to learn, and are willing to pay a good price for it. We will make this the basis for missionary operations, as soon as we know the Malay—the language they speak.

Sourabaya, Java.

THE worship of images among the Roman Catholics is very confusing to the idolaters of pagan lands. They see no difference between their idols and the images before which the Roman Catholics bid them bow down. A missionary in Manila tells of a Chinaman who was heard to say that the only difference he saw between the religion of the Filipinos and that he had been used to at home in China, was that the Chinese gods sat down, and here they stood up.



The Southern California Camp-Meeting

ONE of the most remarkable camp-meetings I ever attended, in some particulars, was the one held at Los Angeles, which closed September 2, having continued three weeks. The camp-meeting was preceded by an institute, which also continued three weeks.

The camp was situated on a ten-acre plat of land just outside the city limits. Two lines of electric cars ran directly to the camp, which made it very convenient for the traveling public. The camp was beautifully laid out with broad avenues and streets, and the usual directory was found convenient for locating the twelve hundred people who were residents in the cotton city composed of three hundred one family homes. There were also five large tents for public service, and one for a dining hall.

The principal auditorium was sixty by one hundred forty feet, seated to its utmost capacity, and on Sabbaths, and usually in the evening, it was filled to overflowing.

The attendance from the city during the evenings and on Sundays was fair for such occasions. A deep impression was made upon the minds and hearts of the people through the preaching of the word, and I trust that fruit of the effort put forth may be seen in the kingdom of God.

The evening and Sunday services were given up almost entirely to the consideration of the special features of the great message that we are commissioned to bear to all people in this generation.

While the spirit of the Master was present in every service, the Sabbath services were especially marked by the Spirit's presence in the conversion of souls, reclaiming backsliders, and sending deep conviction to the hearts of believers that the time had fully come when each should be entirely surrendered to the Lord, and wholly consecrated to him for immediate and active service. Forty were buried with their Lord in baptism.

There were special services held each day with the German and Spanish-speaking people; also with the young people, intermediate, primary, and kindergarten divisions. There were about forty German persons present, and the services for them were in charge of Elder A. Schlottbauer. The Spanish services were under the general direction of J. F. Blunt and Mrs. Augusta S. De Angeles. The Spanish attendance averaged from fifteen to twenty-five.

The young people's work was directed by Profs. H. G. Lucas, E. S. Ballenger, and J. L. Kay. There was an average of one hundred fifty in this division. There were one hundred seventy-five in the intermediate department, and they were in general charge of Mrs. Dr. Leadsworth. There were eighty in the primary division, and they were in charge of Sisters Ruth Kane and Letta Hibben. There were one hundred little people in the kindergarten in the care of

Mrs. Geo. Miller. All the instructors did their best, under God, in the work assigned them, and the Lord greatly blessed their efforts.

A course of study was conducted the last week of the meeting on the subject of Bible organization, in which the people manifested marked interest, and were greatly profited. Certainly no line of thought presented created a greater awakening among our people than the one on order among the people of God.

Dr. Lillis Wood-Starr, assisted by other physicians and nurses, gave instruction daily on health and temperance.

Besides the ministers of the local conference, there were present, all or a portion of the time, Elders I. H. Evans, W. T. Knox, M. C. Wilcox, W. C. White, H. G. Thurston, A. Schlottbauer, and F. R. Rogers, and Brethren H. H. Hall and J. R. Ferren, and the writer. Brother H. G. Lucas was set apart by ordination to the sacred work of the gospel ministry.

Elder G. W. Reaser was re-elected president of the conference; H. H. Winslow was elected secretary and treasurer. The remainder of the executive committee is about the same as last year. Pledges and donations were secured to be applied as follows: Fernando Academy, \$2,500; \$150,000 fund, \$700; Sabbath-school collection, \$700. Through the public sale of the *Bible Training School*, \$230 was provided for the Southern Missionary Society, to be forwarded through the regular channel. The conference voted \$1,500 of its surplus tithe to the foreign mission treasury, \$500 of which is to be applied to the work for the colored people in the South, conducted by the Southern Missionary Society, under the direction of the Southern Union Conference, and \$2,000 more was also voted conditionally to the mission work.

H. W. COTTRELL.

Our Literature in Japan and Korea

WE are glad to report some advancement in the production of literature in these fields. A few months ago we secured a new printing-press, large enough for printing our paper; and beginning with the first June number, we are issuing the paper from our own press. This year we changed the paper from a sixteen-page monthly to a twelve-page semi-monthly. We also continue to print our Sabbath-school lessons, and are able to do some work in issuing small tracts.

One of our Korean brethren began work in the printing-office early in the year, and is now able to set up matter in the Korean. We have already done some tract work in Korean, and now have Sabbath-school lessons and other matter in the Korean language ready for publication.

The interest taken in our literature by some has been a source of much encouragement to us. An old gentleman of some means here in Tokyo has been interested in the truth for several years. And while he has never fully identified

himself with us, he is using his influence and his means in circulating our literature. He was so interested in a series of studies on the seven churches of Revelation, given him by Brother Kuniya, that he had a tract of thirty-two pages prepared on the subject, and bore the expense of an edition of two thousand copies for free distribution. Later we prepared matter for a tract on the subject of international peace and war as a sign of the times; and he was so much interested in this that he contributed the greater part of the expense of an edition of two thousand copies, reserving one hundred copies to send to his friends. The remainder we are circulating in the usual way.

Our literature is not only being published and circulated, but it is producing good results. For some time past Brother Kuniya has sent reading-matter to a Baptist pastor in Fukuoka, Kiusiu; and without having met any of our people, this young man has fully accepted the truth, resigned his position in the Baptist Church, and has just come to Tokyo to study the truth further, to prepare himself for a place in our work. Another pastor in the same place was supplied with our literature about a year ago during a visit to Tokyo; and now he, too, has accepted the truth, and desires to devote himself to its promulgation. Brother Okohira will report the particulars of this case in giving his experience during a recent visit to Kiusiu. Other instances might be cited to show that many are interested especially in the prophetic portions of God's Word, and that the truths we hold are just what the people need, and are looking for. So we are of good courage in the work of scattering the printed page throughout these lands.

F. W. FIELD.

South Africa

MISSION FARM, PEMBA, NORTHWEST RHODESIA.—There was nothing that was reported from the Gland meeting that cheered our hearts more than the plan to establish a missionary training-school at Washington.

We are pushing the work here with all our strength. It goes slowly; and yet no one comes here who does not express surprise at what we have done in these two years. Professor Hayton said that our most advanced students were equal to fourth-grade pupils in reading, writing, spelling, and Bible knowledge. Less than two years ago they knew nothing. This statement was encouraging to us. We still have about the same number in the school here; but they are an older class of pupils, and we are doing more for them than we could do for the younger ones.

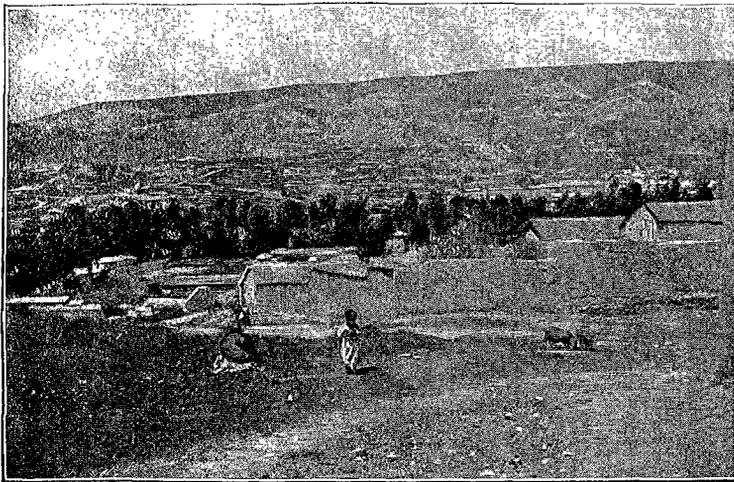
I have made another application to the government for permission to open the out-station, and am awaiting a reply. Some of the other societies have closed their out-stations in obedience to the new

law, but some are defying the government. We now have a new administrator, and it remains to be seen what he will say. A similar law in regard to the closing of out-stations was passed in southern Rhodesia several years ago, but it was repealed, at the petition of all the missionaries.

Our farm produced well last year; but there is such a depression all over the country that we shall not be able to realize more than four hundred dollars, in addition to food for the school, and the out-stations, if we are able to open them. Our fruit-trees are all doing well, and some of the oranges, lemons, and guavas are blossoming. We have all the papaws we can use for a long time, and the trees look as if they were going to bear and ripen the year round.

Two weeks ago I went to Buluwayo, and purchased the material for three buildings to be erected here. These are a dwelling-house, a dining-room for the students, and a church and school building.

