

Vol. 85

Takoma Park Station, Washington, D. C., Feb. 20, 1908

No. 8

The Significance of Suffering

MEN learn to do their noblest, think their deepest, and enjoy their richest by a preparation of suffering.

Suffering, says Samuel Smiles, is doubtless as divinely appointed as joy, while it is much more influential as a discipline of character.

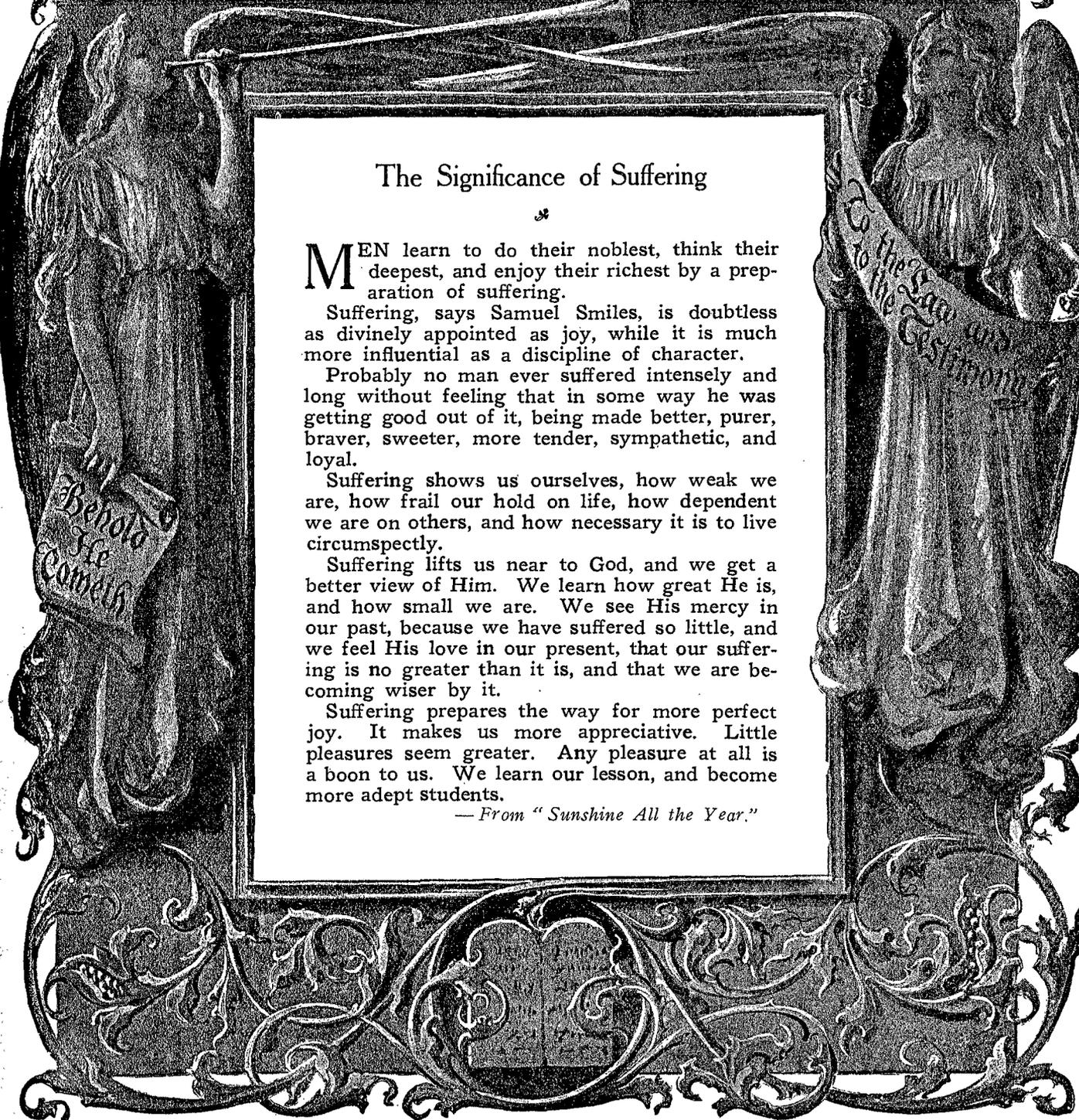
Probably no man ever suffered intensely and long without feeling that in some way he was getting good out of it, being made better, purer, braver, sweeter, more tender, sympathetic, and loyal.

Suffering shows us ourselves, how weak we are, how frail our hold on life, how dependent we are on others, and how necessary it is to live circumspectly.

Suffering lifts us near to God, and we get a better view of Him. We learn how great He is, and how small we are. We see His mercy in our past, because we have suffered so little, and we feel His love in our present, that our suffering is no greater than it is, and that we are becoming wiser by it.

Suffering prepares the way for more perfect joy. It makes us more appreciative. Little pleasures seem greater. Any pleasure at all is a boon to us. We learn our lesson, and become more adept students.

— From "Sunshine All the Year."



Publishers' Page

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Association

Testimonies for the Church

By Mrs. E. G. White

EVERY Sabbath-school worker should possess a full set of the "Testimonies for the Church." A thorough study of these Testimonies would qualify the teacher better than any other book he could possibly secure aside from the Bible. Every Sabbath-school teacher should have the benefit of the counsel given in the Testimonies.

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By Mrs. E. G. White

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By Mrs. E. G. White

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THE REVIEW AND HERALD

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

VOL. 85.

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No. 8.

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Editorial

The Voice of Judgments

We have no sympathy with that tendency, the next thing to superstition, to interpret every occurrence and to anathematize all those who do not accept such interpretations. We believe in an overruling providence and in God's guiding hand in the affairs of life, but we can not always accept the credentials of the self-appointed interpreters of these providences who are watching for opportunities to make God responsible for their own vagaries. Nevertheless there are times when God speaks to the world by such manifestations as ought to command the attention of all who have eyes to see and ears to hear.

When San Francisco was torn and rent by the earthquake and swept by the tornado of flame, there were many who felt that these were the voices of God rebuking heaven-daring sin, and some of the dwellers in the ill-fated city thought that the end of the world had come. As soon, however, as the men of affairs had recovered from the stunning effects of the visitation, the spirit of commercialism gained the control, and the calamity was minimized in every possible way, in order to avoid disastrous results to a great center of commerce. This policy has been followed until the present time, and superhuman efforts have been put forth to remove the reminders of the great catastrophe, and to build a new San Francisco which should surpass the old city. To-day more lofty structures pierce the sky than were to be found in the city on the morn-

ing of April 18, 1906—the day of disaster. They tell of man's refusal to acknowledge the warning voice of God.

Attention has been directed to this matter in an emphatic way by a remarkable poem, written by Joaquin Miller, the "aged singer of the Sierras," which appeared in the January number of *The Circle*. The spirit and message of this stirring production may be understood to some degree by the following extracts:—

"How beauteous her lifted brow!
How heartfelt her harmonious song!
How strong her heart, how more than strong

She stands rewrought, refashioned now!
Her concrete bastions, knit with steel,
Sing symphonies in stately forms,
Make harmonies that mock at storms,
Make music that you can but feel.
And yet, and yet what ropes of sand,
What wisps of straw in God's right hand—

And yet, my risen city, yet
Your prophets must not now forget."

The poet then sets forth in forceful strain the wrongs done to the Mexicans, the Chinese, and the Japanese, whose—

"... sober, sane life put to shame
Your noisome, drunken penal band
That howled in Labor's sacred name,
Nor wrought, nor even lifted hand,
Save but to stone and mock and moil
Their betters who but asked to toil."

As to whether God was dealing with men in vindication of justice and righteousness, this poem speaks in no uncertain way:—

"And say you God saw not, cared not?
Nay, better say there is no God,
Or that he slept, or quite forgot
The lowly ways the heathen trod,
What time he begged to toil for bread,
With hollow cheek and bended head.

"I call one witness, only one,
In proof that God is God, and just:
Yon high-heaved dome, débris and dust,
With torn lips lifted to the sun,
In desolation still, lords all—
The rent and ruined City Hall.
And there throbbled San Francisco's heart,
And there her madness held high mart—
Sold justice, sold black shame, sold hell.
And here, right here, God's high hand fell,
Fell hardest, hottest, first and worst—
Yon huge high Hall, the most accurst!"

The poet closes his indictment of man and his vindication of God's dealing thus:—

"He knew the right, loved right afore—
But loved his yellow metal more!
And so the seven-headed beast,
And lo, the last Belshazzar's feast."

The voice of the poet sounds like that

of the old prophets pointing out the meaning of dire occurrences, and urging a recognition of God and his message. Will there be any response? Judgments which do not lead to repentance usually harden the heart and open the way for greater manifestations of the divine displeasure, and this principle applies in other places as well as in San Francisco.

"The Most High Ruleth"

MEN may refuse to retain God in their knowledge. They may explain the clearest manifestations of his overruling power as shown in fire and flood, in storm and disaster, by referring all these things to natural causes, and so may continue in their daring provocation of the wrath of God. Nevertheless, "the Most High ruleth in the kingdom of men," and when the limit of divine forbearance has been reached, he will bring to naught the hopes and the plans of the ungodly. We are drawing near this dread time, and of this he is giving abundant warning in his present method of dealing with men.

When men refuse to listen to his messages of instruction sent through his recognized messengers until there is no further hope of reaching them through this means, then God changes his method and appeals to them in other ways, but in that fact of change is great significance. This principle has long been recognized by those who are able to discern the ways of God. An illustration of this is found in "A Discourse on Earthquakes, as Supernatural and Premonitory Signs to a Nation," by Robert Fleming, printed in London in 1793. From this discourse we make these extracts:—

Yea, may not yet some more strange and immediate appearance to this generation be expected, when such a visible tendency now is to *sacrifice to natural causes* whatever hath the greatest evidence to 'bring near an affecting sense of the Deity unto men's consciences; and to account it a small thing to arraign and subject the greatest of his works to the comprehension of their dark and limited reason; and that their wisdom hath such a dominion and influence on future events, as they can *give law to providence*, and even lay wagers on what the next day is to bring forth? O! may not some unusual application be yet more than expected, to let men know they are under the dominion of that God who can in a moment break the most promising means and measures taken by human counsel by one touch of his hand? . . .

But that which may most direct our eyes to see an immediate appearance of God herein, and a casualty above nature was, as is acknowledged by all, when such a prodigious height of impiety and wickedness seemed to have filled up its full measure, and no ordinary means could reclaim; so as the holy God upon the honor of his justice and government was thus interested to put so astonishing a mark of his severity and wrath on the same, and make known what one day and hour may at last bring forth on a city and country after a long forbearance, when it is least expected or feared. . . .

And when there is so *little faith now on the earth*, with respect to any threatenings of the Word, is it strange though there be some unusual demonstrations of God in the way of sense, to speak to the world by a monitory voice?

If what occurred more than a century ago was sufficient to call forth such expressions as these from a watchman on the walls of Zion, what ought to be expected to-day in view of the shocking disasters which follow so closely one upon another? And yet where one warning voice is lifted, there are many to explain these untoward happenings and to quiet the minds of the people. For such a course as this some will have a terrible account to render.

In view of the approaching crisis in the government of God, instruction was given to this people through the spirit of prophecy in 1895 as follows:—

There will soon be a sudden change in God's dealings. The world in its perversity is being visited by casualties,—by floods, storms, fires, earthquakes, famines, wars, and bloodshed. The Lord is slow to anger, and great in power; yet he will not at all acquit the wicked. "The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet." O that men might understand the patience and long-suffering of God! He is putting under restraint his own attributes. His omnipotent power is under the control of Omnipotence. O that men would understand that God refuses to be wearied out with the world's perversity, and still holds out the hope of forgiveness even to the most undeserving! But his forbearance will not always continue. Who is prepared for the sudden change that will take place in God's dealing with sinful men? Who will be prepared to escape the punishment that will certainly fall upon transgressors?

After the stroke which fell upon San Francisco the following instruction was given through the same instrumental-ity:—

Ought men to be surprised over a sudden and unexpected change in the dealings of the Supreme Ruler with the inhabitants of a fallen world? Ought they to be surprised when punishment follows transgression and increasing crime? Ought they to be surprised that God should bring destruction and death upon those whose ill-gotten gains have been obtained through deception and fraud? Notwithstanding the fact that increasing light regarding God's requirements has been shining on their path-

way, many have refused to recognize Jehovah's supreme rulership, and have chosen to remain under the black banner of the originator of all rebellion against the government of heaven. . . . God allows men a period of probation; but there is a point beyond which divine patience is exhausted, and the judgments of God are sure to follow. . . . God is now withholding further vengeance, in order that a faithful work may be done by his ministers. Let there be proclaimed, with no uncertain sound, the message: "Watch; . . . for in such an hour as ye think not the Son of man cometh." In every place is to be heard the voice of the faithful sentinel of truth. God is now calling upon his servants to engage in this closing work of warning the world.

The lessons of the present hour are plain. In the oft-repeated disasters God is proclaiming his own sovereignty and calling sinners to repentance, and at the same time he is calling upon his representatives to proclaim the final message to the world. The change in God's method of dealing with men is another and a marked evidence of the shortness of probationary time, a sure indication that the Ruler of the universe will soon vindicate his right in the earth, and a summons to faithful service. For the sake of our own souls, and for the sake of those yet under the dominion of the great rebel, we should arouse to unflinching devotion to the work of God in the earth. Soon it will be too late.

One Reason for Hastening On

NEARLY the whole wide tropical belt is a zone of unhealthful conditions. Here and there are points of refuge, providentially let down into the midst of fever-breeding areas. But those who are to labor among the vast populations of the tropics must do their work in a climate not favorable. Round the entire region of the most populous belt, the conditions are hard upon the health of the native peoples, and for the European are doubly unfavorable.

But through all the history of missions the triumphs of the gospel have been pushed forward notwithstanding natural conditions. And the missionaries in Africa or India, or any part of the tropics, take the conditions as a matter of course, and say little of the wear and tear of resisting heat or malaria, and conditions that a thousand years of heredity in northern climes have by no means fitted them to endure without a continual struggle.

This region is, however, the darkest and most needy, and therefore one of the grandest fields for missionary service. All the workers feel the same about this. Their hearts hold them to the work even when their bodily strength weakens.

The only thing to do is to hurry the work on to the end. It is like an army

attacking a line of entrenchments. Here are regiments that must hold a fire-swept zone, where some must surely fall. The quicker the whole advance moves forward, the less the loss upon the field.

We must hasten on with the work across these darkest portions of the earth. With a stronger staff, more frequent relief can be given to workers who are hard pressed, and who have no opportunity to recuperate without a sacrifice of the interests of the work. Such a sacrifice the laborer hopes to avoid by holding on. This is the end to be prayed about, and worked to unceasingly.

W. A. S.

"A Noteworthy Memorial"

THE above heading is the title of an editorial in the *New York Times* of February 3, which we quote entire:—

A memorial to Congress of the Seventh-day Adventists, printed in the *Congressional Record* of January 29, is a document of interesting literary, religious, and political significance. It is an adroit argument against the passage of certain bills providing for a stricter observance of Sunday in the District of Columbia. It is rich in its citations of historical precedent, clear and strong in its argument against the union of church and state, and apt in its quotations of authorities from Neander to Bancroft.

Of course, the sole purpose of the memorial is to discredit the observance of Sunday as a day set apart for worship and prayer. The Seventh-day Adventists remember the Sabbath and keep it holy on Saturday. But if we are to permit ourselves to look for a motive, and judge of it, we must bear in mind that the sole purpose of the framers of the bills objected to was to forbid all work and recreation on Sunday in defiance of the desire of many millions of their fellow citizens.

Of the one hundred thousand Adventists in this country nearly two thirds belong to the seventh-day branch. They are reputed to be strong in their faith. Perhaps if their numbers in this country equaled the 11,000,000 of one denomination, or the 7,000,000 of another, they would be less fearful of the union of church and state. Their present position is interesting, and their memorial is a noteworthy document.

While we are glad to know that this memorial has received such favorable consideration, we can not refrain from pointing out the two grave misapprehensions contained in the second paragraph of the quotation. The writer of the above has not discovered the motive either of those who drew up the memorial or of those who have caused the Sunday bills to be introduced. It is not "the sole purpose of the memorial" to "discredit the observance of Sunday as a day set apart for worship and prayer." Neither is it the sole purpose of the framers of the Sunday bills simply to cause the cessation of labor on Sunday. The memorial speaks for itself and tells exactly what its purpose is. The heading

of at least one of the Sunday bills printed on page 21 of our last issue, shows what their purpose is, and the campaign carried on in the District in behalf of those bills, and the language used in many of the speeches made, leave no question as to the motive of the framers. The purpose of the memorial is to safeguard freedom of conscience in this country, and enable the people to see the terrible consequences of the threatened union of church and state. The purpose of those who have caused the Sunday bills to be introduced is to protect, promulgate, and enforce a religious ordinance by the power of the civil law, thus uniting religion and the state. The accomplishment of their purpose would put an end to liberty of conscience in America, and spell disaster for both church and state. Against such a calamity to both these organizations the memorialists do and ever will protest.

