



The Advent Sabbath
Review and Herald

Vol. 84

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No. 44

“The Giveth Quietness”

“He giveth quietness.” O Elder Brother,
Whose homeless feet have pressed our path of
pain,
We can not follow our wayward wills,
That in our losses we might find our gain.

Of all Thy gifts and infinite consolings
I ask but this: in every troubled hour
To hear Thy voice through all the tumult stealing,
And rest serene beneath its tranquil power.

Cares can not fret me if my soul be dwelling
In the still air of Faith’s untroubled day;
Grief can not shake me if I walk beside Thee,
My hand in Thine along the upward way;

Content to know there comes a radiant morning
When from all shadows I shall find release;
Serene to wait the rapture of its dawning.
Who can make trouble when Thou sendest
peace?

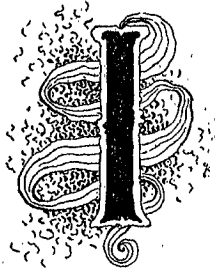
—Emily Huntington Miller.

Behold the Comfort

Go to the Comfort

Church Members, Arouse

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isa. 60:1



It is time for the "working band" in each church to arise and "smite as one man" the Midian hosts of darkness. The shout of victory should be heard from every quarter, "For Jehovah and the truth."

You probably think that every one in your neighborhood has heard the truth, and that you can not circulate any of our literature. Read the following encouraging words from a tract society secretary in the Atlantic Union Conference: "Brother — sold our books here in the territory where the truth was first preached, and where we thought the people too prejudiced to buy our books. He sold them to the people, they knowing what they were buying, and who he was. We are told that there is salvation in the name 'Seventh-day Adventist,' and I believe that many times it will help to sell our books rather than hinder."

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By Elder S. N. Haskell

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Takoma Park Station,

Washington, D. C.

THE REVIEW AND HERALD

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

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Editorial

CHRIST is the life. He came to this world to bring life from heaven, being in himself a channel for that life. He came thus, the very life of God in human flesh, in order that this life may be reproduced in us. He came as the life-bearer to men, in order that what he is, we may be; in order that the very image of God revealed in him, may be revealed in us.

To know what truth is, we must go to God's Word. No man can speak the truth, except he speaks in harmony with what God speaks; and no man has the right to stand before men bound for the judgment, men who must meet at the judgment-seat of God the record of their lives, and present to them anything except the living truth. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." "Ye are complete in him," and "in him dwelleth all the fullness of the Godhead bodily."

SIN is falsehood, and Satan is the great falsifier of the universe. Jesus said to the Jews, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." He not only speaks a lie, but he is himself a falsehood. Sin is a departure

from the truth, and no man can be true before God, as God looks at truth, and be found in sin. A Christian is simply a man of truth; a sinner is simply a liar. Christ was the truth because in him was found no sin.

Testament or Covenant?

IN the Authorized translation of the New Testament the same Greek word, *diatheke*, is sometimes rendered "covenant" and sometimes "testament." In the Revised Version the word is uniformly translated "covenant," with the exception of the passage in Heb. 9:16, 17, where the word "testament" is retained. Which is the proper rendering? Does it make any difference which is used?

As throwing light upon this inquiry we will quote from the preface to Green's Greek-English Lexicon to the New Testament, the writer of the preface being the late H. L. Hastings, well known as a Bible student:—

The Greek of the New Testament differs materially in its character from the classical Greek, or from the Greek language as a whole. About B. C. 288 the law of Moses was translated from Hebrew into Greek, by request of Ptolemy Philadelphus, who sought everywhere for books to enrich his great library at Alexandria. Subsequently other portions were translated, and hence, we have what is known as the Septuagint version of the Old Testament. This was largely used among the Jewish people in Egypt and elsewhere in the time of our Saviour. It was a Greek version of a Hebrew book, and it was through this book, as well as by intercourse with Grecian people and foreigners of the Jewish stock, that the Jewish people became acquainted with the Greek tongue. But the Greek of the Septuagint was full of Hebrew ideas and idioms, and hence the Greek of the Jews in Palestine, and of the New Testament which is also saturated with Old Testament ideas, differed from the ordinary language of the Greeks, new meanings having been imparted to various words, in order that they might represent Hebrew words and Hebrew ideas. For example, when the Greek word *hades* is used, we are not thereby committed to a belief in all the fabulous ideas of the Greeks concerning the abode of the dead, for the word was but the representative of the Hebrew word *sheol*, which is almost always translated *hades* in the Greek Old Testament. Hence in studying this Greek word in the New Testament we are not to go to the Greek classics to find out what they mean by the word *hades*, but rather to the Hebrew prophets to learn in what sense they use the word *sheol*, of which it is the Greek equivalent. So the word

diatheke in classic Greek signifies a will, testament, covenant, and so the term in the common English version is translated in both these ways. But in the Septuagint the word *diatheke* is used to translate the Hebrew word *berith*, which signifies covenant, but does not signify a will or testament.

Both the Authorized and the Revised Versions of Heb. 9:15, 16, give countenance to the assumption that our Saviour made his last will and testament, and by his death gave it validity. But in that case would not his resurrection three days later have rendered it null and void? The subject under discussion in Hebrews 9 is not two testaments, or wills, but two covenants, or agreements; and the death referred to seems to be not the death of a "testator," or mediator, but the death of the sacrifice which was offered after the custom of ancient times when a solemn covenant was made, and whose blood sprinkled on the ground and over the covenanting parties, sealed the covenant, which was of no force until the sacrifice was slain. The first covenant was sealed with the blood of calves and goats; the second covenant with the blood of the Son of God.

In harmony with the principles laid down in this extract is the translation of Heb. 9:15-17 as made by B. Boothroyd, D. D., which reads as follows: "And for this purpose he is the mediator of the new covenant, that by means of death for the redemption of the transgressions under the first covenant, those who are called might receive the promised blessing of the everlasting inheritance. For where a covenant is, there must also of necessity be the death of that which establisheth it. For a covenant is made firm over the dead victims; whereas it is of no force while that which establisheth it liveth." This translation of this passage makes it consistent with the dedication of the first covenant as recorded in Ex. 24:6-8: "And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant which the Lord hath made with you concerning all these words."

The force of this suggestion concerning the proper translation of the Greek word *diatheke* and of this translation of Heb. 9:15-17 by Boothroyd, in their relation to some false teaching, is pointed out in another article with the title "The Testator's Error."

The Last Warning—The Closing Work

God never designed that sin should taint and corrupt this earth. He "made man upright," and was satisfied with the work of his hands. The self-seeking corrupter of angels transferred his blandishments to earth, and, as God could not force the love, and would not force the obedience, of his creatures, man must stand the test. He failed; he sinned; he brought death into the world through his sin, and that corroding work is still in progress.

God does not design that the cruel work of sin and death shall be allowed to continue eternally in his realm. At the finishing of a certain work the Lord declares: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. At that time will be the fulfilment of Christ's promise to his followers: "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:3. At the same time "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10.

That puts an end to the work of sin in this present world; that puts a stop to the making of graves and the breaking of heart-strings; that opens the great prison-house in which "the dead in Christ" are held; that ushers in the last epoch in the long, red story of sin.

God does not permit this great climax without faithful warning to his creatures. His own declaration in Amos 3:7 is in reality a promise that the warning message of Rev. 14:6-14 would be given before the close of probation. The first declares that God will do nothing without warning the world of what he is to do. The persons who perished in the flood were as faithfully warned as were those who were saved from it. The manner in which they related themselves to that warning determined whether they would ride in safety upon the flood or find in it the instrument of their destruction.

Just so with God's last great warning message of Revelation 14. It is the guide-board that points the way right over the burnings of the last day into the place prepared by our Saviour for the redeemed. By heeding it and rightly relating ourselves to God, we find, as did Noah and his family of old, the only shelter there is. By rejecting it as the millions of that day rejected the warnings of God through Noah, we perish even as they did in God's work of purging the world from sin.

The trouble with the people of Noah's time was that they had forgotten God.

In the midst of his glorious works which had not then been so marred with sin as they are now, they did not see, or did not care to see, the hand that fashioned them. The father of Noah was fifty-six years old before the death of Adam; and one hundred twenty-six years after the death of Adam Noah was born. It would thus seem that there was no excuse for that forgetting of God almost universal in Noah's day. They had the verbal account of creation only one step removed from the first created human being.

While the creative power of God was still manifest in his works, and stood as a witness for him before the world, yet, because the people to whom they witnessed forgot him, God gave them another witness,—the written Word,—and included in that as a further witness, the record of man's own course, as well as God's dealings. But even with that they forgot him. Failing to know God, they could not rightly interpret his character. So they made a religion of dead forms, and broke the spirit of every commandment while they made a burden of the letter.

Then it was that, while having these two witnesses, the works and the Word, God gave the world another—the life-example of his own Son born in the flesh; but they had so far forgotten the principles of God's government and God's character, that they could crucify this last witness. Now we have the three—the works, the written Word, and the Word made flesh; and these three are witnessing now to this generation. Now, those who hold out against God will be sinning against threefold light.

In the culminating work of this age, under the search-light of the accumulated witnessing of all the past, come the final warnings of God to a world that is deciding now whether it will resist and perish or yield and live. "Fear God, and give glory to him; for the hour of his judgment is come." That is the warning call of this hour. Beyond the execution of that judgment, sin and sinners can not go. There is still time in which to determine what we shall do; but we know that time is short. Of those who heed this warning it is said: "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. So we see the connection between giving glory to God and keeping the commandments of God. There will be no other warning message given to the people of this world. That ushers in the finishing work; and they who are found unprepared will remain so forever. It is the most solemn warning this world has ever been given; for it closes the work of the gospel and completes the work which must be done before the appearance of our Redeemer in the clouds of heaven.

c. m. s.

"The Testator" Error

THE covenant of grace has been of force since the gospel was first preached in Eden. The promise that the seed of the woman should bruise the head of the serpent comprehended the whole plan for the salvation of those who would believe on him who was God manifest in the flesh; and faith in him before the Word became flesh brought just as complete salvation from sin to Abel, Abraham, Enoch, and all other believers of the olden time as to Paul, John, James, and the long roll of worthies since their time.

The first advent and the death of Christ did not open up a new way of salvation or introduce any new gospel principles. There was a development of the old truths, but they were not set aside. There was a change in gospel ordinances, by virtue of which the typical services pointing to a coming Redeemer were superseded by such as kept in mind the great fact that the Son of God had actually been manifested according to the promise, and that faith should now lay hold upon a crucified, but risen and ascended, Saviour. By the death of Christ the covenant of promise, already made valid by the oath of God, was ratified by the blood of the all-sufficient offering, but no new conditions were introduced into the covenant.

It becomes necessary to call attention again and again to these simple facts because of the widespread and constantly fostered idea that some fundamental change in the plan of salvation was effected by the life and death of Christ. As a sample of this kind of teaching, and to show how one error grows out of another, we will quote the following from the sermon of a revivalist in Kansas, as reported in a local paper:—

I said and maintain that Christ lived under, and observed to the letter, the Mosaic law; the new testament could not exist until the death of the testator; Christ came to fulfil the law, and it was not fulfilled until his death. A man makes a will, codicil, testament, or covenant, as you may choose to call it, and it is not until after his death that his executors or administrators begin the execution of the will, and the disposition of the estate can possibly be made legally; that the demands by that testament may be executed. Therefore the new testament, fulfilled by the shedding of the blood of Christ, was not in effect until his death. This question also brings in the observance of the Sabbath, or the Lord's day. The Mosaic Sabbath was Saturday, and was commanded by the Jewish law; it was compulsory. The Lord's death fulfilled, or completed, the law. Nowhere in the New Testament is there a command that Christians observe the Sabbath. The Lord's day was not commanded, but was established by the Christians' love for Christ. He arose on the first day of the week; the three thousand were added on Pentecost,—the Lord's day,—and it was thus that the Lord's day was established from a pure motive of love.

Here we have a strange mixture of unfounded and illogical assertions—declarations which could not be made by a thoughtful student of the Scriptures, and which never would be made by any one if it did not seem to be necessary to provide some sort of an excuse for keeping Sunday instead of the Sabbath of the fourth commandment. Note the unsupported statements which are so utterly contrary to sound doctrine: there was no new covenant until the death of Christ; Christ fulfilled the law by his death; Christ was the testator whose will became effective after his death; there was no Sabbath commandment in the will, or new testament; therefore there is no Sabbath in the new covenant, but Christians, through the pure motive of love, have established a day to take its place.

The first fundamental error in this combination of errors is the assumption that the new covenant was a testament, or will, of which Christ was the testator, and which therefore became of force at his death. This interpretation of the meaning of "covenant" is not sustained by the real teaching of the Scriptures, and can not be applied in the various places where the covenant is considered. The truth of this last statement can easily be demonstrated by attempting to substitute "will" for "covenant" throughout the New Testament. This matter is quite fully considered in another article in this department, with the title "Covenant or Testament?" and therefore does not need to be discussed further here.

The second fundamental error in this preacher's teaching is that "the Lord's death fulfilled, or completed, the law," meaning thereby that the death of Christ abolished the law. It was the work of Christ to magnify the law and to make it honorable both in his life and in his death, and to make it possible for all who believe in him to establish the law in their hearts by faith; but he did not make it void, neither did he teach his followers to do so. He said, "Think not that I am come to destroy the law." The death of Christ was the most weighty evidence possible of the eternal nature of the law of God. If that law could have been changed or abolished, Christ need not have died.

In asserting that the Lord's day "was established by the Christians' love for Christ" this teacher shows plainly that he is not conversant with early church history, and so does not know how this rival sabbath really came to be observed; and in assuming that Pentecost came on Sunday he goes contrary to some weighty evidence, although it does not make the least difference in deciding which day is the Sabbath whether Pentecost came on the seventh day or the first day. The

Sabbath does not rest upon unwarranted inferences drawn from uncertain historical data. "The seventh day is the Sabbath of the Lord thy God."

What a pity that professed representatives of Christ should so misrepresent him and his work!

"Such a Time as This"

THERE was never such a call sounding from all the world as that which comes to this people to devote their resources to the work of God. Just review the facts of the situation.

The Lord has prepared the way for the warning message of the judgment-hour to be carried to all the world; and to Seventh-day Adventists has been committed the work.

The winds of strife that might easily fill the whole world with the tumult of war are being held, in order that this sealing message of Sabbath reform may be carried to the nations. As the angels hold these winds in check, they must certainly look toward this people to rise in the might of God and hasten on with the message.

Barriers have been removed before this final advent movement as truly as the river gates of brass were opened to let the Persians into Babylon. More than a century before Cyrus marched against the city, the word of prophecy had declared that the way would be opened before his invading army. Just so the sure word has declared, and God's providence has been demonstrating, that the way into all the earth is to be made plain to the people commissioned to bear the last gospel message.

The psalmist calls: "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he hath broken the gates of brass, and cut the bars of iron in sunder." That is still being done.

The Lord began from afar to prepare for this time. The world was being found out by traders and adventurers. Captain Cook found his way through the Straits of Magellan and into the cannibal world of the South Seas. It was not so long ago but that the tree still stands under which he addressed the people of the Tonga Islands. The story of his voyages added fuel to the flame of missionary interest, kindling in Carey's heart in Leicester. The shoemaker-preacher declared for the gospel to all the world, and a devoted little band opened the century of missions to the accompaniment of scoffs and ridicule from those who thought the idea absurd. God was breaking the brazen gates of indifference.

In 1796 a proposal in the Scottish Church Assembly to evangelize the heathen was met by the resolution:—

To spread abroad the knowledge of the gospel among barbarous and heathen nations seems to be highly preposterous, in so far as philosophy and learning must in the nature of things take the precedence, and that while there remains at home a single individual without the means of religious knowledge, to propagate it abroad would be improper and absurd.

As the resolution was presented, old Dr. Erskine cried out to the moderator, "Rax me that Bible," and he read the great commission, "Go ye into all the world, and preach the gospel to every creature." The discussion of this proposition and the agitation that followed aroused Scotland. The iron bars that held back the Protestant churches from the highway of missionary achievement were being cut asunder.

In 1792 the Baptist Missionary Society was started. In 1795 the Congregationalist bodies formed the London Missionary Society. The Church of England founded its society in 1799. And in 1800 the first German missionary training-school was established. As Professor Warneck says, "This was the beginning of the missionary age." And this was the very "time of the end" of Daniel's prophecy, when the prophetic book was to be unsealed, and knowledge to be increased.

From that day on the barriers that shut the nations of the world away from the coming light have been removing. Up to fifty years ago, as the advent message was rising, vast changes had taken place; but in the last fifty years, God's hand has indeed swept away gates of brass, and cut asunder iron bars. A recent writer has said:—

The problem is no longer "the open door." The doors are wide open in every land. With the exception of Tibet, Afghanistan, and the Belgian Kongo State, there is not a country in which the delivery of the gospel message is not merely feasible, but a constant fact. It is not the securing of an audience. It is indeed no more true to-day than it has ever been, that the great masses of Asia and Africa are hungering and thirsting for Christianity. Yet nowhere is it difficult to gather a company of those willing to hear, while many, everywhere, are eager to know of Christ. The great problem of to-day is the securing of the funds needed to enter these open doors.

In over four hundred languages the Word of God is speaking to-day. One Bible Society alone, the British, has nine hundred thirty agents in all the world. And of course the vast number of missionaries are all scattering the seed of the word in highways and byways.

It means that the last message is to go quickly, and the end is near at hand. With such a mighty impetus in the development of the cause of God in missions, gathering and increasing for a century and more, aiming at the finishing of the work in this time, no indifference or unbelief of individuals can halt the

work. It is to be done, and done now. We have come to the knowledge of the kingdom for just such a time as this. To fail now to stand in the line of duty is to fail indeed. To believe this truth today means to be praying and working and giving to send the third angel's message into every unentered field.