The bricks for these buildings were all



LA PAZ, BOLIVIA

made and burned by the students. In fact, all the work that has ever been done on the farm has been done by the students. I have never hired any help since the work started here.

I have received from the South African Union Conference one hundred and fifty pounds, which will pay for the material for the dwelling-house. As Elder Sturdevant has gone into the field to the north, I will not need to make that trip this year, and the fifty pounds appropriated for it will pay for the material for the dining-room. Mrs. Anderson and I have donated the material for the other building. So we are doing a great deal of building, and are not incurring any indebtedness. I have a brother here from the Colony, who is to do the work. It will take us until the end of the year to complete it.

My little girl still has fever, and I think I shall soon send her to Kimberley. Mrs. Anderson is not strong, and she may have to go, also. I have better health this year than last, so hope to hold out this season. I trust that next year we shall be able to keep the fever off, as we shall have a good house, and there is every prospect of plenty of fruit.

This is truly the sifting time. But God's people will be triumphant. We must endure as seeing him who is invisible.

W. H. ANDERSON.

The Work in Bolivia

At last this long-neglected land has a chance to hear the third angel's message. It is the last country of South America to be entered by our people.

We began our journey from Valparaiso, Chile, the twenty-fifth of May, and the fourteenth of June we reached Cochabamba, Bolivia. Here we expect to establish our mission station, for this city is nearer the central point of Bolivia than any other of importance, and living is much cheaper here than in most other places. From here we hope to work the other localities and districts, and as far as possible carry forward the work equally in all parts of the country.

We have no churches or Sabbath-keepers here in Bolivia yet, but there are several persons who have a little inclination to search for the truth. This gives us hope that soon some will begin to keep the commandments of God.

The official language of this republic is Spanish, but Quichua is spoken more than the Spanish. In La Paz and the

surrounding neighborhood the natives speak Aymarah. Of all the population only about one hundred thousand can read, therefore the work progresses under great difficulties, and as the means of traveling is so very poor, it is not easy to spread the gospel rapidly. Still according to Rom. 9:28, Matt. 24:14 must be fulfilled here too.

To be able to bring present truth as soon as possible to all the people, I have decided to write simple articles, which can be easily understood, on the most important points of the three angels' messages, and have them translated into Quichua

and Aymarah, and print on a cyclostyle hundreds and, if possible, thousands of copies. These we wish to send to persons who read Spanish and know one or both of the Indian languages, and who also show an interest in the Word of God. They can read them to the natives, and in that way impart the saving message to them.

Evangelistic work by other denominations has not been done much yet in Bolivia. The American, and also the British and Foreign, Bible Society have spread a great many Bibles and parts of the same, but sad to say, a great many of them have fallen into the hands of the priests and been burned or destroyed in some other way, and thus kept from the people.

Baptists from Canada have been working in some of the most important cities for about eight years, and in Oruro and Cochabamba have had some success, and have organized small churches. One of their missionaries thought we should not come where they had already started. I told him that the three angels' messages must be proclaimed to all nations and people, and as the other denominations do not teach all that Christ commanded, the Seventh-day Adventists have to teach these messages.

With the help of God we hope to begin the work right, and follow it up until

all the people are warned, and our Lord shall come to gather his chosen ones. Brethren, pray for the work in Bolivia. From time to time we will let you hear what the Lord is doing here.

MR. AND MRS. E. W. THOMANN.

North Michigan Camp-Meeting

THE annual conference and camp-meeting of the North Michigan Conference was held at East Jordan August 29 to September 9. Sixty-five tents were pitched, and about three hundred were encamped on the ground. Owing to the failure to receive a reduction on the railroads, the attendance was a little less than last year. As the camp-meeting had been held here for three years, the attendance from the village was not large, but a number of interested hearers were present each evening, and listened to the presentation of the various points of our faith.

A most excellent spirit characterized the meeting throughout. The utmost unity was seen in all the business deliberations. Elder S. E. Wight was unanimously re-elected president. The other conference officials remain about the same as last year. Progress has been seen in the various departments of the work during the year. A number have embraced the truth, and one new church was received into the conference.

Here, as in other conferences, the financial needs of our cause were presented, and a very liberal spirit to help was manifested. An effort was made to raise the remainder of the conference's share of the \$150,000 fund. To this there was a very hearty response. When the call was presented, one brother gave five hundred dollars. This brother has decided to sell his farm, and go into the canvassing work. Another brother gave forty acres of land—one half to help educate church-school teachers, and the rest for the \$150,000 fund. Several others gave one hundred dollars each, and others smaller sums. One sister nearly eighty-five years of age gave to this fund a beautiful quilt she had recently pieced. This was quickly sold for ten dollars. In all, \$1,550 was raised. This nearly completes the conference quota, and it is expected that the remainder will be raised in a short time.

The blessing of the Lord was especially manifested in this meeting. We have been expecting that we should come to the time when men would sell their farms and give the proceeds to the cause, as in apostolic times, and go into the work. We saw this done at this meeting. There were other examples of marked consecration manifested also in helping the cause. In addition to the amount raised on the \$150,000 fund, about \$300 was raised on the education fund and \$225 for local expenses.

A number of revival services were held during the meeting, and many marked victories were obtained over besetting sins. The Holy Spirit wrought mightily on hearts. Two baptismal services were held during the meeting, thirty-two in all being baptized. An excellent work was done for the young people, many of whom willingly gave their hearts to the Lord.

In addition to the conference laborers present, Elders Allen Moon, W. D. Curtis, and Brother J. B. Blosser attended the first part of the meeting. Prof. J. G.

Lamson was present a short time in the interests of the college at Berrien Springs. The writer attended the last week. The Cedar Lake Academy was represented by Sisters Margaret Haughey and Edith Shepard.

All departed to their homes greatly encouraged by the blessings received at the camp-meeting. New resolutions were formed to remain faithful to the message until it is closed. The Lord is giving rich showers of the Holy Spirit in all these meetings, and the outlook for the speedy close of the message was never more encouraging.

G. B. THOMPSON.

The Southern Illinois Camp-Meeting

THE southern Illinois camp-meeting was held on the fair-grounds at Pana. In addition to the usual tents, the campers enjoyed the use of several buildings on the grounds, in one of which was conducted a most excellent dining service.

Elder G. A. Irwin, several other brethren, and the writer left the camp-meeting at La Fayette, Ind., in time to be at the first meeting. An excellent spirit prevailed, and the preaching by Elder Irwin and others was given close attention from the first, and an excellent interest was created. Among other practical subjects, there were presented the relation of the spirit of prophecy to the law of God, the gospel to the world in this generation, and other phases of missionary work. Meetings were held daily for the benefit of the young people and children, and several conversions among the youth were reported. Among the older people, differences that had existed between brethren were adjusted, and harmony seemed to prevail. Elders G. B. Thompson and W. D. Curtis arrived during the early part of the meeting, and took part in the educational and young people's work, as well as in the general work for the spiritual benefit of those in attendance.

This conference not having raised its proportion of the \$150,000 fund, a meeting was held in which this subject received consideration, and in a very short time the people contributed three hundred sixty-eight dollars toward this fund, although the attendance was very small. There is no doubt that the good work will go on until the last dollar is raised.

Dr. H. W. Miller was present at the meeting, and an opportunity was given him to present the needs of the China Mission field; and although the brethren had lifted heavily to help other funds, they contributed liberally toward the work in this needy field.

At the close of the meeting, twenty souls were buried with their Lord in baptism, and were received into membership in several churches of the conference.

The southern Illinois camp-meeting was held at the same place as last year. At the opening of that meeting, there was not a family of Seventh-day Adventists in the place; but as a result of the interest created by the camp-meeting, and some labor done following the meeting, a church of more than thirty members now exists, and the work is still growing.

Southern Illinois is a prosperous and

progressive section, much of which is virgin territory, so far as the presentation of the truth is concerned. It is evident that faithful labor and deep consecration on the part of the laborers will eventually result in a strong conference of our people.

ALLEN MOON.

Scholarships the Fruit of Christian Effort

MAN'S ways are not all God's ways. When men desire to promote an enterprise or dedicate an institution, there is a great blare of trumpets and display of flags. This is not God's way of beginning things. "He who plans for his mighty work through centuries, accomplishes it by the smallest means, that it may be evident that the glory is all of him." He plants the tiny seed, waters it by his grace, and tenderly nurtures it to strength and maturity. Every day, in God's wonderful and inscrutable way of doing things, we see the growth of the mustard seed—that marvelous transition from the infinitely small to the infinitely great.

