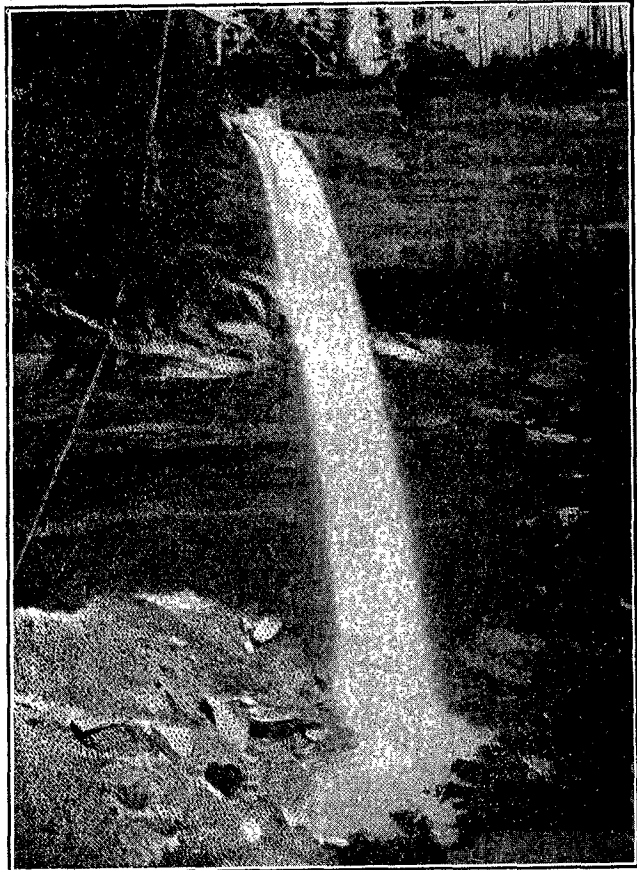


The Advent
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Sabbath

Vol. 84

Takoma Park Station, Washington, D. C., Oct. 24, 1907

No. 43



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Editorial

WHEN God created man, he created him in his own image, perfect in his being, well-balanced in his powers, in harmony with God. It was God's thought that man should thus continue in harmony with him, living the very life of divinity; but sin came in, and that likeness to God was marred, and through ages of sin, became well-nigh obliterated. It was the purpose of him who is the unseen, the invisible God, who hides himself in darkness, that before the universe there should be an image of himself, and so he made man, in his own image. This image being marred and well-nigh lost by sin, it was yet God's purpose that there should be in the world an image of himself, and in the carrying out of this plan, Jesus Christ came to the world as the second Adam, to be in himself the image of God for humanity. He is "the image of the invisible God, the first-born of every creature."

CHRIST was the life of God, in order that the life of God which was revealed in him, might be revealed in us; he was the love of God, in order that the love of God which was revealed in him, might be communicated to us. He was God manifested in the flesh, in order that we may reveal the character of God. Think not that this ideal is impossible. God requires impossibilities of no one. When he says, "Be ye therefore perfect, even as your Father which is in heaven is perfect," he means that we should look to him for the power of perfection. God

holds out to every one that ideal of manhood which was shown to the world in Christ, and calls upon us to believe that what he did for his Son in the flesh he stands ready to do for us in the flesh.

The Truth and the Life

WE may understand what God is by what he requires us to be in order to reveal his image. Whatever he requires of us, is simply a statement of what he, the Holy One, is. Learn of God by what he requires of us. "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation." This is to be an actual result; for we read in the Revelation, "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." It is God's purpose to have a people who shall be unto him kings and priests; but to show what it is to be a king and a priest unto God, Jesus Christ came as both. He was indeed king, but his kingdom was not of this world. He was God manifest in the flesh, that we might see in him both God's image and our image; because in his divinity Jesus Christ was wholly God, and in his humanity he was wholly man. Both in his divinity and in his humanity he revealed to the universe what God intends that man shall be. In giving his Son to the world God set before humanity his ideal man. Would you know what true manhood is? See it in the life of Jesus Christ, the God-man. Would you know the character of God? See it as revealed to the world by his Son. Jesus Christ was the truth before man and before God, in order that man might be the truth before God and before his fellow men; that humanity might be restored to true manhood, in the exemplification of that truth which is holiness from God.

Let us observe now in what special way it was that Jesus Christ was the truth, how he revealed truth by being truth to the world. He was truth to the world, because he was God manifest in the flesh, because he was the manifestation in life of the very law of God, which

is the truth. He revealed truth to the world because he was the revelation of God, who is himself truth. John tells us that "the law was given by Moses, but grace and truth came by Jesus Christ." The law was *given*, grace and truth *came*. What was it that came by Jesus Christ, that did not come in the law as given by Moses? "Behold," said Paul, "thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the *form of knowledge* and of the truth in the law." The law as given by Moses, which law is holy, just, and true, outside of Christ is simply the dead form of the truth; but in Christ it becomes the living law, the reality. What the law *says*, that Christ *was*. Every one who takes the law outside of Christ, although it is holy, just, and good, and attempts to conform his life to it, is simply a formalist. That is what the Pharisees were. They had lost sight of the spiritual character of the law, and seeing only the form of the truth, set themselves to work to conform themselves to that form, and they succeeded just as well as any one ever can succeed,—they simply made themselves formalists. But when we see the law in Christ, who is himself the truth of which that law is the form, it is our privilege to receive the very life of the character of God in him, and to reflect that character as revealed by Christ.

Had there not been need that man should have something besides the form of the truth, there would have been no need for the gospel; for the gospel is God's plan by which the truth of which Jesus is the embodiment, shall be revealed in humanity. It is the plan of God to call us from darkness into his marvelous light. And so Christ came to be the revelation of the truth of God, both as a means of telling the world what the truth is and of bringing to humanity that truth.

Thus in the revelation of the image of God in Christ we learn what God is, and what he expects us to be; and through Christ, the power of God, we are enabled to show forth his praises. This is the substance and the purpose of the gospel of Christ.

The Assurance of Our Victory

THERE is perhaps nothing that brings greater comfort to the Christian than the assurance of God's purpose to bring the sin and sorrow and suffering in this world to an end, and establish again in this world a kingdom of righteousness.

Because God's character is a righteous character, his purpose is a righteous purpose. It is unthinkable that in a kingdom of righteousness the righteous purpose of the righteous King should be thwarted and defeated.

God's purpose concerning this world was such a purpose. It must not be thwarted, else another purpose, a purpose at war with righteousness, would be warring triumphantly against the King of righteousness in his own realm.

While it was God's purpose that the earth he created should not be a waste, but should be inhabited (Isa. 45: 18), it was also his purpose that the beings who inhabited it should be loyal to him, obedient to his laws. The fact that death came into the world through "one man's disobedience," shows that life was conditioned upon obedience. "This do, and thou shalt live," said the Saviour. The same thought is expressed in this language: "I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live, thou and thy seed; to love Jehovah thy God, to obey his voice, and to cleave unto him; for he is thy life, and the length of thy days; that thou mayest dwell in the land which Jehovah sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them." Deut. 30: 19, 20. The psalmist voices the same purpose of the Creator in these words: "The righteous shall inherit the land, and dwell therein forever." Ps. 37: 29. That purpose is carried over into the New Testament. We read in Rev. 21: 27 concerning the city of God, after the redemptive work is complete: "There shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie; but only they that are written in the Lamb's book of life." The completeness of the renovation is shown in these words: "But according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 13.

Then, in place of death, which reigned for a time, there will be righteousness reigning for an eternity. And righteousness reigns in the universe because it reigns in the hearts of all the happy subjects of that kingdom. "For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ." Rom. 5: 17.

That righteousness does finally reign there, and that translated human beings will be there, is because of the provision which God made, through Jesus Christ, and because he proved faithful to the trust reposed in him. "I will greatly rejoice in Jehovah, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." Isa. 61: 10. In place of the "filthy rags" of our own righteousness will be seen the spotless garment of the righteousness of the one whose life and sacrifice purchased back the forfeited possession and unbolted the door of our prison-house.

How certain is it that this purpose of God will be carried out?—As certain as that God lives. He has said it *himself* in these words referring to the One chosen to fulfil that purpose: "Behold, my servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my Spirit upon him; he will bring forth justice to the Gentiles. . . . He will not fail nor be discouraged, till he have set justice in the earth; and the isles shall wait for his law. . . . I, Jehovah, have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison-house." Isa. 42: 1-7.

With that assurance of God's determination to accomplish his righteous purpose, with that assurance that the Lord will not become discouraged while it remains undone, what reason have we for discouragement, knowing that our redemption is a part of that purpose?

C. M. S.

Unconscious Agents

SOMEWHAT more than a hundred years ago, Captain Cook was voyaging in the new world of the South Pacific. His accounts brought to Europe the first knowledge of peoples and customs in Polynesia. Discussing the possibility of teaching Christianity to the natives, he wrote:—

It is very unlikely that any measure of this kind [that is, missionary effort] should ever be seriously thought of, as it can neither serve the purpose of public ambition nor private avarice, and without such inducements I may pronounce that it will never be undertaken.

Little did the explorer understand that the time was at hand when the highest, strongest motive of all, the love of Christ, would send forth missionary after missionary, not only into the South Pacific, but into all the world.

As a matter of fact, it was Captain Cook's story of discoveries in the South Pacific that stirred up William Carey to begin the definite agitation which grew

into the great movement of modern missions.

Captain Cook, who was slain by the wild savages of the South Seas, was moved by commercial and worldly impulses. But there was an overruling Providence using him as an unconscious agent for the furtherance of the great work of missions. Since his day thousands of explorers, inventors, merchants, and students have been influenced to give their lives to the work which now we can see was in the direct providence of God to prepare the way for the gospel message to go quickly to all the world in our time.

What the Lord said of Cyrus might be said of many another: "I girded thee, though thou hast not known me." Cyrus, a heathen king, was nevertheless the instrument in God's hand for the accomplishment of his great purposes. It is this ability of the Lord to lay under contribution every force on earth for the carrying forward of his work that gives courage in the face of the great work before us and the little time in which to do it. The Lord commissions his followers to go forth, with the message, under the assurance that all power in heaven and in earth is his. W. A. S.

The Peace of God

THE peace of God is a gift to his children. It is not a commodity that can be bought and sold; it can not be won by mental attainments, by the will of man, or by any human effort separated from God. Christ said, "Peace I leave with you, my peace I give unto you."

The peace that God gives is not like the peace that the world gives; nor does the Lord give his peace in the way that the world gives its peace. "Not as the world giveth," says the Master, "give I unto you." The world has a sort of peace which it gives to those who seek its pleasures, its riches, its honors. To the lovers of pleasure it offers nights of revelry and days of dissipation; it promises to those who attend its halls of pleasure that it will give peace that will satisfy. But those who have drunk from its cup know that the peace which the world can give in the pleasures it offers, is not satisfying to the soul.

To those who seek riches, it offers the peace (if such there can be) which comes with large possessions, in stocks and bonds, in lands and real estate, in commerce and manufacturing industries.

But with great accumulation of wealth there comes a tremendous responsibility accompanied with constant fear and perplexity. The possession of wealth does not give soul satisfaction or rest. It is probable that there are but few rich people in this world who know what real peace or real happiness is. The other

day there appeared a note in one of America's leading dailies, with this headline: "\$7,000,000 for One Happy Hour.—Ludwig Wolfe;" and these words are quoted from his lips: "Gladly would I give up my millions, this home, which is barren despite its splendors; my business, everything, for peace, for an hour of ease from my cares and worries. I have lost so many who are dear to me, I have suffered so much, that every hope is dead. Only in the grave do I expect to find rest from my woes."

What a contrast is this lamentable cry from the heart of this multimillionaire to the song the Christian sings amid his poverty and suffering:—

"I am resting to-night in this wonderful peace,
Resting sweetly in Jesus' control;
I am kept from all danger by night and by day,
And his glory is flooding my soul.

"Peace, peace, wonderful peace,
Coming down from the Father above;
Sweep over my spirit forever, I pray,
In fathomless billows of love."

Earthly honors can never give the peace that satisfies the heart. They may gratify the ambitions for an hour or a day, but there are other honors just beyond our grasp, and we are rarely long satisfied with what we have. The honors of earth are themselves a burden hard to bear. "Too much honor: O, 'tis a burden!—'tis a burden too heavy for a man that hopes for heaven."

But the peace which Christ promises to his followers is a gift from heaven, and is not dependent on others for a full enjoyment. The peace of heaven is a condition of soul-relationship with God, over which the joys and sorrows, the hopes and fears, the riches and poverty of earth have little influence.

Lazarus at the rich man's gate, begging the crumbs from the table of Dives, with only the dogs to nurse his wounds, could have the peace of God in his soul.

The peace of God, to be enjoyed, is not dependent on even good health, or the absence of physical pain. Who has not seen those whose bodies were distorted, and whose nerves were racked with constant suffering, happy and full of the peace of God?

A year ago I met a poor sufferer at a meeting in one of the Western States. She no sooner saw me, than, with a cheering smile, she greeted me in the name of the Lord. Twelve long years before I had met her lying in the same condition in the same wheel-chair. Since then she had not seen a well day. She had not walked a step, she had not fed herself a mouthful of food, nor helped herself to a single cup of water, yet she praised God for his love and goodness, and spread sunshine and happiness all about her.

One of the most happy Christians I

ever knew was a man who had been stricken with paralysis in the very prime of life. In his presence the sick and suffering found comfort and hope, and in spite of great physical suffering the peace of God flooded his soul.

I remember a dear old lady past eighty years of age, alone, destitute, living on charity, yet so full of the sweet peace of God that all who knew her loved to visit her. I used to go to her humble little cottage Sabbath mornings, to get my own heart watered, and my own courage strengthened for the day's labor.

In dungeon cells, behind prison bars, in hunger and thirst, in heat and cold, in sickness and penury, in death and loneliness, the hearts of men and women have been filled with the unspeakable peace of God.

This peace often comes to us in its flood-tide in life's darkest hour,—when death has stricken down the dearest idol of the heart,—when misfortune has swept away our confidence in earthly treasures,—when some great temptation or sin has long held us prisoner in the castle of Despair, and by faith we break its bars, and in the fulness of our repentant hearts, we find forgiveness in Jesus' name.

This peace is for every one of God's children. Those who desire it can find it when they find Jesus. "My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

I. H. EVANS.

Missionary Work for the Young People

A LETTER just received from Mountain View, Cal., gives an inspiring account of plans being laid by the Young People's Society of the church in that place in behalf of the circulation of the Missions number of the *Signs of the Times*. As the employees in the Pacific Press Office worked on this number of the paper, their hearts were stirred to do something very definite themselves. Accordingly, one evening they called a council meeting of the young people in the vestry of the church. If space would permit, we would gladly report the details of that interesting meeting. The members present, thirty-one in all, decided to do more than circulate the Missions number. They subscribed for 2,350 copies of the Missions number of the *Signs*, and agreed that they would donate the proceeds received from the sale to the cause of foreign missions. These papers cost at wholesale four cents a copy, the price charged for clubs of five hundred or more. The revenue, therefore, will be six cents a copy, or a total of one hundred forty-one dollars on the club!

This plan appeals to us as being a very happy one, which might properly be

passed on to all the Young People's Societies in the United States. This is a double effort. It will prove a blessing to the people in the Santa Clara Valley who receive the paper, and the donation will be a help to the ever-present and very precious cause of foreign missions. It is a double donation—first a donation of time in selling the papers, and second, a consecration of the profits to the Master's work in foreign fields. This initial effort in Mountain View affords an example which may well be followed by our whole army of young people.

E. R. PALMER.

"Where Does the Second Sabbath Missionary Offering Go?"

OF late several letters have been received at the Mission Board office in which the above question has been asked. We are glad to reply with a personal letter to every such inquiry; for it shows that the writer has an interest in missions, and also that the church to which the inquirer belongs makes an offering each second Sabbath, when the readings prepared for that day are read.

There are three regular offerings which serve to form a continuous revenue for the support of our missions, besides the annual offering taken up at the close of the week-of-prayer services, and the weekly Sabbath-school offering. These are "First-day offering," "Ten-cent-a-week offering," and the "Second Sabbath offering." The First-day offering and the Ten-cent-a-week offering may be one and the same. That is, an individual may be paying ten cents a week and laying that aside each First-day morning. Others may be continuing the First-day offering, but putting in more than ten cents a week. This is so much the better; for no one can be doing better service for God, or supplementing his prayers for the success of God's closing work in the earth in a more practical and acceptable way, than by laying aside each First-day as God has prospered him, an offering for missions.

But aside from these offerings, all can join, at the close of the second Sabbath missionary service, in making up a *church offering* for missions. Our hearts at that time are warmed and cheered by the good reports from our faithful missionaries out on the frontier struggling with the problems and difficulties confronting them in their work for God; and how fitting it is that we manifest our love and devotion to the cause of Christ by giving of our means as a tribute of thanksgiving and loyalty at this time.

All the offerings above mentioned—the First-day, the Ten-cent-a-week, and the Second Sabbath church offering—go into the general mission treasury. They are accounted for in separate funds

by our treasurers, but are all drawn upon from the general treasury, in support of the large list of mission fields being supported by missionary funds donated by this people.