In the *Washington Post* of February 11 favorable editorial mention is made of the same memorial. The editorial reads:—

In the interest of religious liberty, in respect for an alert conscience, Congress ought to grant the petition of the Christian sect known as the Seventh-day Adventists, asking that those of that faith may be legally authorized to keep Saturday as their Sabbath day in the District of Columbia. Nobody but the most churlish bigot can object. The Christian religion is much a matter of faith, and it is the belief of the Adventists that Saturday is the true Sabbath.

While this paper is a Christian in walk and talk, it is not a sectarian, but we are free to say that there is much in the creed, if it be a creed, of the Adventist that appeals to the mind and heart.

It is commanded that we keep the Sabbath day. There is a difference of opinion as to which day of the week is the Sabbath. Nearly all Christians accept Sunday as the Sabbath; but great numbers of our citizens, notably the Jews, believe that Saturday is the proper day, and among them the Adventists.

It is an act of despotism, a flat defiance of the First Amendment to the federal Constitution, and a truckling to fanaticism, to prescribe any particular day that the citizen shall keep as the Sabbath. It is the legitimate offspring of the demoniac zealot that sets up the torture chamber to vindicate the Lamb of God and hasten his reign on earth of peace and good will to men.

In at least one of the States the largest liberty is left to the citizen as to the day he may choose for his Sabbath. It may be any one of the seven; but if he "works on Sunday," he has committed a misdemeanor, unless he can show to the authorities that he has observed as the Sabbath some other day of the week.

As for the Adventists—no other sect can show a better citizenship. They are industrious, frugal, and peaceable. If all other men were no more prone to evil than they, the grand jury would have little to do, and courts, civil as

well as criminal, could take a vacation of at least six days in the week, and have little to do the seventh.

Their petition is reasonable, and we do not see how any one can object to it.

We are glad to know that the *Post* looks thus favorably upon this memorial, and we express here our thanks for its public and kindly expression of opinion with reference to our position as outlined in the document in question. The position defined in this memorial, however, and by that we mean the position taken by this people, is broader than has been recognized by either of the above-named journals. The memorial asks for more than the recognition of the rights of Seventh-day Adventists or Jews to keep the Sabbath of Jehovah and labor upon the other six days of the week. It asks for freedom of conscience for every man; it asks that in this country the separation of church and state be a fact as well as a theory; that the state refuse to pass any laws dealing with the enforcement of religious ordinances; that the proper sphere of the church be not entered by the civil government, and that the proper sphere of the civil government be not interfered with by the church. It shows how ruin both to the state and to the church has always followed in the wake of the union of these two organizations; and while it pleads for the present and the future, it also warns by the lessons of the past. In this age it is difficult for men to recognize an unselfish motive; but we believe that this memorial was inspired by such a motive. Not for Adventists do we plead, but for men, for the rights of mankind, for the rights of our enemies as well as our own rights, and not for these alone or chiefly; but rather that religion may not be sullied by an unholy alliance with the state, and that the government may not be debased by the political aspirations of a power-loving church. C. M. S.

One Master Mind

FROM all parts of the world we hear of revival of effort to secure the enforcement of the Sunday institution by law. In the most unexpected ways and places the issue springs up. Elder F. W. Spies, of Brazil, writes:—

We should be doing more here in Rio de Janeiro. There is now a very stringent Sunday bill before Congress. Thus the enemies of all liberty are at work, and we are not able to enlighten the people as to the meaning of these things. I am too much away from the city to do what should be done. We have had Sunday laws for years, but this last bill, I am told, is brought into Congress by a Presbyterian, and is a very strict one. We ought to make an effort corresponding to the importance of the situation.

Thus in Brazil, a land of Catholicism of the most superstitious kind, and a land of consequent unbelief and irre-

ligion, elements are found to put through religious legislation in behalf of the Sunday. One master mind is at work in all the earth, hastening on the final crisis. Twenty-five years ago we had few signs of such movements. Now they are before us continually, and the prophetic word is being fulfilled in this also.

W. A. S.

Note and Comment

Unrest Among the Nations

THERE are numerous rumors of war in the air at the present time, and they are restricted to no one portion of the earth. Some persist in the belief that the United States and Japan will soon be engaged in a gigantic struggle, and that it is certain to occur before the completion of the Panama Canal. Others profess to see a conflict approaching between Japan and China. British statesmen are contemplating the possibility of trouble in India as a result of the growing sedition in that country. British officers of the auxiliary forces are instructed to report upon the possibilities for immediate mobilization, and general officers have been ordered to keep themselves in readiness at all times for telegraphic orders. It is stated that plans have been perfected for throwing the entire regular army into India at the shortest possible notice. France is engaged at the present time in a real war in Morocco; Turkey is threatening Persia; and Russia, having promised to guarantee the integrity of Persia's boundaries, is accumulating a considerable force in the vicinity of Persia's border. Russia is also massing a strong force on the northern border of China. Wars and rumors of wars—these are the divinely revealed characteristics of the days in which we live. They are trebly designated; first, as the days of "wars and rumors of wars;" second, as the days of the cry of "peace and safety;" and third, as the days of the increase of knowledge. There is no mistaking the time—it is the "time of the end."

Under One Head

A NOTABLE meeting was held in New York City on February 10. It was a gathering of about twenty-five members of the Anglican, or Episcopal, Church at which was formed what is known as the Anglo-Roman Union. This union was formed for the purpose of promoting the corporate union of the Anglicans with the Roman Church, and was presided over by the "Rev. Father Paul James Francis, general of the Society for the Atonement." The chairman of the convention, after its close, made the following statement as to the purpose of the movement:—

This is not a plot to get a few Anglicans into the Roman fold, but is an organization to accomplish the union of the Anglican Church as a whole with the Church of Rome. It differs from the so-called "quadrilateral plan" offered by the Lambeth convention of 1888, in that it recognizes the primacy of the see of St. Peter. This does not mean, however, that we acknowledge the supremacy of the holy see, nor the doctrine of papal infallibility. We have no particular method by which to accomplish the union. We shall simply follow the dictates of the Holy Spirit.

The constitution adopted by this Anglo-Roman Union states the objects of the organization to be "the maintenance and defense of Catholic principles and the forwarding of corporate reunion of the Anglicans with the apostolic see, the basis being the belief in the Roman primacy." It will be remembered that shortly before the death of Mr. Gladstone, a strong effort was made to have the Vatican recognize the legitimacy of the claims of the Anglican clergy to apostolic succession, hoping thereby to bring about a union of the two organizations. The pope refused to recognize these claims as legitimate; but there is every reason to believe that the Vatican will do all in its power to encourage the present move, as it is a long step toward complete submission to all the claims of the papacy. It is significant that the definite organization of such a movement should take place in the United States. It is what might logically be expected that a movement for the unification of Christendom under the leadership of the pope should be organized by that church which stands closest to the Roman Church. We need not expect to see all Anglicans favoring this movement. Some are already speaking out strongly against it; but there has long been a silent, indefinite trend in that direction. It is crystalizing now, and it will not stop with the Anglicans. Upon this point the Word is definite.

Freakish Suicides

THE Chicago *Tribune*, which gives a yearly record of crimes of various classes committed in the United States, in commenting on the continued increase of suicides in this country, says:—

The *Tribune* has commented recently upon the increasing number of suicides in this country and upon certain aspects of self-murder as related to other crimes. No suggestion, however, has yet been made from any source of any way to decrease this number. The pulpit has inveighed against it, but the pulpit seems to be powerless. In some States the courts have administered severe penalties in cases where suicide has been attempted, but it does not reduce the number. The Salvation Army has been making an earnest effort to restrain suicides, but thus far with little effect. It seems to be a hopeless undertaking.

The *Tribune* declares that one of the

most hopeless features of the situation is the absurd causes which lead persons to commit self-murder. This is specially noticeable in the young. The reasons given for many of these child suicides are trivial and ridiculous in the extreme. The cause must lie in the lack of proper training of the young and in the steadily increasing lack of moral fiber in the race. There is no antidote for the malady like the pure gospel. Neither legislation, education, nor philosophy can stem the rising tide of self-destruction.

What Is Papal Infallibility?

GEO. F. FLYNN, a Catholic clergyman of Springfield, Mass., in a recent address gave the following explanation of papal infallibility:—

What do we mean by infallibility? Infallibility is neither impeccability nor inspiration. No Catholic claims that the pope is inspired. No Catholic who understands his religion claims that the pope is exempted from the sins common to humanity. Infallibility has nothing whatever to do with the personal moral character of the pope. There is absolutely no connection between the two ideas, of impeccability, which means immunity from sin, and infallibility, or freedom from error in teaching the church the doctrines of Christ. We do not claim that the pope is infallible in this capacity as a private teacher, neither does the inerrability of the popes extend to the natural sciences, such as astronomy and geology, unless where error is presented under the false name of science and arrays itself against revealed truth. It does not concern itself about political questions, and does not in any way trespass upon civil authority. It is, in a word, restricted to faith and morals.

The pope, therefore, is infallible only when the following conditions obtain: First, when he speaks *ex cathedra*, that is, as supreme teacher of the universal church—he is not infallible as a private teacher, bishop, or ruler; second, when he defines a doctrine as an absolutely final decision; third, when he treats of faith or morals; and, fourth, when he clearly manifests his intention to bind the universal church. Thus we see that infallibility merely implies a divine assistance whereby the official teaching of the pope is, under certain conditions, guaranteed from error. Infallibility is not a quality inherent in any person, but an assistance attached to an office, and its operation is not the discovery of new truths, but the guardianship of old ones.

Concerning this definition of "the infallibility of the pope" the *Northwestern Christian Advocate* says:—

That is, it is the office, and the office alone, that, in the Roman Catholic Church, is infallible. The wisest man in the Roman Catholic Church can not be infallible, but the most ignorant and the most vicious man in the church would become infallible the moment he should be elected pope. The pope is not inspired of God; he may lead a dissolute and unholy life, and violate all the commandments which would separate him from God, but despite such a character

he would receive, by the decision of a simple majority of the votes of cardinals, infallible wisdom in declaring the will of God. The church will revolt, in course of time, from such an assumption, though it will doubtless continue to recognize the supreme authority of the pope.

There is no movement of any consequence now on foot that would indicate the fulfilment of the last sentence in the above quotation. The *Advocate* properly sets forth the absurdity of the papal infallibility claim; but the Word of God and trend of modern events both indicate the growing power of the Roman hierarchy until that time when the deluded nations and peoples that have recognized her spiritual sovereignty and have worshiped at her shrine shall turn upon her to rend and destroy. Rev. 17: 16-18.

A Growing Evil

UNDER the heading "My Lady Nicotine" the Washington *Post* of February 4 gives, in its editorial columns, the following article, which will be of interest to those who are studying the liquor and tobacco problems:—

Who is smoking all the cigarettes? During the whole of last year these slender specimens of surcease combated a legion of anti-cigarette crusades in several States, and fought legislative enactments against their sale and consumption; yet there were 930,061,509 more cigarettes sold than during the preceding year. It is a striking record for the little so-called "dude killers" to make.

The total tobacco figures for the year 1907 go far toward proving that man will have his smoke, whatever be the state of his purse or the disturbances of his mind. It seems we smoked up about 8,500,000,000 cigars, something more than a billion little cigars, or cigarros, and about 300,000,000 pounds of pipe tobacco during the twelvemonth. And this in a year accused of being "hard times." It was quite a lot of money to be puffed away into smoke. Will some statistic-loving brother—or sister—of the anti-tobaccoites please tell us how many town lots we could have bought with it? . . .

My Lady Nicotine has become the mistress of civilized man. . . . The excessive use of cigarettes proves that men will not do without tobacco in some form. In spite of legislation and moral crusades against it, it is quite probable that the world will never use less tobacco. Two decades ago there were many men who never smoked. Now it is rare to find one. The "tobacco heart" and the "tobacco eyes," the cramped chest, and the irritated throat may all be real blood money—wring from them as part of the price they pay—but men will still woo the fairy spirit of the smoke rings. The doctors may tell that her lips are stained with poison, and others warn that she is sinful, but we will not give her up. Hers is the spell of one we love, and will perish with rather than deny.

Such is the attitude of the confirmed smoker, and the figures show that his name is legion. It is quite probable that he is in the wrong. It is absolutely true

that he spends too much money on his weakness. But is it possible to wean him away from his affection by legislative prohibition? The growing consumption of tobacco, during the years of legal prosecution, does not show it. But possibly the great increase in cigarette consumption is due to the new smoking fad among women!

Perhaps. We will hope not. And this is but another testimony to the growing power of appetite and passion over will and reason. The statement that "my Lady Nicotine has become the mistress of civilized man" is a remarkable statement, but not more remarkable than true, if by "civilized man" is meant the majority of urban dwellers. It testifies to a decay of high moral stamina and deep religious convictions among the masses that contradicts with unanswerable arguments the declaration that the world is growing better.

A Judge on Pulpit Politics

The following article from the Kansas City Star, coming from the immediate vicinity of Judge Wallace's field of activity in the Sunday-enforcement campaign, will be read with interest by all. Judge Phillips' rebuke of pulpit politics is timely, and touches the heart of the matter. We quote:—

The first opportunity that Judge John F. Phillips has to tell the preachers they preach too much about politics, Sunday closing, and affairs that concern the civil administration of the state and nation he is going to do it. He said so yesterday, and he said some other things too. Judge Phillips is a Presbyterian, and so is Judge Wallace, but they do not hold the same views about Sunday closing.

"This trying to force men to observe Sunday instead of preaching to them the religion of the Lord Jesus Christ that will make them good is radically wrong," Judge Phillips said. "The complaint is that too few people attend church. No wonder! People go to church to hear the beauties of the religion of the Lord Jesus Christ, and to worship God, not to hear the preachers talk about what they see in the papers, about the things that are at fault in the business world, about politics, and about various other things that a man struggles with during all the week, and longs to get away from on Sunday.

"The preacher is not expected to take up every reform issue that comes along in the administration of civil affairs. The very minute that preachers begin dabbling in politics and the administration of civil affairs and passing resolutions about things separate and distinct from the affairs of the church, they forsake their calling as preachers of the religion of the Lord Jesus Christ, and arouse prejudice and hatred in the hearts of men over questions which should be separate from the church."

The judge's remarks should appeal with striking force to every true exponent of the gospel of our Lord, and to every man who values the bread of life above the husks of trivial and temporal things.

One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

Received on the \$150,000 Fund up to Feb. 11, 1908

<i>*Atlantic Union Conference</i>	
*Central New England	\$ 2,772.18
Chesapeake	592.01
*Eastern Pennsylvania	2,524.80
Greater New York	1,488.51
*New Jersey	1,246.95
Maine	836.51
*New York	2,326.50
*Southern New England	1,210.50
*Vermont	1,331.74
Virginia	862.14
West Pennsylvania	1,905.67
*Western New York	2,064.09
*West Virginia	558.11
Total	19,719.71

<i>Canadian Union Conference</i>	
Maritime	317.43
Quebec	155.84
Ontario	803.58
Newfoundland	16.80
Total	1,293.65

<i>Central Union Conference</i>	
Colorado	3,629.92
Kansas	3,492.85
Missouri	1,683.48
*Nebraska	5,817.68
*Wyoming	808.00
Total	15,431.93

<i>District of Columbia</i>	
*Washington churches	1,384.54

<i>Lake Union Conference</i>	
East Michigan	2,934.01
*Indiana	5,215.02
North Michigan	1,705.22
*Northern Illinois	2,849.36
*Ohio	5,760.43
Southern Illinois	1,312.99
*West Michigan	8,730.70
Wisconsin	4,383.55
Total	32,891.28

<i>North Pacific Union Conference</i>	
British Columbia	216.00
Montana	611.39
*Upper Columbia	3,036.43
Western Washington	2,679.18
Idaho	1,016.90
Western Oregon	2,899.49
Hawaii	16.05
Alaska	20.00
Total	10,495.44

<i>Western Canadian Union Conference</i>	
*Alberta	1,203.80
Manitoba	336.55
Saskatchewan Mission Field..	59.60
Total	1,599.95

<i>Northern Union Conference</i>	
Iowa	7,241.36
*Minnesota	5,685.28
*South Dakota	2,664.47
*North Dakota	2,129.93
Conference not specified	73.82
Total	17,794.86

<i>Pacific Union Conference</i>	
Southern California	2,848.63
*Arizona	466.79
*California-Nevada	10,249.03
*Utah	434.58
Total	13,999.03

<i>*Southern Union Conference</i>	
Conference not specified	49.65
*South Carolina	248.59
Alabama	577.14
*Tennessee River	1,402.51
Florida	801.89
*North Carolina	957.25
*Cumberland	1,347.32
*Louisiana	572.54
Mississippi	384.88
*Georgia	441.47
Total	6,783.24

<i>Southwestern Union Conference</i>	
Not specified	22.82
Arkansas	894.63
Oklahoma	3,924.79
Texas	2,284.24
Total	7,126.48

<i>Unknown</i>	
Unknown	161.70

<i>Foreign</i>	
*Algeria	13.33
Australia	163.84
Bermuda	36.00
China	165.60
South Africa	439.02
Jamaica	13.41
Yukon Territory	20.00
England	274.84
*West Africa	50.00
Mexico	65.97
Costa Rica	6.25
India	187.50
South America	76.43
Switzerland	9.69
Panama	27.11
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	14.88
France	6.80
Philippine Islands	1.00
Samoa	8.00
Barbados	5.00
Portugal	1.00
Straits Settlements	10.08
Pitcairn Island	20.00
New Zealand	1.52
Fiji	4.87
Total	1,789.10

Grand Total\$130,470.91
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.