Notice the following wonderful illustration of this divine principle: About two years ago arrangements were made for a few young people to earn scholarships by selling books containing the third angel's message. Within that little plant, that tiny seed, was wrapped up the embryo of a great and blessed movement. Within a few short months the scholarship idea has spread to every conference and to every school in the United States, and has illuminated hundreds of youthful hearts with bright rays of hope and a realizing sense of the possibilities which the future may hold in store for them. At the present time it is quite generally recognized that this scholarship plan is one of the primary factors in the prosperity of our tract and missionary work, and in bringing to our schools an army of young people which this year, at the very beginning, has filled the schools to overflowing. Thus far the effort to secure scholarships has been largely, if not wholly, confined to the short vacation period of three or four months. Recently through the columns of the REVIEW we have made a call for one thousand consecrated young men and women to enter the field as canvassers to work for scholarships for next year. If scores and scores can succeed during a period of from ten to sixteen weeks, and earn from one to three scholarships each, why can not hundreds, yes, a full thousand, of our young people secure at least one scholarship before the beginning of another school year in 1908?

An effort to extend the blessings of the scholarship plan has already begun. In the *Seed Sower*, dated September 20, published by the California Tract Society, appears the following announcement:—

"There will be held at an early date in Mountain View, Cal., a canvassers' training-school, or convention, for the purpose of giving a thorough training in book salesmanship to all persons in this conference, young, middle-aged, or old, who are anxious to earn a scholarship in Pacific Union College. The course embraces a comprehensive study of the science and art of Christian salesmanship. The tuition will be free. Each

student will be expected to pay his transportation to the convention, and his room and board during the four weeks of the course. Those who pass successful examinations, and who sign the salesman's contract, will be entitled to free transportation to their assigned fields of labor. By consulting the scholarship list in last week's REVIEW, it will be seen that during the last sixteen weeks over twenty young people sold more than the required value of books for one year's scholarship in the college. What these young people did in the short summer vacation, you can do between now and the opening of the next school year. Church officers will please forward to me at once the names and addresses of those in their church who desire to take advantage of this excellent course, thus qualifying for entrance into our noble army of the 'King's Messengers.' Further announcement will be made through the *Seed Sower*, the *Pacific Union Recorder*, and the REVIEW, as to the exact date of the convention."

From this same number of the *Seed Sower* we learn that during the past sixteen weeks the California Tract Society, through its agents, has sold nearly twenty thousand dollars' worth of books, and although their little army of the "King's Messengers" has entered the Pacific Union College, yet the sales by the agents still in the field amounted to \$689.45 for the week ending September 20. Who will be next in pushing the scholarship effort during the fall and winter months? Hundreds of our young people should volunteer, and thus enter the grand highway of service and achievement. E. R. PALMER,
Sec. Gen. Conf. Publishing Dept.

The Quebec Camp-Meeting

THE Quebec conference session and camp-meeting was held at Knowlton, September 5-15, according to appointment. The camp was located in Brother McClary's grove and orchard, a quarter of a mile west of the sanitarium. It is an ideal location for a small camp, well shaded and sheltered, yet sufficiently light.

The laborers in attendance from outside the conference were Prof. F. Griggs, Elder Wm. Guthrie, and the writer. As the meetings progressed, light and sunshine came into the camp and into the hearts of the people. The Holy Spirit's presence brought in unity and harmony.

The attendance from the outside was small, but of our own people the attendance increased until the meeting was said to be the largest for many years. The preaching was both practical and doctrinal, and all were encouraged by the study of the Word. The morning social services were well attended and much enjoyed by all.

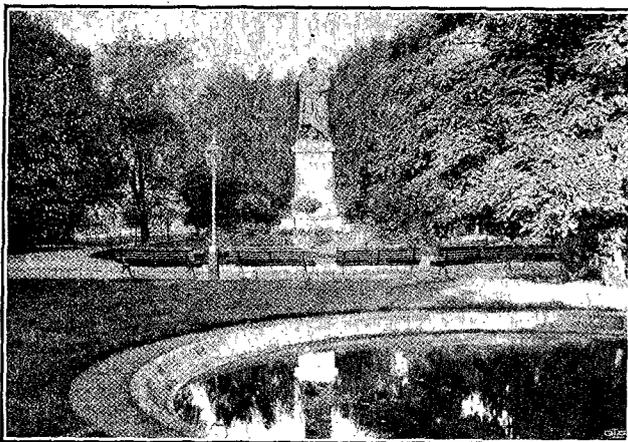
Young people's and children's meetings were held every day, and a deep interest was manifested in all these services.

The last Sabbath of the camp-meeting was a glorious day. There was a deep moving of the Holy Spirit in the camp, and in the afternoon when the call was made for the unconverted, the backsliders, and any who were not free in Christ, to come to the altar and get right with God, they began coming forward from all parts of the tent, both young and old, till more than half the camp responded. After an earnest season

of prayer, a very touching and heart-searching testimony meeting was held, and nearly all took part.

At the close of the praise service an opportunity was given for any who desired baptism to manifest it by standing, and one after another responded until twenty-three thus expressed a desire to follow their Lord in that solemn rite. Some of these were baptized before joining this people, and were now rebaptized. The baptism took place Sunday noon in the beautiful waters of Brome Lake, near the sanitarium, and a large number of the villagers congregated to witness the solemn and beautiful scene. Elder G. H. Skinner administered the ordinance, assisted by Elder Guthrie and the writer. This was the largest baptism ever held in this conference. Several pictures were taken of the baptism by different persons in the audience, and a report of the service was prepared for the daily paper.

This was all a practical demonstration of what the Holy Spirit will do for the people when given free course. The stony heart is taken away, and a heart of flesh is given—a new heart. During the meetings all departments of the work were given careful study, and plans were formulated for more aggressive work.



BERZELII PARK, STOCKHOLM

Professor Griggs gave valuable instruction on education, and it was much appreciated.

The medical work was given careful study, and the outlook for the sanitarium is hopeful.

The religious liberty question was freely discussed, and it was voted to supply the members of the legislature with our journal *Liberty*.

The Young People's department was strengthened by several new members.

The Canadian Publishing Association had a book tent on the ground, and about eighty dollars' worth of books was sold, and several subscriptions were taken for periodicals.

The following officers were elected: President, D. E. Lindsey; Secretary and Treasurer, Darwin Dingman; Executive Committee, D. E. Lindsey, G. H. Skinner, Darwin Dingman, Perrien Brown, and George Cushing; Leader of Young People's Department, Elder G. H. Skinner; Secretary Sabbath-school and Young People's Department, Mrs. G. H. Skinner; Conference Auditor, H. W. Ingham; Religious Liberty Secretary, Elder D. E. Lindsey.

Sanitarium Managers: Executive Committee, Percival Holden and Dr. Roy Clarke; Medical Superintendent, Dr.

McDonald; House Physician, Dr. Roy Clarke; Secretary and Treasurer of sanitarium, Mrs. Dr. Roy Clarke; Matron, Miss Bertha Arendt; Manager, Dr. Roy Clarke.

Credentials were issued to Elders D. E. Lindsey, H. E. Rickard, and G. H. Skinner. Ministerial license was given to H. W. Ingham, and missionary license to Miss Eva Johnson.

Elder Lindsey gave the closing address Sunday night, and all returned to their homes renewed in faith, hope, and charity.

Steps are being taken to secure another minister for the conference, and with this additional help two tents can be put in the field next year. The outlook for the Quebec Conference is hopeful, and we shall all pray for greater results in the future than we have realized in the past. Oneness with Christ brings harmonious action, and then the work prospers.

W. H. THURSTON.

Sweden

STOCKHOLM.—Since the last of December I have been conducting a series of meetings in Stockholm. The interest has been excellent all the time, and good

attention has been paid to the truths spoken. Some Sunday nights we have not been able to accommodate the people who wished to hear.

The results of the services have been good. We have had baptism several times, and quite a number have been buried with Christ. Thirty-six have united with the church, most of whom have been converted for the first time. Several others are keeping the Sabbath, and are preparing to unite

with God's believing, obedient children.

We are grateful to God for his presence with us and for the blessing that he bestows upon us. It is our earnest prayer that many more who know the truth may receive courage to taste the sweetness of the third angel's message, and become acquainted with God.

S. F. SVENSSON.

Field Notes and Gleanings

NINE persons were baptized September 21 in the waters of the Atlantic at Beachmont, just out of Boston, Mass., by Brother Lee S. Wheeler.

THE president of the New York Conference, Elder F. H. DeVinney, recently spent Sabbath and Sunday with the church at Watertown, baptizing fourteen willing candidates.

FROM the Northern Illinois Recorder we learn that five persons were baptized by Elder H. Hansen at the Humboldt Park church (Scandinavian), Chicago, Sabbath, September 21. Others are keeping the Sabbath as a result of labors bestowed by Elder Hansen and Brother Edwardson in the tent effort.