We trust a lively interest will be kept up by the officers in all our churches in this second Sabbath missionary service, and also in the offering that follows. Let not these funds be diverted from the mission treasury, nor other demands press this offering aside. We have no greater or more important work before us as a people than the finishing of this work in the dark lands afar-off. The need of these down-trodden peoples appeals to Heaven, and surely must appeal to every true child of God. Let us be faithful to our trust as stewards of the grace of Christ. If we are Christ's, if we have in a special sense given ourselves to him, then we are indebted to the least of his creatures. And, more, Christ has given us to these very people in a *special sense*. Carefully study the following words of the spirit of prophecy just received:—

"You who claim to have given yourselves to me, I give you to the world, that the Father may be glorified in the Son. He who came as the light of the world that he might bring many souls to the Father, now sends you forth as the light of the world."

Let the young people also join in making the second Sabbath missionary service an interesting one; also join in making the offering for that day a liberal one. The Lord will certainly bless all who thus seek to honor him by helping to bring the light to those sitting in darkness.

T. E. BOWEN.

Note and Comment

THE great bodies of professed Protestants are being drawn by almost imperceptible stages closer and closer to the Church of Rome. There are many who feel that the Roman Church is changing in her nature, manifesting a greater spirit of liberty and breathing a kindlier feeling toward those outside her fold; and they are allowing this mistaken belief to lead them to look with more allowance upon her past history, and with greater approval upon her present purposes. That mistaken belief is an *ignus fatuus* that is leading them closer and closer to the fold of the Roman Church. The address by the new pastor of the Linwood Avenue Christian Church of Kansas City, Mo., on September 14, was characteristic in this regard of many that are now heard in large and aristocratic churches. He said:—

You will never hear me speak slightly of any church which preaches the

gospel of Christ. The Catholic Church is the greatest organization in the world, and following it are the Church of England, the Lutherans of Germany, and other denominations of both the Old World and the New. I know the crimes and sins of the church. They are many, and the blots are often as black as the Inquisition, but nowhere in the world is there such an organization for righteousness as the one great organization of Christians.

It is not necessary to speak slightly of any organization that we do not approve. Neither is it necessary, in order to be Christians, that we laud an organization with such a history as that organization has, even though it profess to be the very embodiment of the principles of Christ. There is coming a time when the great bulk of the organized Christian world will be under the direction of the papal power. Such panegyrics as that above quoted are leading the Christian world steadily toward that goal.

THE Portland *Oregonian* not long since gave nearly a full column of its editorial space to an attempt to justify Sunday laws. It prefaced its apology for such laws with a very frank statement of the origin of the Sunday institution. Speaking of the reason advanced by certain citizens against the enforcement of Sunday laws, the editor says:—

It is only a theoretical view, springing, naturally perhaps, out of a study of the union of church and state under Constantine, and opposition to its historical consequences. That was a tyranny, to be sure. It led to the extremest despotism, continuing many centuries, ever known among men. Sunday was the day of pagan observance, in the Roman world. Constantine identified and united it with the day of Christian worship, based in its turn on the legend of the resurrection of Jesus. By a strange but perfectly intelligible process the command of the Jewish law, "Remember the Sabbath day to keep it holy," was transferred from the Jewish Sabbath (Saturday) to Sunday and converted in the consciousness and practise of the Christian world into an additional sanction of Sunday as the holy day.

We wonder whether the clerical advocates of the Sunday law will welcome such support as the *Oregonian* is giving, if it must be coupled with so plain and unvarnished a setting forth of the origin of the institution they are seeking to protect. The introduction of that acknowledged pagan institution into the church, through the influence and direction of a half-pagan emperor, was very largely responsible for that extreme despotism which marked the Dark Ages. The introduction of that institution into the church by force of legal enactments was the beginning of that union of a pagan state with a professed Christian church which brought in the torture chambers and the *autos da fé*—that work against which the Reformation was a revolt. It

is proper and justifiable that the people should be suspicious of the legal enforcement of an institution with such a parentage. The declaration that it is done as a police regulation merely, and not because of the religious idea in the matter, may deceive some, but it is too flimsy a proposition to bear any earnest scrutiny.

The editor of the *Oregonian* says:—

Sunday is named for the rest day because . . . the government can more easily secure and protect a day already popularly designated, than establish a new one; not, however, because the law undertakes to enforce a divine command. Protection of individual liberty is the real object.

But history has demonstrated that when governments have taken it upon themselves to "protect" days, customs, rites, and ceremonies, they have invariably trampled upon individual liberty rather than protected it. They have protected the rites, ceremonies, and days many times at the cost of human life. And all this was invariably done also as a mere matter of "police regulation." The church of the Dark Ages indignantly denies responsibility for the death of the martyrs—the *state* did it. So now when Christian men are arrested and imprisoned for quietly laboring on Sunday, the clerical Sunday law advocate denies responsibility for the cruel result—the *state* does it; it is a mere matter of police regulation. Nevertheless it serves the purpose of enforcing a religious institution, and perpetuates the tyranny of a united church and state upon whomsoever may elect to worship God according to the dictates of conscience.

BISHOP CHAS. H. BRENT, of the Protestant Episcopal Church, speaking at the general convention at Richmond, Va., October 8, in reference to conditions in the Philippines, made an impassioned appeal for a change of policy on the part of this government toward the Filipino people. He said:—

I demand justice—only common justice—for the Filipinos; and I appeal, in the name of humanity, for fair treatment for these poor, oppressed people. Great corporate interests in the country, in order to secure gain for themselves, are making the Filipinos pay the most extravagant prices for everything, and the people, in consequence, are in the depths of poverty and despair. It is time to stop. Petition the people who sit in Congress. Christian people and Christian churches should demand that Congress give the Filipinos common justice. I demand that you will make an attempt to remedy the injustice that has been done by the country to the people of the Philippine Islands.

This is not a matter of politics, but of corporate greed, and the conditions against which he pleads are a striking sign of our times.

One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

An Encouraging Prospect

FROM the earnest efforts now being made by our North American Conferences there is every reason to believe that the \$150,000 will be entirely raised before this year closes. Nearly all the union and local conference presidents believe that this should be done, and they are making definite, well-directed efforts for its accomplishment. One union conference president writes that nearly every dollar of the amount to be raised in his union has been pledged, and that the local conference officers are rapidly collecting these pledges. He hopes to have the full amount of his union in early in December.

Many local conference presidents write very cheerfully and encouragingly of this endeavor. One says that his conference has cleared off each specific obligation that has been allotted to it, that they hope to be out by December 31 on this large fund, and then they will be ready for the next thing when the new year opens.

This is the spirit and tone in which nearly every conference officer writes. We are profoundly grateful that there is little, if any, criticism among our people because of these continuous calls for funds. Some feared that the call for \$150,000 in one fund so soon after closing the effort to raise \$100,000 would raise a great deal of criticism. But this fear proved to be groundless. Our people know that the time has come to finish the Master's work here below; they know that this will call for continual effort and giving until it is finished; they have settled that matter fully, and thousands of them welcome the call for more laborers and means. The Lord is blessing his people as they move forward, and is helping them to do truly marvelous things for him.

Now the hour has come to close this large fund. It must be done, and we earnestly request conference officers, ministers, church officers, and all the people to take hold of this splendid effort with enthusiasm. Why should we not be really enthusiastic for our Lord's work? The people of the world grow enthusiastic and zealous in politics, commerce, and social matters. Why should we not show greater zeal for the affairs of the kingdom of God than any one does for the transient things of this world? It was so with the Master. Of him it was said, "The zeal of thine house hath eaten me up," and of his immediate disciples it was written, "Did

not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" Let us who to-day are the recipients of so many favors from God pray for holy zeal, for heavenly enthusiasm for the cause of God. And let us show this, by doing great things for him.

A. G. DANIELLS.

Received on the \$150,000 Fund up to Oct. 15, 1907

Atlantic Union Conference	
*Central New England	\$ 2,635.61
Chesapeake	504.04
Eastern Pennsylvania	1,888.18
Greater New York	479.83
Maine	563.78
New Jersey	552.63
New York	1,626.50
*Southern New England	1,158.50
Vermont	922.83
Virginia	468.58
West Pennsylvania	1,377.84
West Virginia	351.86
Western New York	1,675.50
Total	14,205.68
Canadian Union Conference	
Maritime	317.43
Quebec	63.64
Ontario	730.17
Total	1,111.24
Central Union Conference	
Colorado	2,391.57
Iowa	4,251.07
Kansas	2,560.39
Missouri	1,279.39
*Nebraska	5,399.82
*Wyoming	740.94
Total	16,623.18
District of Columbia	
*Washington churches	1,356.19
Lake Union Conference	
East Michigan	1,875.66
*Indiana	5,177.27
North Michigan	693.74
Northern Illinois	2,578.31
Ohio	4,952.50
Southern Illinois	1,083.33
West Michigan	3,593.84
Wisconsin	3,238.07
Total	23,192.72
North Pacific Union Conference	
Conference not specified	429.66
British Columbia	122.80
Montana	497.63
Upper Columbia	2,286.53
Western Washington	1,909.78
Idaho	884.90
Western Oregon	2,128.94
Total	8,260.24
Northern Union Conference	
Alberta	200.80
Manitoba	305.30
Saskatchewan Mission Field..	47.60
Minnesota	5,283.50
*South Dakota	2,645.47
*North Dakota	1,949.13

Conference not specified	73.82
Total	10,505.62
Pacific Union Conference	
*Arizona	387.74
California-Nevada	7,766.59
Southern California	1,189.61
Utah	395.08
Total	9,739.02
Southern Union Conference	
South Carolina	144.39
Alabama	433.89
Tennessee River	1,119.61
Florida	613.54
*North Carolina	587.21
Kentucky	30.36
Cumberland	876.36
Louisiana	390.61
Mississippi	254.59
*Georgia	408.47
Total	4,859.03
Southwestern Union Conference	
Not specified	20.18
Arkansas	384.86
Oklahoma	2,631.21
Texas	1,200.41
Total	4,236.66
Unknown	
Unknown	158.20
Foreign	
*Algeria	13.33
Australia	163.84
Bermuda	36.00
China	31.60
South Africa	278.16
Jamaica	13.41
Yukon Territory	20.00
England	263.06
West Africa	14.06
Mexico	2.00
Costa Rica	6.25
India	18.88
South America	40.95
Switzerland	9.69
Panama	19.00
Nicaragua	4.00
Central American Mission ..	26.00
Trinidad	28.69
Norway	25.00
Japan	12.50
Hayti	5.00
*Egypt	51.55
Palestine	2.00
Tobago, W. I.	1.22
Cuba	8.00
Hungary	3.00
Tahiti	11.88
France	6.80
Philippine Islands	1.00
Samoa	8.00
Total	1,124.87
Grand Total	\$95,372.65

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

I. H. EVANS, Treasurer.

"GIVE, and it shall be given unto you; good measure, pressed down, shaken together, running over. . . For with what measure ye mete it shall be measured to you again." Luke 6: 38.

* 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.

The Torch

THE God of the Great Endeavor gave me a torch to bear.
I lifted it high above me in the dark and murky air,
And straightway, with loud hosannas, the crowd acclaimed its light,
And followed me as I carried my torch through the starless night;
And, mad with people's praises and drunken with vanity,
I forgot 'twas the torch that drew them, and fancied they followed me.
But slowly my arm grew weary upholding the shining load,
And my tired feet went stumbling over the hilly road,
And I fell with the torch beneath me. In a moment the flame was out!
Then, lo! from the throng a stripling sprang forth with a mighty shout.
Caught up the torch as it smoldered, and lifted it high again,
Till, fanned by the winds of heaven, it fired the souls of men!
And, as I lay in darkness, the feet of the trampling crowd
Passed over and far beyond me, its pæans proclaimed aloud,
While I learned, in the deepening shadows, this glorious verity:
'Tis the torch that the people follow, whoever the bearer be.

—Elizabeth R. Finley.

The Essential in Education

MRS. E. G. WHITE

THE most essential education for our youth to-day to gain, and that which will fit them for the higher grades of the school above, is an education that will teach them how to reveal the will of God to the world. To neglect this phase of their training, and to bring in to our schools a worldly method, is to bring loss to both teachers and students.

Just before Elijah was taken to heaven, he visited the schools of the prophets, and instructed the students on the most important points of their education. The lessons he had given them on former visits, he now repeated, impressing upon the minds of the youth the importance of letting simplicity mark every feature of their education. Only in this way could they receive the mold of heaven, and go forth to work in the ways of the Lord. If conducted as God designs they should be, our schools in these closing days of the message will do a work similar to that done by the schools of the prophets.

Those who go forth from our schools to engage in mission work will have need of an experience in the cultivation of the soil and in other lines of manual labor. They should receive a training that will fit them to take hold of any line of work in the fields to which they shall be called. No work will be more effectual than that

done by those who, having obtained an education in practical life, go forth prepared to instruct as they have been instructed.

In his teachings the Saviour represented the world as a vineyard. We would do well to study the parables in which this figure is used. If in our schools the land were more faithfully cultivated, the buildings more disinterestedly cared for by the students, the love of sports and amusements, which causes so much perplexity in our school work, would pass away.

When the Lord placed our first parents in the garden of Eden, it was with the injunction that they "dress it" and "keep it." God had finished his work of creation, and had pronounced all things very good. Everything was adapted to the end for which it was made. While Adam and Eve obeyed God, their labors in the garden were a pleasure; the earth yielded of its abundance for their wants. But when man departed from his obedience to God, he was doomed to wrestle with the seeds of Satan's sowing, and to earn his bread by the sweat of his brow. Henceforth he must battle in toil and hardship against the power to which he had yielded his will.

It was God's purpose to remove by toil the evil which man brought into the world by disobedience. By toil the temptations of Satan might be made ineffectual, and the tide of evil be stayed. The Son of God was given to the world, by his death to make atonement for the sins of the world, by his life to teach men how the plans of the enemy were to be thwarted. Taking upon himself the nature of man, Christ entered into the sympathies and interests of his brethren, and by a life of untiring labor taught how men might become laborers together with God in the building up of his kingdom in the world.

If those who have received instruction concerning God's plan for the education of the youth in these last days, will surrender their wills to God, he will teach them his will and his way. Christ is to be the teacher in all our schools. If teachers and students will give him his rightful place, he will work through them to carry out the plan of redemption.

Students are to be taught to seek the counsel of God in prayer. They are to be taught to look to their Creator as their unerring guide. They are to be taught the lessons of forbearance and trust, of true goodness and kindness of heart. They are to learn the lesson of perseverance. Their characters are to answer to the words of David, "That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." In all this they are qualifying for service in the missionary field.

The converted student has broken the chain which bound him to the service of sin, and has placed himself in right relation to God. His name is enrolled in the Lamb's book of life. He is under solemn obligation to renounce evil, and come

under the jurisdiction of God. Through earnest prayer he is to cleave to Christ. To neglect this, to refuse his service, is to forfeit the favor of the Great Teacher, and to become the sport of Satan's wiles. It was the design of heaven by the infinite sacrifice of Christ, to bring men and women into favor again with God. That education that brings the student into close relation with the Teacher sent from God, is true education.

God's people are his chosen instrumentalities for the enlargement of his church in the earth. They are to seek the counsel of God. Worldly amusements and entertainments are to have no place in the life of the Christian. In following the way of the Lord is to be the strength of his people. Their faith in the gift of God's only begotten Son is to be manifest. This will make its impression on the mind of the worldling. He who takes his position as separate from the world, and strives to become one with Christ, will be successful in drawing souls to God. The grace of Christ will be so apparent in his life that the world will take knowledge of him that he has been with Jesus, and has learned of him.

"Go work to-day in my vineyard," the Saviour commands. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Let every one who claims to be a child of the Heavenly King seek constantly to represent the principles of the kingdom of God. Let each remember that in spirit, in words, and in works he is to be loyal and true to all the precepts and commandments of the Lord. We are to be faithful, trustworthy subjects of the kingdom of Christ, that those who are worldly wise may have a true representation of the riches, the goodness, the mercy, the tenderness, and the courtesy of the citizens of the kingdom of God.

Prayer—No. 2

G. B. THOMPSON

THE habit of prayer is perhaps one of the most satisfactory evidences there is of real piety. A man may make fine speeches, and engage in many kinds of philanthropic work, he may seem diligent in good works, and yet be a hypocrite. But when a man goes into the closet, and there habitually pours out his soul to God, he is apt to be in earnest. When the Lord wished to give Ananias evidence that Saul had experienced a change of heart, he said, "Behold, he prayeth."

A man might be saved, and never hear a sermon. He might be deaf, or placed under circumstances making it impossible to hear one of God's ministers preach. He might be saved, and never read a chapter in the Bible, for he might be blind, or never have learned to read. But in order to be an overcomer, and be saved in the kingdom of God, it is absolutely necessary that we pray. The deaf, the blind, the lonely ones, and those who are unlearned, need to pray as much as do others.

Many never grow in grace. Though born again, they remain infants, dwarfs, all through life. As one writer has said, "They are pilgrims, indeed, but pilgrims like the Gibeonites of old; their bread is always dry and moldy, their shoes always old, and their garments always rent and torn." If you knew the secret life of all such, you would find that they neglect to pray.