The Road to Honor

ELLA M. ROBINSON

THE banquet hall was silent, and the revelers gone.

The prince his chamber sought, and, in the solitude,

Gazed out into the chilly blackness of the night,

And fondly wished the glimmer of the coming morn—

Wished he might see but one fond token of the morn.

The elements were raging wild and fierce without;

The Storm Wind and the Torrent sang their mournful dirge;

Yet deeper far the midnight in that prince's soul,

And fiercer there the storm of anxious fear and doubt—

Aye, darker, deeper, wilder, than all storms without.

"O Life! how empty thou of all that men call joy!

Thou heldest yesterday the apple temptingly;

To-day its sweetness turns to ashes on our lips;

To-morrow memory's core remains but to annoy;—

Pray, hast thou aught of gold but turns to base alloy?

"O, why was man created but for one short day

Of disappointments sore? Or can there be beyond

A bright, eternal future, full of peace and joy?"

Then through the rifted cloud, stole one lone, feeble ray:

It was the morning star, the harbinger of day.

It pierced the gloom around, as tenderly it shone,

A star of hope to light one dark and lonely soul.

"O Maker and Upholder of yon glorious orbs,

Thy plan is broad enough for all; thy power I own;

O, grant me, holy Lord, a place near to thy throne."

He slept, and in his dream a shining one stood by,

Who spoke, a holy radiance beaming from his brow:

"O prince, thy prayer is heard. The great God loveth him

Who is of humble heart. The Lofty One and High

Doth seek the contrite soul, and to the meek draws nigh.

"O, humble now thyself, and I will write thy name

Upon this glorious page! Yet through eternity

Thou shalt be lowliest of all the ransomed ones;

But there is room for thee if thou dost not seek fame.

O, speak the word alone, and I will write thy name!"

With scorn the prince replied, "Thy humble blessings keep;

I choose the robe and crown, though but for life's few years;

For heaven would be hell stripped of my majesty.

Not service, but a crown of glory do I seek."

The angel turned, and wept such tears as angels weep.

But still the prince dreamed on, and there before his view,

He saw the Saviour bear his cross toward Calvary,

And while rude soldiers pierced those precious hands and feet,

The sufferer prayed, "Forgive, they know not what they do."

He heard the cry, "'Tis done." A voice said, "For you—

"For you he bore the cross and died a death of shame."

The prince awoke. 'Twas morn, and in that gilded room,

He bent the humble knee, and breathed a contrite prayer:

"I care naught for this world, its glory, honor, fame,

If only thou wilt hear me for his precious name.

"Thy power, how great! but O, how wonderful thy love!

O, grant me, Lord, a share of thy abounding store,

That I may know the joy of humble service here,

And worthy be to fill a lowly place above!

O, may I see, and know, and serve the One I love!"

Again we see the prince; his hair is silvery white.

How bent! How slow his steps! A simple robe he wears.

His wealth has gone to bless the peasants round his door;

Another bears his crown; his brow wears heaven's pure light;

And by a humble cot he kneels to pray at night.

He sleeps, and in his dream again he seems to see

The messenger divine, who whispers, bending low,

"Thy Heavenly Father knows thy humble work of love;

And, hark! he hath prepared an honored place for thee

Among the ransomed ones; for thou shalt ever be,

"Through all eternity, near to the Blessed One

Whom all high heaven adore; and he shall teach thee more

Of his eternal power, and boundless love divine;

For thou shalt view each star, and go from sun to sun

With Jesus as thy guide,"—thus spake the shining one.

Sanitarium, Cal.

The Return of the Exiles— No. 14

INDEXED

A Revival and a Reformation

MRS. E. G. WHITE

THE coming of Ezra and his company to Jerusalem brought courage and hope into the hearts of many who had long labored under trying difficulties. Since the first company of exiles had returned with Zerubbabel and Joshua, over seventy years before, much had been accomplished in the work of restoration. The temple had been finished; the walls of the city had been partially repaired. Yet much remained undone. At times, the people had become disheartened, and had well-nigh ceased all effort to restore the city. Even during the years of comparative peace following the troublous times of Queen Esther, but little was done to upbuild the wall.

The indifference of many of the Israelites who had returned, is directly traceable to their violation of the plain precepts of the law given at Sinai. Some who had returned, remained faithful; but many of their children and children's children, lost sight of the law of heaven. The Mosaic code, given for the good of the people, was sadly disregarded. Sin was in the camp. Even some of the men who had been entrusted with sacred responsibilities, lived in open sin. Their course of action largely neutralized the efforts of others to advance the cause of God; for so long as flagrant violations of God's law were allowed to go on unrebuked, the blessing of heaven could not rest richly upon the people.

In the providence of God, those who returned with Ezra had sought the Lord earnestly, before undertaking their journey. They had humbled themselves before God, confessing their sins, and imploring forgiveness. With agony of soul they had pleaded for divine guidance and blessing. The experiences through which they had just passed, led them to realize that in God alone was their strength, and that sin, by separating them from the source of their power, would leave them weak and defenseless. Many of them had become strong in faith; and as these mingled with the discouraged and the indifferent, their influence for good was a powerful factor in the work of reform instituted soon afterward by Ezra.

On the fourth day after the arrival at Jerusalem, the treasures of silver and gold, with the vessels for the service of the sanctuary, were delivered by the treasurers into the hands of the temple officers. Every article was examined "by number and by weight." The delivery of the treasures was made in the presence of witnesses, with the utmost exactitude. Nothing had been lost. The care exercised in this transaction is an object-lesson of the care with which the Lord would be pleased to have the affairs of his cause conducted at all times and in every place.

The children of the captivity who had returned with Ezra, "offered burnt-offerings unto the God of Israel," for a

sin-offering, and as a token of gratitude and thanksgiving for the protection of holy angels during their journey. "And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river; and they furthered the people, and the house of God."

Ezra's arrival at Jerusalem was opportune. His brethren were in great need of the influence of his presence. Soon after his return, some of the chief men of Israel approached him with a serious complaint. Some of "the people of Israel, and the priests, and the Levites," had so far lost sight of the holy character of the commands of Jehovah given them through Moses, that they had intermarried with the surrounding heathen peoples. "They have taken of their daughters for themselves, and for their sons," Ezra was informed, "so that the holy seed have mingled themselves with the people" of heathen lands; "yea, the hand of the princes and rulers hath been chief in this trespass."

In his study of the causes that led to the Babylonish captivity, Ezra had learned that the terrible apostasy of Israel was largely traceable to their mingling with the surrounding nations. Had they obeyed God's command to keep separate from the heathen, they would have been spared many sad and humiliating experiences. And so, when the servant of God was informed that notwithstanding the plain lessons of the past, men of prominence in Israel had dared transgress the laws given them as a safeguard against apostasy, his heart was made inexpressibly sad. "When I heard this thing," he says, "I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished.

"Then were assembled unto me every one that trembleth at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice." The servant of God suffered intense agony of soul over the commission of sins so grievous by those who had had great light and privileges.

At the time of the evening sacrifice, Ezra arose, and, once more rending his garment and his mantle, he fell upon his knees, and unburdened his soul in earnest supplication to God. Spreading out his hands unto the Lord, he exclaimed, "O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens."

Ezra remembered the goodness of God in again giving his people a foothold in their native land, and he was overwhelmed with righteous indignation and with grief at the thought of their ingratitude.

"Since the days of our fathers," the humble suppliant continued, "have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered

into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day. And now for a little space grace hath been showed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

"And now, O our God, what shall we say after this? for we have forsaken thy commandments, which thou hast commanded by thy servants the prophets. . . . And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this; should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping? O Lord God of Israel, thou art righteous: for we remain yet escaped, as it is this day: behold, we are before thee in our trespasses: for we can not stand before thee because of this."

> Ezra's language in this petition is that of true humiliation of soul, the contrition that prevails with God in prayer. Only the prayer of the humble enters into the ears of the Lord of Sabaoth. "Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off." "To this man will I look," saith the Lord, "even to him that is poor and of a contrite spirit, and trembleth at my word."

The sorrow of Ezra and of his associates over the evils that had insidiously crept into the very heart of the Lord's work, wrought repentance. Many of those who had sinned, were deeply affected. "The people wept very sore." They had begun to realize, in a limited degree, the heinousness of sin, and the horror with which God regards it. The sacredness of the law spoken at Sinai was brought clearly before their minds, and many trembled at the thought of their transgressions.

One of the company, Shechaniah by name, acknowledged that all the words spoken by Ezra were true. "We have trespassed against our God," he confessed, "and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing." Shechaniah proposed that all who had transgressed, should make a covenant with God to forsake their lives of sin, and to be adjudged "according to the law." "Arise," he bade Ezra, "for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it."

"Then arose Ezra, and made the

chief priests, the Levites, and all Israel, to swear that they should do according to this word."

This was the beginning of a wonderful reformation. With infinite patience and tact, and with careful consideration for the rights and welfare of every individual concerned, Ezra and his associates labored to lead the repentant of Israel into a right way of living. Above all things else, Ezra was a teacher of the law; and as he gave personal attention to the examination of every case, he sought to impress upon the mind of the sinner the holiness of the law of heaven, and the blessings to be gained through obedience to this law.

(To be concluded)

The Bible in Education—No. 3

M. E. KERN

ENOUGH has been said perhaps to show the Bible to contain the foundation principles of all knowledge. Thus the truths of the Bible are the pedestal upon which all knowledge rests, and as creatures of God's handiwork we are absolutely helpless intellectually and spiritually without his revelation. Any system of education which does not contain this Book as its foundation can not educate man to fulfil the purpose of his creation, but is built on the inventions of man, and will go down when everything that is artificial and untrue shall perish.

To the mind that has gotten a firm grasp of truth there is a unity of all knowledge, and the artificial divisions for the sake of study and teaching do not appear as something entirely distinct and separate from the other lines of thought. All truth is God's truth; and if the teacher is permeated with the Bible, and it is a very part of his life, and he recognizes the fact that it contains the foundation of all knowledge, it will affect his consideration of every subject; and without any forced or mechanical process, he will teach what he has seen and heard, he will lead his students to the fountain from which he quenches his thirst. I care not whether he is teaching the life of Jesus or the principles of mathematics, this will be true. If the Bible is brought in in any other way, it is the form without the Spirit, and the students will intuitively feel that there is something insincere about it. The truly Christian teacher who understands these principles will spiritualize so-called common things, while the theoretically Christian teacher will allow the spiritual to become common. The monks were wont to withdraw themselves from the world, and adopt every device to keep themselves spiritual, even to having sacred music played during meals; but the evil was within, and such methods would not alter it.

I thoroughly believe in the use of the Bible in every branch of education, and that the first impressions of the child should be from the very words of the Holy Book. Gladstone, in his dying hours, repeated the Lord's prayer

in French. Why?—Because those words, taught in childhood by his French nurse, were most lasting. Let the mind be filled with the words of God, and as fast as character develops, let those divine principles take hold on the life till everything is done for God, and every study, whether it be an end in itself or a means to an end, will be looked upon as a part of God's plan.

Let us study the Bible as an educational book in some branches of learning.

Literature

Literature is of value as a discussion of life problems, in the best way, appealing to that essential faculty, the imagination, as well as the reason. Where are life problems solved as in the Bible? It is a library of literature, comprising many forms and discussing the great problem of life, present and future. A large part of the Old Testament is poetry, and the most competent critics are agreed that "no poetry in the world excels, or even equals, it in the grandeur and elevation of its spirit, and the boldness, beauty, and sublimity of its imagery." Carlyle says: "I call that Book, apart from all theories about it, one of the grandest things ever written with pen—a noble book; all men's book. It is our first, oldest statement of the never-ending problem,—man's destiny, and God's way with him here on earth. And all in such fine flowing outlines; grand in its sincerity, in its simplicity, in its epic melody, and repose of reconciliation. There is the seeing eye, the mildly understanding heart. So true every way; true eyesight and vision for all things, material things no less than spiritual."

Macaulay alludes to the Bible as "that stupendous work, the English Bible,—a Book, which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power."

Richard G. Moulton says: "Even in literary form the world has produced nothing greater than Isaiah; and the very difficulty of determining its literary form is so much evidence how cramped and imperfect literary criticism has been made by the confinement of its outlook to the single type of literature which has come to monopolize the name 'classical.' But when we proceed to the matter and thought of Isaiah,—the literary matter, quite apart from the theology founded on it,—how can we explain the neglect of such a masterpiece in our plans of liberal education? It is the boast of England and America that their higher education is religious in the spirit. Why is it, then, that our youth are taught to associate exquisiteness of expression, force of presentation, brilliance of imaginative picturing, only with literatures in which the prevailing matter and thought are on a low moral plane? Such a paradox is part of the paganism which came in with the Renaissance, and which our higher education is still too conservative to shake off."—*Modern Reader's Bible.*

College View, Neb.

The Genius of the Mountain

A Vision and a Sermon

[Under this title there appeared Nov. 3, 1906, in *Town Talk*, a weekly paper published in San Francisco, a rather remarkable article written by Theodore Bonnet, dealing with the experiences of San Francisco, in which, under the form of an allegory, the real meaning of the earthquake was clearly pointed out. The first part of the article gives the setting of the allegory, in which a "Young Man" is represented as leaving the city, depressed by his meditations concerning the disaster, and especially because the fair fame of San Francisco was being dimmed by the reports of crime and graft which were being disseminated throughout the country. Going to a mountain, he sat down and wept on account of these troubles. Then the "Benign Genius," "much versed in the ways mysterious of an Inexplicable Providence," came forward to interpret the lessons of the disaster.—Ed.]

"THEN the Benign Genius sat down by the side of the Young Man and communed with him. And he said unto him: 'My son, thou shouldest not doubt the evidences thou hast received and art now receiving of the retribution that hath been visited on the city of thy birth. The inhabitants of that fair city were given to evil ways. For lo, these many days, a confederacy of evil has marshaled its forces in the highways.'

"And the Young Man arose. He was much displeased, and he spake to the Benign Genius, saying: 'Wouldest thou have me believe that the Lord hath done evil even unto his own servants; that he raised up evil against his own houses, his temples of worship, made for his greater glory?'

"And the Benign Genius made reply and spake on this manner unto him: 'Even the ministers of God fall from grace and are in need of chastening. In all that stricken city not one servant of the Lord possessed the courage of his convictions. By none were the people reminded that his writing is upon the wall, whether of the Indian or the porticoes of Greece. In no temple was it told that the Jews of old oft found themselves involved in retributive suffering for what even they, the anointed of the Lord, could not conceive to be serious delinquencies. Not once was it said from the altar that in all times there hath been scoffers at the great exemplifications of the connection of depravity with misery and ruin. I tell thee, my son, that there was no impertinent moralizing in the words of the Philistines. The Holy Book is filled with accounts of spectacles of admonition, of tales of extraordinary convulsions that made men reflect on the hereafter.'

"And the Young Man wept; for the words of the Benign Genius seared his wounded heart.

"And the Benign Genius said unto him: 'When public villainy, too strong for justice, showeth his bold front, the harbinger of ruin is unmistakable; no

need then to wait for heaven to dispatch messengers of light or comets to be interpreted by seers, or to wake the dead to warn men of their fall.'

"And the young man groaned. And he pleaded in palliation of the ways of the stricken inhabitants, that they were uncertain of the character of their rulers.

"And the Benign Genius frowned and made answer unto him, saying: 'Thrice they selected from themselves depraved rulers. They shut their eyes to iniquity. My son, dost thou forget that the Mayor of that fair city sacrificed on the altar of his greed the fair name of a young woman that he might give pretext for the consummation of an infamous commerce?'