ALTHOUGH there has been some public opposition by a Lutheran minister and a Catholic priest to the truths that have been for several weeks presented by Brethren A. F. Ferguson and J. W. McComas at Graettinger, Iowa, the contrast between the Word of God and the "Catholic Fathers" is distinct, and ten persons have decided to obey God's Word.

IN reporting the recent baptism of three persons at Denver, Colo., Brother G. W. Anglebarger says: "The Lord has been greatly blessing the work here since camp-meeting. We see quite a number of new faces in our services. We have more calls than we have been able to fill. A number of others will soon be baptized. It causes our hearts to rejoice to see the work going."

BRETHREN M. G. HUFFMAN and Chancy Wood, who have been holding tent-meetings in Granite City, Ill., since August 20, report that there are eight who have signified their intention to keep the Sabbath, and these, with those who were keeping it when they went there, make twelve. There is still a fair interest in spite of the cold evenings. This interest will be followed up by house-to-house work.

THERE are now seventeen substantial Sabbath-keepers, including three children, at Milo, Maine, where a company of workers led by Brother H. C. Giles has been laboring for some weeks. "The interest is unabated, and the workers are planning, the Lord willing, to hold a series of schoolhouse meetings in the outlying districts two or three evenings in a week, and then to invite the same people to their Sabbath and Sunday services at the hall in the village. The Lord is blessing the work there, and to his name be the glory."

THE presentation of the Sabbath message has caused considerable stir at Cando, N. D. Three or four of the ministers and the Catholic priest have publicly denounced the truth, and some are turning a deaf ear to the message. However, a Sabbath-school has been organized, and regular Sabbath services established with six adults and a number of children in the faith. Elder E. H. Huntley replied to the arguments presented by the opposition, and about seventy-five of the thinking people of the place listened with interest.

BROTHER H. M. J. RICHARDS, assisted by Brother E. E. Farnsworth, conducted a tent-meeting at Loveland, Colo., and a good interest was manifest when the meeting was closed that the workers might attend the camp-meeting. Because of changes of fields for the workers, the regular evening meetings have not been resumed, but Brother Richards writes: "It was my privilege to go up to Loveland for a few days after camp-meeting. On Sabbath, September 7, I baptized four. This makes nine I have baptized in Loveland since the tent-meeting began late in the summer. Others desire baptism later. I am pleased to be able to report that I found two more keeping the Sabbath this time."

Christian Liberty

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

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

Review of Sunday Law Enforcement in Tennessee

IN no other State of the Union have there been so many Sabbath-keepers fined and imprisoned in the past as in the State of Tennessee. For several years there has been a lull in this work, but there are evidences that that work is to be revived.

September 4, George B. Thomson and D. A. Deedon, of Manchester, Tenn., were tried for Sunday labor, and fined five dollars and costs, amounting, in all, to \$47.80. The brethren did not feel that they could conscientiously pay the fines and costs imposed. They were therefore sentenced to work these out in the workhouse (the county jail), at the rate of forty cents a day.

The work for which they were indicted was that of stretching a wire fence to keep the cattle out of their corn. The work was done on Easter Sunday, in the early part of the season, and the fence they were putting up was along a road which was two miles from the town of Manchester, and practically in the woods. They had no thought of being prosecuted for the work they were doing. They had been very careful not to do any work on Sunday that would unnecessarily give offense. They were held in high esteem as excellent citizens in the community by all the people who knew them.

The two families of which these brethren are the heads, are the only Sabbath-keepers in that vicinity; and by a strange combination of unfortunate circumstances none of our workers knew anything of the trial until after one of them, Brother Thomson, had been in prison for several days.

After hearing of their arrest and imprisonment, in company with Brother Thomson's son, who is one of the nurses at the Nashville Sanitarium, I went to Manchester, and began to circulate a petition to the governor, asking him to remit this sentence. A few years ago Governor Turney pardoned a number of our brethren in the same situation. They had been arrested, and must either pay the fines and costs, or go to jail. We therefore desired to take this matter before Governor Patterson, and state to him the situation, and get him to pardon them, if he thought best to do so.

We called on the judge of the circuit court, and had a very pleasant talk with him. He seemed to regret very much the situation, and said he had the highest regard for these two men as citizens, but that it was his duty to enforce the law; and yet he felt very sorry that they would go to jail rather than pay the fine. He wrote to them that if they would pay twenty-five dollars, he would remit all the rest of the fine and costs. He was very much distressed when they would go to jail rather than accept what he thought a very generous offer. He felt, however, that it was not best for him to sign the petition for their pardon.

The prosecuting attorney took the

same position. We found that he had really pressed this case, and in the trial used the usual arguments for Sunday enforcement. He asked the people of the State of Tennessee if these few Adventists could overthrow their sabbath. "The Scripture," he said, tells us "not to forsake the assembling of yourselves together the first day of the week." He was highly indignant when Brother Thomson said that there was no such text in the Bible, and correctly read Heb. 10:25.

The sheriff who arrested the brethren spoke highly of them, but held that the law must be enforced, and said that if the brethren did not pay their fines, they would have to go to jail, but that he was very sorry to have these men in jail. He said he had been sheriff for a year, and deputy sheriff for some years before that, but that this was the first case of arrest for Sunday work he had ever known in that community. He said that many of the people do as much work on Sunday as these brethren. I asked him if it were not plain from his own words that these men were in reality arrested because they kept the seventh-day Sabbath. He, however, was not inclined to look at it in this way. The mayor signed the petition, but stated that these men must not break the law again. The leading men of the town also signed it; but the editor of the leading paper of the place declined to publish anything in defense of these men. He, with many others, insisted that they should respect the law, whether the law were right or not.

We held a meeting in the public square, and talked on liberty from the standpoint of the Bible, the Constitution, and the views of the leading men of the United States. Almost all the people seemed to be in favor of the principles of religious liberty, yet there was a strong undercurrent of bigotry, which showed how some would deal with us had they the power.

The judge had arranged that as both these brethren worked the same farm, one could go to jail first, while the other did the work at home. Brother Thomson went to jail first, and Brother Deedon was left to do the work without even being under bonds, so absolutely did the authorities trust this "dangerous criminal."

We visited Brother Thomson in jail, and found him cheerful, even though the jail had been condemned as unsanitary. The keeper of the jail was very kind to Brother Thomson, and after the first few days he was given the liberty of the corridor, and sometimes even the jail door was left open. Brother Thomson was sick the first few days of his imprisonment, from the odors that permeated his cell. The air was poisonous. Only one window admitted the light and air, and it was more than half iron bars.

After brief visits, I was not sorry to get out in the fresh, open air, and I could not help thinking that it would be very hard, indeed, to stay there for over two months. It seemed out of place to see this honest Christian brother, who is really a self-supporting missionary worker, confined where one would expect to see only criminals, and later probably out on the chain-gang.

We secured the names of nearly all the leading citizens of Manchester, and on the twenty-fifth of September Brother C. P. Bollman and I visited ex-Governor

Porter, who is very friendly to our people, and once acted as counsel for some of our brethren who had been arrested for Sunday labor. He gave us a very kind personal letter to Governor Patterson. We had no difficulty in securing an audience with the governor, and presented our petition to him for the release of these two brethren from the payment of their fines and costs. He said that if the brethren did not pay the costs, he could not do anything for them, but that if they would pay these, he could release them. He said he had no authority to release them from the payment of the costs. Nearly every public man in Tennessee knows that a few years ago the governor pardoned some of our brethren who had been imprisoned for Sunday work.

The latest news in regard to this matter is that the judge, stirred up by the circulation of the petition and the agitation of many of the people over the imprisonment of these honest men, levied on Brethren Thomson and Deedon to secure the payment of the fine and costs, by a sheriff's sale of their goods. This sale has been planned, and a day set for it. Brother Thomson has been in jail now twenty days. Surely this ought to awaken us to start such a religious liberty campaign in Tennessee as has never yet been attempted. We believe there are many honest men and women of the very best class, who, when they understand the situation, will stand firm for liberty.

May this arouse our people as they have never been aroused before. We ask the prayers and assistance of our brethren everywhere that we may be able to place before the prominent men of Tennessee the situation as it really is.

The ex-governor, on whom we called, related an incident in regard to our people at a camp-meeting held at Paris, Tenn. He said that an ax of his which had been borrowed by some of the brethren was returned with a new handle in it. It was the first instance in all his life, he said, that he had known of anything being returned better than it was before it was borrowed, and he felt that our people must be an excellent people. Truly we are a spectacle unto men and unto angels. May God arouse his people to-day to the great work that is to be done.