W. A. S.

A Golden Opportunity

It is a pleasure to call the attention of our people to the World Missions Special of the *Signs of the Times*. This is undoubtedly the most interesting, and, in some respects, the most valuable special number of the *Signs* ever brought out by its publishers. The general plan of this number was suggested by the editors, and approved by our conference presidents generally, more than a year and a half ago. The Special was to have been issued a year ago, but when it was nearly ready to go to press, everything pertaining to it was burned in the fire that destroyed the Pacific Press building.

Although this was a great disappointment and a serious loss to the publishers and editors, they did not abandon their plan to publish a Missions Special. With commendable courage they began the work for it all over again, and after months of untiring correspondence, they have secured the fresh articles, the important data, and the variety of illustrations required for such a great subject as the Special deals with.

The leading articles present the great missionary problem of the world under such divisions as these: The Open Doors before God's People in Mission Fields, A Century of Missions, Medical Missions, The Evangelization of the World in This Generation, The Divine Program of Missions, A Mighty Factor in Missions, etc. It contains fresh, Spirit-filled messages and appeals from our own missionaries in all the principal countries in the world. Altogether, this Missions Special is the greatest document we as a people have ever published in the interests of the world-wide missionary problem.

Now the hour has come for all the people to work. For a year and a half the editors have been working with untiring vigilance to get this number ready, and to make it a powerful agency for the cause of God. It is now ready to go forth to the world, but it can not go of itself. The editors and publishers can not do this part alone. This requires the hearty, continuous co-operation of all our people.

There are thousands of people all through this country, in the churches and out of them, who are deeply interested in foreign missions. They have a secret conviction which they can not throw off that the day has come for

Christians to make the gospel known to lost, dying humanity in all the dark places of this world. We as a people know that this must be done in this generation. I can not think of any message we can take to these people that will help them more than the wonderful message of this Missions Special. And who can tell the help this may prove to be to the missionary enterprises themselves? It may bring to us and our great missionary undertakings the help promised in Isa. 60: 1-10. We are known as a people who stand for the Bible, the law, the second advent, religious liberty, and temperance. Why should we not be known as a missionary people, working earnestly and at great sacrifice to give the light of the gospel to the lost in the darkest lands of heathenism in all the world? We should, and this Missions Special will help to make this known, and open the way for those whose hearts are drawn in that direction to help us in our work.

The time for this great Missions Special is most opportune. It is brought out at the close of a series of twenty-six numbers of the *Signs of the Times* which have been giving the third angel's message in strong, clear lines, and it introduces a new series containing Bible Studies for Winter Evenings, which will cover the grand phases of the message again during the winter months. The series that is now closing has had a weekly circulation of over forty thousand copies. After giving to so many thousands of people the doctrines of the third angel's message, what a splendid thing it will be for our people to place in their hands this Missions number, which will contain such an array of convincing evidence that this gospel of the kingdom is rapidly going to all the world. Nothing could be more fitting than to close one of these doctrinal series and begin another with this beautiful missionary number which will stand as a key-stone in the strong arch of truth which the *Signs* has built up for this year's effort.

Again I say, Now is the time for all the people to take hold and work in order that the hard work and great expense of the editors and publishers shall not have been in vain.

A million copies of this splendid number can, and should, be sold by our people. We can not print another number of this kind soon again. What we do in behalf of missions in this way must be done now. Then let none fail at this critical and opportune time. This is of sufficient importance to warrant the making of an earnest appeal to all conference and church officers to take this work up with all the people and press it until a great work is done for the Master and lost humanity. A. G. DANIELLS.

Note and Comment

THERE is an organization in this country known as the Woman's National Sabbath Alliance, which is circulating petitions among the people in the interests of a better observance of Sunday. The signers pledge themselves "to discourage, as far as possible, such employments on the Lord's day as would prevent ourselves, our servants, or others for whom we are responsible," from having an opportunity for rest and worship. This way of protecting the supposed sacredness of the day is much better than attempting by law to enforce its observance upon those who see no divine obligation in it; and yet it seems peculiar, to say the least, for Christians to pledge themselves to do something Christ never did and never instructed them to do.

THAT Sunday laws are not "mere matters of police regulation" frequently crops out in spite of the protestations of the advocates of such laws that that is all they are. The commissioners of the District of Columbia have been stirred up to regulate more strictly the playhouses of Washington which keep open on that day. At the present time the only regulation governing the character of Sunday theatricals is that they must be decent. The corporation counsel was asked for an opinion as to whether the commissioners had authority to adopt regulations governing the character of Sunday concerts. The counsel, Mr. Thomas, in his opinion, said:—

An infraction of public decency is the same, whether the occurrence happens on a secular day or Sunday, and if the object be the protection of Sunday alone, in my opinion the joint resolution which gives the commissioners power to regulate public decency is not broad enough to afford a full remedy.

But it is not the matter of the "decency" of the shows that is under consideration; for they have the power to regulate that matter already. No arrests are made upon that charge, and no complaints are made that "public decency" is being violated. The object is "the protection of Sunday alone," as the corporation counsel intimates in the above quotation. He further states that in his opinion the commissioners have power to pass a regulation along the line indicated, whose violation would mean the revoking of the license of the playhouse in which the violation occurred. The purpose of these regulations—as of all Sunday laws—will be to protect and enforce a religious institution rather than to protect the public from indecent shows. If it were "a mere matter of police regulation," as so frequently asserted, the commissioners would need no regulations concerning Sunday shows other than those already in force.

One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

Think of This

If our brethren and sisters whom God has ordained shall remain at the base of supplies, could fully realize how hard their brethren who are placed in responsible positions in the cause are often pressed, they would certainly act promptly in providing relief. "The King's business" requires haste. His messengers can not at all times control affairs, and it is well that they can not. God's providences sometimes compel quick action, and call for decisions and advance moves that we are unprepared for at the time.

Then it is that the rank and file of our people should be prompt to act in helping those who are pressed into hard, trying places. Here is an incident that illustrates this point:—

In one of our mission fields those in charge of the work were compelled to provide educational facilities for the young people. In their efforts to do this they found a place that seemed exactly suited to their requirements. After the most careful investigation and prayerful counsel they all agreed that the place should be purchased. But this would involve them in the payment of two thousand dollars, for which no provision had been made by the brethren in the home land. They could not raise it themselves. They could secure only a limited time in which to make a final decision.

In this situation they wrote to our Mission Board for counsel. This counsel failed to reach them before the expiration of the time allowed for making their decision. They must either decide to take the place without knowing whether they could get more help or lose the opportunity. This was a hard problem. But they made the purchase, and then waited with great anxiety for word from our Board. That word advised them to secure the place, and promised the financial help required. The following paragraph taken from a letter to the Board gives some little idea of the great anxiety they were under, and the relief the promised help brought them:—

As my husband is not here to reply to your letter, I will do so for him. I wish he could know the good news your letter conveyed to us. He was much disappointed because he had to go away before hearing from you, and he went off with a heavy burden on his mind and heart. We have all looked anxiously for a letter, and I wish you might have seen the rejoicing yesterday when Brother Cobban came with the mail. One of the girls, a regular "Topsy," said "Hi, Yi," and then jumped about a foot in the air. Sister Hughes cried, and Professor cried,

and Brother Cobban looked pale and serious. Professor Hughes has worked so very hard, and you can imagine what a relief your letter brought to him. If I knew where to catch him, I would send Mr. Bender a cablegram, for I know he is anxious and worried.

Who can read this without tears? It was not intended for publication, but it is worthy of it. And this is but one of many like experiences that are taking place in all parts of the world. If we all fully realized how hard our brethren are often pressed, and what great relief our gifts bring to them, we would not be so negligent as we often are in giving what we fully intend to give.

Now, the \$150,000 is to render help to our brethren who are in charge of struggling enterprises in great need of help. Every dollar of this fund is needed this minute. Then will not our brethren act at once? A. G. DANIELLS.

Received on the \$150,000 Fund up to Oct. 22, 1907

<i>Atlantic Union Conference</i>	
*Central New England	\$ 2,635.61
Chesapeake	519.04
Eastern Pennsylvania	1,888.18
Greater New York	495.33
Maine	563.78
New Jersey	552.63
New York	1,626.50
*Southern New England	1,158.50
Vermont	1,190.71
Virginia	468.58
West Pennsylvania	1,377.84
West Virginia	381.51
Western New York	1,675.50
Total	14,533.71
<i>Canadian Union Conference</i>	
Maritime	317.43
Quebec	63.64
Ontario	730.17
Total	1,111.24
<i>Central Union Conference</i>	
Colorado	2,392.57
Iowa	4,256.95
Kansas	2,589.79
Missouri	1,279.39
*Nebraska	5,414.82
*Wyoming	780.99
Total	16,714.51
<i>District of Columbia</i>	
*Washington churches	1,358.19
<i>Lake Union Conference</i>	
East Michigan	2,437.01
*Indiana	5,177.27
North Michigan	693.74
*Northern Illinois	2,778.31
Ohio	4,952.50
Southern Illinois	1,136.29
West Michigan	4,706.15
Wisconsin	3,602.47
Total	25,483.74
<i>North Pacific Union Conference</i>	
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	2,129.94
Total	8,261.24
<i>Northern Union Conference</i>	
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
<i>Pacific Union Conference</i>	
*Arizona	387.74
California-Nevada	7,766.59
Southern California	1,189.61
Utah	395.08
Total	9,739.02
<i>Southern Union Conference</i>	
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
<i>Southwestern Union Conference</i>	
Not specified	20.18
Arkansas	384.86
Oklahoma	2,631.21
Texas	1,203.41
Total	4,239.66
<i>Unknown</i>	
Unknown	158.20
<i>Foreign</i>	
*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	122.34
South America	41.80
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	1,220.18
Grand Total	\$98,193.34
I. H. EVANS, Treasurer.	

* 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.

Higher Aspirations

MRS. R. C. BAKER

ONCE I thought it would be sweet
To wear the laurel wreath of fame;
To hear the world's glad plaudits greet
The faintest echo of my name.

But O, how vain and transient all
Earth's glittering treasures I have
found!

Its pleasures on the senses pall,
Its fame is but an empty sound.

But though it may not be my lot
Upon earth's gilded page to shine,—
The goal by mortals madly sought,—
A high ambition still is mine.

This is my aspiration high,
When past these scenes of toil and
strife,
To find my name indelibly
Recorded in the book of life;

To stand amid the ransomed throng
Who through much tribulation come,
To join the glad triumphal song,
And find at last in heaven a home;

To hear my Saviour's glad "Well done,
Crowned by his hand salvation's heir,
What triumph mortals e'er have won
Can with that hour of bliss compare?"

Then let earth's glittering bubbles break,
Her rainbow-tinted glories die,
With longings deep my heart shall ache
For deathless joys beyond the sky.
Markham, Ontario.

Ruling the Spirit

MRS. E. G. WHITE

"He that is slow to anger is better
than the mighty; and he that ruleth his
spirit than he that taketh a city." He
has conquered self,—the strongest foe
man has to meet.

The highest evidence of nobility in a
Christian is self-control. He who can
stand unmoved amid a storm of abuse
is one of God's heroes.

To rule the spirit is to keep self under
discipline; to resist evil; to regulate every
word and deed by God's great standard
of righteousness. He who has learned
to rule his spirit will rise above the slights,
the rebuffs, the annoyances, to which we
are daily exposed, and these will cease
to cast a gloom over his spirit.

It is God's purpose that the kingly
power of sanctified reason, controlled by
divine grace, shall bear sway in the lives
of human beings. He who rules his spirit
is in possession of this power.

In childhood and youth the character
is most impressible. The power of self-
control should then be acquired. By the
fireside and at the family board influences
are exerted the results of which are as
enduring as eternity. More than any
natural endowment, the habits estab-
lished in early years will decide whether

a man shall be victorious or vanquished
in the battle of life.

In the use of language, there is, per-
haps, no error that old and young are
more ready to pass over lightly in them-
selves than hasty, impatient speech.
They think it is a sufficient excuse to
plead, "I was off my guard, and did not
really mean what I said." But God's
Word does not treat it lightly. The
Scripture says: "Seest thou a man that
is hasty in his words? there is more
hope of a fool than of him." "He that
hath no rule over his own spirit is like
a city that is broken down, and without
walls."

The largest share of life's annoyances,
its heartaches, its irritations, is due to
uncontrolled temper. In one moment, by
hasty, passionate, careless words, may be
wrought evil that a whole lifetime's
repentance can not undo. O, the hearts
that are broken, the friends estranged,
the lives wrecked, by the harsh, hasty
words of those who might have brought
help and healing!

Overwork sometimes causes a loss of
self-control. But the Lord never compels
hurried, complicated movements. Many
gather to themselves burdens that the
merciful Heavenly Father did not place
on them. Duties he never designed them
to perform chase one another wildly.
God desires us to realize that we do not
glorify his name when we take so many
burdens that we are overtaxed, and, be-
coming heart-weary and brain-weary,
chafe and fret and scold. We are to bear
only the responsibilities that the Lord
gives us, trusting in him, and thus keep-
ing our hearts pure and sweet and sym-
pathetic.

There is a wonderful power in silence.
When impatient words are spoken to
you, do not retaliate. Words spoken in
reply to one who is angry, usually act
as a whip, lashing the temper into greater
fury. But anger met by silence quickly
dies away. Let the Christian bridle his
tongue, firmly resolving not to speak
harsh, impatient words. With the tongue
bridled, he may be victorious in every
trial of patience through which he is
called to pass.

In his own strength man can not rule
his spirit. But through Christ he may
gain self-control. In his strength he may
bring his thoughts and words into subjec-
tion to the will of God. The religion of
Christ brings the emotions under the con-
trol of reason, and disciplines the tongue.
Under its influence the hasty temper is
subdued, and the heart is filled with pa-
tience and gentleness.

Hold firmly to the One who has all
power in heaven and in earth. Though
you so often fail to reveal patience and
calmness, do not give up the struggle.
Resolve again, this time more firmly,
to be patient under every provocation.
And never take your eyes off your divine
Example.

God's ideal for his children is higher
than the highest human thought can
reach. "Be ye therefore perfect, even
as your Father which is in heaven is
perfect." This command is a promise.
The plan of redemption contemplates our

complete recovery from the power of
Satan. Christ always separates the con-
trite soul from sin. He came to destroy
the works of the devil. And he has
made provision that the Holy Spirit shall
be imparted to every repentant soul to
keep him from sinning.

The tempter's agency is not to be ac-
counted an excuse for one wrong act.
Satan is jubilant when he hears the pro-
fessed followers of Christ making ex-
cuses for their deformity of character.
It is these excuses that lead to sin. A
holy temper, a Christlike life, is attain-
able by every repenting, believing child
of God.

Joint Heirs with Christ

W. S. HYATT

"BEHOLD, what manner of love the
Father hath bestowed upon us, that we
should be called the sons of God." 1
John 3: 1. The Lord calls upon all to
behold his love. Love can be seen by its
results, and the Lord calls upon all to
behold the love that would make a race
of prodigals "the sons of God." The
world lies in wickedness, but now and
then a prodigal comes to himself, and
says, "I will arise and go to my Father."
The Father saw him while he was yet
a great way off, and ran to meet him.
Love for the erring covered the sins of
ingratitude, and the wanderer is made to
realize that he is truly a son, and not a
servant, although unworthy of the least
of this parental affection.

We may behold this manner of love,
but not understand it; we may enjoy its
blessings, but not comprehend its great-
ness. How it is possible for a race of
rebels to be transformed into sons of
God will be the mystery of this life, and
only eternity can reveal it to us. Never-
theless, it is a truth to the believer, for
"to them gave he power to become the
sons of God," and they are adopted into
the royal family (Gal. 4: 5), and loved
the same as the only begotten Son. John
17: 23. Thank God for an "adoption"
that makes the prodigal to realize that
he is not a servant, but a son; and, also,
for the spirit of true sonship whereby
he can look up with a filial confidence
and say, "Father, Father."

The conditions by which we may be-
come sons of God are clearly stated.
"Wherefore come out from among them,
and be ye separate, saith the Lord, and
touch not the unclean thing; and I will
receive you, and will be a Father unto
you, and ye shall be my sons and daugh-
ters, saith the Lord Almighty." 2 Cor.
6: 17, 18. And again he says, "He that
overcometh shall inherit all things; and
I will be his God, and he shall be my
son." Rev. 21: 7. Now listen to the
promise whereby this may be accom-
plished: "But as many as received him,
to them gave he power to become the
sons of God, even to them that believe
on his name." John 1: 12. Truly this
is a wonderful privilege to the believer.

"And if children, then heirs; heirs of
God, and joint heirs with Christ." Rom.
8: 17. Language fails us when we at-
tempt to express the greatness of these

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blessings. But the reader will note that these children are to "inherit all things." The inheritance is not to be divided among the members of the family, for he says to each and every one who overcomes, "He . . . shall inherit *all things*." These children are joint heirs with Christ, and in his love for them the Father grants to them the same privileges to the inheritance that he does to his son Jesus. Together "the whole family in heaven and earth" enter upon this inheritance and enjoy it forever.

Such love, such condescension, can be found only in the wonderful love of God, and is worthy of our "beholding." Should not every child of God join in showing "forth the praises of him who hath called" us? Men love to extol the virtues of those who are their friends. Therefore the believer should never lose an opportunity to speak God's praises and show forth his virtues. Truly we may join in the words of praise, "Who is like unto thee, O Lord, . . . glorious in holiness, fearful in praises, doing wonders?"