"And the Young Man raised his hands in protestation.

"'Then,' said the Benign Genius, 'behold, the populace laughed at the young woman's shame, and at the polls once more was the indecent ruler acclaimed. Listen! Why shouldest thou wonder at the ruin of churches? Were the temples not made desecrate even by the ministers of God, who entertained within the sacred walls at money-grabbing festivals that shameless ruler, and there commended him unto the esteem of their flocks?'

"And once more the Young Man groaned, and pleaded that the ministers had been deceived by hypocrisy incarnate.

"'Say not so,' said the Benign Genius, 'they trafficked open-eyed with him by whom they were consumed, with the man that devised against them. They heard him proclaim from the housetops his allegiance to the King of Graftopotamia. They saw that king with the connivance of their ruler traffic with iniquity in the purlieu of the town, with keepers of brothels and with keepers of rumshops. I say unto thee that no man was deceived. The ruler of that once fair city paraded as his mentor, one whose stinking reputation sent its effluvia heavenward, stifling the angels above. My son, God is ever just. Oftentimes to the lambs whom he loves he gives by seeming to refuse, but more often his ways are less difficult of comprehension. He that blew the spirit of life into the nostrils of men deals with them as he sees fit; sometimes he is patient, but not always. Sometimes he rebukes with direful cosmic forces, sometimes by making men suffer what seemeth to be the natural consequences of their sins, as in the stricken city to-day where he doth seem to have strewn the path of justice with thorns and briers. I say unto thee that as he plagued Egypt, as he tormented all the congregations of Israel with his wrath, as he committed Jerusalem to the legions of Rome, so did he surrender the inhabitants of the city of your birth and of your love into the hands of Abraham King of Graftopotamia.'

"'But,' pleaded the Young Man, 'are the afflictions of the city of my birth, never to cease?'

"And the Benign Genius made reply: 'Not until the inhabitants thereof cease from their stubborn ways and harken unto the voice of God; not until they have paid the full penalty of their misdeeds. The wicked that are snared in the works of their own hands must come to know God by the judgment which he executeth. What signs of repentance have been given? As the hart panteth after the water brooks, so pants their souls still after wickedness. Even unto this day are men chosen to dispense justice that waver between deviltry and duty. The wicked walk on every side when the vilest men are exalted. In the city of thy love at this hour are men that have been licensed to plead for justice. They are of one tribe called Lawyers. They affect concern for the altar of Justice, and tolerate within their midst one by whom their profession hath been exposed to the scorn of the righteous.'

"And once more the Young Man wept, and the Benign Genius said unto him: 'The mercy of the Lord endureth forever. Wilt thou therefore, now being wiser in thy thoughts, promise me that thou wilt go forth and strive to incline men's hearts away from evil and unto the testimonies which have been vouchsafed them by the Author of their being?'

"And the Young Man gave his promise, whereupon a shaft of dawn fell athwart the mountain top whence the Benign Genius had vanished."

Doing for Others

I. H. EVANS

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich."

The goodness of God is seen in what he does for others. We are not caused to think of God's goodness by learning of what he has done for himself, or for his Son, Jesus Christ, save as we conceive of Christ the friend of others.

The Lord might create a million worlds, and inscribe on the portal of each, "For God Only," and it would excite neither our love nor our admiration. He could make a thousand cities like the New Jerusalem, and paint their glories in language more graphic than mortal pen could trace; and yet if those cities were not for other beings as well as for himself, it would not appeal to our gratitude nor elicit our thanksgiving. What man admires in God is not so much his greatness and wisdom as his goodness manifested in his dealings with others. We may hear his voice from Horeb's heights and tremble with fear; we may see his power manifested in various ways, and we cry from the depths of our hearts, "Truly God is great!" But only when we learn that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," do we truly love him.

When Moses was honored with an

exhibition of the glory of God, it was not manifest in creative power nor in destroying agencies, but in the message borne by the "still small voice:" "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."

It was not the angel with the flaming sword guarding the way of the tree of life that won the sinner's heart from rebellion against his Maker; but when the sinner, in the very midst of his rebellion, hears the glad news that the Son of God is to die for sin, that he, the sinner, may escape the punishment which is justly his, then it is that the heart is touched and the life mended. It is what God has done for others that makes us love him.

When we read of heaven and of the joys of the world to come; when we hear the glad news, "In thy presence is fullness of joy; at thy right hand there are pleasures for evermore;" when we hear the seer of Patmos telling us of the beauties of the city of God, with its streets of gold, its walls of jasper, and its gates of pearl, assuring us it is for the redeemed of earth forever; when we hear that voice proclaiming, "The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away,"—when we think of all this and a thousand things more that God has promised to those who love him, how is it possible for man—sinner though he be—not to love such a God?

But notice, in all this God enters not as one caring for himself. Everything he does is for others. Heaven itself is not for God alone, nor for Christ, but for the saints as well. It would seem that even eternity and the universe of God are for the redeemed of earth.

Another translation of our text reads, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he beggared himself to enrich you."

The ministry of Christ's life was all for others. In it all there seems no self. Wherever we meet him,—in the trying hour of temptation in the wilderness; or perchance in the synagogue, assailed by scribes and Pharisees; or at Jacob's well on his way to Galilee; or at the last supper with his beloved disciples; or in Gethsemane's garden of trial, or even on the cruel cross of Calvary,—always, everywhere, it was for others that he lived and died.

He "beggared himself" to enrich others. He did not hold what was his by right, but gave up all, that some soul might be saved from sin. And in eter-

nity he shares his throne with the redeemed of earth.

All that God has revealed of himself to us is love, beneficence, and compassion for others. He spent the treasures of heaven to win man back to obedience and faith, and this work begun by heaven is left to be carried on by the saints of God on earth. As the ambassadors of God on earth, we are to exemplify his unselfishness. "Now then we are ambassadors for Christ, as though God did beseech you by us."

In the great gathering day, those placed at the right hand of the Master will not be there for what they have done for themselves, for we read, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came to me." And when the saints are astonished at such a statement, Jesus answers, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

If the character of God, because of his unselfish love and care and beneficence to others, seems precious to us poor mortals, how much more beautiful must such graces appear to God when they are seen in the lives of his saints.

Only an artist-soul can fully appreciate art. It takes a musical soul to appreciate music, and no one but God can fully appreciate godliness—unselfish efforts for others.

Through eternity our joy will not come from the remembrance of beautiful homes we may have had on this earth, nor the honors we received here, have most completely exemplified the unselfish love of Christ.

The princes in heaven will not necessarily be those who were honored among men, or even in the church of God on earth, but they will be those whose lives most completely exemplify the unselfish love of Christ.

It is true that heaven is not bought with earthly treasures. It is equally true that a man can not win heaven without giving all that he has. Our gifts to God's cause are not to enrich ourselves, but to save others.

By the blessing of God it is through the liberality and self-denial of the followers of Christ that the gospel of the kingdom is extended in the earth. Some one must sow the seed. Some one must preach the gospel.

The promulgation of the third angel's message is as much due to the liberality of God's people at home who support the work, as to the messengers who have gone as pioneers to the frontier. Both are necessary in the forwarding of the work in the earth. Both will share the reward, when God gives to every man according to his work.

Takoma Park, D. C.

Aids for Bible Readers

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

The Catholic Reformation and the Authority of the Vatican

(Concluded)

IN defiance of the words of the Scripture and the practise of the apostolic age and the early Fathers, the claims of the bishops of Rome to political power and mental domination steadily increased. It is written: "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit." Let us consider the fruit of the tree.

As early as the Theodosian Code, we find the alliance with the civil power used as an instrument of persecution, and Gregory invoked the civil power against the Donatists, in perfect anticipation of the "Holy Inquisition." Hildebrand, who assumed the triple tiara as Gregory VII, went further; he asserted that all political authority was derived from the pope. He made good his claim against the emperor, and demanded that William the Conqueror should do allegiance for the throne of England. Here Hildebrand was met with flat refusal. Yet the pope's claim to political suzerainty was made good. Innocent III succeeded where Gregory VII had failed. He brought the king of England to his knees, and forced him to become a vassal of Rome. To take other instances: in 1465 Pope Paul II deposed the king of Bohemia, and brought on a sanguinary war. Half a century later Pope Julius II deposed the king of Navarre. But the most signal instance of this political usurpation came in 1215, when Innocent III formally cursed the Great Charter of England, "in the name of the Father, the Son, and the Holy Spirit: *Dammamus sub intimatione Anathematis prohibentes, ne dictus Rex eam observare praesumet, aut Barones cum complicibus suis ipsam exigant observari: tam Chartam quam obligationes.* . . ." Thus did the Vatican set its face like a flint against the charter of modern liberty.

Infinitely worse was another event of the same year. Summoning the bishops to Rome, Innocent III read to them the decrees which, after they had listened to them in silence, were recorded as the decrees of the Fourth Lateran Council. Among these were two of ominous note: one approving the massacre of the Waldenses, and the other establishing the "Holy Inquisition." It is not my intention to enlarge upon that massacre, or to discuss the question whether Torquemada burned three thousand or thirty thousand "heretics." Let the dead past bury its dead.

But what must be insisted on is this: that the poison of despotism, once taken into the veins of an ecclesiastical organization, will always work deadly

harm. There are evil powers in the heart which despotism kindles, and they bear horrible fruit of torture and massacre.

Yet, during this very period, there was an abundance of the purest spirituality within the church. To it belong the great names of Saint Francis, Saint Catherine of Siena, Saint Thomas a Kempis, for whom one can have nothing but reverent admiration. These peerless souls, and multitudes of others less renowned, were the salt of the earth, the leaven of the church, in a very real sense. For no one with reverent faith in the God of love can believe that the church of Christ was upheld by the butchery of the Albigenses, the fires of the Inquisition. Was it not rather the spiritual power of the true followers of the Master, who "heard his commandments and kept them," which upheld the church as on a rock? May we not believe in an unbroken succession of such saints, rich in love and purity, forming the soul of the church within the temporal body, and breathing forth a spiritual power which kept the church sweet through centuries of despotism and cruelty?

We have seen that Origen, Irenæus, Tertullian, and Jerome opposed the Roman bishop's claim to supremacy, and that Origen expressly declares that the church was not founded on Peter alone. In like manner, we find the Council of Nicæa expressly recognizing other sees — Antioch and Alexandria, for instance — as "apostolic sees," a title appropriated by Rome. This question was the cause of the division between the Eastern and Western churches. It was the claim of Gregory VII and of Innocent III to exercise supreme authority over these independent apostolic sees of the East which tore Christendom in twain.

In like manner, the claim of the see of Rome to exercise intellectual despotism over Christendom was the real source of the later division which sprang from the fiery protest of Martin Luther. There was crying need for purification. But had there been more moderate counsels on both sides, had the claims of the Vatican been abated, while the Reformers checked their violence, we might have had a strong and vital evolution of the church without division, the vigorous spiritual forces of Northern Europe developing within its boundaries, in an atmosphere of light and liberty. We might have had the great movements of modern science, saved from materialism, growing up in an atmosphere of reverence and spiritual life. Had she not insisted on banishing intellectual liberty, the church might have been saved from the ignominy of that famous decree: "We say, pronounce, declare, that you, the said Galileo, by reason of the matters adduced in process, and by you confessed as above, have rendered yourself, in the judgment of this holy office, vehemently suspected of heresy; namely, of having believed and held the doctrine, which is false and contrary to the Sacred and Divine Scriptures, that the

sun is the center of the system and does not move from east to west, and that the earth is not the center of the system. . . ."

We may say, therefore, that the tree is judged by its fruits. The Vatican's successive claims of supremacy, of civil suzerainty and intellectual despotism, twice rent Christendom in twain, forcing the separation of the independent apostolic sees of the East, and driving into revolt the nations of Northern Europe, in the movement of the Reformation. And these same claims, and most of all that of intellectual despotism, lightened the pyres of the Inquisition, spread massacre through the Piedmont Valleys, gave hundreds up to torture and death, and wrought a myriad agonies through the Middle Ages.

What most imports us to recognize to-day is that Pius X is making exactly the same claims as the most extreme of his predecessors. He has openly declared that the separation of church and state is a "pernicious error," and he evidently holds that the church is higher than the state. But even more certain and much more significant is his steady adherence to the principle of intellectual despotism, as illustrated by the syllabus, the encyclicals, the papal pronouncements. He firmly believes that he holds the right to say what Christians shall and shall not believe, whether as to the Scriptures, the early history of the church, or the facts and theories of science; and he is prepared to use every means in his power to compel obedience, "even to the shedding of blood." . . .

If we are right, and we call on history to vindicate us, the evil which for centuries overshadowed Europe like a nightmare has a clearly defined source: the principle of "domination." Jesus himself set up no authority, but taught the perfect law of love and obedience to the divine will. For Jesus, orthodoxy was not a belief, but a life: "He that hath my commandments, and keepeth them, he it is that loveth me." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." There is no question here of any one declaring what another shall or shall not believe; there is a question of denying one's self, of hating one's life that one may keep it unto life eternal. There is no authority, but that of more perfect obedience to the law of love, the law of sacrifice. And those should exercise authority who most perfectly exemplify the spirit of the Master, and, by perfect obedience, are united in spirit to the Master. Even then their authority must ever be that of a holy example; they must never "lord it over the inheritance," and, if they win anything of the spirit of the Master, they can never so lord it, for does not the Master say, "I am meek and lowly in heart"? — Charles Johnston, in *The North American Review for December, 1907.*



Temperance in the Home

AUGUSTA C. BAINBRIDGE

"You're late to-night, Joe," said mama.

"Yes, and I wish I had been later, and then it would have been over, and I would not have seen it."

"Why, what was it?" said Nellie, as she smoothed the table-cloth for Joe's supper at the side-table. "You're shaking now; what's the matter?"

"Well, I never saw anybody die before, and it makes me feel queer. I can hardly talk about it."

"Eat your supper, son," said papa, "and we will talk about it afterward;" for mama had just brought in a bowl of steaming hot soup.

By the time the bowl was empty, Joe's color returned to his cheeks, and his steady voice was complimenting the cook. And the cook? Well, she was smiling as only mothers know how to smile on their big boys.

"This supper just fits," he said, "and I was wishing for some tomatoes. I wonder how you happened to get them." "I remembered a certain young man last year who enjoyed them," she replied.

"Now, I am ready, father, and I want to know some things, too," said Joe, as the circle at the table sat waiting.

"It was Hans Schneider, the big man who drives the team of gray horses for the brewery. I missed my note-book, and waited after school to look for it, so I was a little late. They said he watered his horses there every afternoon, but I never saw him before. The bridle and check-rein were tangled, and he stepped on the edge of the trough to fix them, and then jumped to the side-walk. The sidewalk was wet and slippery, and he fell. I was coming down Baker Street, and he did not get up; so I went to help him. Some men came running to him. They tried to get him up, but he could not stand. His eyes were shut. He was trembling all over, and groaning. Then the men carried him into the store. It took four men. They laid him on the floor. In a few minutes a doctor came, but the man was dead. The doctor said it was heart failure. I was so frightened I wanted to run away; and yet I stood there. I am sure I can not see what that strong, healthy-looking man did that made his heart fail in a minute, and he lie dead so quickly," said Joe, telling his story as connectedly as the exciting subject would allow.

"Hand me that brown book with gilt lettering; it is on the top shelf," said papa.

"Now find chapter VII, 'The Heart.' Read that coarse print and answer my questions. How many times does the heart beat in one day?"

"It beats about one hundred thousand times."

"What happens if it is made to beat faster?"

"It is overworked, and wears out sooner than it should."

"That is good; now, turn over two leaves—there, in the center of the page. How does alcohol affect the heart?"

"It causes an increased activity, which is followed by depression."

"How great an increase has been noted?"

"Two ounces of alcohol will increase the heart-beats six thousand in a day. O, that must be a drunkard's portion, indeed!" remarked Joe, after reading.

"No, a daily moderate drinker takes as much each day. How does alcohol quicken the heart's action?"

"The increased heart action is an indirect, and not a direct result. The appearance of stimulation is caused by the depressant action of alcohol on the inhibitory nerve-centers. What does that mean, father?"

"Alcohol does not really move the heart itself; but being a narcotic, it affects the inhibitory nerves. These nerves are to the heart what the governor is to the steam-engine. You remember the two little red balls that swing and swing."

"Indeed I do, and you told me that engines and motors have governors for regulating their speed, and when they are running too fast, these little balls fly apart and so reduce the speed. Whew! what it might mean to some of those big engines to have their governors go wrong!"

"Well, and what would it mean to your heart?"

"It would beat itself to death, I suppose, so it could not drive the blood through the arteries and veins. No wonder a drinking man has heart failure, and I don't suppose any man could know just when his heart would fail. It would quit when it couldn't go any more."