J. S. WASHBURN.

A Sunday-Law Campaign in Missouri

UNDER date of Oct. 6, 1907, Elder J. W. Norwood, Religious Liberty Secretary of the Missouri Conference, says: "I suppose you have learned by this time that there is a Sunday move on in Kansas City. It seems that the question is getting to be a live one in this State. I have been told that the governor is writing to all the county and city officials in the State, and urging them to enforce the Sunday laws. I am trying to get all the churches in the State to send *Liberty* to their county and city officers, and to circulate other literature also. All the churches I have asked to do this have responded nobly. Two churches not only sent the magazine to their respective city officials, but also sent it to two other towns near by. The Kansas City church has raised over one hundred dollars to meet the expense of the issue there."

Current Mention

—The Russian Admiralty is preparing to carry out its plan for the construction of a large fleet of naval vessels. Each squadron will consist of four battle-ships, eight cruisers, torpedo-boats, and auxiliary vessels. The battle-ships will be of the "Dreadnaught" type.

—The new turbine steamship "Lusitania," of the Cunard line, on her second trip from Queenstown to New York, which ended October 10, eclipsed all previous records, as the voyage was completed in four days, nineteen hours, and forty minutes. She is 790 feet long, and carried 3,000 passengers.

—It is reported that the British government has accepted the bandit Raisuli's revised terms for the release of his cap-

especially as there was no adequate provision for fighting fire. In a short time, the entire building, including boiler room, laundry, printing plant, bakery, blacksmith shop, and carpenter shop, was consumed. Only a few tools, one printing-press, a part of the week's laundry, the College Press account-books, the *Messenger* list, and a few books, were saved. The loss is estimated at about twenty-five thousand dollars. There was six thousand dollars insurance on the building; nothing on the machinery and printing stock. The actual loss will not be so great as the figures would indicate, since the boilers are thought to be little injured, and a less costly and safer building can be erected.

After the fire a few of the managers assembled in the Business Office for a season of prayer and consultation as to the best plans for meeting the necessities of the school. In a short time it was

arranged to connect the heating, lighting, and water systems of the sanitarium with those of the college. The parlors and vacant rooms of the sanitarium were placed at the disposal of the ladies of the College Home for study if the weather should turn cold.

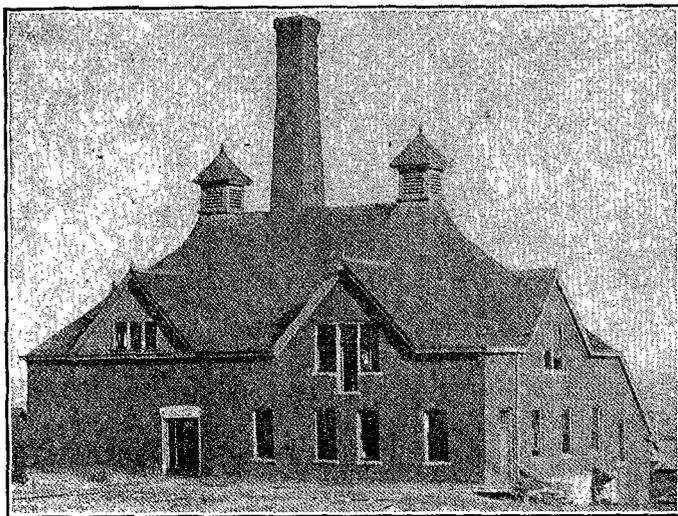
The running of the school was not interfered with by the fire. The recitations proceeded the next day without

interruption. Before ten o'clock the sanitarium water-supply was flowing through the college system. That same night South Hall was receiving light from the sanitarium dynamo. Fortunately, the weather is mild, and there is little need for heat. The steam-heating system of the college is being connected with that of the sanitarium, and soon our buildings will be heated from that source until our own plant can be restored. Work on the new boiler house will begin immediately.

The students are behaving nobly. The boys worked like heroes to save property. Some sustained a few burns and bruises, but no one was seriously injured. A good spirit prevails. There is no talk about going home, but all are determined to stand by the college through this crisis.

At the church the service for baptism proceeded without interruption during the fire. The men went largely to render what assistance they could, but the candidates and a large audience of people remained, or soon came back from the fire. When the electric lights, supplied by the college dynamo, were extinguished, lamps were brought in. Perfect order and deep solemnity prevailed while sixty-two candidates were baptized by Elder Luther Warren. There will be another baptism soon. The good work is still going on in many hearts, and the influence of the solemn preaching of the last two weeks has been deepened by the fire. Pray for the work of the Lord in College View.

C. C. LEWIS.



THE BUILDING WHICH WAS BURNED

tive. Caid Sir Harry Maclean, who has been held since July 3. If his present demands are granted, Raisuli will receive British protection for himself and his family, and \$150,000 ransom, guaranteed by Abdul-Aziz, sultan of Morocco.

—Despite the precautionary measures taken by the governor to prevent an outbreak at the time of the funeral of a police officer who was killed at Odessa, Russia, in an attempt to break up an anarchistic meeting, the unionists renewed their anti-Semitic outrages. It was found necessary to send eighteen Jews to hospitals on account of the beatings they had received. The police dispersed the mobs, but no arrests were made.

A Fire at Union College

SUNDAY evening, October 6, about half-past seven, while Elder R. F. Andrews was offering prayer at the beginning of a baptismal service in the College View (Neb.) church, the college bell rang the alarm of fire. It proved to be in the college power-house. In some unknown way, perhaps from an electric wire, the fire caught in the upper story of the building, and when first seen was bursting out of the ventilator on the very top. One man was in the boiler room, and another was on the first floor, but neither knew of the fire until it was beyond control. So rapid was the progress of the flames, that it was seen from the first that the building was doomed.

Medical Missionary Department

Conducted by the Medical Department of the General
Conference

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

How a Japanese Viewed Our Work at Kobe

A SHORT time ago a friend introduced me to the editor of the largest Japanese paper in Kobe. I showed him through our sanitarium, and had him take dinner with us. Shortly after this he wrote up the things which he saw here in three consecutive numbers. The Japanese patients have been just pouring in since then. They say they saw the article in the paper, and want to know if we can help them. This was the very thing we have been praying for, to have an opportunity to work for the Japanese people. We were able to take care of some of them at the Japanese sanitarium, and the rest we had to turn away. One of our teachers translated two of the articles, as follows:—

"A Visit to a Strange Place—
Strange Experiences—An Afternoon at the Kobe Sanitarium—
Skull Working in the Dark—
Editor's Hair Standing on End,
and Sparks of Fire from His
Body—Skeleton of the Editor
Seen through His Clothes—
Model of Vegetarian Diet—
Hygienic Cooking to Be Taught
without any Fee.

"My readers may easily suppose, glancing at my peculiar headings, that I have been dreaming. But it is neither a dream nor a vision that I experienced day before yesterday with my keen, open eyes. You would have noticed a large mansion towering on the right side of the slope which leads from Sankakuchoba to Kitano-cho, and having on the top of the gate these letters, "Kobe Sanitarium," in the shape of a crescent.

"This is a hospital of a peculiar kind, which is superintended by Dr. Dunscombe, from America. It is quite different in its nature from the ordinary hospitals. Here they do not use any medicine at all, but by nutritious vegetarian food, by electricity, massage, and different kinds of baths, they help their patients to get well by natural means, without caring for profit. There are actually many people who have recovered from chronic diseases by receiving the treatments here in this sanitarium.

"I visited the sanitarium on the afternoon of the day before yesterday through the introduction of my foreign friend. We walked between the green turfs within the gate, and pressed the bell at the porch, which was shaded by the big leaves of spreading branches of white magnolia. It was Dr. Dunscombe who met us at the door. He is a refined gentleman of middle age, and is neither too fat nor too thin. He treated us with very polite manners, and led us into the drawing-room. The room was quite large; although its decorations were not elaborate, it was simple and refined and refreshing. The machinery of electricity seemed as if it were waiting for the guests.

"When I was there, I was told that the patients were not allowed to smoke, which seemed strange to me, being such a close friend to tobacco.

"Presently Mrs. Dunscombe appeared, and we were introduced by the doctor. She has a very bright complexion, and seems very healthy, and besides all this she is very gentle and graceful. I was surprised by the pleasant manner with which she treated her guests. I felt that foreign ladies are more skilful in the treatment of guests than are the Japanese. Dr. Dunscombe, my friend, and I talked over various subjects, and we were presently invited to dinner.