There are others whose lives are in marked contrast to the class just mentioned. "They grow like the grass after rain, they increase like Israel in Egypt; they press on like Gideon; though sometimes faint, they are always pursuing. They are ever adding grace to grace, and faith to faith, and strength to strength. Every time you meet them, their hearts seem larger and their spiritual stature taller and stronger." Learn the daily history of these individuals, and you will find that they are persons who pray much. You will find them often in the secret place, supplicating the throne of God for help.

Some are converted, and run well for a time; but later they turn aside to some bewitching fable. They lose their first love, and like Demas, go back to the world again. When tested, they fail to endure, and become stranded on the rocks of doubt and unbelief. These are persons who neglect to pray. Men do not backslide while praying. It is while absorbed in the business of life, and forgetting to pray that they grow cold, and depart from the truth.

"The darkness of the evil one encloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is all because they do not make use of the privileges that God has given them in the divine appointment of prayer. Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence? Without unceasing prayer and diligent watching, we are in danger of growing careless and of deviating from the right path."—*Steps to Christ*, pages 118, 119.

I repeat the question, How much time do you take to pray?

Takoma Park, D. C.

"All Things Work Together for Good"

D. H. KRESS, M. D.

"ALL things are for your sakes, . . . for which cause we faint not." From these words it is evident that everything that comes to human beings God designs for their good. Whether all things will be for their good or not depends upon their mental attitude toward all things. To those who know that all things are for their sakes, and designed for their good, to them "all things work together for good;" while to those who fail to recognize this, but call good evil, the intended blessings prove a curse.

The one who sees only good in every experience, in every trial, in every provi-

dence, can never be injured morally. He will never faint because of these "all things," which cause others to faint, for he understands their significance and mission, and reads in them God's thoughts of peace toward him. Should Satan destroy property, such a one will say with Job, "The Lord gave, and the Lord hath taken away."

But suppose some one speaks harshly to me, or treats me spitefully; in what way is that to work together for my good? Let us read another scripture which may explain this: "With what measure ye meet, it shall be measured to you again." The reason why God permits others to treat me harshly is because at some time I have treated others in a like manner, or I have something in me that would lead me to do so, should occasion arise.

We can expect no peace from the outside until there exists peace within. God permits harshness on the outside until all harshness is overcome within; and when all harshness is overcome within, we shall have rest from our enemies round about on this particular point.

From the things that come to us from without we may understand something of what exists within. It is God's way of pointing out to us that which needs replacing by a Christlike virtue.

If harsh and unkind words spoken to me lead me to get rid of all harshness in myself; if the untruths said about me lead me to get rid of all untruthfulness, I shall receive no injury from the things from without. In other words, if I recognize that all things are for my sake and for my good, they will be for my good. But if these things do not lead to prayer, but lead me to take up arms in self-defense, I sustain an injury. Instead of harshness being gotten rid of, or converted into compassion, it is cultivated. We see how God makes the wrath of man to praise him, and that "it must needs be that offenses come." If I fully believe this, offenses will never lead me to pity myself, for I am benefited by them. They will lead me to pity the one through whom they come, because the woe is upon him. It will lead me to pray for those who despitefully use me and persecute me.

While offenses come, by the child of faith they will not be regarded as offenses. The one who recognizes their mission will have constant peace, and can never be offended. "Great peace have they which love thy law: and nothing shall offend them." "The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil." "And who is he that will harm you, if ye be followers of that which is good?"

Worry kills, but worry is an expression of a lack of faith. There is health, peace, and happiness in a faith that endures as seeing *him who is invisible*, in every providence, in every trial, in all things. And to all such "all things work together for good."

Takoma Park, D. C.

Lessons from Past Experiences —No. 21

GEO. O. STATES

ELDER BUTLER remained president of the Iowa Conference several years. The workers took the field; and in almost every place they visited, they preached a sermon on the subject of spiritual gifts. It was not long before Iowa became one of the best conferences in the United States.

Every member who stayed with the denomination was strong on the Testimonies, and there was a sentiment all through that conference that those who did not have faith in the spirit of prophecy did not believe in the third angel's message. Soon the Iowa Conference had three times as many members as it had when the trouble arose over organization. Many of our strongest ministers have developed in the Iowa Conference.

These things were taken up by all our conferences, and our loyal ministers labored faithfully among the churches, preaching on the gifts. Some who did not believe the whole message dropped out and joined in opposing some points of the truth. These experiences were repeated all through our ranks, but of late years there has been a time of comparative peace, and many have embraced the truth who know little or nothing of our history and the opposition of earlier years on the matter of organization.

There is great need that our ministers study the subject of spiritual gifts and the wonderful work God has done through Sister White, and present these things to our people as they go from church to church. I know there is a hard struggle before this people on that question, and doubtless many will be sifted out; but our ministers should stand firm, unmovable, and united, and then the rank and file will stand in line. Since this series of articles has been coming out in the REVIEW, I have been astonished at the numerous letters I have received from all parts of the United States, and even Canada, urging me to continue them, and telling how much good had been received by reading them. Of all the letters that have come to me, I can not recall more than two or three that opposed what had been said in favor of the Testimonies. I have received numerous letters from brethren and sisters who have grown old in the truth, and whose hands trembled so they could hardly hold the pen, but they were rejoicing in the whole truth.

I would have been glad to answer these letters, but my health has been such for over three years that I could do very little mental work. I believe, however, that if faithful just a few years, we shall be permitted to become acquainted in the new earth, and all these struggles will be in the past.

As we have read from week to week the editor's letters, and those of our other brethren who have been traveling in foreign fields, it inspires faith in the rapidity with which the message is going. The truth is rapidly encircling the earth, and is swelling into the loud cry.

My prayer is that the Lord may wonderfully bless our brethren of the General Conference Committee, and that plans may be laid that will hasten the work in all parts of the earth.

Cedaredge, Colo.

The Coming of the King

L. D. SANTEE

WHEN Jesus, with all the glory of the Father and accompanied with his holy angels, leaves heaven and comes again to earth, when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God," it will be the greatest event that this world has ever witnessed. His first advent, so wonderfully revealed to the wise men, and heralded by angels to the shepherds, while it was an event of vast importance, yet it pales before that coming when "every eye shall see him, . . . and all kindreds of the earth shall wail because of him."

The teachings and the sacrifice of Christ during his stay on earth were but preparatory to the time when he should gather the "harvest of the earth." Even his intercessory work as our high priest in the sanctuary in heaven is all in reference to that time when he shall "gather together in one all things in Christ, both which are in heaven, and which are on earth." Eph. 1:10. Then will rewards be given to those who, during the ages past, have proved their loyalty to God. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16:27.

Jesus did not promise his followers an easy time in this life,—they were to be hated of all nations for his name's sake,—but he often pointed them forward to the resurrection, to his coming again, or to the regeneration, as the time when they should be rewarded. Read Luke 14:14: "Thou shalt be recompensed at the resurrection of the just." Paul, in his dying testimony, speaks of "the crown of life" to be given at Christ's appearing. John says, "When he shall appear, we shall be like him;" and to the ends of the earth the disciples carried the good news of the second coming of Christ as the "bow of promise." Peter, commissioned by Christ to feed his sheep and his lambs, did so by pointing his flock forward to the Saviour's return, and saying to them, "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Perhaps the most striking outline of the events connected with the close of this world's history is to be found in the book of Revelation. It was handed down, in vision to John, the last of the apostles, and to him is given to see great events in the future. He sees the seven stages of the Christian church, the disruption of the Roman empire, the persecuting powers of the earth, and their final fate. He has a view of the closing work of the gospel (Rev. 14:6-12), and following these great proclamations of warning, he sees in vision the coming of

the Son of man on the white cloud to reap the harvest of the earth.

Other glorious things come before his vision. He beholds the new heavens and the new earth, and the city of God, the New Jerusalem, coming down from God out of heaven. What wonder that in rapture he fell at the feet of the angel. His mind is carried forward to the time when redemption shall be completed; when the tabernacle of God shall be with men; and he sees the fulfilment of the words of the prophet, "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2:14. He saw the land where death shall be no more, where pain can not enter, where "the inhabitant shall not say, I am sick" (Isa. 33:24); and his heart thrilled as God opened before him the joys in reserve for the faithful. That prophecy of "things which must shortly come to pass" was to be written out, and studied until their fulfilment; and so God commissioned the seer of Patmos, "What thou seest, write in a book;" and in the twenty-two chapters written, though "through a glass darkly," the gleam of the golden morning shines with its eternal radiance.

As John begins this wonderful revelation, what is first? The city of God? or the music of heaven?—No, no! Following close on the introduction are these words: "Behold, he cometh with clouds; and every eye shall see him." Here was the door that opened the rest, that exchanged Patmos for Eden, and made the rest of the prophecy possible. With him the coming of Christ was the alpha and omega. He begins with the glad announcement of the advent, and closes with the response, "Amen. Even so, come, Lord Jesus." Rev. 22:20.

Properly in point of time, he places the event as immediately following the third angel's message. Rev. 14:9-14. He had heard the lips of Christ voice the promise, "I will come again." John 14:3. He had seen his Master ascend from the hills of Bethany to heaven, and he had heard, the angelic assurance, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. The revelation showed him in vision, in advance, the return of his Master, and his heart was filled with joy unspeakable. What he saw in vision the saints will soon see in reality. Then the prayer of Jesus will be answered, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory." John 17:24. In the rapture of that glad reunion the sorrows and toil of other days will not be remembered in a manner to dim the present joy. Earthly conflicts will be recalled only by the victories that have been won. The saints may now look forward into the glorious future to the time when they will exclaim, Thou hast "redeemed us to God by thy blood." Hail, glorious advent that brings immortality!

Chicago, Ill.

Manner of Giving

P. J. LAIRD

A PREFERABLE and more exact rendering of 1 Tim. 6:10 is, "The love of money is a root of all kinds of evil." Money, like all God's gifts, will bring blessing to each and every one who co-operates with God in its use. Among other subjects brought under the lash of harsh criticism, is the raising and apportioning of funds for religious purposes. When asking my informant why one man had donated fifty thousand dollars to Peking, China, and twenty-five thousand dollars each for Seoul, Korea, and Kyoto, Japan, for new Y. M. C. A. buildings, he replied, "Because he believes in the organization of the Y. M. C. A." "Where your treasure is, there will your heart be," needs no comment.

The wonderful progress of the Seventh-day Adventist movement is largely due to the fact that the members of the denomination believe the General Conference to be in such direct touch with all branches of the work the world over that it is better able to judge of the general needs than is an ordinary individual. Many pressing needs could be known only by that body. These they make known, and the members rally to their support, and trust them implicitly with the funds placed in their hands. This is seen in the large amounts of subscriptions passing through "official channels." Hasten the day when even a larger proportion may pass that way.

Just a word to those who feel that they must send funds direct to a conference worker in a mission field. Often those who do this are quite ignorant of the fact that many others are doing the same. This aims a blow at *real* progress. The writer is personally acquainted with a case where quite a large sum came in this way. The person in question did not believe in training native workers, and the time of most of his associates was taken up in developing his plan of working. After nearly twenty years a large compound had been built, very largely for philanthropic purposes. The local committee was never consulted as to disbursing the ear-marked moneys received. When invalidated home, the whole of his branch had to be closed down, as no one of his profession was on hand to carry on the work. Other instances could be given where "private funds" have caused workers in the same mission to become estranged, and never to meet together, except at a yearly conference or at similar gatherings.

Opponents of organization are very often those who themselves have been set aside in favor of others because they could never be controlled; hence their unfitness to control others.

"While we have not great men or great means, we have a great truth." The very difficulty of getting this truth before the Chinese shows us our impotence. God alone must do it, but his gifts of power, men, and means are most likely to be given to the denomination that stands as one man for him.

Changsha, Hunan, China.



Rock Me to Sleep, Mother

BACKWARD, turn backward, O Time, in
your flight,
Make me a child again just for to-night!
Mother, come back from that echoless
shore,
Take me again to your heart as of yore;
Kiss from my forehead the furrows of
care,
Smooth the few silver threads out of my
hair;
Over my slumbers your loving watch
keep;
Rock me to sleep, mother, rock me to
sleep!

Tired of the hollow, the base, the untrue,
Mother, O mother, my heart calls for
you!
Many a summer the grass has grown
green,
Blossomed and faded, our faces between;
Yet with strong yearning and passionate
pain
Long I to-night for your presence again.
Come from the silence so long and so
deep;
Rock me to sleep, mother, rock me to
sleep!

Over my heart in the days that are flown,
No love like mother-love ever has shone;
No other worship abides and endures,
Faithful, unselfish, and patient like yours.
None like a mother can charm away pain
From the sick soul and the world-weary
brain,
Slumber's soft calms o'er my heavy lids
creep;
Rock me to sleep, mother, rock me to
sleep!

Come, let your brown hair, just lighted
with gold,
Fall on your shoulders again as of old;
Let it drop over my forehead to-night,
Shading my faint eyes away from the
light;
For with its sunny-edged shadows once
more,
Haply will throng the sweet visions of
yore,
Lovingly, softly, its bright billows sweep;
Rock me to sleep, mother, rock me to
sleep!

—Elizabeth Akers Allen.

A Word to Brothers

It is the easiest thing in the world for a boy to be kind to some other fellow's sister. Why is it that some of them find it so hard to remember to be equally courteous to their own sister? Many a boy is rude to his own sister without really realizing it; in other words, he forgets to be polite. Then, again, he is afraid of being dubbed as "sissy" if he should be caught paying some attention to his sister. It is a bad habit for any one to get into—that of saving one's polite ways for outside.

If she asks you a question, don't answer her in a rude or careless manner, as if you thought she did not know what she was talking about, and wasn't worth listening to.

Don't tease her or make fun of her in a way to hurt her feelings. You won't do that to some other girl.

You can depend on the boy who is kind and thoughtful to his own sister, for you may be sure he will develop into the right sort of man, and is bound to win the respect and admiration of every one.—*Selected.*

The Relation of Parents and Children

THE trinity of father, mother, and child forms the most beautiful of all human relationships. Ideally it is a combination of protecting care, guiding love, and absolute faith. If it fails in any one of these respects, it has not reached its God-appointed place. "He setteth the solitary in families," so that they shall not be alone; but united in interests and in love, shall find in this union strength and happiness.

As students of God's purpose in placing us in families, we desire to see what is gained by this relation. Why should it not be as well for us to be free as individuals, and not bound so indissolubly to these few who form our family circle? Upon our understanding of this matter will depend our appreciation of family duties, our recognition of our own place in the family group, our valuation of the family. While the institution of the family is not merely to secure a desirable boarding-house for the man and a permanent situation for the woman, it certainly does accomplish these results, and too often in the realization of selfish comfort and protection the higher purpose of the family is forgotten.

The family should be a school for the teaching of all the virtues. Here man should learn that he is the "house-band," holding all together by his protecting foresight; the wife that she is the "weaver," uniting all by interlacing bands of loving helpfulness.

It is not so very difficult to see what is the duty and office of the parents in the home. To them is entrusted the guidance and education of their children. They are to teach the children the words of the Lord. Deut. 6:7; 32:46.

But it is more difficult to decide just the place and duty of the children in the home if we take more than a superficial view of the case. They are not placed in the home to be governed simply by arbitrary authority; but they must be taught to obey, because obedience is the

duty of all individuals—obedience to right custom, to law, to parents, to God; because obedience is the only dignified thing, if we obey rightful authority. Isa. 1:19; 1 Peter 1:22.

Too often, when children reach the years when they begin to think that they are "grown up," they feel a rebellion against the commands of their parents. They think they are now old enough to decide their own conduct. As long as they remain in the home, they should have so great a regard for the wishes of the parents that they would desire to do what would please their parents, and do it in the spirit of loving reverence.

The boys and girls who imagine that self-assertiveness and disregard of the parents' wishes confer a superiority on themselves are mistaken. There is always something peculiarly charming in a loving deference to father and mother. The whole world applauded when President Garfield kissed his aged mother at his inauguration, and by so doing implied that he recognized his indebtedness to her for all the honors that had come to him.

A false pride sometimes makes a young person ashamed of the parents whose self-sacrifice, it may be, has procured for him the superior advantages which their lives have missed.

I knew of a young man whose mother took in washing to pay his way through college. He soon grew too proud to live in her humble home, and took room and board among the more fortunate students. Sometimes he called upon his mother, but usually after dark. One afternoon, however, he had called, and as he left the house, she accompanied him to the gate. A young lady whom he knew was passing, and he bade his mother a rather curt good-by, and bowing graciously to the young lady, asked permission to walk by her side. "Who was that old woman?" she asked, with a rather supercilious air. "O, that was only my washerwoman," he replied, with the tone of one who did not want to be praised for a good deed, "I often go in to see the dear old soul, she appreciates it so much."

"How very kind of you," said the girl, approvingly, for the young man who would openly acknowledge that he called on his washerwoman seemed quite a hero in her eyes. If she had known the truth, she would have had a very different opinion of the young man.