"That is about it, my son. Now look over a few pages further, and read what it says about the continued use of alcoholics."

"The continued use of alcohol causes grave changes in the structure of the heart, such as a weakening of the valves, and the fatty degeneration of the muscles."

"Yes; now, Joe, you may explain your idea of that to me."

"Weak valves could not open and close, to let the blood pass or to shut

it out; so there would be one danger. And fat is not muscle, so a fat heart would lose its power."

"That is clear to us all, is it not?" said mama.

"I hope I'll never see such a sight again as I saw to-day, and I hope none of you ever will," said Joe, earnestly, as he closed the book. "It makes me feel shivery every time I think of it."

"Poor fellow! he was on the wrong road," said mama.

San Francisco, Cal.

A Choice Illustration

A LADY once called Henry Drummond in to speak to her coachman, who had given way to drink, and he said he did not like to be called in like this to be asked to argue with people of a sudden and try to cure their souls, but he felt it was a case demanding Christian intervention, so he plucked up his courage and went out to talk to the man. And he put the problem to him, "Suppose you were on the box and your horses ran away down-hill, and you lost all control over them, what would you do?" "O," said the man, "I could do nothing!" "Yes," said Drummond, "but suppose there were some one sitting by your side stronger than you, who could control them, what would you do?" "O," he said, "I would hand him the reins, sir!"

"Ah," said Drummond, "your life has run away with you, your appetites and passions and lusts are carrying you down-hill, and you in your own strength can not control your life. But," he said, "believe me, there is One at your side stronger than you, who offers to take control of your life and make it what it should be. What will you do?" And the man, seeing the point, said, "Sir, I will give him the reins."—*Selected.*

From the Shadow

Thou on whose heart the night has drawn its gloom,

Wouldst thou make dark the light of summer skies?

Thou in the desert, grudgest thou the bloom

Of the green pastures where thy brother lies?

Thou in the silence, wouldst thou bar the room

Of life's high temple filled with harmonies

From those whose feet are entering?

Poor and low

The grief which thrusts out hands of pleading so,
Asking that all hearts ache with its one woe!

When that supremest hour of love and loss

Swept up the skies and blotted out the sun,

When earth's Creator hung upon the cross,

What time his stripes our balm of healing won,—

Though the far heavens were black, and hills and sea

Shook in the horror of his agony,—

Somewhere on earth that self-same hour
 he saw
 Life's sweetness, in pure hearts of love
 flung wide;
 Life's crown, where brave hearts clung
 to love's high law
 Unfaltering — and he blessed them as
 he died.

Far out beyond the hills that shuddered
 dim,
 Somewhere he saw a little laughing
 child
 Clasped in its mother's arms, and blessed
 of him,
 Even through his anguish, as it clung
 and smiled.
 Somewhere he saw a soul that spurned
 life's dross,
 A love that gave itself in willing loss;
 And on the circle of the darkening lands,
 While hell and heaven watched by
 Calvary,
 The lifting up of his high-priestly hands
 Blessed them, and all who laugh or
 mourn, and thee.

Thou in the anguish of thy lesser strife,
 Hast thou no love to clasp earth's
 farthest ken?
 Thou on thy Calvary of loss and life,
 Hast thou no blessing for thy brother-
 men?

— Mabel Earle.

Kissing

ONE girl came to me, her face suffused with blushes, but with a determined expression about her mouth, and said: "I am going to ask you something right out plain, because I think you will not laugh. I've never dared ask any one yet, because every one always laughs in such a mean way if you try to find out anything about such things; and I'd like to know how girls are going to know just what to do. Now it's just this way: I am going with Charlie, and he is a nice boy; he wants to do what is right, I know he does, but all the boys have such queer ideas about their 'rights.' When he takes me home from church or any place — and I've just got so I dread to have him; and sometimes I think I won't go with another boy as long as I live, because you see, when I go to say 'good night,' he — he thinks I am so queer because I won't let him kiss me. But I won't; I never let any one but my own folks. I don't like it; I don't think it's nice to do that way unless it's some one you're sure of and love very much. He says I'm queer; and he gets provoked, and says it's his right, if he goes with me. Now I want to know — is it?" "No, it is not," I said, positively, and perhaps with a little flavor of indignation. "And no properly instructed young man would make such a claim. He is not to blame of course," I added more mildly, "for he is young, too; but your instincts are all right; they are true; they are of God, who made the kiss, and gave it its own place in common, human language. It belongs to the home, and to the purest Christian fellowship between man and man, woman and woman; to *society never.*"

— Mrs. S. M. I. Henry.



In the Mountains of Java

G. E. TEASDALE

THE last issue of the REVIEW contained an account of the unsanitary conditions of the cities of Java, and the prevalence of fever during the five or six months of the year when there is no rain. We had hoped, by careful living and faithful observance of the laws of hygiene, to escape the disease and maintain the good health we had hitherto enjoyed. However, in this we were destined to be sadly disappointed; in one day three of our family were prostrated with fever, and one, our older boy, now lies in the Sourabaya cemetery awaiting the resurrection call. He was the healthiest and brightest of our family, the flower of our garden; the thought of death had never come to him. We expected he would live until the Lord came, and of us all, he enjoyed living the most. We laid him away, knowing that for him the time of waiting was over. Our comfort is in Him who has power over death and the grave; for he says, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." There is a void in our hearts and a vacancy in our home which render the pleasures of life insipid, but which make us look with a greater longing for that grand day when the Lord will come; the dead will be raised, and with the living righteous receive the gift of immortality.

Native Modes of Travel

Following the death of our child the remaining members of our family contracted the fever, and narrowly escaped the grave; but by the grace of God our lives were spared, and a kind friend, hearing of our distress, offered to us the use of his mountain home, where we could go for a few weeks to regain our health and energies. Monday morning early saw us on the express-train bound for Probolinggo, a town some fifty miles distant, and reached in two and one-half hours' time. The service is better than one would expect in a country where the great mass of the inhabitants are non-travelers and but small producers. The politeness of the officials and the general kindness manifest on every hand tend to moderate considerably the hardships of travel. The train steamed into a neat railway station a few minutes before ten, and we transferred ourselves and baggage for the next stage of the journey toward the mountains, into two small vehicles called *dokars*, each drawn by two diminutive ponies. The first few miles' drive took us through a level and exceedingly fertile country, then the road began gradually to rise, and we traveled upward until it became so steep

that the ponies could take us no farther. On one part of this journey we experienced an illusion which is difficult to explain. For about half a mile it seemed as if the incline of the road had changed, and we were going down instead of up. The ponies moved easily along, and at what seemed to be the bottom of the road there was a bridge, on the other side of which the road began to rise. But to our great surprise, on one side of the road there was a stream running swiftly in the opposite direction, which demonstrated to us, in opposition to our senses, that we were indeed all the time going up a steep hill instead of down. Some of our company, and others who have remarked about the illusion, still maintain that the stream flows up. Our six senses are not always to be relied upon to interpret rightly the phenomena of nature.

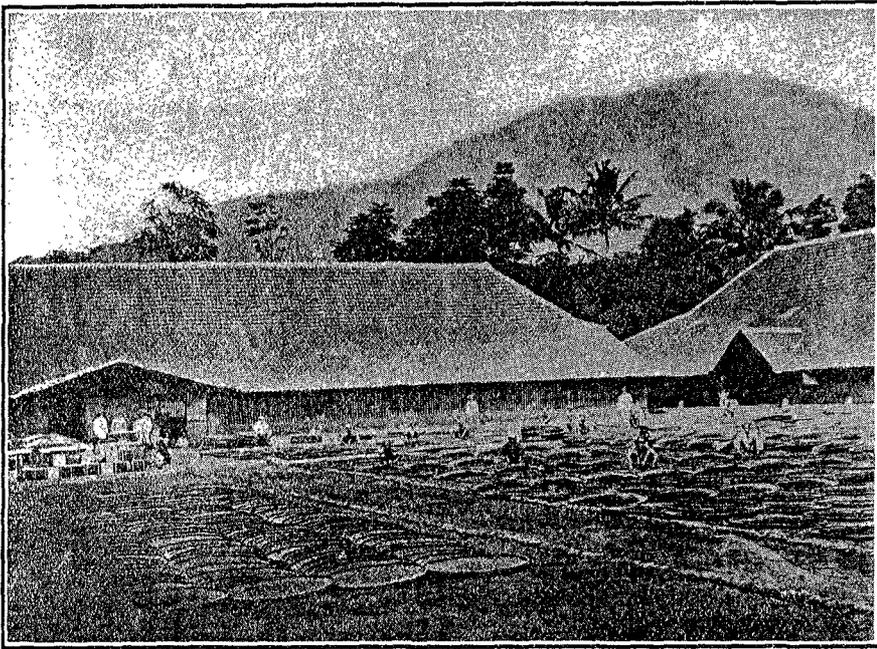
A twelve-mile ride in the *dokars* brought us to the end of the second stage of the journey. Awaiting us here was another carriage, to which were attached two bulls and two cows. In this we journeyed six miles more up very steep hills until we arrived at Soekapoera, which is to be our home for the next six weeks. The house is a typical old East Indian home. The main room is T-shaped, the top stroke being the whole front of the house, measuring about sixty feet by ten, and the stem flanked by three bedrooms on each side, is twenty feet by thirty-six. The front of the house is all glass windows, which open out to a beautiful tropical flower garden that loses itself in the distance among the trees. At the foot of the mountain are miles of flat country which stretch away to the sea just discernible in the distant haze. The whole panorama looks like an immense park partially gone back to a state of nature. The roads are well made and shaded by magnificent tropical trees, and on either side are hedges studded liberally with large red flowers. The fragrance of the trees and blossoms recalls one's youthful dreams of enchanted lands, and makes one think of a still better country which shall blossom as the rose. Among the trees are the native homes and plantations. The houses are neatly made of split bamboo, and some of them are quite comfortably furnished.

A Densely Populated Country

Native life in the mountains is a decided improvement to that on the plains and in the cities. The natives are everywhere; the country abounds with them; on the most lonely mountain path, and in the hidden recesses of the valleys one meets them every few minutes. How they manage to obtain a livelihood is a wonder to one unacquainted with their ways. They are most respectful to a

white man, crouching on the roadside or dismounting from the ponies while he passes by. If they are called upon to approach him in his home or office, they do it in a stooping position, and kneel at his feet, often with hands together as in the position of prayer, especially if the white man be an official. One often wonders what is passing in their minds as their lordly master—fled to the mountain for his health—laboriously toils up a hill in the cool of the early morning with the vain hope of reducing the cumbersome proportions which afflict him, proportions which have come as the result of indulgence in the victuals won from the soil by the sweat of his brother's brow. They may remember the benefits which Western civilization and good government have brought to them; but most probably they have forgotten them long ago, and dark, indistinct thoughts come as to why one

the chief means of obtaining a living, and there are also some coffee plantations owned by the different villages. Beautiful roses bloom here, and also at certain seasons of the year strawberries and other temperate-zone fruits are obtainable. Water for the gardens and for household use is obtained from some spring on the mountainside, and conveyed to the villages and gardens in bamboo chutes. What the cocconut palm is to the South Sea islander, the bamboo is to the East Indian. Its uses are legion, and it enters into almost every department of life. If the husbandman requires a new yoke for his oxen, water-pipe for irrigation purposes, fence for his garden, his eye looks for a suitable bamboo; or if the housewife wants a new water pail, chair, utensil in which to cook the rice, and many other household necessities, she also has recourse to the bamboo.



COFFEE DRYING IN JAVA

man, whose skin is white, can take to himself a portion which is equal to that upon which three hundred of the owners of the soil have to exist. After gazing abstractly for a moment or two at the liberal girth of the slowly retreating form, he fastens his *sarong* a little tighter around his own meager waist, applies his shoulder to the creaking bamboo, upon the end of which hangs the weekly product of his garden, and trots along with it, maybe many miles, to the nearest market, where it is disposed of at a price which would scarcely keep the cigar case of the white man supplied for a single day. To many Europeans no doubt this obsequious deference is quite satisfying; but to me it is humiliating, and begets within me a feeling of smallness. I suppose I am not one of those "in whose breast beats the heart of a king."

The Occupation of the People

Many of the natives living on these mountains possess fine, rosy complexions, and all are stalwart and well proportioned. Vegetable growing is one of

The mountain on which we are living is about eight thousand feet high, and Sockapoera is nearly half-way up. During the day the sun is quite warm, but the nights are delightfully cool, making one or two blankets on the bed a necessity. The mountain is addicted to the almost universal habit of smoking, but so long as it is content with that, we do not mind. Even though it broke forth in fury occasionally, and killed its thousands, it would be comparatively harmless when measured with the fumes of the deadly nicotin, the smoke of which arises forever and ever from the mouths of its hapless victims. A few miles to the back of us are several active volcanoes [One of these was given upon the first-page cover of the REVIEW last week.—ED], and Bromo, one of the most noted in Java, is said to present a magnificent spectacle at certain periods. It is our intention to visit this mountain in the near future if circumstances are favorable, and I shall be pleased to write an account of our trip.

Sockapoera, Java.

Into Tibet with the Scriptures

I LEFT Tachienlu on April 15, armed with three passports, including one from the mandarin and the military officer at Tachienlu. These two officials together rule all the country, south to the Jents'ang Valley, west to the Lhasa territory, and north to Chin-hai or the Shining District. I was in doubt about the real value of this passport, and consulted several as to its worth. It spoke of *Luh-ho-t'en*, which was explained to mean the six border territories into which the Tachienlu prefecture was divided, and stated that in all these I had freedom to travel.

I had, moreover, the mandarin's promise that the passport would be renewed at Drango, where there was an official, the custom being to send travelers from one official to another. So I left content with my success in procuring *ula* (that is, relays of animals supplied by government order) and official protection. The *ula* included two riding and six pack animals supplied by the Tibetan king of Chia-lag. The six poor beasts carried our scanty supply of food, bedding, clothing, and about fifteen hundred Gospels.

I had three men (two Tibetan and one Chinese), and my escort, with the *ula* drivers numbering about thirteen persons.

Everything, after leaving Tachienlu, is Tibetan—people, animals, and houses. The cold, dirt, and darkness seem unpleasant till one gets used to them.

We crossed Jee-la Pass, fifteen thousand feet above sea-level, in a blinding snow-storm, and wended our way northward to Tram-bai-trong. Several of the pack animals nearly succumbed en route.

At Tram-bai-trong we entered the chief's house, which was a stone building, three stories high, the first for animals, the second and third for people, grain, straw, etc. We searched the house for a suitable room, but had at last to settle down in a dark room, smoked by *argol* (manure fuel) for ages. There was no exit for the smoke, except the door and two holes in the wall, which were shut at night to keep out the cold.

A Tibetan Conference

The house was full of people, who ran in all directions on our approach. They soon became quieter, and told me most politely that they were holding a conference to consider the question of forced labor—carriage of rice for the Chinese troops from Tachienlu to Batang, and elsewhere—which task had taxed them greatly of late, owing to the rebellion.

At first sight it seems almost impossible that people can continue to live in houses so full of smoke; but they do, and they grow up into strong, well-built men and women. They are extremely polite to a guest traveling as I do "in official style."

They wish me a peaceful sleep on retiring, and ask in the morning whether my sleep has been calm. On arrival they generally bring me an earthen pot of salted tea, and a wooden bowl of *isamba* (barley flour).

They live almost entirely on tsamba and tea, with now and again a little wheat flour and meat boiled together. Butter is not always to be had for the tea. The native dress is a grey wool gown, or sheepskin with the wool inside.

For several days we traveled over undulating grass country, over small passes and streams at an altitude of 13,000 to 14,000 feet, with a long, snowy range to the east, here and there rising 17,000 to 18,000 feet above sea-level. The ula was changed every day as a rule, and not without some waiting and commotion in the mornings.

At Tram-bai-trong I began the circulation of the Scriptures. I decided to pursue the Tibetan custom, and asked no fixed price for the books, leaving it to the people to offer anything (tsamba, butter, milk, etc.), or nothing, just as they pleased. After some jostling, a few accepted Gospels, but I got nothing in return. In most places I have been able to leave behind me a few books, but there is no talk of getting anything for them. Many refuse point blank to accept the books, and I give only to such as evince a desire to have them.

On the fourth day I got to Bahmeh, the place where I had the misfortune to fall in with a gang of robbers in 1898.

Our ula consisted generally of yak for pack animals, and they do not go very fast. It was hard work to cover twenty-five miles a day. We had hail and snow almost every day, and we crossed Heh-ka-la Pass in a blinding snow-storm.

In the Dawo Valley

The population from Tram-bai-trong to the Dawo Valley is scant, about one house in three miles. The valley is more populous, and has a warmer climate.