"At the opposite side of the table sat Dr. and Mrs. Dunscombe, and I took a seat beside my friend opposite the doctor. I waited almost impatiently for my dishes, being very anxious to see what they could give me without using meat. By and by the boy carried in soup. Indeed it was peculiar. It was made of fruit entirely, and had a pink color. The host first bowed his head and asked the blessing. Though a heathen, I was obliged to bow mine also, because I thought it would seem very awkward for

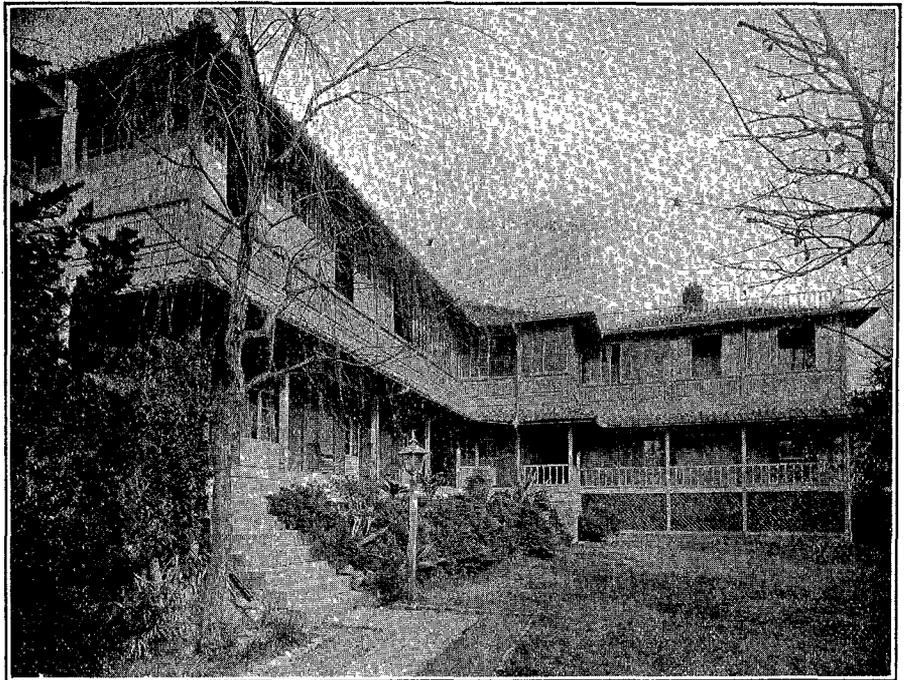
mince-meat. Moreover, it had very light taste, and seemed to me to be easily digested. Besides these there were many dishes, but they were all vegetable. The fruit ice was very nice and new to me, and the sponge-cake, too. I was told that the cake was made without baking-powder. Of course they do not use liquor nor alcohol, but they use lemon juice for drink.

"I tasted and tasted, and felt as if I were taking food that would keep men's lives as long as they wished."

W. C. DUNSCOMBE, M. D.

Pacific Union Medical Convention

THE Pacific Union Conference Medical Convention is being looked forward to with no little interest by those connected with this branch of the work on the Pacific Coast. Arrangements have been completed for holding this institute at the Loma Linda Sanitarium, where accommodations are ample for all who attend. Surrounded as this institution is with large, well-shaded grounds, away from the noise and bustle of the city,



THE KOBE SANITARIUM

a man to keep erect, as he might seem senseless, while the others were offering an earnest prayer.

"I tasted a spoonful of the soup. What a deliciousness my tongue felt! It was cold and sweet, and had a refreshing flavor. Next we had toast, which I will call a nutritious test, and which was peculiar to the sanitarium. The dish which I thought most special to this dining-room was the butter made of *nankin mame*. This was peanut butter, had a brown color, and is very much like Japanese *miso*. It was very nice. If you want some, go to the sanitarium and you can get plenty if you are generous enough to pay only seventy-five *sen* for two pounds.

"Next I had a still more peculiar dish. It was made of nuts, American corn, and tomatoes. 'How do you like it?' our host asked. 'Don't you taste some meat in it?'

"I was quite sure that I tasted meat in it. If one were not told beforehand, he could easily be deceived to take it for

it would seem to furnish ideal conditions for a gathering of this kind. In keeping the delegates in close proximity to one another by entertaining them at the sanitarium, the few days set apart for study and counsel may be occupied to the fullest extent; afterward those who have the time can spend a few days in viewing the places of interest in and around Los Angeles. Remember the date, October 28 to November 1.

Those who come from the East on the Southern Pacific can stop off at Loma Linda before arriving at Los Angeles, while those coming over the Salt Lake or Santa Fé roads can change cars at Colton, which is only four miles from Loma Linda. A general invitation is extended to all who are directly connected with the medical missionary phase of the message to attend this convention. It is hoped by this council that the medical and evangelical interests may be more closely united for the early triumph of the truth.

J. R. LEADSWORTH, M. D.

NOTICES AND APPOINTMENTS

Notice!

NOTICE is hereby given that the fourth annual meeting of the members of the constituency of the Review and Herald Publishing Association of Washington, D. C., will be held in the Seventh-day Adventist church, West Philadelphia, Pa., on Monday, Nov. 18, 1907, at 3 P. M., for the election of trustees for the coming year, and for the transaction of such other business as may properly come before the meeting.

The following persons are members of this corporation: those composing the executive committees of the General Conference, the Atlantic Union Conference, the Canadian Union Conference, the Lake Union Conference, and the Northern Union Conference of the Seventh-day Adventists; those who compose the executive committees of the several local conferences of Seventh-day Adventists within the territory of the afore-mentioned union conferences; those who compose the board of trustees of the Review and Herald Publishing Association; and such persons as have received certificates of membership in said association. As large an attendance of the membership as possible is desired.

By order of the Board of Trustees,
W. W. PRESCOTT, *President.*

Notice!

THE next meeting of the constituency of the corporation known as the Washington Training College, for the election of trustees, and the transaction of such other business as may be necessary, will be held in the Seventh-day Adventist church in West Philadelphia, Pa., Friday, Nov. 15, 1907, at 3 P. M., in connection with the biennial session of the Atlantic Union Conference. Concerning the membership of this corporation, the By-laws provide as follows:—

"The members of this corporation shall consist of the executive committee of the General Conference of Seventh-day Adventists, the executive committee of the Atlantic Union Conference of Seventh-day Adventists, the executive committee of the Chesapeake Conference of Seventh-day Adventists, the executive committee of the Virginia Conference of Seventh-day Adventists, the executive committee of the West Virginia Conference of Seventh-day Adventists; the board of management of the evangelical work of the Seventh-day Adventists in the District of Columbia, and Takoma Park, Md., and the board of trustees of the Washington Training College."

By order of the Board of Trustees,
G. B. THOMPSON, *Secretary.*

Notice!

NOTICE is hereby given to the constituency of the Washington (D. C.) Sanitarium Association, that the third annual meeting of said association will be held in the Seventh-day Adventist church, West Philadelphia, Pa., Tuesday, Nov. 19, 1907, at 3 P. M., in connection with the third biennial session of the Atlantic Union Conference. The members of this corporation consist of the executive committee of the General Conference of Seventh-day Adventists, the executive committee of the Atlantic Union Conference of Seventh-day Adventists, the executive committee of the Chesapeake Conference of Seventh-day Adventists, the executive committee of the Virginia Conference of Seventh-day Adventists, the executive committee of the West Virginia Conference of Seventh-day Adventists, the board of management of the evangelical work of the Seventh-day Adventists in the District of Columbia, and in Takoma Park, Md., and the board of trustees of the Washington (D. C.) Sanitarium Association.

This meeting is convened for the purpose of

electing a board of trustees, rendering and considering reports, and for the transaction of any other business that may properly come before the association.

By order of the Board of Trustees,
G. A. IRWIN, *Chairman.*

General Meeting of the German Workers of the United States

At the General Conference held in the city of Washington in the spring of 1904, a department was created known as the Foreign Department, and a committee of five persons was chosen to stand at the head of this department. The object of the department, and the work of this committee, was to more thoroughly unify and systematize and enlarge our work among the foreign-speaking people in the United States.

As a beginning to this work, a superintendent was appointed, under pay of the General Conference, to have charge of the work among the Danes and Norwegians, and a superintendent to have charge of the work among the Swedes. Two persons were appointed to have the oversight of the German work, one located in the East and one located in the West, the Mississippi River being the dividing line between the divisions.

Much good has resulted from this arrangement. Perhaps no one thing has done more to strengthen and encourage the work and workers in the Scandinavian languages than the institute held last winter for the ministers and workers. In this meeting brethren were brought together from different parts of the field, many of whom had never seen their superintendent before, nor many of their fellow laborers. After spending ten days together, seeking the Lord in prayer and studying the Bible, and in considering the needs of their work and the best methods for its advancement, their hearts were knit together in the bonds of Christian love and fellowship, and all left for their respective fields with greater determination to press the battle to the gates.

Seeing the good results from this meeting, the German brethren have decided to hold a similar meeting for the German workers in the United States. This meeting will be held in Chicago, November 29 to December 9. The place selected is centrally located between the East and the West, and it is hoped that there will be a large attendance of our German ministers and workers at this meeting. There are thousands upon thousands of German-speaking people scattered over the United States, and there is a large work to be done in giving these people the message.