There is one thought that should ever be present in the minds of youth; your parents may be humble, even uncultivated and uncouth, but one thing is sure, you could never have existed but for them. If life is worth anything to you, if you are superior to them in ability, yet you are indebted to them for the life that gives you opportunity to use that ability—yes, perhaps for opportunity itself. To scorn them is to lower yourself; to honor them is to exalt yourself. Prov. 20:20; 23:22. All deference, all loving service given to parents dignifies the giver; but to withhold from them due respect is in reality to lower one's own

station in life, and to bring upon himself the wrath of God. To talk to others of the shortcomings of our parents is in reality to uncover our own defects. So if we had no higher motive than self-protection, we should guard from the gaze of strangers the failings of the other members of the family, even as we guard our own.—*Mary Wood-Allen, M. D.*

Baby's Comfort

Do not forget that the cool mornings and evenings are felt by the baby. The floor is the coldest place in the house, and the crawling or toddling baby should be protected from the sudden changes. Put on the light flannels, the long sleeves, and the high-neck dresses, the little stockings and shoes, even though you must remove part or all at midday. Do not let the little one crawl about on the bare floor with wet clothing, or with blue, mottled flesh. Much of a baby's sickness is clearly traceable to thoughtless neglect during the changeable weather of the late summer and early autumn. It will not always do to "harden" the baby by letting it get through the variable temperatures as best it can. Young things must be kept warm, whether human or animal, and a healthy baby is never a cold, rough-skinned one. Whatever is neglected, don't let it be the baby, whose "only language is a cry," or something told only in signs of discomfort, anxiety, and fretfulness, because it has not yet learned how intelligibly to tell you of its troubles. Take good care of the baby.

Don't forget the extra quilt or comfort laid beside the children's bed, or your own, these cool nights, and do not close the windows and doors too soon. See that there is fresh air, though there must be additional covering at hand for any change.

Don't send the little ones out to school without making some provision to meet the rapid lowering of temperature which sometimes, at this season, converts the warm, sunny morning into the cold, windy, or wet afternoon. It is better to put on an additional outside wrap for a month or more yet, than to put on the thick woolen underwear which, though at the time comfortable, may be a source of great discomfort if the weather should become suddenly warm. Colds, coughs, catarrhs, and a tendency to rheumatic and other ailments, are surely "in the air," these deceptive autumn days.—*Selected.*

SOME white men might study ethics under an old Indian on the Kakima Reservation. He is a Christian. A lady had bought several cords of wood of him. When the wood was measured, he found that it lacked just a few pieces of full measure. The lady said, "O, that is all right!" A few days afterward, however, he came with enough wood to fully make it up. The lady said, "Why, I told you that was all right." But the Indian replied, "Me want no short cords of wood to meet me in heaven."—*Selected.*



Ninth Annual Meeting in Holland

GUY DAIL

THE eyes of the whole world are turned toward this delightful Dutch capital, for here are convened the much-talked-of Peace Congress, and the Zionist leaders; yet we believe that all heaven is interested in the doings of that small company met here to lay more effectual plans for the spread of the glad tidings of the great Prince of Peace, who is gathering out the true children of Abraham to inherit that everlasting kingdom of David. How precious to us the promise: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." In view of our insignificance, even in the midst of this small nation of the Netherlanders, we are compelled to say: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Preceding the conference proper, which was held August 15-18, there was a ten days' canvassers' convention, attended by the eighteen colporteurs in the field. Theoretical and practical instruction necessary to success in the distribution of our publications was given. There has been an encouraging growth in this department of the cause: the sales for 1905 were \$794; 1906, \$2,012; and for the twelve months ending July 1, 1907, \$3,200. We believe the future will see still better progress.

About one hundred of our people were in attendance at the mission conference. On Sabbath forty or more came forward for prayer, and ten have been baptized to-day. Brother J. Wintzen was ordained to the ministry.

We are pleased to see so many strangers attending the public lectures. However, there is strong prejudice against our work, and in places there has been bitter persecution. Nevertheless, during the year, sixty-four were received into membership by baptism and by vote, bringing our present enrolment up to one hundred and seventy-five, scattered among thirteen churches and companies, all of which had representatives at the conference. Cause for special joy is to be found in the newly organized company in Brussels—the second we now have in Flemish Belgium (the first being organized in Antwerp). We also have believers in Amsterdam, The Hague, Groningen, Helder, Haarlem, Hilversum, Rotterdam, Utrecht, Winschoten, Wagen-Zwolle, and Zutphen. The tithe last year was \$1,050.49, or \$335.95 more than for 1905.

Elder R. G. Klingbeil was again chosen unanimously as mission superintendent. In all the business doings, there was present a spirit of candor and co-operation. The brethren felt very thankful to God for his blessings in the

past; they were grateful to the American brethren for the tent that had been so recently given them, and to the German brethren for the assistance the German Union has rendered, and for the presence and help of Brethren Conradi and Pieper.

We bespeak for our Dutch work and for the circulation of our Holland paper and literature, the interest of our friends in all parts of the world. Wherever our readers know of Dutch-speaking neighbors and acquaintances, let them be diligent in placing the truth before this nationality, for "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The Hague.

China

JOHN J. WESTRUP

WE can not afford to be without the REVIEW, the messenger of inspiration and courage, in this wilderness of heathenism. It comes to us every week as a loving letter from home, continually reminding us of the great and blessed hope we have in Jesus—the day when we shall see our dear Saviour face to face, and meet and embrace all the dear brethren in the Lord. We nearly always read Sister White's article first, because it is especially Spirit-filled and inspiring.

We have just finished reading "Christ Our Saviour" through the second time for little Joseph. While he has been blessed, my wife and I have been doubly blessed in reading it. This book and the "Desire of Ages" help one to realize the love of Jesus better than any other books I ever read. All who really want to come up on higher ground, who hunger and thirst for the righteousness of Jesus, and long for the day when they can measure their lives by the life of Christ, will thank God every day for the blessed books and Testimonies that he in his love has given to this people.

O, how we long for the day when we shall be able to give this grand truth in its completeness and depth to this people! The first year and a half is very trying in China, as one's very breast seems to be continually aching with a longing desire to give this blessed gospel story to these people. But we thank God that now we can begin to see the fruit of eighteen months' hard study. Mrs. Westrup has been preaching to the women and children at ten o'clock in the morning, and teaching them the Sabbath-school lessons at three in the afternoon, for some time. I have conducted the meetings for the men, and taught them the Sabbath-school lessons. Yesterday (Sabbath) was a very blessed day for me. It reminded me of olden times as I,

during the Sabbath-school, was standing before about thirty persons, preaching teaching, and asking questions. And I was glad to see in their beaming faces that they understood the truth presented, and the love of Jesus.

Let this be an encouragement to the many brethren and sisters who, we expect, will come to the Lord's help in China this fall. While it is difficult in the beginning, let us remember that God lives, and that he is able and willing to help us over all obstacles — only let us have faith in God.

A week ago last Sabbath, a woman possessed with the devil came to the Sabbath-school. As my wife was telling the women and children about the love of Jesus, the devil began to torment the woman. My wife prayed, and the very name of Jesus made the enemy powerless. When thus brought face to face, so to speak, with the devil, how very thankful we are that we have Jesus, mighty to save. The enemy is exceedingly angry, and he is using even those who profess Christ to persecute those who wish to keep the same Sabbath that Jesus kept.

who believe that Christ will create a new heaven and a new earth, wherein dwelleth only righteousness, when sin and sinners and the author of sin shall have been destroyed, and come to naught. But thus it has always been, is, and will be to the end. Those who love the truth are regarded as peculiar and bigoted, and are held in contempt.

Now we read about the great centenary missionary convention, held in Shanghai. The Chinese *Recorder* states that about fifteen hundred people were present, representing eighty-three different societies or agencies working in more than five hundred cities throughout the empire of China. In the great Martyrs' Memorial Hall is this embroidered motto: —

"1807 LAUS DEO 1907
UNUM IN CHRISTO"

The uppermost thought in the conference is union — union at any cost. The plan is to form a Chinese church, "and leave confessional questions to the judgment of the Chinese church for future consideration." Dr. Gibson reminded the conference of the old story of the man who went out early in the morning and thought he saw a tiger through the mist. Coming nearer, he saw it was a man; and when nearer still, found it was his own brother. Unity is a thing to be

prayed for; but it must be unity in Christ. And Christ is the truth; hence it must be unity in the truth, and not to persecute those who hold the truth precious. This great union will not include Seventh-day Adventists in China; one may be sure of that. But God lives, and Christ is with us even to the end of the world.

It is a great encouragement to read about the great movement among the Hwa Miao tribe in the southwest of China. Hundreds walked six and eight days in order to get within the sound of the blessed gospel, and then stayed and studied the gospel until two o'clock in the morning. As a result, fifty im-

our Lord, with all its attending events, and we shall never lose courage, but be faithful to the end, and receive the crown of life.

We are all well, and the truth was never more precious to us than it is now. What we all need is more earnestness in prayer in the name of Jesus. Prayer brings all the grace and power of heaven at our disposal.

Shang-tsai, Honan.

St. Vincent, West Indies

J. GERSHOM DASENT

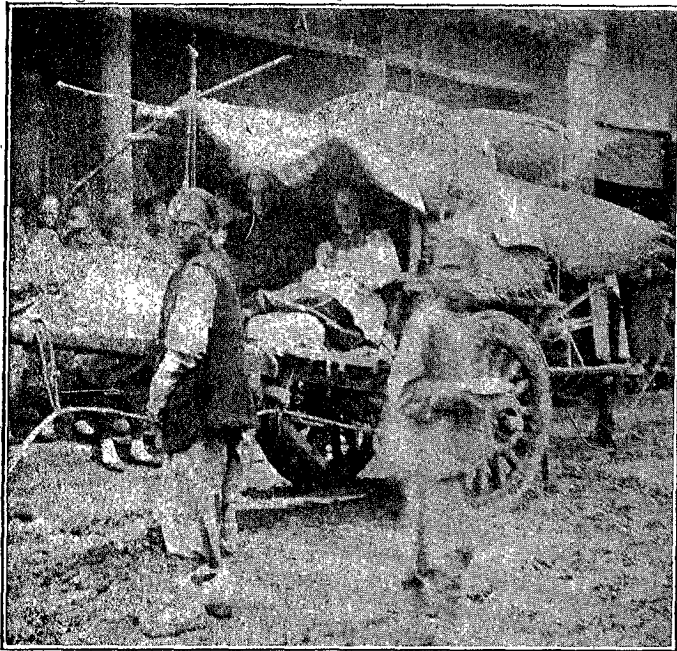
ST. VINCENT, one of the Lesser Antilles, and the smallest in the range of volcanic islands, was discovered by Christopher Columbus, Jan. 22, 1498. This day is known in the Spanish calendar as Saint Vincent's day; hence, the origin of the island's name.

At the time of its discovery, it was inhabited by a tribe of wild Indians, known as the Caribs, a fierce and desperate people by nature. With the entrance of civilization, adventurous colonists were introduced, who settled in the most fertile portions of the country, and eventually owned the land, and became rich. The Caribs, however, maintained their hold until 1796, when their subjugation was accomplished by Great Britain, after a bloody struggle. In 1763 St. Vincent was declared a British possession, and from that time to now it has endeavored to keep to the front, and hold its own among the islands of the Caribbean.

The island is traversed lengthwise by a range of volcanic hills, intersected by the Morne Carow, which rises about fifty-two hundred feet above the level of the sea. "From its dark top, upon which clouds almost constantly hang, the rich lava soil slopes to the sea, spreading into great plantations and verdant groves and gardens toward the coast." The great Morne Soufrière, the scene of the terrible eruption of 1812, and the more terrible one of 1902, is about four thousand feet in altitude, in the northwest, flanking the main peaks at some distance.

As in other parts of the world, the inhabitants of St. Vincent have had warnings from God in dreadful visitations. Twice have they been panic-stricken by terrible eruptions of the volcano La Soufrière, and thrice by devastating hurricanes; and by these two destroying elements — fire and wind — the colony has been greatly reduced. St. Vincent is now poor, and her resources are quite limited. Agriculture is the general pursuit. Formerly sugar and arrowroot were the chief exports, but recently the cotton trade was introduced, and is taking the place of that of sugar. The plantations are worked by water-mills, the water coming from ravines, in which the island abounds.

At the meeting of the West Indian Union Conference, held in Jamaica last January, I was asked to make the island of St. Vincent my future field of labor; so on the twelfth of March I sailed from Barbados, where I had been laboring for



ONE MODE OF TRAVEL IN HONAN

moral club-houses were destroyed, and hundreds of drunkards became total abstainers, and have remained so for over two years. In three years' time thousands have diligently sought and found Christ, and with childlike faith, they are living up to the light they have, and are waiting for more. This gives us a little glimpse of what God will do when he wakes up the sincere and honest ones, and cuts his work short in righteousness. These great unions will bring persecution, and persecution will bring out the sincere ones. Hence we rejoice to see them affected; for thus the last part of Revelation 13 will soon be fulfilled, and this will hasten the consummation of all things.

In the face of these sign-fulfilling events, what shall we do? Let us lay aside all self, get out of Babylon and into Christ, and thus be ready for the great finishing work that God shall accomplish through his people. Let us, by the grace of God, prefer one another in love. Let love be without dissimulation, and let us pray earnestly for one another. Christ has told us to watch and be ready; "for in such an hour as ye think not the Son of man cometh."

In the dark hours before us let us constantly have our eyes directed toward heaven, and the approaching advent of

two and a half years, and landed at Kingstown, the chief town, on the morning of the thirteenth. I met a small church of about twenty members, who extended to me a cordial welcome. We very soon found plenty to do. We have no meeting-house in the town, and it is now about four years since aggressive work of any sort has been carried on here. There is a population of about forty thousand, and four thousand of these are in the town.

The Church of England and the Wesleyan Methodists are well represented. Besides these, there are the Church of Rome, Presbyterian, and a few Antinomians. St. Vincent is ripe for the message that is to make ready a people for the second coming of the Lord. Selfishness, with its destructive train, abounds on every hand. Suddenly are men and women called from time into eternity, without a hope to cheer the tomb. The time has come for another special effort to be made in behalf of our people here. The members of our tract society have divided themselves into bands, and are doing successful work with our tracts and leaflets, and we hope soon to begin preaching services in the town. Remember us in your prayers, that we may find grace in the sight of the people, and gain souls for the kingdom of Christ.

Kingstown.

The Message in the Land of Livingstone

JOEL C. ROGERS

THE path of the white man in Africa may be traced by graves. At Shupanga, on the left bank of the Zambesi River, and some two hundred miles from its mouth, Mary Moffat Livingstone is buried. The accompanying photograph, which I took last May, shows her resting-place. Her tomb is under a baobab-tree, near the Roman Catholic mission. The little steamer ascending the river usually stops for passengers to see this historic tomb. The mission was an asylum to Dr. Livingstone and his wife—as it has been to others—when she descended the river, stricken with Africa's plague—malaria. I was thankful to be in good health during the journey up this deadly river, and also thankful that God has sent faithful missionaries before us, to prepare his way.

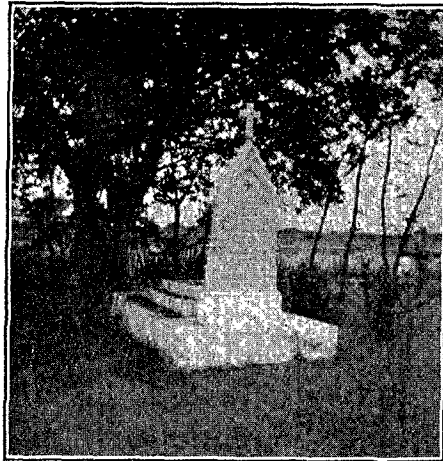
This East Central Africa may well be called the land of Livingstone. He traversed it many times, and began the suppression of the slave-trade, thus giving the native peace and prosperity, and preparing him for the gospel. He lived a long time in the land, established missions, and died here.

The message now has a foothold in this land. A Brother James came here in 1895, I believe, and scattered the seeds of truth. His fever-stricken remains also lie buried on the Zambesi banks. But the seed took root, and though the plant is still small, it is growing.

On May 23 my wife and I reached our mission at Cholo. We found Brother

Branch and family carrying on the work left in their hands by the death of Elder J. H. Watson. On the hillside, a few yards from the mission house where I am writing, is Brother Watson's grave. Brother and Sister Branch have done the general work of the mission, while Miss Mabel has taught the school, assisted by her brother Paul and some native teachers. The attendance is from fifty to sixty-five. The yearly vacation began May 28, and the family, except Brother Branch, went to Cape Town for a rest. They have been here almost five years, and have worked faithfully.

According to instructions from the South African Union Conference Board, I set out, soon after arriving, to find a new station farther in the interior. The old station, called Plainfield Mission by its former owners, the Seventh-day Baptists, is not centrally located. It has comparatively few natives near it, and these are of an inferior tribe. We should have our main station farther north, within reach of the two leading



Tomb of Mary Moffat Livingstone, wife of David Livingstone, on the bank of the Zambesi River, at Shupanga.

tribes of British Central Africa. In a later article I hope to write more fully of these tribes.

On my first trip over the country, I visited Blantyre. This town is about forty miles northeast of Plainfield, and is the business center, as well as the mission center, of British Central Africa. A railway will soon connect Blantyre with the Zambesi River. The track is now laid within twenty miles of the town. Probably Blantyre will always be the base of supplies for the whole country. Here there is but one way in and the same way out of the country; quite different from American cities, where railways radiate as wheel spokes. I believe our main station for training native teachers should be within reasonable distance of such a center as Blantyre. Small stations where well-trained natives can teach the truth to their own people, must be planted in all parts of the land.

With Brother Branch, I first visited a place called Shiloh, which we found to be entirely unsuitable for our work.