At an elevation of about ten thousand feet there is built a lamasery, capable of housing three thousand monks, and there is a street of Chinese merchants at the north side of the lamasery. But the Chinese have been so Tibetanized in dress, language, and life that they are hardly distinguishable from the Tibetans.

We found lodgings in a Chinese house. Soon the Chinese military official called on me in a most friendly way. He has a hard time trying to govern this place, or rather to vindicate the Chinese name. His cudgels and chains, so prominent in Chinese yamens, he hangs on the inner side of the posts. He laughed and said he did not dare to display them too conspicuously, explaining that the people of Dawo were very wicked, and even the lamas are very riotous at times.

I took Injong and some soldiers with me to the lamasery, thinking I might dispose of some books; but the lamas simply crowded round us in a rude fashion, and would not accept them even as gifts. Later on, one of the lamas asked Injong for a book; thus that monastery possesses at least one copy of the Gospel.

Another three days took us to Hor Drango. At one time my Tibetan escort numbered nine men mounted on horses.

The people were accordingly extremely friendly all through; even young lamas pulled off their caps when they saw the cavalcade approaching. Those riding dismounted, and women and men took down their long, heavy plaits of hair and let them hang down their backs till we had passed.

In the Dawo Valley a peculiar local dialect is spoken, totally different from Tibetan. It is more like "Ming-Kia" and "Miao" in Yunnan.

The Ubiquitous Lama

At Drango there is a big lamasery, accommodating three thousand odd lamas, and built in a style similar to the Dawo monastery, only bigger. The secular town is half a mile lower down.

Altogether there are five lamaseries on the road from Tachienlu to Hor Drango, with a total of between six and seven thousand lamas. There is also another lamasery at Tailiu, or Gata, ten miles off the road. One small lamasery of about thirty monks, asked me to supply them with books. I accordingly did so.

I was taken into the yamen, and welcomed by Wu, the mandarin of Drango. Now came the revelation and disappointment! The name *Luh-ho-t'en* is the name lately given by the Chinese to Drango, and all my papers spoke of *Luh-ho-t'en* only, and not beyond. The mandarin said, moreover, that he was under the Tachienlu official, and had no power beyond Drango, and he could not therefore renew my passport without sanction from Tachienlu.

No Opening into Tibet

I tried my utmost to induce him to send me a further stage on the road, or at least to help me to hire animals and men to take me to Chiamdo, which is on the main route to Lhasa from Batang. I assured him I would take all the responsibility; but he said the country beyond was so unsettled that he would not sanction my proceeding without instructions from a higher authority. He invited me to remain as his guest at the yamen, while he dispatched a messenger to Tachienlu for instructions regarding me, but I decided to return to Tachienlu and interview the mandarin myself. I remained a day in Drango and visited the lamasery, but though the official sent his man with me, the lamas simply locked the doors to some of the halls on our approach. They would scarcely speak to us, and flatly refused to accept any books.

Retracing my steps to Tachienlu, I saw the mandarin again, but in spite of much talk could get no further assistance.

The Society wants me to find out where work is possible rather than attempt to push through strongly anti-foreign regions simply to explore, and possibly add somewhat to the annals of suffering and murder in east Tibet.

Tao Chow (my northern objective) is, I am told, in the grip of rebellion, and infested with robbers.

As to the country to the northwest of Tachienlu, it may be said to be open as

far as Hor Drango, but no farther. And as a field for Bible Society operations I think I am right in saying that the results would not justify a foreigner's spending his time among the scanty population at present approachable from Tachienlu. A Tibetan or Chinese Christian might be more successful than a foreigner in doing some Bible and evangelistic work among them, that is, if a man with an ocean of patience and tact could be found.

The only part of the Tibetan-Chinese frontier with which we are not acquainted is the Yunnan Tibetan frontier. I am therefore leaving at once for Batang and southeast Tibet.—*E. Amundsen, in The Bible in the World.*

The Work in Ecuador

GEO. W. CASEBEER

UNTIL recent years the doors of Ecuador were securely closed to the entrance of the gospel, but for the short time it has been open, I suppose there is no other country in South America that has made such rapid strides toward liberty and the complete severing of Rome's shackles, at least as to the government. There is considerable fanaticism among the people yet, especially in the interior of the country. For some time we have made our home in one of these interior towns, and we note considerable change in the attitude of the people toward us. At first many did not care to have anything to do with us, and seemed very suspicious of all our movements, but now there are few places where we are not cordially received, and many like to inquire about our belief. We have made no public effort yet, but the seed is being sown, of which we are assured that some will fall into good ground.

The people of the coast are much more liberal minded, giving a better chance to present to them the truth, but we have noticed that, if possible, they are more corrupt, and the same mighty power must work, or no real change will appear in the life.

Not long since Brother T. H. Davis and I made a trip on the coast where we had never been before. We had many interesting experiences in getting our literature before the people. On starting out from our home in Ambato, we had very little means, but, better than money, we had God's precious truth in books and papers, and a determination to place them in the hands of the people. We took a third-class passenger-coach in the train, leaving behind my wife and baby girl with Brother Davis's three little motherless girls, and thus we went out to the battle. But those who stay by the stuff will receive the same reward as those who are at the front.

We spent most of the night going around Mt. Chimborazo, and although we are almost on the equator, the tropical sun does not seem to have much effect at an elevation of nearly twelve thousand feet, with a strong wind blow-

ing off the snow-capped mountain. Our third-class coach, being even more open than a stock-car, did not offer much protection from the elements, but as we were in the Lord's work, we were of good courage, knowing that we shall reap if we faint not. The next morning we crossed the division between the Atlantic and Pacific Oceans, and were soon descending the west slope of the Andes. In a few hours we had descended from about eleven thousand feet to the valley only a few feet above sea-level. In this transit there are many examples in engineering skill. One mountain called "El Nariz del Diablo"—the nose of the devil—is passed by a zigzag in which three tracks, one almost directly above the other, may be seen at the same time hanging on the edge of the rocky precipice. We have many opportunities here to see the grandeur of God's works, as we are surrounded by the lofty Andean peaks, many of which are volca-

noes, some extinct and some active. From our place in Ambato, smoke and fire can be seen almost constantly escaping from the crater of the awful Cotopaxi. But the missionary has more to do than contemplate these scenes, for there are souls in the darkness, scattered over mountain and valley, for whom he has the message of salvation.

to work, I going in a log canoe to a small town across the river, to sell small books and papers, while Brother Davis stayed in Bahia, taking orders for "Patriarchs and Prophets." By night he had taken thirty-one orders, besides selling a number of small books. The next day we finished the town together, and at midnight embarked in a river steamer for our next point,—Chone,—which is a large, flourishing town.

In this country each town has its annual church festival, and as the feast of Chone was drawing near, where many thousands gather from all over the country, we decided to stay a few days to see what we could do. When the feast had well begun, we put up a stand near the market, with our papers and books on exhibition. Here we sold almost all the small books we had taken for the whole province. In this way the truth was scattered throughout a range of territory it would have taken

his children English. These positions could both be filled by one person. Is there any one among our young people whose heart is consecrated to the Lord, who would like to step into this opening before it closes to us? Our Mission Board is taxed to its utmost to keep the work moving that is already started, besides answering the many calls that come from such lands as China and India, where self-supporting missionary work is not so easy. Why can not some of our energetic young people step into these openings, thus advancing the cause we love, without adding materially to its financial burdens? This would also help solve the problem we have in these countries of how to hold the people together after they accept the truth. They have been so accustomed to look to some one else as leader in religious matters that some one is needed to help them become established in the Christian life. Such workers, stationed at different places, would do much to strengthen the work. There are also openings in the colporteur work. During the two months in this new province there was sold about eight hundred dollars' worth of literature, and then the territory was but touched.

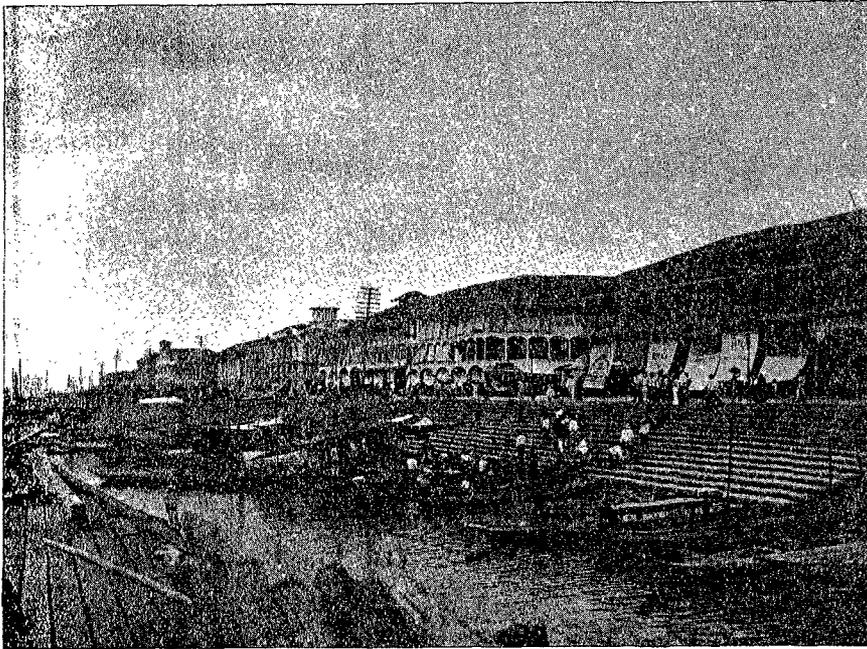
We also have in our territory many thousands of poor, down-trodden, ignorant Indians, who can not read; but they must receive the gospel. I wish that all would read Señor Forga's appeal for the descendants of the ancient Incas, in the *Signs of the Times* of Nov. 27, 1907. To work acceptably for this people we must master two new languages,—the Spanish and Quechua, and of the latter there are several dialects. This is no small task, and we have no time to delay. In these closing days the Lord will stir up many hearts to answer these calls. Let us not turn a deaf ear. As I shall be away a few months at our South American Union meeting, Brother Davis will be glad to give information to those who are interested in answering these calls. Enclose a five-cent United States stamp, as its value is easily obtained here.

Ambato.

Mission Notes

RECENTLY a complete Bible was presented, by the American Bible Society, to Pastor F. S. Atwood, of Lamberton, Minn., who is blind. This is printed in raised letters for the blind; bound in eleven large volumes, each measuring fourteen inches long, twelve inches wide, and three and one-fourth inches thick; and, complete, weighs nearly one hundred pounds.

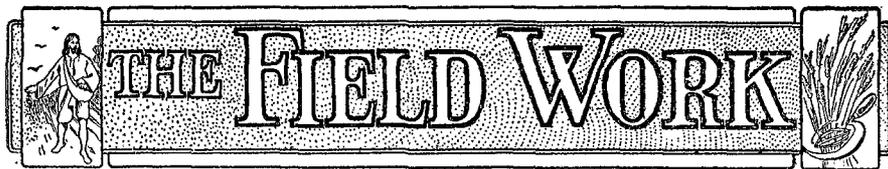
THE school at Sunan, Korea, has been started, with eleven students. More are expected very soon. Brother Field, of Japan, says of this: "As we learn more of the conditions among the Koreans in general, and among the believers in particular, we realize more the need of educational work that will build them up in the faith, and help them to a higher standard of Christian living."



GUAYAQUIL, ECUADOR

At Chone there is an opening for a self-supporting missionary. The government school offers one hundred sueres a month, including a house, for some one to take their English classes. This would occupy about an hour a day. At the same place there is a Spaniard who offers sixty sueres a month, with board and room, to teach

weeks to travel through. We hired a room at twenty cents a day right alongside the cathedral. The priest did not trouble us, nor did he manifest much concern about our "stealing his sheep," for he declared "they were most all goats anyway." The people on the coast in general have little to do with the priest, and we find many church buildings in ruins. They told me that the priest is needed only three times during their lives—at their baptism as infants, at marriage, and at the time of their death. We were requested to hold meetings at various places, and with the Lord's help we shall answer these calls as soon as possible.



THE FIELD WORK

California

LONG BEACH.— We have come to this place, where Mrs. Cardey will be under treatment for a time. In a few days I shall be on my way back to British Honduras.

While here I have not been inactive, and am glad to report many blessings from the Lord in working for souls. At Pomona the brethren urged that I hold a revival effort. This I did for ten days. The Lord blessed, and the church was thoroughly aroused. At the close of the meeting, Sunday, January 12, I baptized eight souls at this place, three of whom are new in the faith, the other five being young people. I feel very thankful to my Heavenly Father, and give all praise to him.

E. L. CARDEY.

MERCED.— During the tent-meetings held at Merced last summer a Sabbath-school was organized of some twenty-five or thirty members, and by the close of the meeting about fifteen had promised to keep the Sabbath.

Our tent was moved to a small place not far away, and we continued to meet with this company every Sabbath. December 9 we organized a church of twenty-two members. Others are keeping the Sabbath and promise to unite with the church in the near future.

We are of good courage in the Lord, and are thankful to have a part in his glorious gospel message.

C. M. GARDNER,
A. J. STEVENS.

The Colon Meeting

IN company with Elder U. Bender, president of the West Indian Union Conference, it was my privilege to attend the second session of the West Caribbean Conference, Jan. 1-6, 1908. The territory embraced in this conference is the Isthmus of Panama, Costa Rica, and St. Andrew's Island.

The brethren had just completed the erection of a neat little chapel, located at Mt. Hope, about two miles out from the heart of the city of Colon, in which the meetings were held.

There were gathered together representatives from nearly all the churches in the conference, together with the brethren who were living in the vicinity, making a congregation of from one hundred to one hundred fifty people day by day. All Seventh-day Adventists in good standing with their home churches were seated as delegates.

The meeting lasted six days, and was full of interest from beginning to end. Three new churches were taken into the conference. Elder H. C. Goodrich was re-elected president of the West Caribbean Conference.

The book business in this territory the last year has been very successful, and there seems hardly any limit to the number of books that could be sold, especially in the Canal Zone district. About forty-five thousand workmen are there, most of them away from their homes and

families, anxious to get anything in the line of reading-matter.

The brethren were very desirous that some earnest, God-fearing man should take up the book work, and push it with vigor. *Life and Health, Liberty*, and the *Caribbean Watchman* were also freely discussed, and an effort was put forth to place these periodicals in the hands of the working people on the Zone.

Every day there was preaching service, and studies on church work, the duties of church officers, etc.

Our hearts were made sad as we shook hands with these dear brethren, and bade them good-by. All went to their fields of labor with good courage, and we look for good fruitage, and a large ingathering of souls from this conference.

Brother U. Bender and I sailed, January 6, from Colon for Kingston, Jamaica.

I. H. EVANS.

Arkansas

LITTLE ROCK AND HOT SPRINGS.— Recognizing the necessity of doing a quick work in the South, and especially in the cities, and also having learned the difficulty of doing this work with no abiding church home, the believers in Little Rock, and also the believers in and near Hot Springs, have decided to build plain but neat churches. Steps are now being taken in both places to accomplish this end. The church in Little Rock will be in the suburbs. The one in Hot Springs will be out of the city a short distance. We do not desire to draw means from other needy fields, but being few in number and of the poor of this world, we have decided to ask our brethren to aid us in this good work as the Spirit of God may direct. Even small amounts will be thankfully received. All contributions may be sent to Mrs. A. P. Heacock, treasurer of the Little Rock church, 1203 Wolfe St., Little Rock, Ark.

A. P. HEACOCK.

Bermuda

HAMILTON.— We had profitable meetings during the week of prayer. Most of the brethren entered heartily into seeking the Lord. Our annual offering was \$41.22.

During the month of December, in addition to other work, I sold three hundred fifty of the *Missions Signs*, bringing a profit of twenty dollars to the mission.

In November I held some meetings in the tent at Port Royal. There were no visible results.

There seems to be a very good interest in the school. Sixteen children are attending now whose parents are Sabbath-keepers. The total enrolment is twenty-six.

Very cheering reports are received from Brother Newberg, who embraced the message here last year. He is now settled on a small farm at Fitch Bay, Quebec. He was a staff sergeant, and would have been made a warrant officer

in June, had he remained in the service. In a letter which recently came to hand, he says: "I am trying to do all I can for the Master. I trust he has directed me to this place to help." This brother was in the island only a few months. Our work in Bermuda is much like that of a lighthouse-keeper. Although the people seem slow to step out in obedience to the message, and the results of our labor seem very small at times, yet if in eternity we can see that some few souls have been guided into the haven of truth by our being here, we shall be glad.

JAS. A. MORROW.

Pennsylvania

PITTSBURG.— The Second Seventh-day Adventist church of Pittsburg is now twenty-seven months old, and has grown from a membership of ten to a membership of thirty. One of those has died, and the names of three have been dropped from the roll. The number of members could have been largely increased had we taken in all who have applied for fellowship.