Hitherto our German workers have never had a general meeting to get thoroughly acquainted with one another and with the needs of the work in the different parts of this country. Such a meeting as this, if well attended and properly conducted, will certainly mean much to the German work in the United States. It will mark a new era in its history. Our German brethren have been very loyal to the third angel's message, and have given liberally of their means to advance the work both in the home land and in foreign fields. And hence, I bespeak for this gathering the same interest upon the part of the presidents of the various local conferences that they have manifested in the Scandinavian meetings. It will certainly be to the interest of the work in the different local conferences for their officers to encourage German laborers within their borders to attend this meeting, and I would suggest that, where necessary, financial assistance be rendered.

We must do everything we can to push forward the work among the different nationalities that God has seen fit to send to our shores. This message is to go to every nation, kindred, tongue, and people, and it will therefore be the part of wisdom to encourage the work among the foreign people in the United States, where it will require less expenditure of means than it will to send missionaries abroad. All these people have friends living in the Old World, and as rap-

idly as they are brought into the truth in this land, they become just that many more agencies in spreading the message.

In addition to the Bible studies and general instruction given from day to day during the progress of this meeting, time will be given for a general study of the field, and for the discussion of suggested plans for a more rapid extension of our work among the German people both in the United States and in the fatherland. Either Elder Evans or the writer will be present during a portion of the meeting to render whatever assistance lies in his power.

I trust that all our German workers will make especial effort to be present at this meeting, and that the Holy Spirit, the great teacher of righteousness and representative of the One who is mighty in counsel, may be present in a large measure to give intelligent direction to all that may be said or done.

GEO. A. IRWIN,
Chairman Foreign Committee.

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.—Desiring to keep my three children, 2, 4, and 5 years old, my wife having died, I would like middle-aged woman for housekeeper. No washings. Address W. F. Lane, Printer, Montrose, Pa.

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

WANTED.—A Seventh-day Adventist with family would like to correspond with any one knowing a healthful locality where he could make a living; is first-class confectioner, baker, and ice-cream maker. Address L. E. Dykeman, Mandeville, La.

FOR SALE.—One acre and a quarter good land; good orchard, 7-room house, good water, good barn, wood-shed, good cellar, hen house. Near Walla Walla College and sanitarium and church of Seventh-day Adventists. Address Ada Hughes Warner, College Place, Wash.

FOR SALE.—Absolutely pure peanut butter, made by a scientific process from selected, sterilized peanuts, and guaranteed pure under the National Pure Food Law, only 12 cents a pound. Purest coconut oil, 15 cents in 50-pound lots. Address Vegetarian Meat Company, Bond Building, Washington, D. C.

LAND FOR SALE.—The North Michigan Conference has desirable land to sell at a very reasonable price. This land is donated to the \$150,000 fund. If you wish to purchase a home cheap and help the cause at the same time, send a stamp for information to S. E. Wight (President North Michigan Conference), 224 Michigan St., Petoskey, Mich.

WANTED.—A lady nurse, to work in bath-rooms. Must be well and strong. Good wages. Address the Vancouver Sanitarium, Vancouver, Wash., stating age, weight, and previous experience.

WANTED AT ONCE.—A good, reliable Seventh-day Adventist young man to work in treatment rooms; also a cook for plain cooking. Please send reference; state age, experience, and wages required. Address J. E. Cross, 652 Congress St., Portland, Maine.

FOR SALE.—80 acres level land under canal irrigation; 7-room house, good barn, other outbuildings; 15 acres bearing grapes, berries, and fruit, mostly peaches and pears; remainder hay ground and timber pasture. Desire buyer capable of leading in church work. Address A. W. H. Millard, R. F. D. 3, Chico, Cal.

FOR SALE.—Purest, most healthful vegetable oil for cooking and salads; no odor, keeps indefinitely: gal. can, \$1.15, 5-gal. can, \$4.50. Also pure virgin olive-oil: gal., \$2.75; half gal., \$1.40; quart, 85 cents. Lunch Nutrena, a hygienic fat and blood producer: 1-lb. box, 35 cents; send for samples. Address E. W. Coates, 535 W. 110th St., New York City, N. Y.

FOR SALE.—A part or all of my fruit and stock ranch of 160 acres, lying in the midst of the famous apple belt of Hood River, Oregon, only across the Columbia River; 35 acres improved, as much more to clear, the rest is good pasture. Over 500 fruit-trees out, some in heavy bearing. For climate, scenery, water, and soil it can not be surpassed. For particulars, address L. F. Burdoin, White Salmon, Wash.

FOR SALE.—Much of the "olive-oil" on the market is peanut oil. For table uses and for cooking many can not tell the difference. Our "Oliveine" is the pure, refined oil of peanuts, a very fine oil that pleases all who look for the best. Keeps fresh several months. One gallon, \$1.50; three gallons, \$4.20; five gallons, \$6.75. Kornoil, the pure oil of corn, is also a natural food oil, and fine for cooking. One gallon, \$1; five gallons, \$4. Three gallons Kornoil and two gallons Oliveine for \$5. We do not sell cottonseed oil. Address Sanitarium Supply Co., Nashville, Tenn.

Interesting Experiences with "Life and Health"

The majority of people in every community recognize life and health as the best gifts of Heaven, yet on account of the strenuous life they are now living, through the lack of some condensed, classified medium of information, they neglect to keep themselves informed as to the improved methods of caring for the body, its functions, its needs, proper food for its nourishment, and the exercise necessary for proper development.

Comparatively few persons have the opportunity of studying that which furnishes this information. What, therefore, is our privilege as pertaining to the majority in supplying them with the—

Necessary Information for Self-Preservation

For the assistance and guidance of this large class of people a health journal named *Life and Health* is published monthly. The information it gives regarding diet, exercise, clothing, treatment and prevention of diseases, etc., is presented in such a simple, entertaining way that one learns and assimilates important lessons without effort—almost without realizing it.

A New Feature

Beginning with the October number, *Life and Health* was enlarged one half. This increase in size made it possible for new departments, special contributions, more illustrations, with special cover designs. A variety of departments, abundant illustrations, and other important improvements make the magazine pleasing in appearance as well as profitable in contents.

When the September number was enlarged,

and the retail price placed at ten cents, the demand for it was at once more than doubled. The public gave practical testimony favoring the changes, and our workers everywhere were greatly encouraged. To illustrate the way the work is now going, we give below some of the reports recently received, which constitute—

An Interesting Experience Meeting

The secretary of the New Jersey Tract Society, in sending in an order for the October number of *Life and Health*, says:—

"The October number is fine. It defies criticism."

J. A. Skinner, who sold 2,000 copies of the September number, in ordering the October number, says:—

"I have not seen the October number, but must send now in order to get the magazines in time; so please send me 500 copies of the October number immediately. I will want another 500 later, or perhaps 1,000 copies."

W. S. Cleveland, who has a company of workers selling our various periodicals, wrote from Auburn, N. Y., October 3, as follows:—

"Your letter received, also 500 copies of *Life and Health* you sent us last Friday. They are fine. We disposed of nearly all of them Monday and Tuesday. Please mail 500 more at once to Oswego, N. Y. One of my workers sold 72 copies the other afternoon and evening. Another worker, a beginner, sold 59 copies. The sowing time has come; the harvest will soon be here."

On the ninth we received the following telegram from this same brother:—

"Send 500 copies of *Life and Health* to Salamanca, N. Y."

This makes 1,500 copies, October number, this brother has ordered between October 3 and 9.

A school-teacher in Florida, Miss May Vaughn, who desired to take a little recreation, ordered a large number of copies of *Life and Health* to circulate for a few weeks before opening her fall term of school. She writes as follows:—

"I have just returned from canvassing for *Life and Health*, and am glad to report satisfactory results for a freshman. My first day I sold 102 copies in the business section of the city in six hours' time, but being unused to walking, I became very tired, and after that I canvassed only two or three hours a day; but on making up the average on my sales for the entire time, I found I sold at the rate of twelve copies an hour, or 96 copies a day of eight hours' time, and I enjoyed my work very much indeed."

The following is from Mrs. Phoebe Frost and her daughter, who have been working for some time in Florida. These sisters had no idea that they could do anything in the way of selling periodicals, but were persuaded to try *Life and Health* and *Liberty*. After selling 1,000 copies of *Liberty* and 500 copies of *Life and Health*, they wrote as follows:—

"I forward you the remainder due you on *Life and Health* and *Liberty*. We are much pleased with the Educational number of *Life and Health*. We hope we shall be able to use some. We will let you know what we shall need after the camp-meeting. If the Educational number of *Life and Health* is exhausted, we will want the next number of *Liberty*. We can sell either. We have proved them both."