Cape Town, South Africa.

Is It a Sacrifice?

D. H. KRESS, M. D.

"GET thee out of thy country, and from thy kindred, and from thy father's house." These were the words addressed to Abraham. The reason why God separated Abraham from his friends and relatives was that he might qualify Abraham for a life of usefulness, with which his early associations and surroundings undoubtedly interfered. "And he went out, not knowing whither he went."

Abraham's future life was to be one of faith. There were no flattering earthly prospects held before him. He was to live one day at a time, walking with God. He would meet with providences and experiences that he could not explain, but in all he must endure as seeing the invisible One guiding and directing. He lived as a stranger upon earth.

To-day God tests many as he did Abraham. He calls them away from friends and kindred, from cherished plans, etc., in order that they may develop character, and that he may make them a blessing in the earth. This often means a separation from every earthly tie or prospect, or from a life of ease and comfort, to enter upon what appears to be a life of self-denial, hardship, and sacrifice.

He who will count all things as mere refuse as compared with the excellency of the knowledge of Christ will not consider it a hardship to forsake all. He is willing to sell all that he has to purchase the field in which is hid from the eyes of the world the pearl of great price.

Such an exchange should not be regarded as a sacrifice, for it is not. It is not a sacrifice to exchange an old worn-out garment for a spotless new one; neither is it a sacrifice to exchange a life of sin, with its misery, for a life of holiness, with its attendant blessings.

Takoma Park, D. C.

Things that Differ

J. N. LOUGHBOROUGH

PAUL, in his prayer for the Philippians, offered the following petition: "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ." Phil. 1:9, 10.

In the margin, for "judgment" it reads "sense." The true religion of Christ is a sensible thing. So the apostle would have the Philippians show abundance of good sense. This agrees well with his statement made to Timothy, that "God hath not given us the spirit of fear; but of power, and of love, and of a *sound* mind." 2 Tim. 1:7. Having this sense, they could "approve things that are excellent" or, as expressed in the margin, "try the things that differ."

The apostle knew that differences would arise. These differences might come from various causes. One which he warned against was "oppositions of science falsely so called." 1 Tim. 6:20.

Again: Differences would arise from the presentation of strange doctrines. To Timothy he said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenæus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." 2 Tim. 2:15-18. Notwithstanding it was and is the privilege of each and every follower of Christ to receive the Holy Spirit as a guide, yet Paul said to the Corinthians, "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." 2 Cor. 11:3. Paul had the same fear for the Galatians, and gave them this instruction: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:8. There was a tendency on the part of the people to drift into false theories of the Scriptures. So he admonished, in the ministerial charge to Timothy, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4:2. To Titus, when he was sent to look after the needs of the churches, that he might "set in order the things that are wanting," Paul said, "There are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. . . . Wherefore rebuke them sharply, that they may be sound in the faith." Titus 1:10-13.

Although it was the privilege of all to have the Spirit's aid to guide them into truth and harmony, yet the apostle readily saw a danger of being turned aside.

So to the Corinthians he wrote: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

In the same epistle the apostle defines their condition of mind thus: "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every one?" 1 Cor. 3:3-5.

Again he said of them, even in their professed celebration of the Lord's supper, "For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies ["sects," margin] among you, that they which are approved may be made manifest among you." 1 Cor. 11:18, 19.

It seems, under these trying circumstances, there was to be an *approval* of teachers among them by some one. On this point we read in "Early Writings," Supplement to Experience and Views, pages 15, 16: "I saw that the church was in danger in the apostles' day of being imposed upon and deceived by false teachers. Therefore the brethren chose men who had given good evidence that they were capable of ruling well their own house and preserving order in their own families, and who could enlighten those who were in darkness. Inquiry was made of God concerning these, and then, according to the mind of the church and the Holy Ghost, they were set apart by the laying on of hands. Having received their commission from God, and having the approbation of the church, they went forth baptizing in the name of the Father, Son, and Holy Ghost, and administering the ordinances of the Lord's house, often waiting upon the saints by presenting them the emblems of the broken body and spilled blood of the crucified Saviour, to keep fresh in the memory of God's beloved children his sufferings and death."

Of course the self-sent ones plead for liberty. While there was liberty in Christ from any bondage with which Judaizing teachers might wish to burden them, and in Christ a *freedom* from the condemnation of sin, and a *freedom* to each to seek the Lord for the guidance of his Holy Spirit for themselves, there was a danger of following their own spirit instead of the Spirit of the Lord. So the apostle told them, "Ye have been called unto liberty; only use not liberty for an occasion to the flesh." Gal. 5:13.

It is possible that those addressed took, in its broadest sense, the worldly definition of liberty: "The power in every rational agent to make his choice and decide his conduct for himself, spontaneously and voluntarily in accordance with reason and motives." It is true that every soul has the power of freely

making his choice of the master he will follow, but he must at last receive the results of that choice, whether a wise or an unwise one. It is not even in the province of the gospel to compel him to follow the right, but to admonish, as did Peter when he spoke of the believers as being "free, and not using . . . liberty for a cloak of maliciousness ["extreme enmity or disposition to injure."—*Webster*], but as the servants of God." 1 Peter 2:16.

While it is true that Christ promised the Spirit to abide with his people to the end, and sent it to reprove the world of sin, and to teach of righteousness and of judgment to come, yet he committed the preaching of the gospel to men. Even the Holy Ghost in its work made men "overseers." So at Miletus Paul said to the elders of the church whom he had called from Ephesus: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you *overseers*, to feed the church of God, which he hath purchased with his own blood." Acts 20:28.

The apostles of Christ had found that men left to themselves, were liable, like those in the days of Ezekiel and Malachi, to "follow their own spirit" (Eze. 13:3), and needed to take heed to their spirit, lest they "deal treacherously."

Speaking of his own duties, the apostle Paul said that on him rested "the care of all the churches." 2 Cor. 11:28. This led him to visit personally as far as possible each individual church; but seeing that this could not be, he gave them instruction how to proceed, and said, "If I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." 1 Tim. 3:15.

He gave instruction to Timothy in reference to the proper persons to be selected as elders and deacons. Of the elder—"overseer"—he said, "One that ruleth well his own house, . . . for if a man know not how to rule his own house, how shall he take care of the church of God?" 1 Tim. 3:4, 5. Still further in the same book, "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." 1 Tim. 5:17.

To the Hebrews he said, "Obey them that have the rule over you, . . . for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." Heb. 13:17.

In his letter to Titus it seems that Paul commissioned him to organize churches. Some have intimated that all Titus was to do was to have elders and deacons elected. Let us consider what is stated: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting." Titus 1:5. Was the appointing of elders and deacons all that was wanting? It seems from the reading that there was something to be done besides that. It reads: "Set in order the things that are wanting, and ordain elders in every city, as I had appointed

thee." If, as suggested by some, everything in apostolic times was managed by the Holy Ghost, and no authority placed upon any human being, how was it that Paul was appointing Titus to do this kind of work? He does not say, "The Holy Ghost alone set you about this work," but, "I had appointed thee."

It would seem from Peter's instruction to the elders that some *authority* was placed in their hands, and their danger was of abusing that authority. He says, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." 1 Peter 5:2, 3. To Titus Paul said, "These things speak, and exhort, and rebuke with all *authority*. Let no man despise thee." Titus 2:15.

It appears then, in a church raised up by those who had imparted to some of the believers the Holy Ghost, even by the laying on of hands, differences arose, and it became needful to have overseers, who, in the fear of God, would seek to correct evils in the church, rather than to let everything go on haphazard, under the plea that the Holy Ghost was to do all the correcting, and no one in the church might say to another, "Why do ye so?"

Healdsburg, Cal.

Prayer—No. 3

G. B. THOMPSON

MEN of great spiritual power are invariably men of prayer. In the closet they have poured out their soul in supplication and confession, and then the Lord rewards them openly by blessing their labors. Study the lives of God's servants, both in the Bible and outside, and we see that the men who passed through great crises and wrought great things for God, winning lasting victories, spent much time in prayer. When the people were rebellious and about to stone Moses in the wilderness, he prayed earnestly. In answer to prayer water came from the flinty rock to relieve the thirst of the people. When Israel suffered defeat before the men of Ai, Joshua fell on his face before the Lord in earnest prayer. On another occasion prayer stopped the sun in its course in the heavens, that victory might be wrought for Israel. When Jacob, with fearful heart, heard that Esau with an armed band was approaching, he prayed. He wrestled with all his strength with the angel, and won a victory. When David had rebellion in his kingdom, and having left his throne, was fleeing before his son Absalom, as he ascended Mount Olivet, barefoot and weeping, he prayed, and said, "O Lord, I pray thee, turn the counsel of Ahithophel into foolishness." That simple prayer saved the day. The counsel of David's trusted counselor was set aside, and Absalom's army was routed.

It was in response to prayer that fire leaped from the sky, and consumed the

sacrifice prepared by Elijah, and turned the tide of victory on the side of these who had not bowed the knee to Baal. When Hezekiah received a threatening letter from the hand of Sennacherib, he "went up into the house of the Lord, and spread it before the Lord," and prayed. In a wonderful manner he exalted the might and power of Jehovah. God heard the petition of his servant, and in the stillness of the night a warrior from the army of heaven moved unnoticed among the tents of the hostile thousands, and a hundred eighty-five thousand slept the sleep of death, and Jerusalem was saved. But the victory was won by prayer.

Daniel yearned for light, and for days sought the Lord for instruction. In answer to his requests, an angel came from the presence of Jehovah to give him "skill, and understanding." Prayer has raised the dead. When Jesus stood at the tomb of Lazarus, he prayed, and "Lazarus came forth." When Peter was in prison, the church prayed, and an angel was sent to bring him forth from his dungeon. When Paul and Silas were in prison, with their feet in the stocks, they "prayed and sang praises." An earthquake which violently shook the prison occurred before morning, and the jailer and his family were converted.

Luther was a man of prayer. Wesley, Whitefield, Moody, and others loved to pray. Prayer indeed is power. Well might Mary Queen of Scots say, "I fear John Knox's prayers more than ten thousand men." It is indeed strange that we pray so little.

Shall we not in these days, when the souls of men are being tried, come to God more frequently in prayer? We can carry to him our every care. "He can read a sigh, and see a meaning in a groan." Though when we would do good evil is present with us, we can pray like the converted Hottentot, "Lord, deliver me from all my enemies, and above all, from that bad man—myself."

Once more let me ask, How much time do you take to pray?

Takoma Park, D. C.

Give Them Water

MRS. A. D. WELLMAN

A NEIGHBOR'S child who often comes to our home, one day got possession of a choice volume, thinking to look at the pictures in it. I told him that I suspected his hands were not perfectly clean, hence he better not handle that book; and I gave him something else to amuse him. But soon he asked for another book that I had sometimes shown him. Again I expressed fear that his hands were a little soiled; and thereupon, with an appealing pathos in his childish voice, he asked, "Why don't you give me some water to wash my hands in?"

This trifling incident aroused in my mind a query as to whether we do not sometimes hold unfortunate souls aloof as unclean, practically forbidding them the best of life, when we might instead help them to become fitted therefor.

Santa Cruz, Cal.

Aids for Bible Readers

Historical quotations and extracts from various writers which may assist the thoughtful student of the Scriptures.

About Babylon

If ever there was a city that seemed to bid defiance to any predictions of its fall, that city was Babylon. It was for a long time the most famous city in the world. Its walls, which were reckoned among the wonders of the world, appeared rather like the bulwarks of nature than the workmanship of man. The temple of Belus, half a mile in circumference and a furlong in height; the hanging gardens, which, piled in successive terraces, towered as high as the walls; the embankments which restrained the Euphrates; the hundred brazen gates; and the adjoining artificial lake,—all displayed many of the mightiest works of mortals concentrated in a single point. Yet, while in the plenitude of its power, and according to the most accurate chronologers, one hundred sixty years before the foot of an enemy had entered it, the voice of prophecy pronounced the doom of the mighty and unconquered Babylon. A succession of ages brought it gradually to the dust; and the gradation of its fall is marked till it sank at last into utter desolation. At the time when nothing but magnificence was around Babylon the great, fallen Babylon was delineated exactly as every traveler now describes its ruins. And the prophecies concerning it may be viewed connectedly from the period of their earliest to that of their latest fulfilment.

The immense fertility of Chaldea, which retained also the name of Babylonia till after the Christian era, corresponded, if that of any country could vie, with the greatness of Babylon. It was the most fertile region of the whole East. Babylonia was one vast plain, adorned and enriched by the Euphrates and the Tigris, from which, and from the numerous canals that intersected the country from the one river to the other, was distributed over the fields by manual labor and by hydraulic machines, giving rise, in that warm climate and rich, exhaustless soil, to an exuberance of produce without a known parallel, over so extensive a region, either in ancient or in modern times. Herodotus states that he knew not how to speak of its wonderful fertility, which none but eye-witnesses would credit; and, though writing in the language of Greece, itself a fertile country, he expresses his own consciousness that his description of what he actually saw would appear to be improbable, and to exceed belief. In his estimation, as well as that of Strabo and Pliny (the three best ancient authorities that can be given), Babylonia was of all countries the most fertile in corn [wheat], the soil never producing less, as he relates, than two hundredfold, an amount, in our colder regions, scarcely credible; though Strabo, the first of ancient geographers, agrees with "the father of history" in

recording that it reached even to three hundred, the grain, too, being of prodigious size. After being subjected to Persia, the government of Chaldea was accounted the noblest in the Persian empire. Besides supplying horses for military service, it maintained about seventeen thousand horses for the sovereign's use. And, exclusive of monthly subsidies, the supply from Chaldea (including perhaps Syria) for the subsistence of the king and of his army, amounted to a third part of all that was levied from the whole of the Persian dominions.

Such was "the Chaldees' excellency," that it departed not on the first conquest, nor on the final extinction of its capital, but one metropolis of Assyria arose after another in the land of Chaldea, when Babylon had ceased to be "the glory of kingdoms." The celebrated city of Seleucia, whose ruins attest its former greatness, was founded and built by Seleucus Nicator, king of Assyria, one of the successors of Alexander the Great, in the year 293 B. C.,—three centuries after Jeremiah prophesied. In the first century of the Christian era it contained six hundred thousand inhabitants. The Parthian kings transferred the seat of empire to Ctesiphon, on the opposite bank of the Tigris, where they resided in winter; and that city, formerly a village, became great and powerful. Six centuries after the latest of the predictions, Chaldea could also boast of other great cities, such as Artemita and Sitacene, besides many towns. When invaded by Julian, it was, as described by Gibbon, a "fruitful and pleasant country." And, at a time equally distant from the time of the prophets and from the present day, in the seventh century, Chaldea was the scene of vast magnificence, in the reign of Chosroes. "His favorite residence of Artemita or Dastagered, was situated beyond the Tigris, about sixty miles to the north of the capital [Ctesiphon]. The adjacent pastures," in the words of Gibbon, "were covered with flocks and herds; the paradise, or park, was replenished with pheasants, peacocks, ostriches, roebucks, and wild boars; and the noble game of lions and tigers was sometimes turned loose for the golden pleasure of the chase. Nine hundred and sixty elephants were maintained for the use and splendor of the great king; his tents and baggage were carried into the field by twelve thousand great camels, and eight thousand of a smaller size; and the royal stables were filled with six thousand mules and horses. Six thousand guards successively mounted before the palace gate, and the service of the interior apartments was performed by twelve thousand slaves. The various treasures of gold, silver, gems, silk, and aromatics, were deposited in an hundred subterranean vaults." In the eighth century the towns of Samarah, Horounieh, and Djasserik formed, so to speak, one street of twenty-eight miles. Chaldea, with its rich soil and warm climate, and intersected by the Tigris and Euphrates, was one of the last countries in the world, of which the desola-

tion could have been thought of by man. For to this day "there can not be a doubt, that, if proper means were taken, the country would with ease be brought into a high state of cultivation."—*The Evidence of Prophecy*, by Dr. Alexander Keith, published by William Whyte and Co., Edinburgh, 1848, pages 396-400.

The Walls of Babylon

THE extent of the walls of Babylon is variously stated; by Herodotus at 480 stadia, or furlongs, in circumference; by Pliny and Solinus at sixty Roman miles, or of equal extent; by Strabo at 385 stadia; by Diodorus Siculus, according to the slightly different testimony of Ctesias and Clitarchus, both of whom visited Babylon, at 360 or 365; and to the last of these statements that of Quintus Curtius nearly corresponds; namely, 368. The difference of a few stadia rather confirms than disproves the general accuracy of the last three of these accounts. There may have been an error in the text of Herodotus of 480 instead of 380, which Pliny and Solinus may have copied. The variation of 20 or 25 stadia, in excess, may have been caused by the line of measurement having been outside of the trench, and not immediately of the wall. And thus the various statements may be brought nearly to correspond. Major Rennel, estimating the stadium at 491 feet, computes the extent of the wall at 34 miles, or eight and a half on each side. The opposite and contradictory statements of the height and breadth of the wall may possibly be best reconciled on the supposition that they refer to different periods. Herodotus states the height to have been 200 cubits, or 300 feet, and the breadth 50 cubits, 75 feet. According to Curtius, the height was 130 feet, and the breadth 32; while Strabo states the height at 75 feet, and the breadth at 32 feet.—*Foot-note in Keith's "The Evidence of Prophecy," page 396.*

THE epithet "golden" ["head of gold"] is descriptive, for it is historically certain that Babylon was an "ex-actress of gold," as it is rendered in the margin of our Bible [Isa. 14: 4], beyond any other ruling city in the world. The wedge of gold and the embroidered garment found concealed in Achan's tent eight centuries and a half before Daniel interpreted this dream, were brought from Babylon, the oldest city in the world, being richest in precious treasure. This was "the treasure-house of the kingdom," wherein were deposited the spoils of conquest, and the accumulated tribute of subject states.—*An Historical Exposition of the Book of Daniel the Prophet*, by William Harris Rule, D. D., London, 1869, page 71.