The money collected for the several funds, including tithes and offerings, has amounted to \$4,279.68. More than six hundred fifty dollars' worth of books, papers, and other literature has been sold and given away. Many homes have been reached with Bible readings.

While we are fully aware that we have come far short of what we could and should have done, yet we are glad that in spite of our shortcomings God has blessed the cause and us. Our work here is especially to reach the many thousands of colored people in this city and its vicinity, although the message is free to all who will be reached and are willing to do service for the truth.

W. H. GREEN.

Seed Sowing in Manila

WHEN we came to Manila, we began sending literature to the American school-teachers scattered among all the islands. We were able to do this only because many sent us literature of various kinds, and we heartily thank those who have helped us in this way. There are about eight hundred American school-teachers here at the present time. You can readily see that to reach such a number of people, it would require a large supply of literature. We felt very anxious to make a systematic effort in setting the truth before these people, and we prayed earnestly that some way might be opened whereby this could be done.

We know you will rejoice with us when I tell you that we received a letter from Elder E. W. Farnsworth, telling us that he had laid our need before the General Conference, and as a result five hundred copies weekly of the Special Series of the *Signs of the Times* are coming to us for use among these teachers. We had never told Elder Farnsworth anything about our needs, but the Lord impressed his mind to do this. This was a direct answer to our prayers. A few of these papers we are sending to the Filipino teachers, and other kind friends are sending us clubs of American and Australasian *Signs*, and these also we are using among this class.

There are a great many Filipino teachers, and as they are familiar with Eng-

lish. We are very anxious to carry on a systematic work among them. These teachers belong to the different tribes, and so speak their native languages in addition to English. Does this not seem to you to be a wonderful opportunity to reach with the truth many who speak these languages? We believe that it is, and if we can reach some of these teachers through English literature, they in turn will become channels of light to their own people.

We feel deeply in earnest over these matters: they mean so much to the work here. We post a letter to every person to whom we have sent literature, calling his attention to the papers, and asking him to give them a careful reading. We have received a number of letters in reply expressing appreciation. These have been received from both American and Filipino teachers. One of the latter writes that he had translated some of the articles in the papers into his native language for the benefit of his family, and that they were pleased at hearing such good articles. Praise the Lord for that! The Lord can carry the truth to those to whom we can not speak. This man wanted more literature, and we have sent it to him.

I wish we had time and space to copy some of the good letters we have received, but I must give you a few sentences from another Filipino's letter. He says: "This paper, especially in its Bible department, meets one of our needs—the reading and study of the Bible, of which we have been deprived for the last three hundred years. It might be a further indication of my interest in your paper, to say that an association is being organized by the teachers of the province, and one of the features to be pursued by it is the reading of magazines for the purpose of cultivating the habit of reading among its members. Your paper will be given place in our reading club." We are in the seed-sowing stage of the work here, and we want to scatter the printed page as the leaves of autumn.

We are holding studies here in Manila with a young man, a Filipino, who is secretary to Archbishop Aglipay, the head of the Filipino Independent Church. This young man is an Ilocano, from the north of Luzon. He speaks two native languages, and Spanish and English. We have a study almost every day, and he is becoming greatly interested in the truth. The teachings of his church are mostly from evolution and higher criticism, with a very little from the Bible. As we have studied the truth, he can see that their teaching is error, and he told me that he could no longer teach their doctrines. We believe this young man will take his stand for the truth. It will mean much for him to cut loose from his present church connection, especially in a country like this. We want you to unite with us in prayer for this young man. His name is Santiago Fonacier.

I may say he has already helped us in correcting a translation into Tagalog of some matter on the second coming of Christ. He has started to translate the same into Ilocano. He wants us to take his sister into our home, and train her. We would gladly do this if we had room for her; but rent is very high here, and we have only a small place. I believe it will be necessary to have a

place large enough to enable us to take young people into our home, and teach them how to live, physically as well as spiritually, that they in turn may become workers for their own people.

J. L. McELHANEY.

Colorado

DENVER.—Never before in the history of our work have we had such an interest in this city as now. Open doors for the message are being found in all parts of the city, and the Lord is moving on hearts to accept the truth. Since the close of our camp-meeting in September fifty persons have been added to the church, making our membership at the present time four hundred ninety-nine. To God be all the praise. The good spirit of the Master prevails in the church. Love and unity exist among us as a result. We enjoy in a marked manner the presence of the Lord in our Sabbath services, and the hearts of many are being revived. Sinners respond to the call to give their hearts and lives to God. The attendance in our Sunday evening meetings has increased until we have almost a full house.

G. W. ANGLEBARGER.

British Guiana

TAPPACOOMA CREEK, ESSEQUIBO.—March 23 of the past year, Elder J. B. Beckner and I sailed from the shores of Jamaica on the steamship "Tagus;" and after a very pleasant voyage of sixteen days over the blue waters of the Caribbean (stopping at different places), we finally reached Guiana on the morning of April 8. A few days after arriving I began my work as school-teacher and general worker among the Indians ("Arawaks" and "Caribs") of Tappacooma Creek, situated about sixty miles northwest of Georgetown, at the mouth of the great river, Essequibo. Although isolated,—I am almost in the heart of the forest, away from friends and relatives, and among a strange people,—I feel confident that our Heavenly Father, who is protecting his servants in other dark lands of the earth, will extend his guidance and protection to me also. I feel happy, although alone, in my work here.

During the year my heart has been cheered by the progress resulting from the feeble efforts put forth to teach this truth. The Lord has indeed richly blessed the work. During the year seven were baptized, three who apostatized over nine years ago were reclaimed, and there are two others now awaiting baptism, making a total of twelve. There are others who believe and are observing the Sabbath, but whose lives are not yet in harmony with the Word; for these I am still praying, trusting that by the help of God, they may lay aside every weight and be able to run successfully the race set before them.

As there is but a limited number of Indians living in this place, the number of children at school is very small, amounting to about twelve at present, yet it is encouraging to teach them; they are bright and very intelligent.

Elder Beckner having secured twenty-five acres of land from the government, we felt free to begin building a mission house. I am glad to say that our plans are progressing favorably. While there

are many things to cause discouragement at times, yet on the other hand there is everything to encourage, and I have every reason to praise the Lord as I see these poor, benighted sons and daughters of the forest giving heed to the great message that is to prepare a people to stand ready to meet the Lord when he comes. I sincerely ask the united prayers of all God's faithful children for the development of the work here.

THOS. J. KENNEDY.

North Carolina

CAN the canvasser make a living in North Carolina? That is an easy question to answer. Just combine your forces with hustle and you are sure to win. I do not mean that you are to go on the run, getting up at four o'clock in the morning, and working till nine or ten o'clock at night. The one who follows that method will not take time to show his book properly. He will rattle over three times as much of it as he should, and when he has finished, the one he has been canvassing wonders what kind of book he is selling. Result: no order. A hustler will, if possible, find every house in his field, missing none of the people, but hunting till he finds them. He will show enough of his book to interest them. He will speak distinctly, and be so enthusiastic in presenting his word that they will become interested. Result: an order. This kind of canvasser can make a living in North Carolina, or in any other part of the South.

Last year one of our North Carolina canvassers, out of nine months, put in not quite eight months actual field work. During this time he took orders for our books to the amount of \$1,083, the delivery of which was \$983.50, or ninety per cent. A ninety-per-cent delivery is good in any field. Many who at the present time have no active part in the work, could do as well as this brother has done.

We have a field inhabited by a sociable, hospitable people, who, when dealt with properly, become as lovable Christians as any in the world. Who will come and assist us in interesting them in the third angel's message? Now is the opportune time. Soon the last invitation for help will have been given.

I shall be glad to correspond with any who may be thinking of coming to this part of the Lord's harvest-field to engage in the canvassing work. My address is 276 Boulevard St., Winston-Salem, N. C.

H. B. TILDEN, State Agent.

Field Notes and Gleanings

BROTHER THEO. G. LEWIS, who has been holding meetings at Merrill, Wis., reports that five or six have recently begun keeping the Sabbath, and are reading our good books.

Of her work at Capitol Hill, Okla., Sister Sophia V. Parker, a Bible worker, gives this summary: "Since the first of September, I have given two hundred fifty readings, and made two hundred twenty visits; I have held twenty meetings, and have written forty missionary letters. Five persons belong to the church to-day who were not members then, and six others are keeping the Sabbath who were not keeping it then."

Notes of Progress

THIS summary is not large, but it is good, considering the time of year, and the many general meetings and conventions which are being held.

In this summary, Scandinavia appears for the first time. We hope soon to be able to furnish reports from many foreign fields; for during 1908 we shall send out blanks for reports from all the foreign conferences and missions.

A successful canvassers' institute has recently been held in the Central New England Conference. Brother R. J. Bryant, the general agent, reports having trained twenty-five canvassers in this institute, twelve of whom are to work for "Great Controversy."

It appears that a conference president may be very successful as State agent pro tem. A call comes from West Virginia for a State agent to take charge of thirty prospective canvassers in that conference. The president, Elder J. M. Rees, in harmony with his usual custom, has been working up a lively interest in the sale of our publications, with this good result.

Last year at Union College there were sixty-nine students in the canvassers' band. When we heard of the great interest there, we thanked God and took courage. A letter from Prof. M. E. Kern, who has recently visited Union College, states that there are now two hundred members in the canvassers' band. We thank God again, and take fresh courage.

A letter from South Lancaster Academy states that sixty-five students there have joined the canvassers' band.

Brother Carl Weeks, general agent of the North Pacific Union Conference, writes that interest in the scholarship plan, and in the sale of books, is at white heat in all the schools of the North Pacific Union.

We are informed that the *Watchman* has doubled its circulation during the past year.

We note from the address of the manager of the Pacific Press before the stockholders, at their recent meeting, the following interesting facts concerning the circulation of the *Signs of the Times*: Two years ago the subscription list stood at 14,000 copies a week. During 1907 the circulation stood from 34,000 to 50,000 copies a week, besides a sale of nearly 200,000 copies of the World's Missions Number.

Life and Health and *Liberty* have greatly increased their circulation since the size and price were increased. Thirty-five thousand copies of the January number of *Life and Health* were printed, and they were sold before the fifteenth day of the month. Forty thousand copies were printed of the February number, and they were all sold before the first day of February; and another edition of 10,000 copies was printed to supply the demand. There are between twenty and thirty agents working for these journals, and they are selling from one thousand to three thousand copies each, a month, at ten cents a copy.

What do these things mean? Is the work of God disintegrating and falling to pieces, as some of its enemies seem to suppose? This is a mere handful

Canvassers' Summary for December, 1907

	AGENTS	HOURS	ORDERS	VALUE
Atlantic Union Conference				
Western New York	11	758	141	\$ 459.39
New York	4	293	110	147.95
Central New England	8	594	261	368.70
Maine	2	35	30	27.05
Vermont	5	105	66	81.65
Southern New England	1	52	1	5.15
Totals	31	1,837	609	1,089.89
Columbia Union Conference				
Chesapeake	11	427	211	339.70
West Virginia	6	561	90	326.75
Virginia	5	178	13	100.60
West Pennsylvania	3	53	5	33.30
Eastern Pennsylvania	2	75	65	86.50
Totals	27	1,294	384	886.85
Lake Union Conference				
Indiana	8	343	95	274.50
Southern Illinois	7	8	9	13.95
Northern Illinois	4	132	26	73.95
Wisconsin	4	83	17	45.20
North Michigan	3	61	17	54.00
West Michigan	6	88	11	405.15
Ohio	9	239	105	201.70
Totals	41	954	280	1,068.45
Southern Union Conference				
Alabama		158	...	108.55
Cumberland		405	...	208.05
Florida		223	...	119.90
Georgia		552	...	314.35
Louisiana		234	...	199.55
North Carolina		315	...	110.00
South Carolina		851	...	524.85
Tennessee		759	...	390.75
Totals		3,497	...	1,976.00
Central Union Conference				
Colorado	12	576	128	574.60
Nebraska	11	398	100	413.75
Missouri	10	640	200	610.25
Wyoming	3	166	56	220.25
Totals	36	1,780	484	1,818.85
Southwestern Union Conference				
Oklahoma	10	784	118	444.65
Texas	5	574	64	297.20
Totals	15	1,358	182	741.85
North Pacific Union Conference				
Upper Columbia	3	100	18	234.75
Western Oregon	2	...	...	219.50
Montana	1	25	8	25.50
Western Washington	5	82	32	135.30
Totals	11	207	58	615.05
Pacific Union Conference				
California		286	...	1,020.35
South African Union Conference				
		...	148	952.50
Australasian Union Conference				
		...	...	5,791.00
German Union Conference				
		...	...	7,657.75
Scandinavian Union Conference				
		...	...	1,443.00
Canadian Union Conference				
		...	...	200.00
General Summary				
Atlantic Union	31	1,837	609	1,089.89
Columbia Union	27	1,294	384	886.85
Lake Union	41	954	280	1,068.45
Southern Union	...	3,497	...	1,976.00
Central Union	36	1,780	484	1,818.85
Southwestern Union	15	1,358	182	741.85
North Pacific Union	11	207	58	615.05
Pacific Union	...	286	...	1,020.35
South African Union	...	...	148	952.50
Australasian Union	...	...	...	5,791.00
German Union Conference	...	...	...	7,657.75
Scandinavia	...	...	...	1,443.00
Canadian Union	...	...	...	200.00
Grand Totals	161	11,213	2,145	\$25,261.54

of items among hundreds of encouraging reports which give the truth of the triumph and onward march of the message.

Let those who have a tendency toward mental and spiritual dyspepsia, who are groaning because of the alleged weakness of the work and organization of the third angel's message, be admonished, and cheered, and blessed by the great array of encouraging facts, instead of moping under the pains of their own soul's sickness.

Let the men and women, and the boys and girls, who have been circulating the literature so actively during 1907, take fresh courage and join the rapidly increasing ranks. E. R. PALMER,
Sec. Gen. Conf. Publishing Dept.

Current Mention

—Five men were killed and three injured by the explosion of a mixer in a starch factory at Providence, R. I., February 12.

—Two buildings of the Standard Express Company near Vaudreuil, Quebec, were destroyed, February 11, by an explosion which killed nine workmen.

—A meteor five feet in diameter buried itself six feet in the earth near a farmhouse twelve miles from Eureka Springs, Ark., the night of February 11. The shock was sufficient to cause the belief, before the real cause was known, that an earthquake had occurred.

—A tornado struck Tyler, Tex., February 14, leaving in its wake twelve wrecked buildings, about as many persons killed, and forty others injured. On the same day three small hamlets in Jones County, Miss., were demolished by a tornado. Seven persons were killed.

—Masked and armed night riders to the number of 150, invaded Fredonia, Ky., the night of February 8. Capturing the telephone operator, they cut off all means of communication, and imprisoned several citizens in a drug-store. A large guard was left in the town while others of the riders went five miles to View, where two tobacco warehouses belonging to non-union men were burned, inflicting a loss of \$10,000.

—Prominent citizens of the anthracite coal region met at Wilkesbarre, Pa., February 11, to celebrate the one hundredth anniversary of the first burning of anthracite coal by Judge Jesse Fell, who successfully conducted the experiment. Twelve years after his discovery only 365 tons were shipped from the mines in a year. The present annual output amounts to 72,000,000 tons, with a value at the mines of \$166,000,000.

—The United States Circuit Court of Appeals on February 12 confirmed the decision of the circuit court, holding the captain of the ill-fated excursion steamer "General Slocum" guilty of criminal negligence, on the occasion of the burning of that vessel, June 15, 1904, when about 1,000 lives were lost. He was found guilty, and sentenced, Jan. 27, 1906, to ten years at hard labor in Sing Sing. The case was appealed, and the captain was released on \$10,000 bail, waiting the decision which has just been rendered.

—Following attempts to blackmail the son of the late Senator Quay, the police of Pittsburg, Pa., arrested eight alleged members of the black hand society. The police claim that a school to train young men in extortion and in the best methods of taking human life was in session when they reached the rendezvous.

—The cabinet council of the king of Portugal has resolved not to rescind the dictatorial decrees of Premier Franco, promulgated during the last days of King Carlos' reign, except those considered offensive to the public dignity. This unexpected action of the cabinet has caused the utmost astonishment.

—The annual flood of the rivers and small streams of western Pennsylvania, eastern Ohio, and West Virginia has partially inundated many cities and towns in those sections. It is estimated that fully 20,000 men are out of employment as one result, and the property loss will be many millions. In the Pittsburg district alone the loss last year was \$10,000,000.

—Three men connected with ice companies of Toledo, Ohio, were found guilty of conspiracy in restraint of trade, and each was sentenced to six months in the workhouse and \$25,000 fine. The case was appealed, and the Supreme Court of the State has just rendered its decision of six months in jail and costs of first trial. In the numerous trust cases prosecuted in Ohio this is the first where the convicted men have been sent to jail.