We next visited a place which we found well suited to our needs, and it is offered at a price far below its real value. We have recommended the pur-

chase of this place. If the Board decides to buy it, I shall describe it later. Our training-school for teachers could be started at once on this place.

The three leading tribes of Nyassaland are distributed in the form of a triangle, the center of which is the new station which we hope to secure. Zomba, the seat of government, is forty miles north of Blantyre, and thirty miles from the place just mentioned.

While we must forego many conveniences and comforts of the home land, we are favored with good garden ground; vegetables grow well, and can be had fresh almost the year round. Since coming I have planted sweet corn, beets, potatoes, lettuce, radishes, etc.; we are now eating radishes planted three weeks ago.

Both my wife and myself have had good health in all our travel, and since coming here. We know many who are praying for us, and we are thankful for God's answers. We are studying the language, and while it is not difficult, yet we desire divine help to learn it quickly. Remember us in this, and also pray that we may have wisdom to reach the people quickly with the message.

Cholo, Nyassaland, B. C. A.

Angola

L. BROOKING

ANGOLA, or Portuguese West Africa, having a population estimated at from five to nineteen millions, is a country of which Portugal has had control for four centuries, and is one of the darkest portions of the Dark Continent. The first Protestant missionary to that country was Matthew Stober, who left England and landed in Loanda, the capital, in 1899. As he walked about the town, and saw the slave sheds where the slaves were stored previous to shipment, and heard the flogging of them, he did not sleep much that first night. He wrote about the horrors of that traffic, making an effort to get the Portuguese government to put a stop to it, also endeavoring to arouse public opinion in Great Britain and other European countries to ask that it be stopped. He described how the slaves (called contracted laborers) live only a short time—the women two years, and the men five at most—on the islands of Santo Thome and Principe, under appalling drudgery on the cocoa plantations, and the terrible climatic and other conditions which make the islands a death-trap. Seven thousand slaves were taken over annually from the mainland, to fill up the gaps caused by death—and this goes on at present.

His first hymn translated into the native language was, "Wombaka Kwa Yesu," and this is the name by which he is known; "Steal away to Jesus." He has seen how the Spirit of God has gone before him among the heathen, especially so on one occasion, when, on reaching a district to which he had been told by the Portuguese it was death to go, he found an old chieftain who lis-

tened attentively, and who had the peculiar name "Petto Dingalala Kwa Nzambi," which means "Peter Waiting for God." On asking him how he got such a name, the old chief replied: "My name was not always so, but years ago I had a dream, in which I was told that I was no more to be called by my usual name, but 'Peter Waiting for God.'" The missionary inquired among the old people privately if they remembered any such change, and they said, Yes; that years ago, one morning the chief had come very excitedly to them, telling them of the dream and the instruction.

The old chief asked him to stay with him. But Mr. Stober told him that he must go farther on and tell the gospel to others also. So he went on, finding many times a hostile reception at first; but when he left, he would often be accompanied by hundreds of the natives, listening as he went. He never has had an opportunity to go over the same ground again. There are other missionaries of his and other societies now; but they are few, in the midst of such darkness.

Mr. Stober told me that if the natives could be said to keep any day at all, it is the seventh, as on that day, he has noticed, they generally refrain from cultivating the crops, which work is done mostly by the women. So amid darkest Africa the remembrance of God's true Sabbath is recognized to some extent, through all the ages of the darkest heathenism.

This gentleman gladly took some of our doctrinal tracts to study, and three copies of our Portuguese paper.

Caterham Sanitarium, England.

South America

J. W. WESTPHAL

TAKING the steamer "Mapocho" at Guayaquil, Ecuador, Friday, June 28, on the return trip to Argentina, I was agreeably surprised to meet a brother, Frank E. Hinkley, of Boston. He was on his way to Arequipa, Peru, to connect with the Harvard University observatory at that place, as photographer, under a five-years' contract. We are glad thus unexpectedly to have a representative located at this important place. Brother Hinkley loves the message, and it is his purpose to witness for the truth in that needy land. During our two-weeks' trip together we had good visits, and I was pleased to learn thus directly in regard to the work in the Eastern States, and of Elder H. F. Ketring, who had labored in our field, and whom Brother Hinkley had seen very recently. There have been several surprises in my trip on the west coast. In Ecuador I met a young man from my home in Wisconsin.

Our steamer stopped at Callao four days, including Sabbath, July 6, and this time I spent with the brethren at Callao and Lima. On Sunday I was privileged to baptize two sisters, very earnest souls, who united with the Lima church. During my trip to Ecuador, meetings had been begun in a rented room in Callao;

and, although the door had to be screened, and invitations to public meetings could not be given, there was a fair attendance and interest. One man had begun to keep the Sabbath, and his wife was expecting to begin the next Sabbath. We hope for more fruit from this effort. Three meetings for the public are being held weekly in both Lima and Callao now. This keeps Brother Perry and his associates quite busy. There is also some interest in Lima, but a better place is really needed for the meetings. The brethren are of good courage. They desire the prayers of our people.

Leaving Lima July 8, our vessel reached Valparaiso the twenty-second. I had made every reasonable effort to get to this place to take the steamer for Montevideo, due to leave the twenty-third, but its departure was postponed first to the twenty-seventh, then to August 3, and finally to the sixth, just a fortnight after the schedule time. I met my brother and several members of the conference committee in counsel at Valparaiso, which had been arranged for in view of my coming. They have important questions to decide in their new but growing work. They have a good press, and other things necessary to fit up a small printing plant, purchased at a very low price, and are already doing effective work. They are printing eight thousand copies of their paper monthly, and many tracts and leaflets. Lately agents for our periodicals seem to be springing up spontaneously, and the future prospects for our literature work are good in Chile. But they own no place on which to locate their plant. The place they now occupy will have to be vacated in a few months, and it is certainly expensive to move frequently. They desire to get a location in some smaller town, within easy reach of Valparaiso. But there is no means with which to purchase, and since the earthquake rents are very high.

Sickness had come to hinder the work. Elder E. Balada was called home from the north, on account of the serious illness of his wife. Sister Steele was ill; Brother Julian Torreblanca, a member of the conference committee, who had recently been engaged in canvassing work, had been dangerously ill. But at the time of my departure both were recovering. Notwithstanding the difficulties, the work is moving forward. Elder Balada reports having baptized eight in the north of Chile during his three-months' stay there. On the Sabbath before I left Valparaiso, Brother Steele, the elder of the church, administered the rite to three.

At Quillota, a city of over ten thousand inhabitants, less than two hours by train from Valparaiso, seven have recently begun to observe the Sabbath. One of these is now busily engaged in selling our literature. The selling of the *Señales de los Tiempos* on the streets was the beginning of this work. Elder Damaso Soto has followed it up. Others are interested. The writer had one meeting with them. Evidently a baptismal service will be held there ere long.

At Santiago, where I preached twice, there is a growing interest. In the four months since the conference, a large number of new faces had made their appearance, and some had already taken their stand for the truth. Some of the brethren are moving to new fields. This, we trust, will serve to open up new territory. The work is great, and the laborers are few.

It was my purpose to stop off at Punta Arenas, to visit our brethren there. But as I had already been gone so long from Argentina, and the situation urgently demanded my speedy return; and as our boat did not stop long enough for us to land and return, I was under the necessity of foregoing this. There is at least one, and I think there are more, in this southernmost city of the world, keeping the Sabbath. It is evidently a place where further work should be done to plant more firmly the truth.

As I write this, August 16, our steamship "Orita," the largest to the west coast, is nearing the harbor of Montevideo. Except for the cold, the voyage has been an exceptionally pleasant one. In another week I expect to reach home, after an absence of five months. Pray for the work in South America.

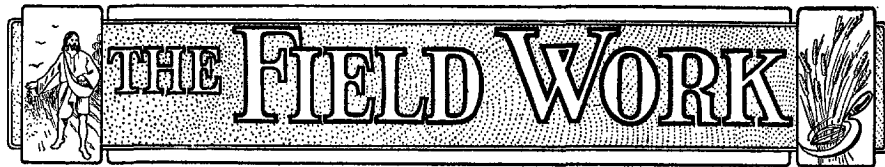
Buenos Ayres, Argentina.

Mission Notes

A LETTER from Cape Town, South Africa, brings an appeal for help from Brother D. C. Theunissen. He says: "We have quite a nice, large company at Salt River, two or three miles from Cape Town. Sabbath after Sabbath we are crowded into a room not very large, for which we pay thirty shillings a month. We can not afford to hire a larger place. What we need is a suitable building, large enough to accommodate a good-sized congregation, that the cause of God might be established here among the colored people. We need about four hundred pounds—from one hundred to one hundred and fifty for the lot, and the remainder for the building. I appeal to you to help us in our extreme need. I have prayed earnestly about this matter. I trust God will help."

MISS ANNA T. JEANES, a Quakeress of large means, has given one million dollars, the income of which is to assist in establishing and maintaining rural schools for the colored people all through the South. Booker T. Washington is one of the trustees in charge of these funds, and colored people and white people will be represented on the governing board, the power of naming being lodged with the three trustees. Mission schools will be supported as far as such schools can be started. This is not to be understood as providing for all that needs to be done in this direction; for the report closes by saying: "Notwithstanding such gifts as this of Miss Jeanes, and of Mr. Rockefeller to the General Educational Board; notwithstanding the increased prosperity of the South as a section; notwithstanding the

new disposition of the Southern political leaders to champion generous appropriations for the education of the negro, his former and long-tried friends in the North still have their duty and generosity to perform."



THE power of real self-sacrifice, and the true courage born of it, are beautifully illustrated by an incident in the life of Robert Moffat, who was surrounded one day by a South African chief and twelve followers with poised spears, ready to kill the noble missionary on the spot. At the time, Moffat was engaged in repairing a wagon; and his wife, with babe in arms, was watching every movement of their foes. She heard her heroic husband, in a singular tone of voice, defy them to do their worst, as he bared his breast, after dropping his tools, calmly saying: "Your threats are vain. We have come to bless you, and here we stay. If you are bound to be rid of us, do what you will. But our hearts are with you, and we shall stay with you till we are killed. Now spear me, if you will, and when you have slain me, others like me will come to take up the work." Down went their spears, and the chief turned to his comrades, saying: "These missionaries are so fearless of death, they must have ten lives: there must be another life beyond!" From that time, instead of opposition, Moffat had the co-operation of the natives.

"SEND the gospel of salvation
To a world of dying men;
Tell it out to every nation,
Till the Lord shall come again."

O MY soul, dignified with God's image, redeemed by Christ's blood, betrothed by faith, enriched by the Spirit, adorned by graces, ranked with angels—love him by whom thou art so much beloved! Be intent on him who is intent on thee; seek him who seeketh thee; love him who loveth thee—whose love anticipates thine, and is its cause! He has all merit, he is thy reward; he is the vision and the end! Be earnest with the earnest, pure with the pure, holy with the holy! What thou shouldest appear before God, that should God appear to thee! He who is kind and gentle, and of great compassion, requires the meek, the kind, the humble, and compassionate. Love him who drew thee from the lake of misery, and from the miry clay. Choose him for thy friend above all friends, who, when thou art bereft of all things, can alone remain to thee. He will not forsake thee, but will defend thee from devouring foes, lead thee through an unknown region, bring thee to the streets of the heavenly Zion, and place thee with angels in the presence of his majesty, where thou shalt hear the angelic melody—holy, holy, holy! There is the chant of gladness, there the voice of exultation and salvation, of thanksgiving and praise, and perpetual hallelujah! There is accumulated bliss and supereminent glory!—*Selected.*

Fruit Already Seen

WE have good words to report from South Lancaster Academy. The year's work opened September 18, and the enrolment has already reached two hundred and fifty-one. This is thirty more than the enrolment for the whole time last year. If as many come this year as generally do after the school opens, we shall have at least three hundred before the end of the year. This shows that a new interest in education is springing up in the minds of our young people, and of their parents also.

That which will gratify both parents and patrons of the academy more than any thing else is to know that the blessing of God is in the school. Friday evening, following the opening, in the students' prayer-meeting three gave their hearts to the Lord. The next Friday evening eleven more followed; and last Friday evening thirteen came forward for prayers. Sabbath, October 5, eleven were baptized and thirteen united with the church. The States of Vermont, New York, Connecticut, North Carolina, New Hampshire, Massachusetts, Pennsylvania, and Maine, also Washington, D. C., are represented by those that were baptized. At the communion service, held in the church in the afternoon, about two hundred and forty in all participated. It was a meeting that will long be remembered, for God was there. The results of the work so far seen are the first-fruits. Let us all pray that the harvest may be much more abundant and glorious. E. W. FARNSWORTH.

Central America

LA CEIBA, SPANISH HONDURAS.—The Lord has been merciful to us all this summer, although the fever has attacked most of our workers and their families. However, all are well again, so far as I know. It went through my family, and left my wife in a bad condition. As a consequence, I have had to send her to the States for treatment.

The enemy has been working very hard in this field this summer; but this is evidence that the Lord is working, also. The prospect for our work never looked brighter than it does now. Our laborers are all of the best of courage, and are ready to move as good soldiers. In the past three months I have baptized thirty-four souls. Just to-day I administered the rite to two here in La Ceiba.

Our finances are in good condition. At the end of the year we shall be able to return to the union conference all that the Mission Board has sent to us this year, and even more. Our tithe will, without doubt, almost double that of last year.

In a few days I go from here to Bonacca, to hold a few weeks' meeting. A good interest has been awakened on the north side of the island, where, with a little more labor, we believe a church can be organized. Brother Smalley is doing a good work on the island of Ruatan. He reports two new Sabbath-keepers in

a place where he has been holding meetings.

As soon as I finish this trip through the island, I shall try again to go into Guatemala. Perhaps things will have quieted down there by that time. September 29 and 30 our workers will meet together in French Harbor, Ruatan, and talk over matters, and lay plans for the winter, also for the general meeting which we hope to have next spring.

It encourages my soul to see the truth advancing in all parts of the globe; and it inspires me to work harder to push out into the unentered fields in our own territory. We have a large field in this mission, and it means something to grapple with the conditions as we find them in these countries. Darkness surely covers this people. E. L. CARDEY.

Western New York Conference Proceedings

THE first annual meeting of the Western New York Conference was held in connection with the tent-meeting at Rochester, N. Y., Aug. 29 to Sept. 9, 1907.

The first meeting was called to order by the president, Elder H. W. Carr, and was largely taken up in the appointment of the usual committees.

At a subsequent meeting, the president gave a brief report of the year's work. In many respects, more had been accomplished than during the previous year, when the New York Conference was undivided. The book sales for the last nine months of the present year were nearly double those of the undivided conference. Activity in selling papers was an encouraging feature of the work. Buffalo Sanitarium has enjoyed its most prosperous experience during the past year. The Tunesassa School has been successful in its first year's experience, and looks forward to a prosperous future. Two young men have entered the ministry, and the workers in every department are encouraged.

On account of the division it was necessary to create a large tent fund. This has not been raised as fully as we had hoped.

The following resolutions were passed, after consideration:—

"1. *Resolved*, That we recognize with gratitude the guiding, protecting care of God in the prosperity which has attended our conference work during the year that is now closing, and that we pledge ourselves to renewed faithfulness for the coming year.

"2. *Resolved*, That we do all we can to carry on a progressive campaign in the canvassing work, (a) each church doing everything in its power to furnish at least one canvasser, (b) and all our workers, including canvassers, doing all in their power to encourage other persons to take up the work, (c) institutes being held at convenient times, and donations of food and cash being called for to help carry them forward."

It was voted that our Sabbath-schools

be encouraged to adopt the plan of turning over the regular Sabbath-school collections to the Mission Board, and to furnish supplies for their own schools by other contributions.

The supervision of our church-schools is to be vested in the conference committee in connection with the local board. Church elders, ministers, and other workers were urgently recommended to present to our young people the claims of God upon them, and encourage them to enter the Tunesassa School or South Lancaster Academy. The conference pledges its moral support to all the young men and women of the Western New York Conference in preparing themselves for the Lord's work, and recommends to all our young people in need of an education, the scholarship plan as offered by our schools and tract society.

A resolution was passed calling the attention of all our young people to the chapter in "Ministry of Healing," "The False and the True in Education," and encouraging them to pledge themselves to avoid harmful reading.

Steps are to be taken at once for opening the way in homes for the care of any who may be in need of homes, and such arrangements are to be made as will enable all to share in this work.

At this meeting the people pledged themselves to greater faithfulness than ever before in the matter of scattering our missionary papers, *Signs, Liberty, Watchman, Life and Health*, and also our tracts and books, that the coming year might show more accomplished than during any previous year of our work.

Property is to be purchased at Gowanda for the establishment of a sanitarium, which is to become an integral part of the conference.

Donations were called for at this meeting, and are to be taken at other meetings, to pay present obligations on the Tunesassa School, and to complete the projects now under way at that place.

As the treasurer reported that our portion of the \$150,000 fund had already been received, a song of jubilee was sung.