God would have us study the history of his dealings with men and nations in the past that we may learn to respect and obey his messages, that we may take heed to his warnings and counsels.—*Mrs. E. G. White, in The Review and Herald, Nov 5, 1899.*



The Foot That Gets Tired

THE potter stood at his daily work.
The patient foot on the ground;
The other with never-slackening speed,
Turning his swift wheel round.
Silent we stood beside him there,
Watching the restless knee,
Till my friend said low, in pitying tones,
"How tired his foot must be."

The potter never paused in his work,
Shaping the wondrous thing;
'Twas only a common flower pot,
But perfect in fashioning.
Then slowly raising his patient eyes
With homely truth inspired,
"No, ma'am, it isn't the foot that works,
But the one that stands gets tired."
— *Selected.*

The Cigarette Evil

THE terrible ravages of the deadly cigarette are becoming more and more apparent from year to year. They are such as to give good ground for the fear that the future welfare of the nation is greatly jeopardized. Those giving only casual study to the matter find overwhelming evidence that cigarette smoking is rapidly sapping the vitality and strength of our boys and young men.

Mr. Frank Swan, Honorable Secretary to the Boys' Anti-Cigarette League, of Birmingham, England, who has given very extensive study to the subject, goes so far as to say, "A far greater danger is threatening the rising generation from cigarette smoking than from drink." When the frightful consequences of drink are considered, it seems hardly possible that such a statement could be true; but abundant supportive evidence would seem to emphasize it. Over 100,000,000 cigarettes are sold weekly in the United Kingdom, in penny packets alone; 86,745,000 pounds of tobacco are consumed every year in England, entailing an expenditure of £25,000,000, or more than double what it was fifty years ago. During the last ten years cigarette smoking has increased one hundred fifty per cent in England. Cigarette smoking among the Germans has increased more than one thousand per cent in the last ten years. They annually consume more than four hundred tons of cigarettes.

Tobacco is, directly or indirectly, the cause of about eighty diseases, and is estimated to be responsible for twenty thousand deaths per annum in England. Blindness is a well-known result of tobacco using, and is due to the paralyzing effect of tobacco on the optic nerve of the eye. It is not that this nerve is more sensitive to the influence of nicotin than the other nerves, but its results are more apparent. This same effect is produced upon other important nerves; for in-

stance, those controlling the action of the heart. Every physician recognizes the condition known as "tobacco heart," in which there is irregularity and palpitation, and which, sooner or later, proves fatal. Tobacco heart is the most frequent cause of rejection from the army. When the Spanish-American War broke out, the rejection of volunteers for physical unfitness was three times as great as during the Civil War of 1860, and ninety per cent of those rejected were cigarette smokers. During the Boer War, in the Manchester district alone, eleven thousand men volunteered, of whom eight thousand were at once rejected as physically unfit, and only twelve hundred finally passed the doctors. The chief cause of unfitness was proved to be cigarette smoking as boys and young men.

Paralysis of the brain also occurs, as evidenced by deficient mentality, and even insanity. College professors and teachers all recognize the deteriorating influence of tobacco upon the student, physically and mentally. Professor Fiske, of Northwestern University, Chicago, made the observation that among three hundred students, of all the seventy-five students of the highest standing, only two per cent were tobacco users. In another school of five hundred pupils, the observation was made that the boys were inferior to the girls in general efficiency, and the cigarette was suspected. As the result of several months' close investigation of twenty-six "cigarette fiends," twelve were found to have poor memories, ten very poor; only four had fair memories, and not one of the twenty-six had a good memory. Twelve of the boys were in a poor physical condition, and six were practically physical wrecks; none were robust.

Dr. Forbes Winslow, an eminent authority on the subject of insanity, says that cigarette smoking, especially among boys, is a fruitful source of mental degeneracy. The head master of the King Edward VI School, at Chelmsford, declares: "A boy smoker is certainly a worse student than the ordinary boy, and is here always known or suspected from being at the bottom of the class or form, and is usually dull, dense, and generally stupid and indolent."

One of the greatest of throat specialists, Sir Morell McKenzie, said that of all the forms of smoking, cigarette smoking is the most injurious to the throat.

Owing to the practise of inhaling, which almost universally goes with cigarette smoking, far greater injury results to the body than from the ordinary smoking. Smoking, as usually practised by others than cigarette smokers, allows

the poisonous element to come in contact with only a limited surface, the lining membrane of the mouth and throat, probably less than a square foot; but when the smoke enters the lungs, as it does when inhaled, it comes in contact with fourteen hundred square feet of delicate membrane, the special function of which is to absorb and exchange gases. Only the thinnest possible membrane separates the blood from this poison-laden air inhaled into the lungs, and rapid exchange takes place, the blood is contaminated, and its living cells benumbed. All the blood in the body passes through the lungs every thirty seconds, and during this time makes a complete circuit of the body, so that the poison is thus transmitted to the most remote cell of the body.

Tobacco taints the breath, ruins the digestion, obliterates taste and smell, destroys the blood, injures the brain and nerves, depresses the heart, decreases the functions, deteriorates and contaminates every organ and tissue of the body, lessens vitality, and shortens life.

These are only a few of the poisonous effects of the cigarette upon the body. Neither cigarette nor any form of tobacco can be used by any who aspire to superior mental, moral, or physical vigor.
— *Geo. Thomason, M. D.*

Too Busy

THERE are thousands of mothers who are so overburdened with trying to meet the daily material wants of the family that there really seems to be no time for training their children's minds and souls. Let such consider the following incident:—

I have seen a woman who was absolutely ignorant of her children's habits of thought, who never felt that she could spare a half-hour to read or talk with them: I have seen this woman spend ten minutes in ironing a sheet (there were six in the washing), one hour in fluting and arranging the puffs of her little girl's "sweet white suit," thirty minutes in polishing tins that were already bright and clean, and thirty minutes in frosting and decorating for tea, because "company was expected."

When that mother, a good, orthodox Christian, shall appear before the great white throne to be judged for the deeds done in the body, and to give in her report of the Master's treasure placed in her care, there will be questions and answers like these:—

"Where are the boys and girls I gave thee?"

Answer.—"Lord, I was busy keeping my house clean and in order, and my children wandered away."

"Where wert thou when thy sons and daughters were learning lessons of dishonesty, malice, and impurity?"

Answer.—"Lord, I was polishing the furniture, ruffling dresses, and making beautiful rugs."

"What hast thou to show for thy life-work?"

Answer.—"The tidiest house, Lord,

and the best starching and ironing in all our neighborhood."

O, these children! these children! the restless, eager boys and girls whom we love more than our lives! Shall we devote our time and strength to that which perisheth, while the rich garden of our child's soul lies neglected, with foul weeds choking out all worthy and beautiful growths? Shall we exalt the incidents of life to the rank of a purpose, to the shutting out of that work whose results reach beyond the stars?

Fleeting, O mother, are the days of childhood! Speckless windows, snowy linen, the consciousness that everything about the house is faultlessly bright and clean, will be poor comfort in that day wherein we shall discover that our poor boy's feet have chosen the path that shall take him out of the way to all eternity.
—*Christian Observer.*

The Way of Health

INACTIVITY leads to sickness and death. Exercise is the sure way of health, and the sign of vigorous life. We all know this well enough of our own bodies, but we do not always seem to remember that it is just as true of our souls. The reason why so many Christian people are lean or starving or dyspeptic in their religious life is simply that they do not exercise. An hour's hard work, every day, at some form of Christian service, would put them into a glow of returning life and vigor. Such service does not need to interfere with one's other work, either, but often it can go hand in hand with it, and always it increases one's efficiency in everything that is worth while. The home gymnasium of prayer and Bible study, and the open-air field of Christian athletics in every-day touch with our fellows, offer no excuse to any child of God to be a spiritual weakling.
—*Selected.*

The Kind of Religion We Want

WE want a religion that softens the step and tunes the voice to melody and fills the eye with sunshine and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, considerate to friends; a religion that goes into the family and keeps the husband from being cross when the dinner is late, and keeps the wife from fretting when the husband tracks the newly washed floor with his boots, and makes the husband mindful of the scraper and the door-mat; keeps the mother patient when the baby is cross, and amuses the children as well as instructs them; cares for the servants, besides paying them promptly; projects the honeymoon into the harvest moon, and makes the happy home like the Eastern fig-tree, bearing on its bosom at once the tender blossom and the glory of the ripening fruit. We want a religion that shall interpose between the ruts and gullies and rocks of the highway and the sensitive souls that are traveling over them.
—*Helpful Thoughts.*

THE WORLD-WIDE FIELD

British Central Africa

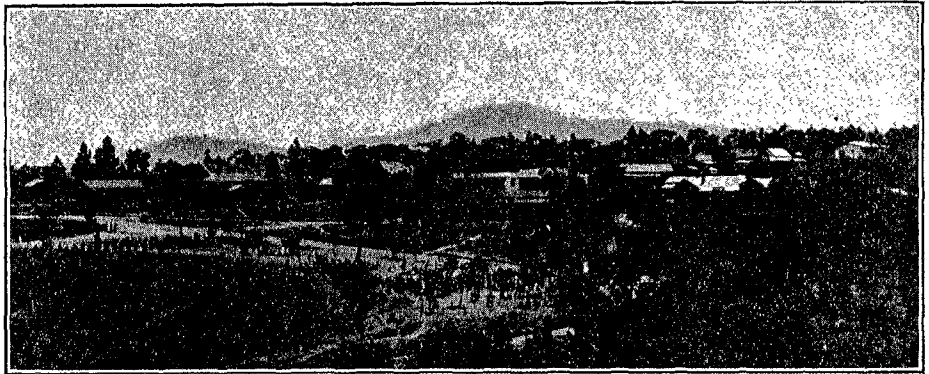
JOEL C. ROGERS

THIS country is commonly known as Nyassaland, being situated along the western and southern shores of Lake Nyassa. German East Africa joins it on the north and east, Portuguese East Africa on the east and south, and Rhodesia, or British Central Africa proper, on the west. The extent of the country is not great, being only equal to that of Ohio or Kentucky, while its population is about one million.

Some characteristics of the country are unlike anything I have yet seen. Being in the tropics between nine and seventeen degrees south latitude, vegetation is abundant. Hills and mountains mark the landscape, the mountains being from two thousand to ten thousand feet above sea-level. Low-spreading trees cover these hills and mountains. The trees seldom reach a height of over fifty feet, or a diameter of more than ten inches. Their

is almost sure to cover this grass. It grows in masses, and often falls in a great tangle. Much patience is required to make one's way through it, even in midday. The average height of this grass is about eight feet on ordinary soil; but if the soil is extra rich, it reaches ten feet. It requires no cultivation. It is less dense under trees, but in open places ten to fifteen tons could be cut from an acre. But it is never cut. It is everywhere, always, so no need of saving. Cattle do well on it, and it is all they require the year round. It is the sole roofing material of native huts, and often of the white man's house as well. Fortunately, it burns off in the dry season. Otherwise, the country would be very unhealthful.

In 1906 the returns of population for Nyassaland gave 976,641 natives, of which 535,528 were female, and 441,113 male. The number of European inhabitants was 611. These consist mostly of



A VIEW OF BLANTYRE, NYASSALAND

average size is considerably less. In the valleys and among the hills are many small streams, varying in size with rain or dry weather. On the banks of these streams grow some trees of larger size, which furnish valuable timber for all woodwork done in the country. The leading variety is commonly called mahogany. It takes a rich polish, resembling the dark cherry or walnut of the States. From this tree boards from twelve to twenty-four inches wide are made by native laborers with pit-saws. All white people of Nyassaland use brick for building, and this mahogany for woodwork. When visiting a large brick residence of a planter, the owner told me that every piece of woodwork, including doors, windows, veranda posts, archways, etc., was cut from one mahogany tree. Bamboo also grows along the streams. It is used extensively and for many purposes, the more common uses being for baskets and framework of native houses.

The grass of this land is phenomenal. Woe to the man who, being on a journey, is overtaken by night, and loses his way on the narrow native path. Heavy dew

government officials, traders, and missionaries.

Considerable effort has been made to establish profitable planting industries. Of these, the principal are tobacco, coffee, and cotton. Rubber planting is now increasing, and will possibly replace some other staples. The cultivation of the soil is done by natives, with a short-handled hoe, solely. Indian corn is the one staple native food product. It is eaten in many forms, but mainly as a thick porridge, or as parched corn. Its native name is *chimanga*.

Blantyre is the principal town. Its site in the Shire Highlands is considered healthful, and its surroundings are rather beautiful. The white population numbers about one hundred, while thousands of natives live in villages near by. Blantyre is the trading center and mission center of Nyassaland. It had its beginning with the establishment of the Church of Scotland Mission in 1876. My wife and I recently visited this mission, where we were very cordially received. Dr. Hetherwick, for many years at the head of the mission, personally showed us about the place. The native

school has nearly four hundred pupils. A hospital for natives and Europeans is also maintained. While showing us the European ward, the doctor said, very kindly, "If you are ever sick,—which I hope you will not be,—you are to come here for treatment."

A railway will soon connect Blantyre with the Zambesi River, when Nyassaland will not seem entirely out of the world. We already have telegraphic connection with South Africa.

The interior postal service is good, though we get "home" mail only once in three weeks. The mail-bags are carried on the native's head. Our Cholo post-office, seven miles from the mission, is on the road from Chiromo,—the river port to Blantyre,—so mail comes to Cholo almost daily. There is also a daily service between Blantyre and Zomba, the government seat, forty miles away. Chiromo is about seventy-five miles from Blantyre.

Though this article is mostly descriptive facts, I trust it will be of interest to our people who support the missionaries in these dark lands, and especially to the young people who are studying missions and preparing to follow.

Cholo, Nyassaland, B. C. A.

Santalia and the Santals

—No. 1

W. A. BARLOW

WHERE is Santalia? and who are the Santals? are questions to neither of which an altogether satisfactory answer can be given; for the boundaries of the Santal country are ill defined, and the origin and past history of the people are shrouded in obscurity. Santalia, or Santalishan, is not exactly a geographical term, and on recent maps of India it may be looked for in vain. But it is a convenient expression, used to denote in the aggregate those parts of Bengal where the Santals live; and as the Santals have been in the past a migratory people, and still inherit a roving spirit, no clearly defined territory has ever been recognized as exclusively theirs. The district known as the Santal Rarganas forms a sort of reserve for the Santals, where they are under special legislative protection; but in considerable portions of it few Santals are to be found, while they are settling in large numbers in other regions.

Leaving out of account the tea-garden districts, in Darjeeling, Assam, Cachar, and Lythet, to which large numbers of Santals have emigrated, we may say, roughly speaking, that the Santal country lies in the angle formed by the Ganges and the Hooghly Rivers, and mainly within the jurisdiction of the commissioners of Bhagalpur and Chota Nagpur, but with outlying tracts in Burdwan and Orissa. For the most part, the country we refer to is an upland region, diversified by hills (of which the highest, Paresnath, reaches an elevation of 4,479 feet), and is intersected by many rivers, which are usually expanses of yellow sand in the cold and hot seasons, but become

swollen and rolling floods during the rains. Paresnath, the scene of one of the great annual Santal hunts, is sacred to the Jains; and is surmounted by one of their temples, and by twenty-three shrines, in each of which the last contact of as many saints with earthly existence before they passed into Nirvana is plainly discernible in the form of foot-prints impressed on marble slabs. Devout Jain pilgrims visit Paresnath from all parts of India. In former days before the railway made Darjeeling so accessible, the hill was used as a military sanitarium, and the officers' quarters are still kept up for the convenience of visitors.

The rivers, which are not bridged except where they are crossed by the rail-



A SANTAL

way, are often a serious obstacle to traveling in the rainy season. The more remote parts of the district are still covered with forest, but in those which are more thickly populated, and more especially along the railway lines and in the neighborhood of industrial centers, the timber has disappeared or is fast disappearing. This is much to be regretted, for not only does the forest afford a valuable reserve, for man and beast, in time of scarcity or famine, but its removal has a baneful effect upon the climate and rainfall. Nevertheless much of the forest still remains, to refresh the eye and protect the land from the burning rays of the sun. The tree which is most characteristic of the Santal country is the sal, sacred to the Santals. Of it their "sacred groves" (called the "Jaher") consist. It is a tall, erect tree, with large smooth leaves, of which the leaf-plates, etc., are made. It is a good hard wood, which makes it extremely popular for building purposes. (I may say that the roofs and door frames of our Seventh-day Adventist missions at Simultala and Babolmohal are made from the sal-tree). The banyan is also common, whose spreading branches will shelter a small

army. It was under the banyan-tree that we pitched our tent when starting the Seventh-day Adventist Santal Mission only a few years ago at Simultala, where Brother and Sister R. Cook, of Colorado Sanitarium, are now stationed while studying the Santali language. I am glad to say that they are making good progress, for which we thank God and take courage.