Mrs. A. D. Blackmer, New York City, who does some missionary work with *Life and Health* as time and opportunity permit, writes as follows:—

"The October number of *Life and Health* came to hand yesterday. I am much pleased with its autumn dress and general improvement. I disposed of fifteen copies of the September number at the Frances Willard W. C. T. U. yesterday, and the president gave me her subscription, stating that her husband was very much pleased with *Life and Health*."

Another worker, Mrs. M. J. Gatton, who works as she can find time aside from her household duties, writes:—

"Enclosed please find money-order for the last shipment of *Life and Health*. My success with the paper is good, and I find it increasing in popularity all the time. Please send me,

as soon as they are ready, 50 copies of the October issue."

Good Wages for a Good Work

Those who read the preceding reports will note that the worker who sold the 70 copies one afternoon cleared \$4.20, and the beginner who sold 59 copies cleared \$3.54. They will notice that Miss Vaughn cleared regularly 72 cents an hour on all her sales. This is a pretty good salary. What these workers are doing, others can do, for they have nothing in their favor which can not be acquired by almost any one. Those who are now in the field, however, must be congratulated on having had the power to discern a favorable opportunity, and to be situated so they could actually improve it. While making good wages, they are distributing a large amount of excellent literature.

New Prices

The new prices on *Life and Health* are as follows:—

Single copy, 10 cents.

2 to 25 copies, 5 cents each.

25 to 500 copies, 4 cents each.

Special rates on orders of 500 or more copies.

The regular subscription price, beginning Jan. 1, 1908, will be 75 cents.

10 or more copies, one year, to one address, one order, 45 cents a copy.

Foreign subscriptions, including Canada, \$1 a year.

Old subscribers may, before Jan. 1, 1908, renew their present subscription for one year from the date of expiration at the old subscription price, 50 cents.

New subscribers who before January 1 subscribe for the year 1908, will receive free the October, November, and December numbers.

The same rate of discount, forty per cent, on subscriptions, will be allowed agents.

Order of any State tract society, or direct from *Life and Health*, Washington, D. C.

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:—

Lizzie Symons, Sterling, Mich., *Signs* and tracts.

J. A. Holton, McIntosh, Minn., *Liberty*, *Signs*, and *Sendebud*.

Ross Hartwell, 166 Oak St., Mason City, Iowa, periodicals and tracts.

J. S. Killen, 183 Flint St., Asheville, N. C., publications for pioneer work.

Miss Ruby Johnson, Celoron, N. Y., *Liberty*, *Instructor*, *Life and Health*.

Mrs. Jas. F. Woods, 322 South Detroit St., Warsaw, Ind., *Watchman* and *Signs*.

James Johnson, Springfield, Mo., *Signs*, *Instructor*, *Liberty*, and tracts for reading-rack.

R. T. Nash, Spartanburg, S. C., can use a liberal supply of our periodicals in tent work, and will be very glad to make use of even shelf-worn tracts which the tract societies and depositories can not otherwise dispose of.

Addresses

The post-office address of Elder H. W. Reed is Lemmon, S. D.

The address of Elder B. F. Purdham is 162 Morgantown St., Uniontown, Pa.

The clerk of the Harrisburg (Pa.) church desires to correspond with Mrs. John Casey and Mary Weigand, whose names appear upon the record of the church. Any one who will forward to the undersigned the present address of these individuals will confer a great favor upon the above church. Address George W. Spies, Box 376, Harrisburg, Pa.



WASHINGTON, D. C., OCTOBER 17, 1907

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

THE editor acknowledges the receipt of one dollar for the work among the colored people, from "a lover of the truth."

ELDER G. B. THOMPSON left Washington last week to attend the annual camp-meeting in Florida. He will probably visit other places before his return.

THE report of the fire at Union College, printed on the twentieth page, will be read with much regret by all our people. We extend our sympathy to those who are most directly affected by this occurrence.

THE medical convention in southern California, notice of which is given on the twenty-first page, will be attended by several representatives of the General Conference. Dr. W. A. Ruble, the secretary of the Medical Department, has already left Washington for this meeting, and will visit the Madison (Wis.) Sanitarium, and probably some other institutions, on the way. He will be absent about a month.

IN a recent letter from Elder J. L. Shaw, of India, we learn that they are well and of good courage, and that souls are accepting the message. He speaks of having received very encouraging letters from Elder J. S. James, of Bangalore, South India. Several have taken their stand there for the Sabbath. The teacher of whom Brother James is learning the Tamil language, is just on the point of accepting the truth.

ON Sabbath, October 12, there was organized, at the Washington Sanitarium, the Seminary and Sanitarium Church. This new church starts out with a membership of fifty-four, which will probably be increased within a few weeks when several of those in attendance receive letters from other churches to which they now belong. The board of officers is as follows: Elders, Dr. D. H. Kress and Prof. H. R. Salisbury; deacons, C. H. Hayton and A. O. Kalstrom; clerk, Mrs. W. E. Hancock; treasurer, O. F. Butcher; librarian, Mrs. Dr. Ruble. The church will meet at the Sanitarium until the new college building is erected.

AN announcement dealing with the work among the foreigners in this country and appointing a meeting for the German workers will be found on the twenty-second page. The facts stated in this article will be of interest to all our readers, and we therefore direct attention to it.

IN response to an invitation from Elder E. W. Farnsworth, the president of the Atlantic Union Conference, Elder W. A. Spicer, the secretary of the Mission Board, attended the annual session of the Central New England Conference, which was held at South Lancaster, Mass., last week, continuing over Sabbath and Sunday.

ON page 23 will be found some interesting matter relating to the success of some of our agents who are selling *Life and Health*. We are confident that many others would engage in this work if they were convinced of the possibilities offered for self-supporting missionary effort, and we therefore invite their attention to the actual experiences which are described in this article. We hope that many will decide to send in a trial order after learning what others are doing.

WE have received the first two numbers of the Toluca *Industrial Advocate*, issued in the interest of the Toluca Industrial School and Orphans' Home, conducted by Elder D. T. Shireman at Toluca, N. C. These issues contain pictures of the Hildebran Academy and the Toluca School, and some account of their work. We heartily commend the good work undertaken by Brother Shireman in the interest of the homeless and needy, and trust that he may receive the support to which his consecrated efforts are entitled.

THE current number of *Liberty* will be ready for distribution by the time this paper is read, and can be ordered at any time. It consists of forty-eight pages of excellent matter, well illustrated, and dealing with vital issues. Prominence is given in this issue of *Liberty* to the outlook for religious liberty in this country in view of the papal theory of government and the present attitude of Rome toward the Constitution of the United States. Every student of prophecy will be interested in this subject. Sixty-five thousand copies of the last number of *Liberty* were circulated, and this number is worthy of even a wider circle of readers. Under the new arrangement of prices, agents can make good wages by selling this magazine. Write to this Office for particulars.

IN the article entitled "Scholarship the Fruit of Christian Effort," which appears in our Field Work department this week, there is a suggestion which will prove of incalculable worth to the young person desirous of obtaining an education and training for the Lord's work. Let none who have such a desire fail to read the article.

A VIGOROUS and organized effort is now being made to increase the circulation of our periodicals, and Brother I. D. Richardson, who has had a successful experience in the canvassing work both in this country and in India, has come to Washington to co-operate with this effort. He will first take charge of a company of workers who will engage in the sale of our periodicals in the District of Columbia.

AN important announcement concerning the plans for the future issues of the *Signs of the Times* will be found on the second page of this issue of the REVIEW, and it should be read by all. Particulars are given about the forthcoming double Missions number and the Bible Reading series to follow. It is gratifying to know that the regular weekly circulation of the *Signs* is now over forty thousand copies, and several times that number of copies of the great Missions special ought to be distributed throughout this country. Let all the people co-operate heartily with the publishers in this effort.

Missionary Volunteer Reading Course

CHANGED conditions make it impossible for the tract societies to handle two of the books for our reading course. Please note carefully the following directions concerning ordering these books:—

"Early Writings," 75 cents.
"Into All the World," cloth, 50 cents; paper, 35 cents.

"Outline of Mission Fields," sent free to all who order "Into All the World," either at the same time such order is filled or later.

World Map, showing prevailing religions, 50 cents.

"Pastor Hsi," cloth, \$1; paper, 65 cents. (This book can be had bound with the book "One of China's Scholars," which gives the story of the life of Pastor Hsi up to his conversion; cloth, \$1.25.)

Everything should be ordered from the Review and Herald, Takoma Park Station, Washington, D. C., except that "Early Writings" may be ordered through any tract society or other publishing houses if desired.

The course has already begun. Let thousands of our young people enrol at once. Order the books, and send your name for enrolment to your conference secretary of young people's work.

M. E. KERN.