Officers for the coming year were elected as follows: President, H. W. Carr; Vice-President, J. W. Raymond; other members of the Executive Committee, F. H. Hicks, F. E. Kriley, E. T. Breitsman; Secretary and Treasurer of the Conference and Tract and Missionary Society, Delight M. Landon; Field Missionary Secretary, Allen Manry; Sabbath-school and Young People's Missionary Volunteer Department, Mrs. Alta Carr; Educational Secretary, R. B. Clapp; Religious Liberty Secretary, T. B. Westbrook; Medical Missionary Secretary, A. R. Satterlee, M. D.; Atlantic Union Conference delegates, H. W. Carr, E. T. Breitsman, A. R. Satterlee.

Ministerial credentials were given to H. W. Carr, J. W. Raymond, C. Meleen, F. Peabody; ministerial license was granted to T. B. Westbrook, R. B. Clapp, F. H. Hicks, B. E. Fisk. Missionary licenses were given to Mrs. Eva Jenks, Miss Effa Gilbert, E. A. Manry, Mrs. R. B. Clapp, Mrs. Helen M. Miller, Delight M. Landon, Mrs. Alta Carr.

As a result of the tent effort preceding the camp-meeting, fifteen honest souls embraced the truth. Twenty-eight were baptized at the close of the camp-meeting, a goodly number of these being promising young people.

All joined in a unanimous vote of thanks to the city of Rochester for the free use of the grounds for the meeting; also to the five daily papers of the city for notices and generous space allowed in their columns and the favorable mention of the services.

DELIGHT M. LANDON, *Secretary.*

Our Literature in Fiji

THERE is no doubt that the great power of the denomination is found in its literature. Preachers are few in number in comparison with the tens of thousands of tracts and papers and books in every language. Many are the sermons which are preached by the printed page, and there are many staunch believers in the third angel's message who were led to it through reading our publications.



A GROUP OF BELIEVERS IN FIJI

Our work of printing literature in Fijian began under many difficulties. In the year 1900 Brother J. M. Co'e sent us a small printing-press from Oregon. After the press had arrived, there was no one with any practical experience to do the printing. But we felt that the work must be done, and the Lord helped us get a paper started. In May of that year we started the *Karama*, a little paper in the Fijian language. We still publish it every month, and there are a number who have been brought into the truth by this paper. The first Fijian publication, however, in present truth was a tract printed by the Pacific Press Publishing Co., then at Oakland, Cal. At that time I was not so well acquainted with the language, and in writing the tract, I sought the aid of several reliable natives for their criticism of the manuscript. A native minister visited me on several occasions, and manifested considerable interest. As his interest grew, his visits were more frequent. On these occasions I read the manuscript of this tract to him, altering it and correcting it as seemed best. Before he came again, more manuscript was written, which would be read and changed at the succeeding visit. Thus the tract was finished, and the native minister was quite fully convinced of the truth by what he had learned while correcting the tract. He was greatly agitated, and sought the white ministers for light on the Sabbath question, but they could not satisfy him

with a "Thus saith the Lord." I refer to Pauliasi Bunoa, who was ordained at the last union conference in Australia. He was a great help to us after he accepted the message, and he has ever been a vigorous advocate of present truth. He has not only preached the truth, but some of the most pointed articles for our paper have been from his pen.

We have now a number of tracts on various subjects, a bound book of one hundred pages, a little book of Bible readings, an abridged edition of "Great Controversy" (three hundred pages), and a hymn-book containing one hundred hymns. This is the first hymn-book in the language with the music. At our late Fijian council it was decided to print some new tracts, and revise some of the old ones. A physiology in the Fijian was asked for as well.

The results of the circulation of our literature in Fiji have been beyond our expectations. A family was brought into the truth through reading a torn tract, and others were influenced in favor of the truth by one who had read the tract. In 1903 we published a little booklet-calendar. On each of the twelve pages there was a Bible study along with the calendar of the month. This fell into the hands of one who is now a student at the school in Buresala, and he says that that little tract brought him into the truth. In one section of the largest island, where we now have two churches, quite a number accepted the truth largely through the printed page. We are trying in Fiji to scatter the reading-matter as "the leaves of autumn," and shall look for good results from this effort.

J. E. FULTON.

New Jersey

BRIDGETON.—September 20-22 I spent in a union meeting of the churches in southern New Jersey, at Bridgeton. Brethren from Vineland, Salem, Camden, Burlington, Trenton, and Atlantic City were present. Elder K. C. Russell rendered very effective assistance throughout the meeting.

This was also the close of the tent effort that Brother Carl B. Haynes has been holding in Bridgeton. These meetings have aroused much interest among the citizens, and several have begun keeping the Sabbath as a result. The presence of the Spirit of God was very marked throughout the meeting. On Sabbath, after an impressive sermon by Elder Russell, twenty-eight came forward for prayers, and all testified to a full victory gained.

Sunday morning it was the privilege of the writer to bury fourteen willing souls with Christ in baptism. It was a beautiful day, and the Holy Spirit witnessed in a marked manner to the service. Some were led to make their decision to be baptized while the ordinance was being administered. The addition of twenty-four new members by baptism during the year has greatly encouraged the Bridgeton church. Brother Haynes

will remain for a time to follow up the interest and strengthen the new converts. May God continue to bless the work in this needy field. B. F. KNEELAND.

Porto Rico

We are now in our fifth year in this little tropical island field; and as we look about to take an inventory of our work, we do wonder what the Lord can see has been accomplished. To us it seems little.

In general, we can see great changes in the people of Porto Rico. This is a Catholic field, and Spain educated only twenty per cent of the people, while today by day the large majority of the children in the island are under instruction. The Bible and good literature have been and are being distributed among the people, and we now have a number of good religious papers that are well received by them, whereas before they had but fiction and political reading. This change is having a great influence for good, and the people are beginning to compare and choose between the good and the bad.

The *visible* results of the work this year are not encouraging, and we have neither baptized nor received into the church any members, notwithstanding that a goodly number have asked for baptism and church-membership; but our past experience has taught us that it is better to wait until they prove that the work is of God.

After returning from the Kingston conference, I suffered from physical inability to work, and as Brother and Sister J. C. Brower were unable to do field work while studying the language, Mrs. Connerly did the most of the work on the paper, while the burden of the field work fell on our faithful Brother Nathan Moulton.

The Lord has blessed the brethren in Arecibo, and on my last visit there I found them all of good courage, and some of them were out visiting among their neighbors and selling our paper, *El Centinela de la Verdad*.

In San Juan two sisters who were baptized a year ago are conducting a little Sabbath-school and selling both *El Centinela* and the *Caribbean Watchman*.

The middle of July Brother and Sister Brower went to Ponce to make their home, and the Sabbath-school in their family makes the fourth one in the island, each a little light to which the Spirit of God can call the attention of the honest in heart. Sister Brower is also watching for an interest in medical missionary work.

Brother Moulton spent four months in Santo Domingo, where he did a splendid work. He had planned to sell as many of our books there as possible in opening up that work, but we were disappointed in getting the books. As a result of the work in Santo Domingo, we are sending nearly a thousand copies of *El Centinela* and twenty-six of the *Caribbean Watchman* monthly, and nearly every mail brings the Macedonian cry for help. Somebody *must* locate there soon. Our Earthquake special in March did a good work in getting the people to thinking on the signs of the times; and in August we issued a special on the advent message, which has been gladly received by the people, and I trust may cause some to decide in favor of the message.

B. E. CONNERLY.

Arkansas

WALNUT RIDGE.—The meeting here is still progressing with good interest. On a recent Sabbath there were seven who kept the Lord's Sabbath for the first time. The people are being wonderfully stirred by God's truth for miles around the tent. They come in and listen to the truth, and take tracts home for their neighbors to read, who can not come.

On a Friday night one of the lodges in the city met to transact some business, but they soon began to discuss the Sabbath question. Presently an old gentleman, a stranger to all, came in and walked to the stand where the lodge Bible was, and when he had opened it, he read the fourth commandment, and said that those people at the tent have the truth of God. He continued to read and preach the third angel's message with power. When he concluded, he just walked out and left. The members of the lodge were so impressed with the truth that they dismissed without finishing the business they came together to do.

At the close of a sermon on the "Seal of God and the Mark of the Beast," about twenty or more gave me their hand that they would keep God's Sabbath.

J. S. ROUSE.

Korea

SOONAN.—When we came here, our duties were not clearly defined, more than that we were to learn the language as quickly as possible. This we have tried to do, and are thankful that the Lord has blessed our efforts. From the first, the crying need of the work pressed us into active service, and we have tried to be faithful in doing what seemed to be our duty.

Surely the Lord has cared for the work here. New companies of Sabbath-keepers are continuing to spring up. But as they know scarcely anything of the truth, it seemed to us that we must have a building where the workers could meet with all who are interested, and give them proper instruction. There are now eleven companies of Sabbath-keepers. At all these places church-schools are greatly needed, as there is no school system in Korea. But until there are school-teachers, this will be impossible; so, realizing the great need of a little training-school, we went to work to get one. We felt that we must have the school, and believed that the Lord would help us.

We secured from the government a tract of four or five acres, also some old buildings, from which we can get tiles and other material for the roof. The property is worth, altogether, about three hundred yen. It took several months to secure it, and when this was accomplished, we hardly knew what to do. We did not then know that the Gland council had voted two hundred yen toward building a training-school in Korea. I wrote to some of our relatives in America, and asked them to help us.

The time for the rainy season, to which the people look forward to fill up their rice fields with water and make their crops, was half gone, and no rain had fallen; and, to make matters worse, a hot wind had blown for several days. The natives told us that unless a rain came very soon, their crops would all die. We were perplexed to know whether, in the midst of so many uncertainties, and in the face of an apparent famine, we should

go ahead with this work. We decided that as thus far the Lord had helped us, we would go on. I got some of the leading brethren together, and laid the situation before them. They responded by saying, "Let us proceed to build at once." That day we went to the mountains, about ten miles from our home, and contracted for what timbers we thought we would need. Before we got home, the rain came down almost in torrents.

A few days later we were made glad to read in the REVIEW that one hundred dollars was to be given for the establishing of a training-school in Korea. Still we knew that even with the start we already had, and with the promise of the Korean brethren to do the work, this amount would be gone before the building was completed. But yesterday we felt that thanksgiving was due to our Heavenly Father, when we received a letter from those in America from whom we had sought assistance, containing a further donation of two hundred yen. For God's prospering care over his work in this portion of his vineyard we are indeed grateful, and request an interest in the prayers of his people.

W. R. SMITH.

The Oklahoma Conference

THE fourteenth annual session of the Oklahoma Conference was held in connection with the camp-meeting at El Reno, Okla., Aug. 23 to Sept. 2, 1907.

At this meeting resolutions were adopted affecting various departments of our work. We pledged ourselves to greater diligence in circulating our literature by encouraging suitable persons to engage in the sale of subscription books, by encouraging the members of the churches to place as many of the forty-per-cent books as possible in the hands of their neighbors and to sell missionary and health papers in the cities. A substantial reduction in the rent of tents to regular canvassers attending the camp-meetings was also recommended.

In reference to education it was recommended that suitable persons be encouraged to attend Keene Academy, that the conference continue to pay one half the salary of the Bible teacher, and that the educational fund for assisting worthy young people be enlarged.

Concerning Sabbath-school work it was recommended that officers and teachers read the *Sabbath School Worker*, and that all the class donations be given to missions.

Resolutions were passed covering the election of religious liberty secretaries for the conference and the local churches, and the wide distribution of Religious Liberty Leaflets. It was further resolved that the conference regularly supply the journal *Liberty* to all members of the State legislature, and that our people be urged to write to their respective congressmen and State legislators whenever issues arise involving the principles of religious liberty.

It was recommended that a Young People's Missionary Volunteer Department be organized with secretary in charge, who shall, as soon as consistent, reorganize the societies. Only those who are members of the Seventh-day Adventist Church, and who are willing to enlist for service, will be asked to join.

A temperance resolution was passed,

urging that we seek so to arouse the people to the evils of intemperance that public sentiment will demand the prohibition of the liquor traffic.

It was recommended that we continue the taking of a donation every third Sabbath for the State fund, and that we urge the raising of what is still due on the \$150,000 fund. It was voted to pay to the General Conference \$2,000 from the surplus tithe, and \$1,000 to continue the support of two German workers in New York City.

The following officers were elected: President, Andrew Nelson; Treasurer, T. J. Eagle; Secretary, William Voth; General Missionary, V. O. Cole; Department Secretary of Tract and Missionary Society, T. J. Eagle; Executive Committee, Andrew Nelson, David Voth, U. B. Dake, J. R. Bagby, and A. J. Voth.

Credentials were given to the following persons: Andrew Nelson, A. J. Voth, U. B. Dake, David Voth, J. R. Bagby, D. F. Sturgeon, T. J. Hickman, E. L. Maxwell, William Braley, I. A. Crane, W. S. Lowry, G. G. Rupert.

Ministerial license was granted to V. O. Cole, J. B. Hampton, C. M. McDonald, Isaac Baker, C. M. Hayhurst, W. F. Talbert, R. P. Montgomery, Ray Hickman, Ezra Fillman, W. E. Baxter, H. L. Wilcox.

The following persons received missionary license: T. J. Eagle, William Voth, Daniel Voth, Sophia V. Parker, Faye Eagle, Faye Waters, Luna Stevens, Mary Baxter, J. M. Fittro.

WILLIAM VOTH, Secretary.

The Sunday Law in Indiana

It will be remembered that Brother Bruce Jarvis, of Seymour, Ind., was arrested for Sunday labor performed June 9, 1907. In the preliminary trial before the police court Brother Jarvis was found guilty on the ground that, since he kept the day from sundown Friday evening until sundown Saturday evening, he did not keep the *legal seventh day*, which begins at midnight Friday and ends at midnight Saturday. Being found guilty, and to settle this technical point of the law, the case was appealed to the Jackson County circuit court. The case was called in this court before Judge Shea, Friday, September 20, and Brother Jarvis was found not guilty.

The prosecutor made his whole fight, and rested the case, upon the same grounds that he did in the police court; namely, that Brother Jarvis did not keep the *legal seventh day*, and was therefore guilty.

In the examination of the witnesses he combatted every inch of the ground upon this point of the *legal seventh day*. When I was asked if Mr. Jarvis was a member of the same church of which I was a minister, the prosecutor objected, saying this was not a question as to what church any one belonged, but as to whether or not Mr. Jarvis kept the seventh day. We are not trying churches to ascertain the church to which he belongs, or whether he belongs to any church, but whether or not he keeps the seventh day. The judge overruled the objection, stating that the answer might have some bearing upon the case, owing to what the church teaches relative to the day to be kept. When the questions were asked as to what day the church taught for the Sabbath, what day it kept,

and the time of beginning and ending the Sabbath, strong objections were made by the prosecution, upon the grounds that this was not a question of what a church teaches, was not a question of creeds and cults. To place it upon such a basis would be to make void the law of the land and bend it any way to conform to the dogmas of a church. This is a *civil trial*, not a *religious trial*, and it must be tried according to the law, and not according to the teachings of a church. Judge Shea overruled the objection, saying that this was *different* from *ordinary* trials; this has something to do with religious rites, as the exemption clause says they must *conscientiously observe* the seventh day. The judge admitting the evidence, the Sabbath truth was plainly and clearly brought before the court officials. The judge asked Brother Jarvis why he kept the seventh day, Brother Jarvis answered: "I have thoroughly searched the Bible and find nothing to show why we should keep the first day, but all the evidence is that we should keep the seventh day; therefore, I keep it."

After the evidence was in, and the lawyers had made their pleas, Judge Shea, in substance, gave the following decision:—

"In our dealings with one another we are liable to be too narrow, and not want to give to our fellow man the same rights and privileges that we wish for ourselves. We want to concede to others their natural rights to think and act for themselves, so long as they do not molest their fellow-creatures in the same right. We have many churches holding to different tenets of faith. On baptism different theories are taught and practised; in celebrating the ordinances some practise close communion, and others practise open communion. The law does not interfere with these rights. The intent of the law is evident in the exemption clause, exempting those who *conscientiously observe* the seventh day. It is not a question as to *parts* of days, or weeks, or months. These have frequently been changed by man. The Gregorian calendar is different from the Julian calendar. Since it has been proved that he conscientiously observes the seventh day, according to the teaching of the Bible, I therefore find him not guilty."

How grateful we should be that there are still officials of principle, and that liberty is still ours to enjoy.—A. L. Miller, in *Indiana Reporter*.

With the Books in California

CRESCENT CITY.—July 10 I left San Francisco, Cal., for Crescent City, near the Oregon line, to labor in the canvassing work for the summer. I traveled by ocean steamer, and had a safe and pleasant voyage. The Master had a care for our good ship "Mandalay." I began work as soon as possible. The Lord went before, and opened a wide door. I saw many tokens of God's love and care during all the summer. For all this I do thank and praise his holy name.

It has been refreshing to find so many open homes and hearts to receive that grand treasure-casket of truth, "Patriarchs and Prophets." In one cabin, one Sunday in a redwood logging camp, the dear Lord gave me orders for six copies of "Patriarchs and Prophets" (mo-

rocco), and I delivered five of them. This book tells of the apostasy of Satan in heaven, and is one of three books which the spirit of prophecy tells us should be placed now in the homes of the people, for it will open many blind eyes to the truth. It is amazing to see how angels go before and prepare hearts to buy this priceless volume on the very themes the world needs now.

I praise God for a part in his good work. All honor is to our Father in heaven for all I am enabled to accomplish. Please read Isa. 61:10; 63:7; Ps. 28:6, 7. WALTER HARPER.