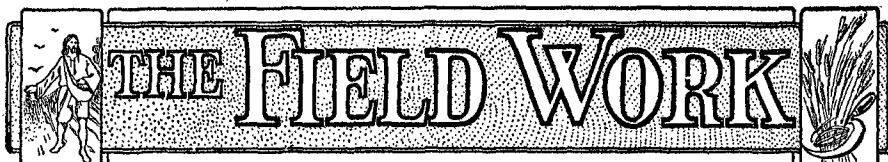
The cousin tree to the banyan is the pipal, sacred to the Hindu. The stately semal, or Indian cotton-tree, has a trunk buttressed like a fort, and bears huge red flowers often a foot in diameter. I might also mention the palas, a blaze of color when in blossom in the hot season; the palm, fit emblem of the righteous man; the mango with its delicious fruit, and the almost universally useful bamboo. These are the most common and remarkable of the trees of India. Even more economically useful than any of them is the mahwa. The flower of this tree is edible, and being rich in sugar, is fairly nutritious. It is called the famine tree by some. When in full blossom in March or April, the flowers fall from the tree in the early morning. One thinks of the manna when one sees the ground beneath the mahwa-trees almost covered with the whitish flowers, and the resemblance is enhanced when the people turn out to gather these carefully into baskets. They are dried in the sun, and may be stored for months. To many of the poorer class, it is for the time their staple article of diet, and there are few who do not use it to eke out their food supply. Even those who do not eat it themselves use it for feeding cattle. The fruit is also highly prized. The pulp of it is eaten, and from the kernel a fine bland oil is expressed.

Rice is the favorite crop where the land has sufficient moisture, but much of the higher land is not suitable for this form of cultivation. There the Indian corn is largely cultivated, and a most handsome and luxurious crop it is when it has been favored with the proper blend of sunshine and rain. Planted in June or July, it grows with amazing rapidity. When it ripens in August or September, one is reminded of Longfellow's lines in Hiawatha:—

"And the maize-field grew and ripened,
Till it stood in all the splendor
Of its garments green and yellow,
Of its tassels and its plumage.
And the maize-ears full and shining
Gleamed from bursting sheaths of verdure."

Simultala, India.

ELDER G. M. BROWN writes from Guadalupe, Mexico: "I have recently received word that the company of people with whom Brother Godinez has been meeting in the village of Mexquitic, near San Luis Potosi, has begun to keep the Sabbath. The leader is secretary of the court in the district, and quite an intelligent man. The company numbers ten or twelve adults, with about the same number of children."



THE FIELD WORK

Danish West Indies

ST. THOMAS.—We are at last located in this city. Leaving New York August 24, we arrived here between twelve and one o'clock Sunday morning, September 1. As we could get no boat direct to this place, we had to go to St. Croix, and from there take a sailing schooner to this island, a distance of about forty miles. Taking it all together, we had a very pleasant trip, and we thank our Heavenly Father for his care and protection on our long journey.

After a few hours' rest at a hotel, we started out to look for a house, but it is hard to find a suitable one to live in here, and rent is very high. Sunday evening we found a house that we thought would do, but Monday morning when I went to see the agent, we found that it had been rented, but he said that he knew of a place that could be purchased for about one fourth its value. The owner had died about a year ago, and his widow was about to start for Europe. We went to look at the property, and found a really elegant place, located on a side hill where it is healthy, and where a fine view of both city and harbor is to be had. Everything was in good condition, so we bought the place and moved in that day. We are very comfortably situated. It seems to us that the Lord has kept this place for us, for it is the only desirable place we have seen. There is a lot of ground with it, and it would rent for about twenty dollars. So we realize again God's loving care for us, and praise his name.

Charlotte Amalia is a small place of about ten thousand inhabitants, the majority of whom are colored. The officials are nearly all Danish, and as I can speak to them in their own language, they have shown me every courtesy that could be asked. So far, our denomination has not been recognized by the government here, and for that reason we can not even bury our own dead, nor perform the marriage ceremony for anybody. I have called on the acting governor and laid the matter before him, and presented to him the papers furnished by the General Conference and acknowledged by the Secretary of State, and also by the Danish representative at Washington. These papers must go to the king of Denmark with a petition signed by a goodly number of residents here before we can obtain recognition. We have formulated such a petition, and I have called upon many of the officials and business men, and so far they have all signed it, and spoken very highly of our work here. I have also called on the ministers of other denominations, and they have all likewise signed their names. If our denomination is not recognized in Denmark, this request may not be granted at all, but we hope for the best.

We have a small company of believers at Charlotte Amalia, St. Thomas; also a small church building, which is not quite finished. We are holding five meetings each week. Our Sunday night services are well attended, and there is a good interest manifested. I have now a

class of five for baptism, who expect to go forward in this rite in about two weeks. Many have expressed a desire to obey and walk with us, but as yet they have not sufficient faith to cut loose, and come out into the liberty of Christ.

We have located on this island one of our native ministers, Elder J. H. Matthews, and together we are planning soon to visit St. John and Tertola, where there are a few Sabbath-keepers. A tent effort should be put forth at St. John, and St. Croix, and other places, as soon as we can have a tent to use. We see much to do on every hand, but there are few to do it.

There is an excellent opening here for a good, consecrated church-school teacher; and if some of our home churches could combine to support such a one here, at least in part, it would certainly be good missionary work.

We are well, and of good courage in the work, and are pressing the battle to the front, that in the glad day, fast hastening, we may come with rejoicing, bringing our sheaves.

H. C. J. WALLEKER.

Pennsylvania

LOCK HAVEN.—Our tent effort which opened July 14, came to a close September 15. When we came here, there were only two Sabbath-keepers, but the labor of ten weeks has resulted in adding fifteen new Sabbath-keepers, for which we praise the Giver of all perfect gifts. Last week we had the privilege of baptizing eleven of this number, and others are expecting to be baptized soon.

A nice room, centrally located, has been rented, and is fitted up for church purposes. Meetings will be held every evening with the exception of Tuesday and Thursday evenings, and will be conducted by Brother E. W. Durkee, our licentiate, assisted by our colporteur, Brother J. S. Glunt.

There are also twenty-five families that are interested in the third angel's message, who are being labored with. Other interests have been awakened in the vicinity, which we know will add to this number, if worked with care. Some members just baptized have begun paying tithes, which has already amounted to twelve dollars.

Another item of interest is that two of the men holding very good positions, are allowed to keep the Sabbath and retain their positions. Surely the Lord is good and greatly to be praised.

W. F. SCHWARTZ.

Thus far forty-three adults have accepted the third angel's message in West Philadelphia as the result of our tent effort this summer. The meetings still continue in the tent, which is heated with stoves. It is reasonable to hope that the number of new Sabbath-keepers will reach fifty before we take the tent down.

During the first nine weeks of this effort we had the help of three Bible workers, and from September 1 to 21 three additional Bible workers assisted.

Even with this number of helpers, we have not been able, in our personal work, to keep up with the increasing interest. Our collections have amounted to about two hundred dollars, one half of which has been used in advertising.

The Lord has been our help, and surely he is putting his hand to the work to cut it short.

O. O. BERNSTEIN.

Ecuador

GUAYAQUIL.—The message is gaining a little footing here now. One more decided to-day to keep the Sabbath; so if he remains faithful, we shall have three. This seems a small number; but we thank God for these few, and we are confident that if we work faithfully in his strength, more will come in time.

Brother Davis and I are planning a trip through a large territory that we have not yet entered, and we hope to leave many seeds of truth which will bring forth fruit.

Recently there has been quite a revolutionary stir here; but now it seems to be over—until the next. There was a strong effort to overthrow the present president, whose policy is very liberal; but this has been defeated at every turn.

God help us quickly to call his people out! Pray for us, and especially for Brother Davis.

GEO. W. CASEBEER.

India

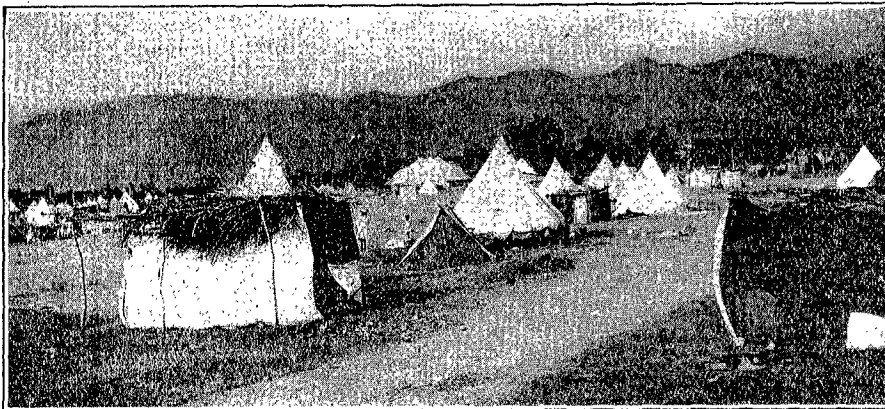
We are having some interesting experiences in this field. Last Sabbath I was at Dehra Dun, where we had some excellent meetings. Brother and Sister Burgess are having good success in their work. One native brother was baptized, and another is seriously considering the same step. A number of others are interested. Brother John Last, who was baptized at Annfield several weeks ago, went to his home for a little time, but is back again. His whole soul seems filled with the advent message, and Dehra Dun has been greatly stirred by his preaching in the bazaars on the coming of Christ. He has composed a song, comparing our time with that of Noah, showing that we are living in the time just before Christ's coming. He sings this with power to the people who gather round him in large numbers and hear him preach and sing the truth. He has come up with me to Mussoorie, and I am taking time daily to go over different lines of truth with him. The rest of the time he spends preaching in the bazaars. This brother's earnestness is encouraging. It does seem that when India receives the message, it will be largely through her own sons and daughters. Our prayer is that this brother may be kept steadfast, and continue to carry the message to his people.

We expect to sing the jubilee song at the Mountain Mission Home at the time of dedication, as the thousand dollars needed to clear the debt will doubtless be in hand. The last *Signs* says that seven hundred and twenty dollars has been received at that office. We have received about a hundred dollars, and Brother Enoch has raised some, and no doubt more will come into the *Signs* office. We can then say that our first property in India is free of debt. God has been better to us than we had hoped; and we believe that he led in the selection of the location.

J. L. SHAW.

Jamaica

KINGSTON.—These last days are so filled with stirring events that the great disaster which befell the city of Kingston, Jamaica, the fourteenth of last January, seems to many more like a story of fiction, or dead history, than a recent event. No doubt the readers of the REVIEW will be interested in the accompanying picture showing the temporary refugee camp upon the race-course, which is north of the city. The large tent at the rear in the center was sent them by the New York Conference, to be used during the West Indian Union Conference session to be held January 11-21. We succeeded in getting the tent pitched the Friday following the earthquake, and it was here on the Sabbath that the wonderful meeting was held of which Elder Evans wrote, when nearly one hundred gave themselves to the Lord and decided to obey all the commandments. A rope was stretched across the tent, dividing it into two parts. One end was seated with the benches from the ruined church at 32 Text Lane, and the other given to the refugees from the city. It was under



REFUGEE CAMP ON THE RACE-COURSE, KINGSTON

these conditions that meetings were continued for four weeks after the great disaster.

Every night as soon as the congregation was dismissed, men and women would crowd forward, occupying the benches for sleeping purposes. The one who could find a space long enough to permit him to lie down, was counted fortunate. Under this canopy of canvas the Kingston church gathered for worship and carried on their regular work for some weeks. The upper story of the old church building was taken down, and a temporary roof placed over the basement, the walls of which seemed to be safe enough for a meeting-place.

The members of the Kingston church have been faithful in their efforts to establish themselves in new quarters, and to build up a fitting memorial of the truth in the principal city of Jamaica. They have adopted plans for systematically saving all they can from their earnings, but with all their efforts they can not keep this work moving as it should. They must have help. They are grateful to all the brethren and sisters who have so willingly contributed to the fund for their new church building. They expect that the meeting of Sabbath, September 28, will be held in the new building. This does not mean that it is nearly finished. It is enclosed, with the roof on and floor in, and now the building operations must cease till more means can come in and all bills be paid up.

It was my privilege to be with the church in Kingston last Sabbath, September 21. This was the first time I have been there since last February, soon after we took down the tent from the race-course and began to hold meetings in the basement of the old church. As I looked over the congregation, I saw a number of new faces. The work in this city is growing, and people of standing are inquiring after the truth. Some of these have begun to observe the Sabbath.

This building which is in process of construction is not merely for the purpose of having a church building in Kingston. Would to God our work was finished there; but it is not, and during the short time that remains for us to do the work, we must have some place in which to call together those who are reaching out after the truth.

A church building means more here than it would in some countries. This building is plain and neat; there is nothing showy about it. It will be a credit to the church, and a sanctuary to which all can be invited to come. Who will help just now to

finish this building by sending a liberal donation to Elder I. H. Evans, Takoma Park Station, Washington, D. C.? Be sure to state for what purpose the money is sent. I pray that in the hearts of all who are led to consider this matter there will be created a real desire to assist this needy work, and that all will be willing to use every opportunity for helping that may be presented to them.

U. BENDER.

Another Church Organized

By special request of the brethren and sisters at Hinsdale, Ill., it was my privilege Sabbath, October 12, to organize a church there. After the Sabbath-school, held in the sanitarium chapel, a congregation of about eighty persons, composed of helpers, patients, and friends, attended the noon services.

In the afternoon a congregation of about fifty persons met, and we organized a church of forty-nine members, and following the organization the ordinances of the Lord's house were celebrated. The whole membership by a rising vote requested that the newly organized church be admitted into the Northern Illinois Conference of Seventh-day Adventists.

The church elected a full corps of officers, and starts out in this relation to the cause with courage and earnestness in working for souls.

Probably twenty of the forty-nine had previously been members in our Chicago

churches. The others were persons who came from other conferences, or who had lately received baptism at some of our meetings, or who belonged to depleted churches where letters could not be obtained. Some of these have lately come into the truth through the teaching of the sanitarium helpers. The Lord blessed in the services of the day, and the friends were made glad because of the important step which they had taken. We believe that the Lord was in the move that was made.

WM. COVERT.

South Africa

KIMBERLEY.—While reading the reports from the various fields, our hearts have been stirred to see the advancement of the work all over the world, and we can say we wish to keep step with the message. It is eight years last August since we began medical missionary work in Kimberley. There have been times of great trial and perplexity, and sometimes the way has looked very dark ahead, but the good hand of the Lord has been over the work, and has brought it through every trial and difficulty, and the outlook is the best now of any time since we began.

Our hearts have been deeply afflicted by the loss of our only child, our daughter Floy, whom we sent to America to receive a fitting up for missionary work in Africa; but the Healer has been here, and has given strength to go on and not faint. Our anchor holds. We trust in our God, and desire to press forward in the Master's work as long as life and strength shall last.

J. V. WILLSON,
SARA E. WILLSON.

Asia Minor

MALATIA.—I remained here twelve days, holding meetings every evening for Bible study. About ten from outside were always present. Many others would have come if the owner of the house had permitted them to do so, but to prevent any commotion, he let only those come in who really wished to hear. I spoke more about the true faith in order to save them from the human traditions. All saw very clearly that anything that is not spoken by the Lord can not be a foundation to the faith. I took some Bible examples to show them how to be justified. I expect that the seed sown will bear fruits to the glory of God. The burden of my soul was the revival of the brethren. They had accepted the truth, but were not sanctified through it. They had not yet seen the real character of sin. After dwelling some on the present message, last Sabbath (August 31) I held four studies about the mystery of iniquity, or sin, that is enmity against God. I was glad to see that the Spirit of the Lord melted the hearts, and the victory was ours. The next day four brethren were baptized, and we had the Lord's supper, too.

As I had to go as far as Erzinjan and return before the mountains would be covered with snow, I was obliged to leave Malatia, hoping to stop there several days on my return. On my way to Eguin I stopped about three hours in Arabkir, a city of about two thousand houses, where are about two hundred Protestants. I called on their pastor. He despised me because I keep the Sab-

bath and sow such seeds. He said that the days of the week have been changed, so that we don't know that the days are the same as those of creation. I asked him to give me a Bible to read a few passages, but he refused. Then I required from him historical or Bible proofs to show that the days have been changed. He was ashamed not to show even one. So I took my turn, and advised him not to be a despiser, but to hold to the truth. We parted with a better spirit.

There I talked with an Armenian school-teacher, who showed an interest to hear our message. As we had no brethren in this city, I left it soon, and in company with twelve soldiers I came to Eguin. These soldiers were going to keep the way from Eguin to Erzinjan from the assaults of Dersin Kurds, who were robbing the travelers. Thank the Lord, he kept me safe through this journey also.

Z. G. BAHARIAN.

British Union Conference

THE annual camp-meeting for the British Union Conference held at Nottingham, August 2-12, was the most successful one that we have ever held in this field; at least, this seemed to be the opinion of all who were present. It was certainly the most largely attended, and the results seemed to be the best. The Lord gave freedom to all who assisted in the public labor. But it seemed to me that the chief reason for its success was in the fact that our people responded heartily to the messages the Lord sent to them through his servant Sister White.

The day the meeting opened, I received several Testimonies that were designed to be read at our camp-meetings, some for all the congregation, others for our workers, and some for our young people. These were read, and there was a hearty response on the part of all to the messages they contained. A sweet spirit brooded over the entire encampment. Our people returned to their homes full of courage, and very hopeful for the speedy triumph of the message.

Since the meeting closed, I have made a visit to Ireland, where I found the work progressing favorably. Two tent efforts are being conducted, one at Londonderry, in the far north, and the other in Dublin, the capital. In both of these a fair interest in the truth is being manifested, and some fruit is already beginning to appear. We hope that good churches will be raised up in each of these cities as the result of these efforts. One of the tents came from our brethren in California, and the other from the brethren of the Colorado Conference. Our people in Ireland are very grateful for the generous assistance thus rendered them in their efforts to carry forward the work in that field.