"Finish the Work"

DELAYS are dangerous. There is pleasure in completing any work we have in hand to do. There is no satisfaction in viewing an unfinished task after the time has passed when it should be accomplished.

For nearly a year we have been trying to finish the work of raising the \$150,000 fund. Has the time not come now to close up this account and to finally finish this work? Just one more strong, steady effort will carry us through the campaign, and will enable us to triumph in the accomplishment of our purpose. I have an earnest desire that the Atlantic Union Conference shall complete its part in this work before the close of the conference in Philadelphia, November 14-24. We can do it if we will. These are some of the ways I would suggest to bring about this desirable result:—

1. Let the presidents of the different conferences send letters to all their ministers and churches laying this matter before them and inviting their co-operation.

2. The conference and tract society secretaries should send out kind letters to each church, enclosing a list of pledges where such pledges are still unpaid, inviting them to speedily forward the money.

3. Church elders, librarians, and ministers should labor by personal effort and correspondence to reach all whom they can influence to help finish the work before the date mentioned.

4. Individuals may assist by sending the amount they have pledged to the tract society secretary, and by getting others to do the same. Possibly there may be those who have not yet made any special gift to this fund. Just now is the opportune time for all such to bring their offerings, great and small, that the account may be closed up.

We pray that God may impress every member of the Atlantic Union Conference with his duty in this hour to come to the help of the Lord and to finish this work just now. All will remember the joy and courage brought into the last General Conference by the spontaneous outburst of liberality in finishing the \$100,000 fund. Why not repeat that experience at our union conference? Let the response come from every individual, every church, and every conference until the amount in the treasury far exceeds our apportionment of \$19,422. We lack only four or five thousand dollars of the full amount; and when this is received, we can sing our song of jubilee.

Come, brethren and sisters, come. Lift once more, lift a little harder, lift a little stronger, and keep lifting until

we can all rejoice in a finished work. Those who have done much may be able to do a little more. Those who have not helped at all should now seize the opportunity.

"Be strong and of good courage, and do it: fear not, nor be dismayed: for the Lord God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work." E. W. FARNSWORTH.

South Dakota

CHAMBERLAIN.—On September 14 a church of nineteen members was organized at this place by Elder C. M. Clark. Seven persons at the Chamberlain Sanitarium have accepted present truth, and have been baptized, and several patients are deeply interested, and we trust that they will soon accept the truth in its fulness. The message has been proclaimed with power by Elders R. E. Harter and C. M. Clark. Quite a number in the city have taken their stand with us, and we expect to see them unite with the church in a little while. So much interest has been manifested in the third angel's message here, that the pastors of the other denominations have secured the services of Evangelist Johnson, and have erected a tabernacle, in order to expose the fallacies of Seventh-day Adventists. We thank the Lord for this, as it is an indication that the interest of the people is greatly stirred.

About eighty patients have been treated at the sanitarium since the first of August. When it was dedicated, it was full. More than a score of heavy operations have been performed successfully. We thank the Lord for all his blessings, and ask your prayers that we may keep humble, and that the Lord's work may prosper in this place.

C. P. FARNSWORTH.

Field Notes and Gleanings

FIVE persons were baptized at Des Moines, Iowa, Sabbath afternoon, October 5.

IN following up the interest resulting from the camp-meeting at El Reno, Okla., Brother D. F. Sturgeon was privileged to see five colored adults take a stand for the truth.

ELDER G. G. RUPERT is holding meetings in a schoolhouse near Tecumseh, Okla., and is having a good interest. Some of those who attended his meetings last summer in Tecumseh are attending the meetings in the schoolhouse, and some have taken their stand to keep the commandments of God.

LAST winter while canvassing in Lincoln, Neb., Sister Minnie M. Hahn held some Bible readings, and as a result one sister has been baptized and united with the church. This sister is now, in turn, scattering papers and tracts, and has a good interest among her neighbors. Sister Hahn was compelled to stop canvassing in December on account of her health. Of her later experiences she writes: "This summer my mother, brother, and I have been spending what time we could distributing papers and tracts and giving Bible readings in the suburbs of East Lincoln. Through the Lord's blessing, the result is wonderful.

Yesterday three families kept their first Sabbath (this includes five adults and three children), and another woman is about to decide. With the Lord's help, we will continue the work until they are established on all points of the truth."

FROM Brother W. R. Uchtmann, who is assisting Brother F. C. Gilbert in his work among the Jews, comes this word: "The work here among the Jews of Boston is not an easy task, but God is abundantly able to overcome all obstacles and give us the success we are surely expecting. Several have now taken a decided stand for the Messiah, which we trust is but the first-fruit of an abundant harvest."

SABBATH, October 5, Elder A. G. Haughey organized a church of twenty-one members at Buchanan, Mich. Brother W. E. Videto was present and baptized four. Several younger workers have labored at this place, and this is some of the fruits of their labors. At present H. C. Pitton and Myron B. Butterfield, are conducting a tent-meeting there, and it is hoped that others will be added to this church.

DURING the past two years considerable canvassing and house-to-house work has been done in Pontiac, Ill., and as a result a church of more than fifteen members has been raised up. During the tent-meeting conducted there the past summer by Brethren J. C. and F. J. Harris and C. A. Hansen, five were terfield are conducting a tent-meeting four other new Sabbath-keepers who will join later.

FOR five weeks a meeting was held every night in a tent at Sterling, Ill., by Brethren J. M. Burdick and C. R. Magoon, of which they write: "We have been greatly encouraged by the earnest help given on the part of our dear people here. As the result of united effort three have been added to the church, and three are keeping the Sabbath who have not yet joined us. Others are interested, and we will for some time devote our time to house-to-house work with these and others."

THE tent-meeting in Baltimore, Md., closed Sunday night, September 15. Brother Morris Lukens writes that "at this, the closing service, the tent was well filled, as usual. We have rented a very pleasant hall, on one of the city's prominent streets, where services will be held on Sunday evening for some time to come. The interest is being followed with Bible readings in the homes of the people. There are twelve who are keeping the Sabbath, in addition to the twelve who united with the Baltimore churches after camp-meeting."

THE meetings at Comanche, Tex., conducted by Brethren B. E. Miller and G. A. Lagrone, have just closed, with the attendance remaining good till the last. A recent report says: "Last week the ministers, lawyers, and an ex-judge decided to break up our meeting and get us confused by handing in a number of questions for us to answer; but instead of the enemy's winning the victory and hindering the cause, the truth prevailed, and the interest of our meetings was increased more than double. The whole town is stirred up over the Sabbath

question. The people on the streets are discussing it. Last Sunday we were also attacked by the ministers in the pulpits. To our surprise Monday night the people flocked to the tent more than ever before, anxious to hear more of the truth." Twenty-one have taken their stand for the commandments of God.

BROTHER B. F. PURDHAM has closed the tent-meetings at Uniontown, Pa. He writes: "We have secured a good hall for our meetings here, and will do all we can to follow up the work at this place. I think much good can be done by house-to-house work, and by using the excellent literature the Lord has given us in these last days. We have organized a Sabbath-school of twelve members, and hope soon to organize a church, as we have Sabbath-keepers scattered around in this part of the field, and we hope also to see others take hold of the truth."

At the suggestion of a brother living in Bloomfield, Conn., Brother W. R. Andrews was invited to fill the pulpit of the Methodist church last winter during the illness of the pastor, and later he had a similar opportunity in the Baptist church at the time of the pastor's death. The interest aroused was sufficient to call for a tent-meeting. As a result of this tent effort, one of the deacons of the Baptist church, with his wife and five children, accepted the truth. Besides this family, two others took their stand.

Current Mention

—A terrible explosion occurred October 5 in a cartridge factory at Osaka, Japan. Sixty-three girls who were sorting condemned shells and cartridges were killed, and more than sixty were injured.

—Twenty-two members of the crew of the new steel freighter "Cypress" were lost when she sank recently in Lake Superior. The sole survivor has explained that the catastrophe was due to the shifting of the cargo during a storm.

—This season's fatalities resulting from Alpine accidents are the most numerous ever recorded. Eighty persons were killed and twenty-two injured in ninety accidents. Three fourths of the deaths were caused by falls over precipices, and the others by avalanches, snow-storms, and lightning.

—The closing session of the International Peace Conference was held at The Hague, October 18. During the four months of its sitting the conference has passed thirteen specific conventions, but they are couched in such general terms and are of such a nature that much of the press comment is disparaging in reference to any real good in the interests of peace resulting therefrom.

—Wireless communication across the Atlantic for news and business purposes was begun October 17, in accordance with the promise of Marconi, the inventor. For several hours there was a constant exchange of messages between the station at Glace Bay, Nova Scotia, and the one at Clifden, Ireland. Numerous press dispatches were sent to and fro at a rate of twenty words a minute for each instrument employed.

— Failure to obey the standing rule to slow down for a curve on the railroad, caused the derailment of a passenger-train as it entered the station at Shrewsbury, England, October 15. Nineteen persons were killed, and thirty-nine were injured.

— Again the southwest of Europe was deluged with torrential rains last week. One Spanish village near Barcelona was literally washed away, and in France a hill is slipping, and threatens a village 1,000 feet below. There has also been more loss of life.

— The aged emperor of Austria, Francis Joseph, has not been in his usual health of late. His illness has occasioned much speculation by the press of the world as to the probable effect his death would have upon the political history of Europe.

— The jury in the case of the Atchison, Topeka, and Santa Fé Railway Company, charged with rebating, brought in a verdict of guilty on all counts enumerated in the indictment. The maximum fine for the offenses charged is \$1,100,000 and the minimum is \$66,000.

— Violent earthquake shocks were recorded by seismographic instruments in various parts of the earth on October 16, but so far it has been impossible to locate the center of the convulsion. Scientists are somewhat puzzled, but think the chief disturbance may have been in the polar regions, or possibly in mid-ocean.

— The town of Fontanet, Ind., was destroyed October 15 by the explosion of the Dupont powder mills located about a mile from the town. Not a building was left in the town. Thirty-six persons were killed, and 600 of the 1,000 inhabitants were injured, fifty of them seriously. The concussion was felt 200 miles away, and farmhouses miles away were partially wrecked, injuring the occupants.

— Secretary of War William H. Taft, while en route from Japan to Manila, called at Shanghai, where the American and Chinese residents seemed to vie with each other in doing him honor. After dedicating the building of the Young Men's Christian Association, he was given a reception by prominent Chinese merchants representing forty-five of the guilds formerly in the boycott against American manufactures. Speeches were made by merchants, officials, and the representative of the viceroy, in which they said the friendship of the United States had been evidenced by the relief sent to the famine sufferers, the support of schools and hospitals, and the waiving by the United States of her part of the Boxer indemnity. At this reception Chinese women of aristocratic families were present, and even presided at the tables whence they served refreshments. This is the first time such a thing has happened in China. Throngs of people awaited Secretary Taft on his arrival at Manila, October 15. The next day he formally opened the Philippine Assembly, whose members were elected some months since. In his speech Secretary Taft expressed his confidence in the Filipinos, and his belief that they realized their responsibilities. He expressed the belief, however, that they would not be fitted for self-government for at least a generation.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

History of the Medical Missionary Work *

THE history of the religious movement set on foot by the proclamation of the third angel's message shows that the medical missionary work as a department of the whole movement is co-equal with the other parts of the movement.

The principles of a healthful dietary and of the rational treatment of disease were recognized and applied in conjunction with the other special features of the message. All came gradually to light, and were developed together. Our medical missionary work is not an appendage to the message; it is an inherent part of it. It began with the whole movement, and it has grown with it until the present time. And furthermore, the true medical missionary work of the third angel's message will never be separated from the message. While there will be those who are not identified with the third angel's message who will recognize and apply, in their way, some of the principles of our medical missionary work, yet the work itself, as a part of the third angel's message and developed with the message, will remain with it to the end.

It is generally understood, I think, that Joseph Bates was the first Seventh-day Adventist in the world. He was the first man, who, under the third angel's message, connected the observance of the seventh-day Sabbath with the doctrine of the immediate coming of the Saviour. He had been in the first advent movement up to the disappointment in 1844; when the disappointment occurred, he, with all the rest, was thrown into great confusion and perplexity. But believing that the movement had been of God, he felt sure that there must be a true explanation of what had taken place, and so he addressed himself to the task of finding that explanation. He prayed earnestly for light, and searched the Scriptures with great diligence to learn, if possible, what that great advent movement meant, and why they were disappointed. The result of his earnest effort was that he began to get clear views of the third angel's message. He came to see clearly that the third part of the great threefold message was to follow the first and second parts, and that a prominent feature of the third part of the message was to restore the Sabbath to its proper place in the decalogue. He received much help from the eleventh chapter of Revelation, which says, "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." In his study of that statement his mind was directed to the law that was deposited in the ark, and when he began to examine

the law, he found to his amazement that the Sabbath of the fourth commandment was being desecrated every week by the Christian churches. He began immediately to keep the seventh-day Sabbath. That step marked the beginning of the religious movement under the third angel's message, and Joseph Bates was the man with whom, in the providence of God, that movement began.

For many years, previous to this Joseph Bates had been an earnest temperance reformer. In 1821, when twenty-nine years of age, he discarded intoxicating liquors. A year later he added wine to the list of discarded beverages. In 1823 he ceased using tobacco. In 1824 ale, porter, beer, and cider were rejected.

What he had seen of the evils of intemperance, and the benefits he had experienced by abstaining from intoxicants, led him to consider seriously the advisability of organizing temperance societies. In 1827 he organized the Fairhaven Temperance Society. This was the first temperance society ever organized in the United States. The members of this society were given the name of "teetotalers." But the movement became popular, and town, county, and State temperance societies were organized in the State of Massachusetts. From this may be dated the beginning of the organized work of temperance societies throughout the world.

But Joseph Bates went further in temperance reform than the discarding of intoxicating liquors and tobacco. In 1832, when forty years of age, he discontinued the use of tea and coffee, and eleven years later, at the age of fifty-one, he discarded the use of flesh foods and became an ardent vegetarian. From that time until his death, at the good ripe age of eighty, his dietary consisted of fruits, grains, nuts, and vegetables.

From these facts it is plain, and it is significant as well, that the man who was led to the Sabbath truth under the light of the third angel's message was also led to adopt and establish the dietary of the medical missionary department of our cause. From this step Joseph Bates, and other pioneers of the message associated with him, steadily advanced toward the light until they came into possession of all the fundamental principles of our medical missionary work.

Thus we see that this medical missionary work as a distinctive feature of the whole movement under the third angel's message, was recognized and developed with the other features of the message from the very beginning of the movement.

The adoption and advocacy of a healthful dietary was the first step in the development of our medical missionary work. Then came light on the rational treatment of disease. The essential principles of natural and rational therapeutic agencies began to be recognized and advocated. These principles were first brought forcibly to the attention of our people by Sister E. G. White in a series of six small pamphlets. Later these were bound together in a book entitled "How to Live." The following notice of this little book appeared in the REVIEW AND HERALD, dated June 13, 1865:—

"This work, in six small pamphlets neatly put up in paper covers, four hundred pages of reading-matter in all, is now complete, and we have sent all the numbers by mail, post-paid, to about eight hundred only, who had subscribed for

* From an address delivered by Elder A. G. Daniells at the Medical Missionary Convention, held in Takoma Park, D. C., June 9-11, 1907.

the work, leaving twenty hundred at the Office waiting for orders."

This was the first book published by our denomination on the subject of a proper dietary and the rational treatment of disease. When this book was published, there were but three physicians, so far as we know, in the denomination. These were Dr. H. S. Lay, Dr. John Byington, and Dr. J. H. Ginley. In 1865 Dr. Lay contributed a series of articles for the REVIEW AND HERALD on the subject of health.

The next important step in the development of our medical missionary work was the launching of a health journal under date of June 5, 1866. The REVIEW AND HERALD contained the following statement regarding the new journal:—

The Health Reformer

"The first number of a monthly periodical, with the above title, sixteen pages, magazine form, with cover, will be issued at the Western Health-Reform Institute, Battle Creek, Mich., Aug. 1, 1866.

"The nature of this journal is sufficiently indicated by its name. It is designed to aid in the great work of reforming, as far as possible, the false habits of life so prevalent at the present day.

"It will aim to teach faithfully and energetically those rules of health by obedience to which people may secure the largest immunity from sickness and premature death.

"It will advocate the cure of diseases by the use of nature's own remedies, air, light, heat, exercise, food, sleep, recreation, etc."

The first number of this health journal contained articles from Dr. Ginley, Mrs. E. G. White, Elders J. N. Loughborough, D. T. Bourdeau, R. F. Cottrell, J. N. Andrews, J. H. Waggoner, and Dr. Lay. As there were but few physicians and no nurses to advocate the health work, our ministers came forward and rendered all the help they could. Their articles show that they did this with much zeal, and a fair degree of intelligence regarding the question. This health journal has never been discontinued.

(To be concluded)

Findings

DR. L. LEOTA HOLLAND has disconnected from the Pennsylvania Sanitarium, and is taking a short vacation at her home in West Valley, N. Y.

Mr. Wilfred Ingle, of Claremont, Cape Town, South Africa, arrived in Washington recently, having come to pursue medical studies in the George Washington University.

Prof. J. E. Tenney writes from Graysville, Tenn.: "Can you put me in touch with a good, live, loyal physician, whom you can recommend, and who would likely be glad to join me in school and sanitarium work? I have some very encouraging openings for this kind of work."

Prof. and Mrs. C. H. Hayton and daughter, who have been connected with Claremont Union College, Cape Town, South Africa, are now connected with the Foreign Mission Seminary. Professor Hayton has begun studies in the medical course at the George Washington University, where he will probably be for four years to come.

NOTICES AND APPOINTMENTS

Notice!

At a quarterly business meeting of the First Seventh-day Adventist church of Denver, Colo., a resolution was adopted to this effect: That our non-resident members be informed through the REVIEW AND HERALD, and the *Echoes from the Field*, that if they are absent from this church for one year without reporting to the church, they will be suspended.

MRS. MELISSA HERMANN, Church Clerk,
5011 Quitman St., Denver, Colo.

An Opportunity to Help

THE Toluca Industrial School, Toluca, N. C., conducted by Elder D. T. Shireman, is in great need of a typewriter for its business office. On account of the failure of a local fruit crop, the school would also be glad of donations of canned fruit. Any one who can aid in this matter is requested to correspond with Elder D. T. Shireman, Toluca, N. C., before forwarding anything in response to this request.

The Virginia School

THE contract has been awarded, and the work on the new industrial school at New Market has begun. We are now ready to receive amounts due on pledges for this purpose, for payments will have to be made as the work progresses. Send in the amount of your pledge to Dr. A. M. Neff, New Market, Va., who will send receipt for the same. We will report progress on the building as the work goes on, and as soon as we can know when we shall occupy the same, will send out calendar of the school. We hope, weather permitting, that we can use the building some before the close of the school year.

R. D. HOTTEL,
For Virginia Conf. Agency.

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 officers 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 ses-

sion 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.

One Thousand Agents Wanted

To sell the great World's Missions double number of the *Signs of the Times* in all the large cities of the country. The work can easily be made self-supporting. Two conferences have already ordered ten thousand copies each to start with. One young man in the East, the son of one of our ministers, has become so enthusiastic that he places a definite order for 2,000, and asks for a price of 15,000. He feels sure that he can dispose of that number easily.

A sister in Spokane, Wash., is selling 400 copies weekly of the regular issue. Others in Los Angeles, Cal., are doing the same. No doubt others feeling a burden for the work would do equally well in all the large cities of our country. Our sisters seem to be especially blessed in taking up this work.

The *Signs of the Times* is our pioneer paper, and is especially adapted to the work of giving the last warning message to the world.

The World's Missions number is particularly adapted to sell on the street and from house to house. It is beautifully and appropriately illustrated, and the subjects are striking. The whole number is fairly bristling with facts, figures, and interesting information, together with the strongest appeals ever made to finish the work in this generation.

Seventh-day Adventists have been accused of being a denomination of proselyters, but the table of statistics in the Missions number will show that our people are doing much more per capita than any other denomination, both in the matter of donations and in the sending of missionaries abroad. The figures will surprise even our own people, and astonish

the world. However, we have nothing of which to boast. In view of what we profess, we are not doing a tithe of what we ought to do. Every man, woman, and child should be encouraged to do something. It means a revival in all our churches, also the giving of the truth to thousands of those not of our faith.

A copy of this paper ought to be placed in the hands of every family in the land, and in our large cities it should be sold by the thousands. It will do more to help set our people right before the world than anything we have ever issued, and will also do more to awaken an interest in foreign missions than anything we have ever published.

The members of the Young People's Society of Mountain View have subscribed for over 2,000 copies, and they propose to donate the profits on the sales to missions. We have no doubt but that other societies will adopt the same plan.

It is hoped that this campaign in behalf of the Missions number of the *Signs of the Times* and the 24 special numbers to follow will be the strongest and most enthusiastic that we have ever entered upon. The times certainly demand earnest action. Everything goes to show that we are already in the loud cry of the third angel's message, and now, as stated in the heading of this article, we want one thousand agents to take up the sale of the Missions number of the *Signs of the Times* in our large cities. Who will respond?

Orders can be filled promptly. The sale can continue until after Christmas. For terms, outfit, etc., address your State tract society, or *Signs of the Times*, Mountain View, Cal.

Business Notices

THIS department is conducted especially for the accommodation of the Seventh-day Adventist readers of this paper.

Brief business notices will be published subject to the discretion of the publishers, and on compliance with the following—

Conditions

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.

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

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.

WANTED.—A middle-aged woman to keep house for a man, with three boys aged 12, 14, and 16 respectively. Must be a Seventh-day Adventist. Address H. P. Johnson, Box 61, Menlo, Iowa.

FOR SALE.—Ten acres good land,—four acres good for onions and celery,—young orchard, good house, barn, well, and cistern. Near Seventh-day Adventist church. Reason for selling: I want to go to California. Address Susannah Fry, R. F. D. 27, Osseo, Mich.

WANTED.—A janitor. Must be a thoroughly reliable and steady Seventh-day Adventist in good standing. A good place for an aged gentleman. A night watchman also wanted. References must be given. Address Pennsylvania Sanitarium, 1929 Girard Ave., Philadelphia, Pa.

WANTED AT ONCE.—Two graduate lady nurses; also two young ladies and one young man who desire experience and practical work in hydrotherapy, massage, operating room, and nursing. Wages while learning, and access to books for study. References required. Address Fayette Sanitarium, Connorsville, Ind.

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:—

James C. Rice, Rome, Ga., *Signs, Watchman, Life and Health, Liberty, Training School Advocate, Instructor*, and tracts.

Martin Dunn, 824 N. Broadway, Piqua, Ohio, *Signs, Watchman, Liberty, Life and Health*, and tracts; can make use of German papers.

W. E. Carter, Elizabeth City, N. C., *Signs, Watchman*, and tracts on the Sabbath question; anything that contains the message for our times will be acceptable; can use large quantities of reading-matter.

Address

THE address of Elder J. K. Humphrey is 436 Elton St., Brooklyn, N. Y.

Obituaries

SAINT.—Died at Mission City, British Columbia, Aug. 9, 1907, Mrs. Ann Saint, aged 70 years and 15 days. Sister Saint was born in England, and was the mother of ten children, Elder J. L. and Brother J. F. Wilson being among those living. Sister Saint was faithful and liberal. As the result of a fall, she was an invalid for some time before her death.
E. L. STEWART.

WILSON.—Died at Catawba, N. C., Aug. 27, 1907, Emily R. Wilson. She was born Jan. 6, 1829, and was converted at the early age of twelve, uniting with the Methodist Church. About eight years ago she embraced the third angel's message, and was baptized by Elder D. T. Shireman, becoming a member of the Hildebran church. The funeral service was conducted by the writer.
J. O. JOHNSTON.

REEDER.—Died at Alliance, Neb., Sept. 16, 1907, of convulsions due to fermentative changes in stomach and bowels, Oris Uriah Reeder, son of H. E. and Julia Reeder, aged 5 years and 6 months. The sickness, which was of short duration, and the death, took place at the tent where Brother and Sister Reeder were assisting in a series of meetings. A sympathizing congregation attended the service, which was conducted by the writer.
G. W. BERRY.

CHAPMAN.—Died in Los Angeles, Cal., Aug. 19, 1907, Barbara Elizabeth Chapman, *nee* Haywood, aged nearly 45 years. In 1891 she was married to Thomas Chapman, who made her life very bitter, and finally ended it and his own. Sister Chapman received the third angel's message about nine years ago, and was a faithful and self-sacrificing Christian. She was a graduate nurse, and had many friends. A son, father, and two brothers mourn the untimely death of this sister. Words of comfort were spoken by the writer.
J. W. ADAMS.

ROBERT.—Fell asleep in Jesus, at Edgefield, near Nashville, Tenn., Aug. 5, 1907, Mrs. Adeline D. Robert, *nee* Drake. She was born May 18, 1868, in Michigan. When a child, she was always in delicate health, and was several times near death's door. She gave her heart to God at the age of fourteen. After her marriage she was twice healed by prayer—once in Battle Creek and again in Paris, France. From this latter place was sent an account of her healing, which was printed in the REVIEW. After suffering for eight months with tuberculosis, she died in bright hope of eternal life. She leaves a husband and a little girl to mourn their loss.
F. E. ROBERT.

SMITH.—Harrison Smith died at his home at Owosso, Mich., May 6, 1907, after a sickness in which he suffered much for several weeks. Brother Smith had been a firm believer in the truths of the third angel's message since 1853. He was born in the State of New York, Nov. 24, 1821, and had lived in Michigan since 1867. At the time of his death he was a faithful member of the Owosso church. Many friends and relatives mourn the loss of a faithful friend and brother. Words of comfort were spoken based upon Rev. 14:13.
E. K. SLADE.

MOSER.—Died Aug. 21, 1907, Sarah Trolinger Moser, aged 70 years, 9 months, and 7 days. She was born in Maryland, and was converted under the labors of a minister of the Christian Church. She afterward united with the Seventh-day Adventist church at Bowersville, Ohio, and later at Yellow Springs and Springfield, Ohio. She was a loving mother, an obliging neighbor, and a faithful Christian. Her heart was always open to the appeals of those in need or distress, and of her means she contributed liberally for the spread of the gospel, at home and abroad. She leaves her husband, two children, and ten grandchildren to mourn their loss. Funeral service was conducted by the writer.
E. J. VAN HORN.

BRAMHALL.—Died at Milwaukee, Wis., Sept. 11, 1907, Elisha H. Bramhall, aged 72 years and 16 days. Brother Bramhall apparently died from a paralytic stroke which caused him to fall on the cement walk on the threshold of his home, crushing his skull. An operation was performed immediately, but he died about ten hours afterward without regaining consciousness. About twenty-two years ago, through the faithful labors and prayers of his wife, Brother Bramhall was led to give his heart to the Lord, and soon after united with the Seventh-day Adventist church in Milwaukee. Although he had been a brave, loyal soldier for his country during the Civil War, he became a truer and more faithful soldier of the cross. The third angel's message was precious to him, and he sacrificed his means, dedicated his children, and himself rendered faithful and loyal service for the church and for the cause of God. We are confident that our brother sleeps in Jesus. He was loved by all who knew him. His wife and four children are still living. The funeral service was conducted by Elder E. R. Williams, assisted by the writer; and at the grave his soldier comrades paid their last respects in an impressive service.
R. T. DOWSETT.

HOBBS.—Died near Graysville, Tenn., Aug. 7, 1907, of chronic Bright's disease, Miss Elizabeth J. Hobbs, aged 53 years, 11 months, and 1 day. She was born in Putnam County, Missouri, but the first thirteen years of her life were spent in Iowa. In 1866 she, with her parents, moved to Johnson County, Missouri, where she lived until the last two years. She had an early Christian experience, belonging to the Christian Church. She was one of the first of her father's family to accept present truth, under the labors of Elder R. J. Lawrence in 1870, and was remarkably well acquainted with the Bible, and could clearly explain all points of our faith. Hers was a life of self-denial, never considering her own comforts or convenience when others needed her help. In order that her sisters might engage in the Bible and missionary work, for over twenty-five years she cared for her mother, who was an invalid for several years before her death. Sister Hobbs had hoped to live to see the Lord come, but went to sleep without fear, fully expected soon to hear his voice calling her to life again. Although she was a great sufferer in her last illness of eight weeks, she bore it with remarkable patience, never uttering one word of complaint. She leaves two sisters and three brothers and many friends to mourn their loss, but not without hope. Words of comfort were spoken by Prof. H. S. Miller in the Graysville church, and we laid her to rest in the Lone Mountain Cemetery until the Life-giver comes.
E. W. WEBSTER.



WASHINGTON, D. C., OCTOBER 24, 1907

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

THE article by Elder E. W. Farnsworth on the nineteenth page will be of special interest to those who reside in the Atlantic Union Conference, but will be good reading for all.

WORD has been received of the safe arrival of Brother R. L. Price and family at Port of Spain, Trinidad. He has entered upon his duties in connection with the *Watchman* printing-office, and they enjoy very much their work and general surroundings.

It is expected that another union conference will be organized, to include British Columbia, Alberta, Saskatchewan, and Manitoba; and Elder G. A. Irwin left Washington last week to attend the meeting at Leduc, Alberta, called for effecting this organization.

LAST week it was arranged that Brother Horace Giraldi should sail from New York for Naples, to engage in the work in Italy. He has been a laborer in the Greater New York Conference, which has on hand an encouraging and developing work among the vast Italian population of New York City.

ELDER K. C. RUSSELL returned last week from a trip to Kansas City, Mo., and Topeka, Kan., made in the interests of the religious liberty work. Enthusiastic and well-attended meetings were held in both these places, and the people have been given an opportunity to study Sunday-enforcement in the light of the history of its results. The public press was liberal in granting space to reports of these meetings.

ADVANCE pages of the *World's Missions* number of the *Signs of the Times* have come to hand, and we can assure our readers that there will be no disappointment on the part of those who receive that special issue of the paper. No amount of labor has been spared in the effort to make it as good as it could be made. It is a number that will be preserved by those who receive it, and will long continue to do its good work. On page 22 of this issue of the *REVIEW* will be found an article by the manager of the Pacific Press Publishing Assn., telling of the plans for the circulation of that issue, and of the success certain ones are having in disposing of large

numbers of the paper. An effort is being made to secure one thousand agents to work with the *Missions* special. If such an army as that can be secured to go forth with such a journal, we shall see this message going more rapidly than ever before. May success crown the effort.

PROF. C. C. LEWIS, president of Union College, College View, Neb., sends the following report of the really wonderful work that has been going on among the student family of that institution: "The enrolment has reached four hundred twenty. In the church-school of nine grades there are one hundred thirty more. Elder Warren's meetings continue with increasing interest. Last night [October 10] nearly seventy more were baptized. This makes three baptisms with one hundred fifty-one candidates altogether. There will be another baptism Sunday probably. The pledges and offerings for the work for the colored people last Sabbath [October 5] amounted to over fifteen hundred dollars. College View never before witnessed such a revival." In connection with this read the good report from Elder E. W. Farnsworth concerning the work at South Lancaster Academy, printed on page 16 of this issue. It is certainly in the order of the Lord that deep heart-searching work should be undertaken in connection with institutions that are preparing the young for service in the promulgation of the third angel's message. He is putting his hand to the work, and we may expect to see still more striking evidences of the mighty movings of his Spirit.

DR. S. A. LOCKWOOD, formerly medical superintendent of the sanitarium at Kobe, Japan, who was compelled to return to America last summer on account of the serious illness of his wife, is now the medical superintendent of the Portland Sanitarium, Portland, Ore. We are glad to learn that Mrs. Lockwood's health "is so much better that it is no longer a source of grave anxiety." The work of these two laborers was greatly appreciated by those associated with them in the Japan Mission, and their return to America was wholly due to the condition of Dr. Myrtle Lockwood's health, as she had broken down under the burden of wearing labor performed under conditions which are not fully understood in the home land. In common with all the other workers in the mission, the Drs. Lockwood labored untiringly for the advancement of the truth in Japan, and their labors were fruitful in many ways. Aside from the helpful influence of the sanitarium in breaking down prejudice and making our work favorably known, they engaged directly

in aggressive evangelistic work, and were closely associated with the others in all the work of the mission.

WE trust that our young people especially are getting ready to give a hearty reception to the "Our Truth" number of the *Youth's Instructor*, which will bear date of December 3, but which will go to press about the middle of November. It will afford an excellent opportunity for the young people of this denomination to introduce the truths of this message to other young people who have never heard them. Let our young people organize for definite and energetic work with this number of the *Instructor*.

LIBERTY for the fourth quarter of 1907 is now ready. With this issue it becomes a 48-page magazine. The importance of the issue which it represents, and the increasing demand on every side for religious legislation, have made it seem imperative that the journal should be enlarged to its present size. The matter which this number contains is fully in keeping with the importance of the magazine's mission in the world. The leading theme in this particular number is "Rome and the United States." It also sets forth the true principles of religious liberty, the reason for our opposition to all kinds of religious legislation, and the disastrous results of a union of religion and the state. It is full of facts and principles, pithily expressed, that should be brought to the attention of every citizen of the country. If ever a journal was worthy of a wide circulation, this number of *Liberty* is worthy. Its articles are well illustrated, and its cover and make-up are attractive and will commend it to the public. This is a number that every one can circulate, and it will not soon get out of date. The people are in great need of education upon the principles of true Christian liberty. We shall find no better medium for that purpose than this magazine, and this particular number is specially adapted to that end. Let it be circulated by the thousands in every State.

The General Meeting for the German Ministers

ALL our conference officers who have not already done so should read the statement made in last week's *REVIEW* by Elder Irwin, chairman of the Foreign Department Committee, regarding the general meeting for the German ministers which is to be held in Chicago, November 29 to December 9. All who are marking the progress of our cause in all its phases must feel deeply grateful for the signal blessing of God that is attending the efforts being made in behalf of the various foreign nationalities now located in the United States. The object of this council of our German workers, is to plan for greater things for the Germans in America. It is the earnest desire of the General Conference Committee that all our conference officers shall encourage their German ministers to attend this council. We wish to see the German work made as strong and efficient as possible. Shall we not all pray earnestly that the special blessing of God shall attend this meeting?

A. G. DANIELLS.