The Rostrevor Hills Hydro, which has recently been removed from Belfast to a very beautiful location in the country, is enjoying a good patronage, and the outlook for its future is encouraging. A most excellent work is being done by those connected with it. The influence that is going out from the institution is very favorable to our work, and some patients are becoming deeply interested in the truth.

Ireland is not an easy field in which to labor; it seems to be very difficult to reach the people, as a large portion

of them are intensely Catholic. They seem to be very firmly held in that faith, and it is next to impossible to lead them to investigate anything else. I do not doubt but that Catholicism has a stronger hold upon the people of Ireland than upon those of any other country. They seem to be more devoted to Catholicism than any I have met of other nations; and yet we are fully convinced that the Lord has a people among them, and that the message will search these out. We ask for the prayers of our dear people in behalf of the work in this most difficult field. At present, Ireland is passing through a trying period. There seems to be a condition of greater restlessness on the part of the people of the south and west than has appeared for many years. Recently five counties have been placed under martial law, and the police force has been largely increased. Extreme precautionary measures are being taken by the government to prevent serious trouble, and we believe the angels of God will restrain the winds of strife until the work of giving this message has been accomplished.

We have now about finished the transfer of our publishing interests from London to Watford. The larger part of our machinery is installed, and is operating at Watford, and the business is being conducted from that place. Also, the food factory is getting pretty well removed; but the machinery is not yet up, and perhaps it will be two or three weeks before they will be running all their plant.

Yesterday (October 2) our college opened with an attendance of fifty-six. I think this was as favorable as the opening of any year since the school has started, with as fine a class of students. The enrolment will doubtless be a little larger this year than any previous year. One hundred fifty applied for entrance, and we were compelled to refuse at least half that number, because of our inability to accommodate them, and also because of their lack of means. I think this situation ought not to be allowed to continue very long, since we are in such desperate need of workers. I would be glad if we could take a much larger number, and be prepared to give them some further financial assistance, enabling those to attend the school who do not have means. But we are going to do our best to enlarge our means, and to do more to assist worthy young people.

We are fully persuaded that the Lord has guided us in the selection of our institutions, and that this move will result in great blessing to the work here. We are doing all we can to raise funds from our people in this field to build up this work, and we are very grateful to our brethren in America for the assistance they are rendering us. We feel sure that when the judgment reveals the work we have accomplished, no one will have occasion to regret having invested his means in the work in the British Union Conference.

The Lord is blessing the efforts we are making to advance his cause, and throughout the field there is a general forward movement. Our numbers are increasing, and our people are settling down upon the foundation principles of the third angel's message, determined to press forward until the work is finished. I think the third quarter's report will be as good as any previous one, if not better.

E. E. ANDROSS.

Western New York Camp-Meeting

THE city of Rochester was chosen as the place to hold this conference and camp-meeting. The camp was located in the highest, best part of the city, near the reservoir that furnishes the water-supply. This had the appearance of a small lake with a beautiful fountain in its center.

There were about fifty tents on the ground, and nearly three hundred campers. The weather was favorable, and a spirit of courage and progress pervaded the entire meeting. I did not reach the ground until the fifth day. Elders Eugene Leland and C. F. McVagh, Profs. W. W. Prescott and B. F. Machlan, and the writer united with the laborers in the conference to make the meeting a success. This proved to be one of the busiest camp-meetings of the season.

The conference reports showed a good financial condition, and advancement in all departments of work. During the past nine months the book sales amounted to twice the value of the sales of the previous year by the whole State before the conference division was made. The canvassers are certainly having an encouraging experience. Quite a number of students have been working for scholarships with good success. As they now return to school, others stand ready to enter this department of work, so we look for it to grow in efficiency and power.

The same officers, with few exceptions, were chosen to bear responsibilities in the conference the coming year. We were glad to see the confidence of the people in their laborers, and the harmony and love existing among all the brethren.

There was some outside interest, but not so much as in other meetings we have attended. Some are accepting the truth in Rochester as the result of the labors of Elder J. W. Raymond and those connected with him.

Considerable attention was given to the matter of changing the location of the Buffalo Sanitarium. It was decided to purchase property at Gowanda, a small town about thirty miles from the city, which seems very desirable, and can be secured at a reasonable figure. There are buildings already erected, about thirty acres of land, and from the description given it would seem that all the advantages desired are to be found in this locality. The brethren and sisters will give the new institution their hearty support.

At one of the meetings Professor Prescott related some of his experiences while visiting China and other Eastern countries, and also told us of some of the needs of these great fields. Though no call was made, yet two hundred dollars was given at the close of his address. The Sabbath-school offerings amounted to sixty-four dollars, which was all given to missions. On Sunday, the last day of the meeting, the conference voted to give one thousand dollars of its surplus tithe to the Mission Board. We feel sure that God will bless the liberal spirit manifested by the brethren in lifting up their eyes to see the needs abroad as well as those at home.

Quite a number of young people from western New York will enter our schools this year to prepare themselves as laborers, and we hope soon to see an army of youthful workers developed who will give

the message not only in their own conference, but also in other lands.

About five hundred dollars was given to the Tunesassa School in cash and pledges, and it starts on its second year with good prospects of success. Three hundred dollars was given the tent fund, and this will enable the conference to purchase a more complete camp-meeting outfit. It was truly encouraging to see the ready response to the calls made for different needy enterprises, and the spirit of freedom and good cheer that pervaded the entire meeting. On the Sabbath many started in the Christian life for the first time, and some who had backslidden consecrated their lives anew to God. The outlook before this conference is a hopeful one, if all will unite humbly and earnestly to push forward the work till it is done.

E. W. FARNSWORTH.

The Worthington (Ind.) Camp-Meeting

THE location of the camp, in the well-shaded fair-grounds just outside of Worthington, was ideal. It was an excellent place to commune with the Lord.

About one hundred and fifty brethren and sisters, nearly all from churches in the southwestern quarter of the State, were in attendance at this meeting. From the first day, the presence of the Lord was manifested. As the meeting progressed, more of the power of God was realized.

Deep, spiritual lessons from the Bible and the Testimonies were daily given by Elder H. R. Johnson, of Wisconsin. The labors of Elder Johnson and the other ministers were a source of much encouragement to all.

Elder G. A. Irwin, vice-president of the General Conference, gave a series of impressive lessons on the spirit of prophecy, which were a source of great encouragement to those whose faith in this gift was wavering, for many saw more clearly than ever before the goodness of the Lord in bestowing this gift upon the remnant church.

Several times during the camp-meeting, printed invitations were scattered throughout Worthington, and every home in the town was visited by our workers two or three times. The citizens were personally invited to come to the meetings. As a result, the tent was comfortably filled nearly every evening, and when the weather was most favorable, the seating capacity was taxed. Quietness marked every meeting, perfect attention being given by the large congregations to the word spoken.

The power of God was imparted in large measure to the ministers who spoke to the evening congregations, enabling them to set the truth before the people in very clear and unmistakable terms.

Daily meetings for the young people were held by Prof. C. L. Stone and Sister McMahan; an excellent spirit prevailed in all the young people's gatherings.

Every afternoon at half-past four the children of the camp and from twenty to thirty from Worthington assembled in meetings conducted by Sister Stone. We feel confident that lasting impressions were made upon the minds of many of these little ones.

Brother Wright held several meetings with the canvassers and those who ex-

pect to enter this work. God's blessing will rest upon these pioneers as they enter the harvest-field.

Dr. W. W. Worster, superintendent of the Wabash Valley Sanitarium, was able to spend two days at the camp. His help was much appreciated. One afternoon was devoted to the medical work and to the consideration of plans for broadening its influence and building the new structure at Lafayette.

The importance of Christian education for both children and young people was discussed by Professor Stone in two meetings. A fund for helping worthy young people to obtain a Christian education was given material assistance by a number of those present at this meeting.

The minister of the Presbyterian church spoke against Adventists on the last Sunday night, but he became so personal in his attack that a number of his own members did not approve of his course. He continued his warfare in the town paper Tuesday. On the Friday following, our workers there were given one column in which to set the true seventh-day Sabbath before the people in incontrovertible terms, using authorities which even the scholars of the present-day churches can not deny.

A company of ministers and Bible workers are following up the interest in Worthington. The people are much stirred over the truths that have been presented, as well as over the attacks that have been made against us, so that there is a deep interest to hear the truth. A tent in which meetings are being held was located near the fair-grounds, in which the camp-meeting was held. On the last Sunday of the meeting eleven persons were baptized.

In concluding this report of one of the best camp-meetings ever held in Indiana, we can only express the hope that our people will make a much stronger effort to attend the camp-meetings next year. In these perilous times, when the dragon is warring against the remnant church, we need all the spiritual food and strength that can be obtained from the annual convocations of God's people.

R. C. SPOHR.

Indiana

ROCHESTER AND AKRON.—I visited Rochester in January, and held a two-weeks' meeting in a schoolhouse six miles north of town. In the midst of the interest the schoolhouse was closed. One family of five, however, took their stand for the truth.

After holding a meeting for a few weeks in our church in Rochester, I held a two-weeks' meeting in the church at Akron. Here the church had been rented, and the few Sabbath-keepers that were left had not held any meetings for over two years. The Akron church was greatly revived. Backsliders returned, and two united with the church for the first time.

After visiting other places, we pitched a tent near the schoolhouse mentioned above, and four took their stand for the commandments of God. Thirteen have united with the church since January, nine for the first time.

The Lord be praised for success. My courage in the message is good, and I expect to push the work until its close.

B. HAGLE.

MUNCIE.—I began meetings at this place the latter part of August. The Lord has come very near, and the church has been greatly revived. We had a good attendance after the first week, and good attention has been given to the word spoken. As a result of these services, four souls were buried yesterday in baptism.

This is a city of forty thousand inhabitants. Quite an interest has been awakened, and it seems that now is the time to labor for the people here. The brethren and sisters have been doing active missionary work, and holding cottage meetings at night after working hard all day.

The church here had almost given up the idea of having a church-school, but have now decided to have a school, and have engaged a teacher. We believe there are better days for the Muncie church. A little later we hope to hold another series of meetings here. May the Lord add his blessing to the Muncie church.

U. S. ANDERSON.

India

CALCUTTA.—It hardly seems true, but nine months have already passed since we left Denver for India.

They have been months of great profit to me, for I have had a view of the world, its conditions and needs; also a view of God's plan for the world, such as I never could have had at home.

I have often thought if all our people could have a real look at the world, they would go back and work in a way which would send this message in a short time; but many must view it by faith.

The message is going to the people of India with power, and from among the native preachers the Lord is converting to his message several men who will be able to do a work which no European could do.

Heretofore much effort has been spent upon the Europeans who are in this field, but a new spirit has taken hold of the workers, and there is a burden and strong effort to master the languages of India, and the indications seem to be that whatever is done for the native must be done quickly, as there is a power working among these people which brews trouble, and it is only a matter of time till it is bound to break forth. Truly the "spirits of devils" are at work. But the golden opportunity is now. How many of India's children will be among the one hundred forty-four thousand we do not know.

The climate is very hard on the workers, nearly every one who has been here any time breaks down, but in spite of it India takes hold of one's soul. The medical work is gradually gaining ground among the Indian people. They are slow, but when once they are won over, they come with their whole soul. You ought to see the crude way some of our nurses must work in the villages. The treatment room is in the open air, with only a piece of thin cloth hung up on one or two sides. Operations are performed on the floor. Children are born without any clothing for either mother or child, to say nothing about a home; and there are millions of these people who live in this way. Tell the young people India is worth all they can invest in it. It will yield a good return.

H. C. MENKEL.

Field Notes and Gleanings

ANOTHER baptismal service was held at the South Side church, Chicago, Sabbath, October 5, when eight souls were buried in baptism.

THE president of the Southern Illinois Conference, Brother W. D. Parkhurst, recently held a ten-days' meeting in Peoria, and as a result eight persons have asked for baptism.

BROTHER A. O. BURRILL writes that six have recently been added to the Wheelock (N. D.) church. Two more have begun to keep the Sabbath, and others are interested.

SABBATH, October 12, ten of the students of Cedar Lake (Mich.) Academy, who had consecrated their lives to the Master, were buried with him in baptism. The number was made up of three young women and seven young men.

BROTHER U. S. ANDERSON baptized eight persons recently at Manchester, Ind., where he and Brother Busz held a tent-meeting early in the summer. It is expected that these will unite with those who have recently embraced the truth at Sunman, in a church organization in the near future.

SIX are keeping the Sabbath with the Second Seventh-day Adventist church at Richmond, Va., as a result of tent-meetings conducted by Brethren F. G. Warnick and L. Munce. There is still a widespread interest, and a good attendance is reported from the meetings now being conducted in a hall.

FROM Pana, Ill., Brother J. B. Locken writes: "The work of gathering in souls is moving on quite nicely in this field. I spent a few days last week with one of our churches where one of the brethren of the church had held meetings in an adjoining village about one-half mile away, and it was my pleasure to baptize fifteen there. I baptized ten at this place a little while ago, and there are five or more to be baptized soon."

FROM South Dakota Brother R. E. Harter writes: "September 16 I left Chamberlain for Willow Lake, where I remained nearly two weeks, holding meetings with the church in the country, and also with the company in town. Four persons were added to the church, and several are ready for baptism; but there being no suitable place, it was postponed until a convenient place can be found. A woman recently accepted the truth at Willow Lake as the result of earnest work on the part of one who came out a year ago."

MEETINGS were begun at Axline, Ohio, August 31, by Brethren F. M. Fairchild and J. J. Marietta, with a small attendance that did not increase materially, although they visited the homes of the people and distributed literature. They write, "Believing that God's word would not fail to accomplish that for which it was given, we continued to sow the good seed, hoping in due time to reap precious sheaves for the kingdom of God; and we were not entirely disappointed, for four yielded themselves willingly, coming out of Babylon, and joining the remnant people of God."

Christian Liberty

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

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

The Sunday-Closing Crusade at Kansas City, Mo.

As the result of instructions given by Judge Wm. H. Wallace on September 30, to the grand jury and city officials of Kansas City, Mo., directing the enforcement of the State Sunday laws, a Sunday-closing crusade was begun in that city recently.

The instructions of the judge were aimed particularly at Sunday theaters and the closing of grocery stores and the like after nine o'clock on Sunday mornings.

This crusade was different in one particular from other crusades of this character, in that the clergy were not apparently as prominent in it as is generally the case. It was evident, however, that the churches were exerting their influence in favor of the crusade, as was seen by the sermons preached during its progress, and resolutions passed by different congregations in favor of the movement.

Knowing the logical outcome of such movements, that they must end in persecution to God's people and ruin to the state, we proceeded to point out the results of such a course, as outlined in the history of the past. We further endeavored to show the limits of civil authority, and emphasized the fact that if the theaters and other places of amusement were proper on Monday and other days of the week, they were proper on Sunday also.

We sought to take advantage of the opportunity to disseminate the principles of religious liberty and proclaim the third angel's message. The Kansas City church was awake to the issue, and contributed liberally toward a fund for carrying on a campaign to enlighten the people as to the real principles involved in the issue.

Among other things we prepared an open letter covering over two and one-half newspaper columns, and one of the leading daily papers of the city published it without cost on the front page, with large display head-lines. A large number of the papers containing the letter were sent to different city and county officials.

We also secured one of the best halls in the city, where we delivered three lectures, speaking upon different phases of the subject. The attendance was good, and the lectures were well reported in the daily papers. We feel thankful that the Lord helped us in getting these gospel principles on the subject of religious liberty before the people.

At the closing lecture a number of resolutions setting forth our position on the question of religious liberty were submitted to the audience, and were unanimously adopted by a rising vote. These appeared the following morning in the first column of the front page of the *Journal*, one of the leading papers of the city.

We learn that regardless of the vigor-

ous protest made, the law is to be enforced. We feel to praise the Lord, nevertheless, that we were enabled to place the true principles of religious liberty before so many of the citizens of Kansas City. This campaign we believe has proved a blessing not only to those who were unacquainted with our views, but also to our own people in both Kansas City, Mo., and Kansas City, Kan., who joined in the effort.

Elder D. U. Hale, the president of the Missouri Conference and chairman of the Religious Liberty Department of the conference; Elder J. W. Norwood, religious liberty secretary of the conference; Elder and Mrs. E. A. Merrell; Brother James Cochran; and others of the Missouri Conference workers were present, and rendered valuable assistance.

K. C. R.

Religious Liberty Notes

ELDER A. J. BREED, Religious Liberty Secretary of the North Pacific Union Conference, writes: "The subject of Sunday closing is coming to the front in the State of Washington quite rapidly. Religious liberty literature must be placed where every thinking, reading person can have it."

The *Kansas Worker*, bearing date of Oct. 9, 1907, contains the following note concerning the contagion of religious legislation: "The spirit of Sunday legislation seems to be spreading like some contagious disease. It has jumped from city to city, and now this plague is endeavoring to fasten itself upon our State capital. The churches are making a vigorous campaign, intending to compel the civil authorities to follow the clerical dictation. We do not believe the Sunday theater is a good thing; neither do we believe the Wednesday theater is a good thing. But we do believe that a state dominated by a church is a positive evil combination. Watch your local happenings, and do not neglect to improve every opportunity of educating the public mind in the principles of religious liberty, without arousing prejudice. Blessed is that servant whom the Lord, when he cometh, shall find watching."

The following significant statement was taken from an address delivered by the president of the Texas W. C. T. U., and appeared in their official organ, *The White Ribbon*, of October, 1906: "Never before in our history have there been so many God-fearing men in public office, nor the time when the majority of the people so much wanted righteousness expressed in law enforced. It has come to pass that if a man wishes to be elected, he must stand for something besides pat. He must have a platform of moral ideas, and must particularly stand for enforcement of law. No less than eight governors of States now stand on platforms of righteousness. The better element is soon to control politics in these United States. The golden rule and decalogue are in politics. To illustrate how little a great leader may see into the future, remember when a certain United States senator declared that the sermon on the mount was an iridescent dream in politics. Texas has always stood for the American sabbath, as our continental friends term our rest day." This statement will doubtless remind the reader of similar utterances which have been made

by a representative of the same organization.

"We are going to sow Colorado knee-deep with literature." These words were spoken by W. F. Crafts, as reported in the Colorado Conference paper, *Echoes from the Field*, bearing date of Oct. 16, 1907, in an article written by Elder H. M. J. Richards. He further says that Mr. Crafts has organized a department of the International Reform Bureau, in the Rocky Mountain District, and made a speech in which he said: "We have never had more than two per cent of the people with us, but we have learned that with two per cent persistently at it and making demands by letters and petitions, we can get whatever we want." He said, "There is opposition, but [he was making a call for money] we've got the enemy on the run, and we want this money to buy ammunition to shoot him in the back." "We have established our headquarters for the Rocky Mountain District right here in your midst, and we are going to sow Colorado knee-deep with literature." These words should be a signal to arouse our people to a most earnest effort in scattering literature upon the true principles of religious liberty.

The *Kansas City Journal* of Oct. 13, 1907, contains the following: "Sunday rest in Germany is to be enforced in future more strictly than hitherto, in pursuance of orders from the minister of the interior, who is determined that no labor, unless absolutely necessary, shall be done on the sabbath. Factory inspectors have been making inquiries into the possibility of closing the factories in various branches of industry which until now have been accorded permission to work seven days a week. The result of their activity has been that the minister decided not to renew the permissions at their expiration in a large number of cases. Shops are already closed on Sundays in both town and country during church hours in the morning, and the whole afternoon and evening; but the question now under consideration is whether to allow in future only those where necessary articles are on sale to open for a few hours on Sunday mornings. The regulation will not affect in any way the restaurants and cafés." This wave of enforcing Sunday rest is indeed becoming an international one.

The *Philadelphia Press*, bearing date of Oct. 17, 1907, contains the following concerning the Inter-Church Federation movement in Trenton, N. J.: "The Inter-Church Federation of this city, which is composed of representatives of nearly all the Protestant denominations here, has taken decisive steps for the more rigid enforcement of the laws against sabbath desecration and the liquor laws. It will also inaugurate a general temperance and evangelistic campaign." "The organization has also decided to test the candidates for governor as to how they stand with reference to legislation pertaining to the 'open Sunday' question." The reader should not fail to note that the organization has "decided to test the candidates for governor, as to how they stand on the open Sunday question." This illustrates again that the chief work of this Inter-Church Federation movement is that of dictating to civil authorities what they must do concerning Sunday legislation.

Current Mention

— President Roosevelt, on October 25, set apart Thursday, November 28, as a day of thanksgiving and prayer.

— Emperor Francis Joseph of Austria continues to improve, and it is now thought he will entirely recover.

— During a gale October 17 a Danish freight steamer foundered on the rocks off Castle Point, Scotland, and twenty of her crew were drowned.

— The Atlantic steamer "Kaiser Wilhelm der Grosse" broke her rudder as she neared mid-ocean last Friday, but proceeded on her voyage, steering by her screw propellers.

— The king and queen of Spain have left Madrid for a visit to England, where it is reported that they will travel incognito, and that the king will consult specialists in reference to his health. He has symptoms of tuberculosis, from which his father died.

— Nine contestants entered a balloon race at St. Louis October 21, and each made a remarkable flight. The distances covered ranged from 375 to 880 miles, while the time of flight was from about twenty-five hours to one minute less than forty-four hours. Two of the balloons landed in New Jersey.

— A run on the Knickerbocker Trust Company of New York forced that concern to close its doors one day last week, and came near resulting in a financial panic. But prompt action on the part of the Secretary of the Treasury and prominent financiers, including J. Pierpont Morgan and John D. Rockefeller, in placing about \$60,000,000 at the disposal of the prominent banks of New York, resulted in restoring confidence and relieving the stringency.

— An earthquake shock, which occurred the early part of last week, destroyed several villages in the south of Italy. It develops, as investigation proceeds, that the loss of life is much more than was at first supposed. The work of rescue is hindered by the inaccessibility of the district, but it is estimated that 600 persons were killed and 1,000 injured. Continuous rains have fallen since the disaster, which occurred in the night, and adds greatly to the distress of the survivors, many of whom were but scantily clad when they fled from their falling houses.

— According to statistics of government experts less than fifty per cent of the average tree as it stands in the woods comes into the market as merchantable products; the remainder goes to waste. Although lumbermen and users of lumber gave little heed to this waste until prices seriously handicapped building operations, the government forest service early began investigations, seeking to turn to account what was thrown away. It is now reported from the laboratories that various abundant woods of which no use has been made are valuable for paper-pulp, and this will save the spruce and poplar for lumber. It has likewise been demonstrated that by a process of steam distillation a turpentine may be obtained from refuse southern pine that is equal to gum spirits which is now obtained by sacrificing the trunks of living trees.

— The government seized at Norfolk, Va., October 20, 175 cases containing 8,750,000 cigarettes, valued at \$7,272.50, which were in transit to Great Britain. The seizure was made under that section of the Sherman anti-trust law which declares forfeited to the United States any property owned under contract entered into in restraint of trade, and being in course of transportation from one State to another or to a foreign country. This is the first time that proceedings have been taken to enforce this section of the Sherman law.

— Italy is afflicted with a series of strikes, which seems likely to cause a serious interruption of business and communication. The trouble began with a strike of the gas workers in Milan. In endeavoring to settle this trouble the soldiers fired into a mob, which caused the strike to extend to other occupations as well as other cities, where sympathetic strikes were ordered, and the railroad men stopped work. They endeavored to persuade the Central Committee of the Socialists at Rome to declare a general strike of all the working men in Italy, but the committee refused, believing that under the circumstances public opinion would not support them. In spite of this the railroad employees continue their strikes, and are trying to tie up all lines.

— The recent opening of stations for transatlantic commercial wireless telegraphic messages lends interest to the following statistics in reference to that method of communication: There are now over 1,550 stations engaged in regular transmission of wireless messages. A classification of these stations may be made approximately as follows: Commercial land stations, 195; merchant vessels, 170; lighthouses and other government stations, 150; naval installations, 670; military portable stations, 55; experimental stations, 310. The United States Signal Corps has maintained for four years wireless communication across Norton Sound in Alaska. During this time there has never been a day when the service was interrupted, and the speed is as high as that ordinarily obtained in telegraphy by wire.

— Occasional reports from Morocco indicate that the power of Mulai-Hafid, the pretender, is steadily increasing, one of the principal causes being the subservency of the sultan, Abdel-Aziz, to the French. The first conflict between the forces of the rival sultans occurred October 17, when Mulai-Hafid's troops were victorious, capturing the commander-in-chief of all his brother's forces in the field. About the same time nearly 300,000 cartridges were taken from the customs house at Mazagan. The finances of the sultan are known to be in a desperate condition, but he has obtained temporary relief by securing a loan of \$200,000 upon the imperial jewels. On the nineteenth a French reconnoitering party proceeding from Casablanca was ambushed by the Moors, and a captain and private were killed and six men wounded. The Moors lost sixty men. This has resulted in opening hostilities again on the part of the French, and it is reported that on the twenty-first forces commanded by General Drude suffered serious repulse by about 7,000 Moors who threatened Casablanca to that extent that the authorities requested aid from the Spanish war-ship in the harbor to repel the attack.

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*

(Concluded)

Health Reform Institute

THE year 1866 witnessed the establishment of our first sanitarium, called, at the time, the Health Reform Institute. The first published notice of this enterprise appeared in the REVIEW AND HERALD, June 19, 1866, and reads as follows:—

"We send out this week circulars concerning the Health Reform Institute to churches and individuals who we think have an interest in, and will be prepared to act in reference to, the health-reform question. . . . The matter as presented in the circulars has been brought before the church at Battle Creek, and by Brother Andrews before the monthly meeting at Olcott, N. Y., and the result is a subscription of \$2,625, as acknowledged in the business department of this paper."

The REVIEW of Aug. 7, 1866, gives the following outline of the object, character, location, and facilities of this institution:—

"This Institute, as indicated by its name, has been established with a two-fold object: first, as a place where disease will be treated on *hygienic principles*; and second, as a place where instruction will be imparted, both theoretically and practically, to patients and boarders on the important subject of so caring for the body and mind as to preserve health, or to secure the largest immunity from sickness and premature death. The health-reform movement, as we view it, contemplates the preservation of health no less than the recovery from disease. In the treatment of the sick at this institution, *no drugs whatever will be administered*, but only such means employed as *nature* can best use in her recuperative work, such as water, air, light, heat, food, sleep, rest, recreation, etc. Our tables will be furnished with a strictly healthful diet, consisting of vegetables, grains, and fruits, which are found in great abundance and variety in this State. It will be the aim of the faculty that all who spend any length of time at this Institute shall go to their homes instructed as to the right mode of living and the best methods of home treatment."

"Our Present Facilities"

"Our institution will be open for the reception of patients and hygienic boarders on the fifth day of September, 1866. We shall be able to accommodate from forty to fifty patients, and shall increase the number and size of our buildings as occasion may require.

"Our Location"

"We have in this respect all that could be desired.

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

"1. We are in a State which has chosen as its most appropriate motto, 'If you seek a beautiful peninsula, behold it here.'

"2. We are situated about midway between the East and West, and patients from either section can reach us with equal facility.

"3. Our city is easily accessible from all parts of the country, being an important station on the Michigan Central Railway, the great thoroughfare between the celebrated cities of Detroit and Chicago, and one of the main arteries of travel between the East and the West. The cars running upon this road are the *stillest, best ventilated, and nicest* to be found in the country; the superintendent, conductors, and employees are gentlemanly and accommodating; and a traveling public give this road the reputation of being the *best managed* of any in the United States.

"4. Our buildings are located on a site of nearly six acres in the highest and driest part of the city."

The Institute was dedicated to its glorious work Sept. 5, 1866. Elder James White, who took a prominent part in its establishment, has left us the following bit of information regarding their experiences in launching this important enterprise:—

"The Western Health Reform Institute was opened for the reception of patients and boarders, at the time appointed, September 5. The occasion was one of encouragement and good cheer. All felt that the Institute was and would be a complete success. The prospect for patients is all that could be asked. The greatest fear that the managers now have, is that they will not be able to accommodate all who may wish to come. Let those who contemplate coming by all means first correspond in relation to the matter. All the conveniences contemplated are not yet completed, but the work will be carried forward, and the capacities of the Institute enlarged as fast as possible.

"We have only to look back to our conference in May last, less than four short months ago, for the time when this matter first began to take practical shape among our people. Now we behold an elegant site secured, buildings ready for operation, a competent corps of assistants on the ground, two numbers of a health journal already issued, with a subscription list that has doubled within the past few weeks, a sum bordering on eleven thousand dollars already subscribed for stock in the enterprise, and the Institute opened and operations actually commenced. In no enterprise ever undertaken by this people, has the hand of the Lord been more evidently manifested than in this thing. We here enter our record of gratitude for the great fact accomplished, the great step taken in the right direction.

"But in this, as in other branches of this work, we may expect that the enemy will try with all his power to bring reverses, create hindrances, and block the wheels to its onward progress. But the Lord, whose the work is, is mightier than all his foes. If we all so live that he can work with us, he will carry it through. We must consecrate ourselves to him as never before. In a few years at most, our work will be finished."

In thus making the medical missionary work a fundamental part of their gospel message and ministry, the pioneers of

this cause understood full well that they were doing what no other denomination had attempted. This was expressed at that time by Elder J. N. Andrews as follows:—

"I desire to call the attention of our friends still further to this important enterprise. Its merits have been well set forth by others, and with what has been said I heartily concur. As a people, we have undertaken to do what no other religious denomination, to my knowledge, has ever attempted."

The First Health Manual

Feeling the need of a practical manual on health, temperance, and home treatment of common ailments, the General Conference, in its session of 1867, adopted a resolution requesting the Health Reform Institute to issue a work of this character. The preparation of the volume was assigned to Elder Loughborough, who wrote a little book of two hundred pages described as "A Handbook of Health, or a brief treatise on physiology and hygiene, comprising practical instruction on the structure and functions of the human system, and rules for the preservation of the health." This book came from the printing-house the latter part of 1867. This was the first attempt of our pioneers to treat the medical work they were inaugurating from a scientific standpoint.

I have referred at some length to the beginning of our work in medical lines to refresh your minds with the history of its rise, and also the spirit of those who were leading out in these lines at that time. The progress made was necessarily slow. In 1877 an addition was made to the Battle Creek institution at a cost of over \$100,000, and later, in 1884, another large addition was erected.

It was not until the year 1879 that another institution was started for the promulgation of these principles. In that year the Rural Health Retreat, located at St. Helena, Cal., began its work. Twenty years from the opening of the medical work in Battle Creek, there were only two institutions in operation, the one in Battle Creek having, according to the statement for Sept. 30, 1886, a total investment of \$237,757.90, and the one in St. Helena a net value of \$14,726.13.

While it is true that the work in institutional lines progressed slowly, yet these principles were being clearly set forth by our physicians, ministers, and other workers. For this purpose a health and temperance association was formed, the work of which at this stage was a means of greatly assisting in the dissemination of these principles. The membership of our churches very largely composed the members of the associations in operation in nearly every State. In this manner was laid the broad basis for the work which has so rapidly developed in later years.

From the beginning of our work in Battle Creek to the present a little over forty years have elapsed. Attention has already been called briefly to the work of the first twenty years; the work of the last twenty years may be summarized by giving the standing at the close of each five years, as follows:—

In 1891 we had sanitariums in operation in Battle Creek, Mich.; St. Helena, Cal.; and Mount Vernon, Ohio.

In 1897 we had six sanitariums in the United States, and six in all other countries.

In 1901 there were seventeen sanita-

riums in the United States, and thirteen in other countries, besides twenty-one treatment rooms.

In 1906 there were in the United States and Canada forty-seven sanitariums, and in other countries nineteen, besides about fifty treatment rooms. The total assets of all these institutions would aggregate about two million dollars.

Thus it will be seen that many institutions are now in successful operation in different parts of the world for the promulgation of the principles of health and temperance, and the successful treatment of disease by means of the facilities which have been provided by the efforts of our people. What is needed now is that the Holy Spirit of God may energize all these workers, that these facilities may be wisely employed in treating those who come to these institutions for the physical help they need, and that they may also be given spiritual help that will bring many of them to a full knowledge and acceptance of the truth. In this way our sanitarium work can be made a mighty factor in the advancement of the message for this time.

Findings

We were favored recently by a call from Dr. D. D. Comstock, who, the past year, has been connected with the Tri-City Sanitarium, Moline, Ill. Dr. Comstock and his wife were on their way to Chicago, where he will be connected with dispensary work during the coming year, and she will pursue medical studies.

We are sorry to have to announce the death of Mrs. H. G. Gaunce, which occurred Aug. 10, 1907, at Holy Cross Hospital, Calgary, Alberta, Canada. Brother Gaunce has for a number of years been connected with the Melrose Sanitarium, but was away for a vacation at the time of his wife's death. Certainly the sympathies of our medical workers go out to Brother Gaunce in his sore affliction.

Dr. Roy M. Clarke, who was graduated from the George Washington University this last summer, has been connected with the Knowlton Sanitarium, Knowlton, Quebec, for the past few months. During a short visit to Washington a few weeks ago he was married to Miss Ethal Gilbert. They returned at once to Dr. Clarke's field of labor in Canada, where they are expecting to make their home. We wish them much success in their work.

The following is from Dr. F. L. Fisher, 108 West High St., Mount Vernon, Ohio: "I write you in behalf of our sanitarium at this place, which is owned and controlled by the Ohio Conference, and directed in connection with the Mount Vernon College. In looking through the list of sanitariums, I did not see the College Springs Sanitarium among them, so I desire it to be enrolled with the others, if we can be considered worthy of that place. Our institution was not formally opened, and is not very widely known, so you were perfectly excusable for not having known of its being in operation. We are now enlarging and improving to meet the demands. We also have first- and second-year classes, which get, with the aid of the college, a very thorough training.

NOTICES AND APPOINTMENTS

Notice!

NOTICE is hereby given that the fourth annual meeting of the members of the constituency of the Review and Herald Publishing Association of Washington, D. C., will be held in the Seventh-day Adventist church, West Philadelphia, Pa., on Monday, Nov. 18, 1907, at 3 P. M., for the election of 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.

Some Startling Information

How much money do you think is spent in the United States in a year for intoxicating liquors? How much for tobacco? How much for confectionery, soft drinks, patent medicines, jewelry, etc.? Over three and one-half billion dollars.

How much do you think is given for foreign missions? Seven and one-half millions.

Think of it! *Three and one-half billion* for intoxicating liquor and other useless and harmful things, and *only seven and one-half millions* for missions!

This is all illustrated by striking diagrams in the Missions number of the *Signs of the Times* just off the press.

On one page of this number the heathen countries are shown by colossal images representing the various nations. Over a billion persons still in the darkness of heathenism! This is nearly two thirds of the inhabitants of the globe. Think of it!

These facts and figures are all clearly illustrated and explained in this number of the paper, together with the most touching appeals ever put in print.

On two pages there are portraits and a brief biographical sketch of thirty-two pioneer missionaries.

This is something that can not be found in any other journal. Libraries, books, magazines, and periodicals have been ransacked to obtain these portraits and this valuable information.

Here are Carey, Judson, Livingstone, and all the other noted missionaries. Some who have seen these two pages say that they alone are worth ten times the cost of the paper; and they are.

The first article in the paper is by Dr. A. T. Pierson, editor of the *Missionary Review of the World*, without doubt the best-informed man on missions and missionary work now living. His article is entitled, "The Open Doors before God's People." It is intensely interesting.

Then follow other articles, giving a brief history of missions and missionary effort during the last century.

Dr. Pierson states that a century ago not one heathen country was open to missionaries, but that now the whole world is open, and the inhabitants are calling for help.

The paper contains over one hundred beautiful illustrations, and is the first of a series of twenty-five special numbers.

One peculiar and very interesting feature of succeeding numbers will be a series of

illustrated Bible readings, appearing under the head of "Home Bible Studies for Winter Evenings."

These readings will be in the form of studies, with questions and answers, covering all the great features of the gospel.

In the Home department there will be a series of twenty-one articles on "The Building of the Home," which will interest every member of the family.

The Outlook department of the *Signs* will show the connection between the terrible increase of crime and the fulfilment of prophecy.

Subscription Price

Missions Special, double number, single copy,\$.10
Five or more mailed direct from the Signs Office to names and addresses furnished, single copy08

Bible Reading Series

Twenty-five numbers (six months), including the Missions double number, to one address75
Five or more to one address, for six months, each50
Five or more (new subscriptions) mailed direct to single names and addresses when furnished by one person, six months, each50

(Correspondence with these persons must be carried on by the persons sending in the names.)

Single copy, one year, including all special numbers 1.50
To foreign countries, including Canada 1.75
Address your 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 first-class broom maker. Steady employment for a Seventh-day Adventist. Address S. P. Reed, 910 South Walker St., Oklahoma City, Okla.

WANTED.—Position as cook in small sanitarium, or as second cook in one of our large sanitariums, or work in store, on farm or truck-garden. Address N. P. Burdick, 1017 Elm St., Terre Haute, Ind.

WANTED.—A man teacher for a home school, one who could also spend some time working outside on farm. Might take man and wife, man to work on ranch and wife to teach. Address Box 658, La Junta, Colo.

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

BARGAIN SALE.—Orchard View farm north Kansas City, Mo. One hundred acres. Half mile from good city. Buildings worth three thousand dollars. Two thousand large apple-trees. Five thousand dollars, cash; remainder, easy terms. Address W. E. A. Aul, College View, Neb.

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

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, Connerville, Ind.

FOR SALE.—Occoquan Fruit Farm, 24 acres, 1,500 pear-trees, maximum yield 2,000 bushels; apples, some peaches, plums, nuts. Customers in twelve States. Beautifully and healthfully situated twenty-four miles from Washington, on bank of Occoquan River; Washington Southern Railway. Boating, bathing, ice. New ten-room house, cellar, well, stable, etc. \$2,800. Only reason for selling, urgent call from aged parents. Address Occoquan Fruit Farm, Occoquan, Va.

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:—

E. W. Wolfe, Wapello, Iowa, *Signs, Watchman*, and tracts for gospel work.

Mrs. Katy Taylor, 1868 East Eighty-first St., Cleveland, Ohio, papers for reading-racks.

Guy Corder, 823 Kenilworth Ave., Coschocton, Ohio, *Signs, Watchman, Bible Training School, Life and Health, Liberty*, and tracts.

Newton B. Jenkins, R. F. D. 2, Blythe-wood, S. C., *Signs, Watchman, Instructor, Little Friend*, and tracts on the Sabbath and the second advent.

Obituaries

COLE.—Died at Eureka, Cal., of heart failure, Brother John S. Cole, aged 80 years and 3 months. He had been to prayer-meeting, and was returning to his home on the street-car, when he suddenly sank down and died. He had been a faithful member of the church, and now rests, waiting for the coming of the Life-giver. The funeral service was conducted by the writer. A. J. OSBORNE.

WINSLOW.—Died near Ridgefield, Wash., Aug. 3, 1907, of valvular disease of the heart following an attack of inflammatory rheumatism, Alton Clay Winslow, son of Herbert H. and Mary L. Winslow, aged 13 years and 21 days. In the patience and gentleness which months of suffering developed in the character of the boy, there came also a desire to follow his Lord in baptism, a wish which only his physical condition prevented the fulfillment of. He died in the hope of the soon-coming Saviour. A few remarks from John 14:1-3 were made by the writer.

A. J. STOVER.

HAGENSTEIN.—Died at the home of his loved ones, sixteen miles northwest of Stanley, N. D., Aug. 9, 1907, F. A. Hagenstein, after terrible suffering caused by the kick of a horse on August 3. Our brother in Christ was converted to the truth as it is in Jesus a few weeks prior to the accident. Those who mourn his loss are comforted in the hope of a soon-coming Saviour. Brother Hagenstein was denied a burial according to his last wishes; but though no words of comfort such as he requested were spoken over his remains, we know that what was done could never disturb our brother's last sleep. JENNIE M. LEIN.

WILLIAMS.—Died near Glencoe, Okla., Sept. 29, 1907, after a lingering illness of several weeks, Esther Williams, daughter of Brother and Sister J. P. and Viola Williams, aged 2 years and 17 days. Little Esther was a sweet and unusually bright child. She is sadly missed, especially by the parents and one brother two years her senior. Her parents find comfort in the thought of a glad reunion when the Life-giver comes. The funeral service was conducted by Edwin M. Lacy. EMMA L. LACY.

PATTERSON.—Died at her home near Gaston, Ore., May 21, 1907, of diabetes and resultant complications, Florence Patterson, wife of E. J. Patterson, aged 48 years, 11 months, and 17 days. For years she had been a great sufferer, but bore the trial with marked patience. She had known and loved this message nearly all her life, was a consistent Christian and devoted wife and mother. She leaves a husband and three daughters to mourn, but their aching hearts are sustained by the Christian's hope. Words of comfort were spoken by the writer. J. M. COLE.

GOODWIN.—Died at Mechanicsburg, Ind., May 30, 1907, Lucy J. Goodwin, wife of John W. Goodwin, aged 41 years, 6 months, and 13 days. She accepted present truth in 1887, and lived conscientiously ever afterward. Though suffering much in her last years, she did not murmur. She loved the promises of God, and meditated much upon them. Her husband, son, daughter, parents, and sister are the ones most sorely bereft at this time, but the church and neighborhood have lost one of real worth. Words of comfort were spoken at her late home. W. A. YOUNG.

BRAMAN.—Died at Long Lake, Minn., Sept. 27, 1907, of chronic gastritis, Clara Pearl Braman, aged 30 years, 8 months, and 13 days. She was patient through all her suffering, and died strong in the faith of the third angel's message. She leaves an aged mother, a husband, a six-year old son, two sisters, and three brothers. While we deeply feel our loss, we are comforted with the assurance that she will come forth in the first resurrection. The funeral was conducted by Elder Alway, the foundation of his sermon being Rev. 14:13. We laid our dear one to rest in Union Cemetery at Long Lake, Minn. E. B. BRAMAN.

PROCTOR.—Died at Sioux Falls, S. D., Oct. 3, 1907, Mrs. Sarah A. Proctor, née Hewitt, aged 78 years, 7 months, and 11 days. The immediate cause of her death was bronchitis, though her health had been failing for several years past. Sister Proctor was converted in 1847, and united with the Second Adventists. She embraced the Seventh-day Adventist faith in 1878 under the labors of Elders Colcord and Bliss, while living in Rutland, Ill. Sister Proctor was a loving mother and exemplary Christian. Three sons and two daughters mourn her death, but not as those who have no hope. The funeral service was conducted by the writer at the home of Sister Proctor's oldest son, in Gibson, Ill., a large audience listening to a discourse from Job 19:23-27. She was laid beside her husband, who died six years ago. C. H. BLISS.

KELLEY.—Died at Seattle, Wash., Aug. 14, 1907, Mrs. Alice Kelley, née Downey, aged 46 years, 2 months, and 22 days. Sister Kelley was converted early in life, and united with the Christian Church, with which she remained until the truths of the third angel's message were brought to her attention, when she identified herself with the Seventh-day Adventist church of Butte, Mont. At the time of her death she was a faithful and consistent member of the Green Lake (Wash.) church, and was held in high esteem by all who knew her. Her last illness was of about two months' duration, and her suffering was severe, yet she bore it all with the patience and fortitude that made her Christian life all the way along an example to others. A husband, mother, four sisters, and three brothers are left to mourn their loss. At her request, the writer spoke at her funeral, on the coming of Christ and the resurrection. F. M. BURG.

LEETE.—Died at Liberal, Kan., Aug. 6, 1907, of typhoid fever, Earl Edward, infant, and Aug. 7, 1907, Robert Emil, aged 2 years and 2 months, sons of Mr. and Mrs. C. H. Leete. On account of the nature of the disease, services were held at cemetery only. Words of comfort were spoken by Brother James Klostermeyer in each instance.

Mrs. F. A. BUSH.

THURSTON.—Died at Fernando, Cal., Aug. 22, 1907, Betsey A. Thurston, née Walters, in her sixty-fourth year. In his mercy, the Lord had many times interposed his miraculous power, and prolonged her life. During the thirty years of her husband's ministry she endured privation and met difficulty without a word of complaint. Her heart was changed in early life, when she united with the Methodist Church. Nearly forty years ago she accepted the Seventh-day Adventist doctrine, and was faithful until the day of her death. She was a true mother, and to-day her children rise up and call her blessed. The bereaved are the husband, a daughter, Mrs. Emily P. Harmon, and a son, Elder H. G. Thurston. The funeral service was conducted by the writer. J. W. ADAMS.

GLASS.—Fell asleep in Jesus in Corvallis, Ore., Sept. 15, 1907, our beloved sister, Lillian Glass, aged 47 years, 1 month, and 9 days. Death was the result of paralysis and congestion of the brain. She was a graduate of the Oregon Agricultural College, and had been a teacher for many years, but after the death of her parents, she remained at home to keep house for her brothers. She had been a member of the Seventh-day Adventist Church about seven years, and was a faithful worker in the cause of present truth, and was loved by all who knew her. Two brothers and many friends mourn their loss. The funeral was held at the family residence, comforting words being spoken by Rev. J. R. N. Bell (Presbyterian). Interment took place in Crystal Lake Cemetery.

Mrs. D. A. KNAPP.

WALKER.—Died near Mountain View, Cal., Sept. 16, 1907, Eli S. Walker, aged 81 years and 9 months. In early manhood he united, first with the Brethren Church, and then with the Methodists. In 1858 he embraced the Seventh-day Adventist faith, to which he ever conscientiously adhered. In 1860 he was called from Iowa to Battle Creek to bear responsibilities in connection with the Review and Herald Publishing Association, in which position he remained for nine years. For many years he was afflicted with deafness, which very greatly impaired his social privileges, he being naturally of a sociable and happy disposition. He came to California about three years ago to make his home with his son-in-law and daughter, Brother and Sister E. C. Loughborough, but his health failed quite rapidly, until he was confined at home. His end was very peaceful. His wife and three children still survive. The funeral service was conducted by the writer.

J. O. CORLISS.

ABBOTT.—Died at Fairbanks, Tex., Sept. 15, 1907, Mrs. Nannie Jane Abbott, aged 70 years, 3 months, and 6 days. She was born in Indiana, and was a member of the Baptist Church for twenty years. Becoming dissatisfied with the preaching of her church, she began to read the Bible for herself. This with the literature received from some Adventist friends led her to accept the third angel's message. Her firm adherence to the principles of truth was the means of convincing her husband, and in July, 1894, they with their daughter were baptized by Elder J. K. Willis, uniting with the Sedalia (Mo.) church. In 1900 they moved to Texas, becoming members of the Houston church. She was ever firm in her convictions and loyal to the truth she loved so much. Owing to the telegraphers' strike, no Adventist minister could be secured at Keene, so a Presbyterian minister read John 14 and offered prayer at the funeral. We laid her to rest until Jesus comes; then we expect to meet her again.

Mrs. J. H. GRIFFIN.



WASHINGTON, D. C., OCTOBER 31, 1907

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

ELDER A. G. DANIELLS left for California last week, to attend the convention for medical workers at Loma Linda, southern California.

WE have received from Brother L. J. Burgess a copy of the first Sabbath tract in the Hindustani language. It is illustrated.

ANY who are desirous of attending the Tunesassa Intermediate School, Tunesassa, N. Y., should write to C. L. Bowen for calendar of the school.

PROF. B. G. WILKINSON, instructor in Bible at the Washington Foreign Mission Seminary, has returned from his camp-meeting labors to resume his work in that institution.

OUR Canadian brethren have taken up energetically the work of educating the people of Canada upon the question of religious liberty. The magazine *Liberty* and religious liberty leaflets are to be given a wide circulation in that field.

IT is encouraging to see our conference papers advocating the circulation of our other truth-filled periodicals just as if they were publishing them themselves. It is an indication of the unity, harmony, oneness in the work, that must characterize the progress of this truth.

THE General Conference has received word from Dr. H. J. Williams, of Edinburgh, that he has successfully passed his examinations, and is now qualified for practise in British or colonial fields. Dr. Williams went over to Scotland a year ago under appointment of the Mission Board.

WE call attention to an article in the Editorial department of this issue, entitled "The Testator's Error." It deals with principles that are fundamental to the very gospel itself—principles frequently misunderstood and misinterpreted. A correct understanding of these principles will fortify one against the errors of antinomianism, and will cause the perpetuity of the Sabbath to stand out so clearly that it can not be disputed. The article entitled "Testament or Covenant?" appearing in the same department, should be studied in connection with this article.

WE open in this issue of the REVIEW a new department, which appears this week on page 11, under the heading "Aids for Bible Readers." The matter appearing in this department will be of a nature that we trust will make it worthy of preservation by all who are interested in Bible study, especially those who are proclaiming the third angel's message.

MANY of our good brethren and sisters who do not have Sabbath-school privileges would be greatly helped in their study of the lessons, and therefore also in their Christian growth, if they were receiving the regular monthly visits of the *Sabbath School Worker*. The price of this good journal—thirty-five cents a year for a single number—brings it within the reach of all. Address this Office.

To Publishing Houses

THE International Tract Society of Brazil has removed its headquarters from Taquary, Rio Grande do Sul, and desires all periodicals which have been going to the Brazil Conference, the Sociedade Internacional de Tradados, the *Arauto da Verdade*, or the *Rundschau*, to be sent to the one address: Sociedade Internacional de Tradados, Sao Bernardo, S. P. R., Sao Paulo, Brazil, South America.

The Sabbath-School Donations

THE continued increase in our Sabbath-school donations is quite encouraging. When the contributions of our Sabbath-schools throughout the world for missions had grown to more than a thousand dollars a week, it was suggested to the field that our Sabbath-schools in the United States and Canada alone undertake the task of raising one thousand dollars a week for missions. This met a hearty response everywhere, and we are encouraged to believe, from the report of the quarter ending June 30, 1907, that the goal set before us will be reached by the end of the year.

The report for the second quarter of the year has just been compiled, and is as follows: Total amount of donations to missions from all schools, \$17,792.93, a gain of \$2,921.47 over that of the previous quarter. Of this amount, \$12,707.14 was given from the schools in the United States and Canada. This lacks only \$292.86 of being one thousand dollars a week. The first quarter of 1907 our schools in the United States and Canada gave \$10,088.63 to missions. The quarter ending June 30, 1907, is therefore an increase of \$2,618.51 over the previous one.

Vermont, Alberta, and Saskatchewan gave their entire donations to missions the past quarter, and, considering their membership, their donations are very liberal. With a little greater effort on

the part of all, we shall reach the mark set—one thousand dollars a week from the Sabbath-schools of the United States and Canada alone. Shall it not be done?
G. B. THOMPSON.

A LETTER from Brother J. S. James, of Cleveland Town, Bangalore, India, has just been received, in which he encloses a tract in the Tamil language. This is entitled "Endu Nali Owevoon-alagu Awsurickyrear? Ututkoo Karunmane?" and is a translation of the tract "Which Day Do You Keep? and Why?" This tract is the first number of a series which Brother James is preparing upon this message in the tongue of the Tamils of South India. That people number sixteen million, and these publications are the beginning of what is to be, we believe, a great work in their behalf. Brother James says, "I have the second tract on the coming of the Lord ready for the press, and it will be printed as soon as means can be secured to pay for the work. The third on 'The New Testament Sabbath' will soon be ready. God is working in our behalf in southern India, and we are praying for means and help to carry forward the work." To those who love the message the appearance of these messengers of truth in the peculiar script and hieroglyphics of other languages is a welcome sight—an indication that "this gospel of the kingdom" is going to all the nations, and that soon our Lord will come.

Please Note

OWING to the fire of October 6, it is necessary to give notice to our tract societies, schools, and people generally, that we can no longer fill orders for the books published by us, as our entire stock was destroyed. This includes "The Missionary Idea," "Addresses for Young People," "Studies in Gospel History," "Studies in Apostolic History," and "Story of the Convention." We have a few copies of "Why I Am What I Am" on hand. When these are gone, the edition will be exhausted. Arrangements have been made with the Pacific Press for the republishing of Professor Kern's "Gospel Studies" and "Apostolic Studies." Orders for these should be sent to them, and will be filled as soon as the books are off the press. The book "Distribution of the Races," by Professor Kern, is nearly ready for shipping. Orders for this book should be sent to the Union College Press, College View, Neb.

We have been compelled to omit several issues of the *Educational Messenger*. However, the list was saved from the fire, and we will begin publishing this paper as soon as type can be received.

UNION COLLEGE PRESS.