—On February 12 an attempt was made to wreck the New York-Chicago express on the Baltimore and Ohio Railroad, near Girard, Ohio; but the obstruction was discovered by the section boss just in time to prevent disaster. Two days later dynamite was used near Thurmond, W. Va., in an attempt to wreck a fast train from New York to Cincinnati on the Chesapeake and Ohio. A slight miscalculation alone thwarted the plot, as the explosion occurred about one minute after the train had passed.

—A new arbitration treaty between the United States and France was signed February 10, by Secretary of State Root, and the French ambassador, Mr. J. J. Jusserand, and will soon be submitted to the Senate for ratification. This treaty is practically the same as the conventions which France has negotiated with several European nations.—Great Britain (October, 1904), Italy, Spain, and Holland. These treaties provide arbitration for disputes, except those affecting the vital interests, the independence, or the honor of the nations involved, or the interests of a third state, not a party to the treaty.

—A company of women on February 11, resorted to strategy in their attempt to deliver in person to the British House of Commons a resolution protesting against the "unconstitutional action of the government in refusing a vote to women tax payers." About thirty of them were hauled to the entrance in a furniture van, but their rush for the door was intercepted by the police, who found it necessary to lock up about fifty of the most refractory members of the company. They were released on bail about midnight, but at the trial next day all but two chose the jail sentence of one month in preference to paying the fine imposed.

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

Trenton and Albany

FRIDAY, January 31, Elder M. N. Campbell and the writer left Washington, D. C., for Trenton, N. J., where the New Jersey conference was in session. We reached there Friday evening in time to hear Elder W. J. Fitzgerald, the president of the Columbia Union Conference, give an interesting account of the progress of the work in England, Germany, Denmark, Scotland, Italy, and Switzerland.

Sabbath forenoon, the Lord came near in a revival service. Several made a start for the first time, and many reconsecrated themselves to the Saviour.

Those who attended the conference all through regard it as an ideal session. The business was conducted with dispatch, and the blessed spirit of Christian unity prevailed.

The meeting reached its climax with a religious liberty mass-meeting, which was held Sunday evening, February 2, the last evening of the conference session, in Taylor opera-house. This meeting was arranged by our people, because of the campaign which has been carried on for months by the clergy of Trenton.

Regardless of the intense cold wave that was prevailing at Trenton the night of the mass-meeting, there was a good-sized audience in attendance, who manifested a marked interest in the addresses given. Elder W. H. Heckman, president of the Eastern Pennsylvania Conference, presided as chairman of the meeting. Elder Campbell was the first speaker, and he gave an interesting address, a summary of which appeared in *The True American*, of Trenton. It reads as follows:—

"The speaker urged the application of the golden rule to the question at issue. He declared that the movement to compel men to act out religious requirements in which they had no faith was unchristian and anti-christian.

"He pointed out that to acknowledge the right of civil authorities to compel Sunday observance is to acknowledge their right to compel baptism, church attendance, or any other religious obligation, on the grounds that it is well known that whatever the civil law enters it dominates.

"Continuing, Mr. Campbell stated that the Scriptures prove that the Sabbath is a sign of sanctification, and only those who are in training for sanctification have a right to display a sign."

The same report contained an outline of the address of the writer, who followed Elder Campbell. It reads as follows:—

"Many who are seeking for Sunday legislation are doubtless sincere, believing such laws to be in the interest of morality and good government. The New Jersey State Sabbath Association that was organized last Thursday is similar to the Sabbath association at Jerusalem in Christ's time, which was composed of

the Pharisees and Herodians. In the third chapter of Mark it is recorded that Christ was watched by these representatives of the Sabbath association at Jerusalem, because he did not observe the Sabbath according to their ideas, and finally, the record continues, the Pharisees went forth and straightway took counsel with the Herodians against him—Christ—that they might destroy him. In John 5:16 is recorded their second attempt to slay him, and finally he was crucified because of his loyalty to the true principles of Sabbath-keeping.

"Intolerance and persecution have always followed in the wake of every attempt to enforce a religious institution by civil enactment. Scan the history of the past, and it will be seen that from the time of Constantine, the author of the first Sunday law, untold evils have resulted from the enforcement of such laws.

"Let those who think that Sunday laws are for the interest of good government study the history of other nations that have struggled under the impediment of a union of church and state, and take warning and repudiate every effort on the part of religio-political reformers to enact new laws or enforce existing laws that now disgrace the statute-books of any State for the enforcement of Sunday. Such laws should be repealed.

"Such laws are in flagrant contradiction of the principle of the first amendment to the United States Constitution, which says: 'Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.' Sunday laws are religious, and only religious. One champion of Sunday legislation says that if religion is taken out of the day, the rest is taken out, so all can see that the argument for a civil sabbath is a misnomer.

"All know that on civil days, viz., the Fourth of July, Washington's birthday, etc., people are left free to employ the day as they chose, providing they do not interfere with the natural rights of others, but it is not so with the laws for Sunday observance. They define how the day shall be observed. This movement for Sunday laws and their enforcement is not a local one, but is becoming universal. The great Inter-Church Federation movement is committed to Sunday legislation, so is the National Reform party with its various allies."

Monday, Brother Campbell and the writer went to Albany, N. Y., reaching there late in the afternoon. The reason of our visit to the New York capital at this time was that several Sunday bills had been introduced into the New York Legislature.

We secured copies of the different Sunday bills that had been introduced, after which we interviewed the legislators who had introduced what we considered the most important of these bills. We also interviewed the chairman of the committee before whom the bills are to be considered, and arranged for a hearing on one of the bills, both before a Senate committee and before an assembly committee for Wednesday, February 26.

One of the most interesting features of our visit at the New York capital was our interview with Governor Hughes, of New York. He received us very pleasantly, and listened respectfully

to what we had to say concerning the meaning of the proposed legislation for stricter Sunday observance. He promised to grant us a hearing on the bills when they are brought before him for action.

There is prospect that the New York Conference will place a man in Albany who will be in constant touch with the movements of the New York Legislature. This is a move in the right direction.

This winter is a most opportune time for our people to exert every effort in the work of opposing proposed religious legislation, by writing their respective legislators, and sending in petitions, signed by the citizens of their respective localities.

Special efforts should also be put forth to sell or otherwise place the "Memorial to Congress" issue of *Liberty* in the hands of neighbors and friends, especially such people as attorneys, justices of the peace, doctors, teachers, merchants, etc. K. C. RUSSELL.

NOTICES AND APPOINTMENTS

Virginia Canvassers' Institute

At our camp-meeting it was unanimously recommended that a canvassers' institute be held this year. In accordance with the recommendation, arrangements have been made to have Brother I. D. Richardson and others conduct such an institute at Stanley, Va., beginning February 26, and holding till March 15. The instruction will consist of studies of the Testimonies, Bible, and the actual experience of workers in the field. The books that will be used will be "Great Controversy," "Daniel and the Revelation," "Heralds of the Morning," and "Coming King." We are sure of the presence of God, and invite all those to come who wish to enter actively in the work of this last message. The conference will allow five per cent extra upon all books sold, until the amount of railroad fare to place of institute and from there to field of labor is made up. Entertainment is offered by the members of the Stanley church to all who attend. W. H. ZEIDLER.

1312 North Twenty-eighth St., Richmond, Va.

Canvassers' Institute for Ohio

The canvassers' institute for Ohio will be held at the college at Mount Vernon, April 20-30. We expect to have the assistance of Brother E. R. Palmer, of Washington, and possibly of others outside of the State. We hope that all in Ohio who have a burden for this work will send immediately to the Ohio Tract Society, Mount Vernon, Ohio, for a copy of the book they wish to sell, and will study it carefully from now till April, then come in time for the first meeting. We expect to make "Daniel and the Revelation" the principal book in Ohio this season. Those wishing to handle a health book may send for "Home and Health."

Besides Bible study, and regular classes for the study of the books to be used, there will also be a daily class in practical canvassing, including how to gain an entrance to the home, how to make a successful delivery, and many other essential points. There are many things to be learned at an institute which the canvasser can hardly afford to miss. The advice of those who have had years of experience will be a help to all.

Meals will be served on the European plan, and arrangements have been made to refund the board expenses and the fare from the institute to the field of labor, after the can-

vasser has sold books amounting to one hundred and fifty dollars.

As the college is full this year, those who are planning on coming should notify the writer at Powell, Ohio, as soon as possible, so that arrangements can be made for their entertainment. Let us remember that time is short, and what we do we must do quickly.

E. R. NUMBERS,
Field Missionary Agent.

Business Notices

THIS department is conducted especially for the accommodation of the Seventh-day Adventists 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.

FOR SALE.—Peanuts, best quality, large size, all 1907 crop; 7 cents a lb. in 100-lb. lots. Address J. F. Webster, Texmo, Okla.

FOR SALE.—A small sanitarium doing a good business; also treatment rooms. Good reasons for selling. Address 35 Church St., Newark, Ohio.

FOR SALE.—Prospect Sanitarium and Treatment Rooms. A splendid opportunity for a physician. Address F. A. Stahl, 5411 Prospect Ave., Cleveland, Ohio.

WANTED.—Work by a young man of twenty-two, for a Sabbath-keeper. Has always worked on farm, but is willing to do anything. Would like steady work. Address Burton E. Stevens, R. F. D. 23, Kent City, Mich.

FOR SALE.—Ripe Olives; best we have ever had: 80, 70, and 55 cents a gallon in 5-gallon cans. All goods guaranteed. For further information, see "ad" in REVIEW of Feb. 6, 1908. Address W. S. Ritchie, Corona, Cal.

WANTED.—A few young men carpenters—good, all-round men. Steady work for Sabbath-keepers. Also a young man for teamster. For particulars, Address Karr Portable House Co., 603-613 Belleplaine Ave., Chicago, Ill.

FOR SALE.—A superior brand of pure Vegetable Oil for all cooking purposes: 5 gal., \$4; 10 gal., \$7.75. Direct from factory in St. Louis, Mo. Write for prices on larger quantities. Address Dr. A. C. Ames, College View, Neb.

FOR SALE.—Six-acre garden and fruit farm ½ mile from College View. Good new buildings, fine location, and excellent market; connected with the village by cement walk. For information, call on or address J. A. Graham, College View, Neb.

FOR SALE.—Two hundred single-comb R. I. Red Pullets, \$10 per half dozen; also eggs for hatching: price, fifteen eggs for \$1.25 or \$6 per hundred. Address J. A. Miller, Superintendent South Lancaster Academy Poultry Farm, South Lancaster, Mass.

FOR SALE.—150-acre farm, with new 8-room house, large new barn, chicken house, corn-crib, and other buildings; excellent water; 35 acres clear, rest cord-wood. Price, including all machinery, wagons, stock, and feed, \$3,500. Everything new. A bargain for some one. Good reason for selling. Address R. C. Wirth, Highland Springs, Va.

WANTED.—Middle-aged Seventh-day Adventist sister to do general housework. No washing. Good wages to competent person. Mother and wife spend time in giving treatments. One accepted expected to stay at least six months. Address Jesse Jared, Logansport, Ind.

FOR SALE.—All or part of 160 acres improved land. New 7-room house and large barn, outbuildings, family orchard, soft water, good soil, good climate; 5 miles from Moscow Seventh-day Adventist church, ½ mile from electric R. R. Address W. H. Hamilton, R. F. D. 3, Moscow, Idaho.

FOR SALE.—For a short time only, Peanut Butter 10 cents a pound; Olive-oil \$2.50 a gallon; 50 pounds Coconut Oil \$7.50; Vegetable Cooking Oil, 10 pounds, \$1.20. Cash with order. All absolutely pure. If west of Rockies, write us. Address Vegetarian Meat Company, Washington, D. C.

The rich flavor of choice, selected Spanish peanuts is retained in Royal Peanut Butter: 50-lb. tins, 11 cents a lb. Our Extracted Southern California Honey should interest you. Send 5 cents, and we will mail package of Royal Salted Peanuts. Address Cleveland Health Food Co., Cleveland, Ohio.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor; keeps indefinitely: 5-gal. can, \$3.50; 10-gal. can, \$7; crate of 8 one-gal. cans, 80 cents a gal.; 60 cents a gal. in ½ bbl. and bbl. lots; 30 gal. and 50 gal. shipped direct from factory at Louisville, Ky. Address Sanitarium Cooking Oil Co., Box 442, Louisville, Ky.

FOR SALE.—All or ½ interest (with entire management) of Seventh-day Adventist 16-room sanitarium; fair trade, good contracts, and paying good. A 1 legitimate reasons for selling. Investigation solicited. Best of references required. Located in city of about 10,000. Address Sanitarium, 3252 Bersford Ave., Cincinnati, Ohio.

STRAWBERRY PLANTS.—Mrs. Pierce, of Park Rapids, Minn., sent us about thirty names, stating that these had all inquired concerning plants for spring setting, and had admired her little patch 10 x 30 feet (set to 100 of our plants), which yielded 118 quarts of sound berries during 1907. Address Geo. Jorgensen and Son, Box 10, Poy Sippi, Wis.

WANTED.—Family with children and about two thousand dollars, who need this delightful climate and central California intermediate and church-school, to buy my home. Wages best in vacation. All work. With sunshine, soil, and water, even brethren from cities are making success raising peaches, raisins, etc. Investigate. Address J. Clark, Armona, Kings Co., Cal.

FOR SALE.—Purest, most healthful Vegetable Oil for cooking and salads; no odor, keeps indefinitely: gal. can, \$1; 5-gal. can, \$4. Also pure virgin Olive-oil: gal., \$2.75; half gal., \$1.40; quart, 85 cents. Lunch Nutrena, a hygienic fat and blood producer: 1-lb. box, 35 cents; send for samples. Address E. W. Coates, 535 W. 110th St., New York City, N. Y.

SWEET PEAS.—One dozen choicest varieties, among them Queen Alexandra, scarlet; Countess Spenser, pink; Henry Eckford, shrimp; Sybil Eckford, apricot; Dorothy Eckford, white; Helen Lewis, crimson orange; John Ingham, carmine rose. Separate colors, 5 cents each. The twelve packets, 40 cents; ounce mixture, 25 cents. Silver or P. O. order. Address C. A. Wyman, Gaston, Ore.

Addresses Wanted

The address of Mrs. Florence Evers is desired by Mrs. R. M. Fried, 213 North Poplar St., Allentown, Pa.

The church at Eagle Lake, Minn., would like to hear directly or indirectly from the following non-resident members of the church: Mary Alway Sower, Brook W. Sower, Chas. Presnall, Alma Presnall, Araminta Gates,

Minnie E. Johnson, Addie Alway Andrews, Grace Minett, Henry Moutner, Laura Recond, B. A. Frandenburg, and J. B. Frandenburg. Address Mrs. Lina Tanner, church clerk, Eagle Lake, Minn.

The clerk of the Seventh-day Adventist church of Milton Junction wishes to know the address of Archie Albee. All other non-resident members are requested to report before April 1. Address Harry C. Trueman, Lima Center, Wis.

The clerk of the Seventh-day Adventist church of Newberg, Ore., wishes to know the addresses of the following-named members of that church: John Woodruff, Jennie Woodruff, Mary Gates, and Mary Tucker; would like to know the addresses of these persons by April 1, 1908. Address Mrs. L. J. Butterfield, Newberg, Ore.

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:—

Ray Corder, 823 Kenilworth Ave., -Coshoc-ton, Ohio, periodicals for missionary purposes.

Mrs. S. A. V. Young, Siloam Springs, Ark., *Signs, Watchman, Instructor, and Little Friend*, for reading-rack.

I. T. Reynolds, Pineville, La., *Signs, Watchman, Life and Health, Liberty*, and tracts, for racks at railway waiting-rooms.

Mrs. W. S. Cash, Fourth St. between B and C Sts., Lawton, Okla., *Signs, Watchman, Liberty*; a continuous supply desired for rack work.

Mrs. O'Del Fletcher, 114 Jefferson Ave., Moundsville, W. Va., *Review, Signs, Watchman, Life and Health, Liberty, Instructor*, and tracts.

T. J. Chambers, Grant Ave., Takoma Park, Washington, D. C., *Signs, Liberty, Instructor, Life and Health*, and tracts; a continuous supply desired for tract racks.

Obituaries

BUTTERFIELD.—Died at the Haelsely Hospital of Muskegon, Mich., Jan. 13, 1908, Hiram A. Butterfield, aged 74 years, 6 months, and 13 days. He had been a resident of Muskegon County for the last thirty-two years. From his youth he had made a profession of religion. About fifteen years ago he embraced the Adventist faith, to which he was loyal until his death. He leaves a wife, three sons, and two daughters to mourn his death. One of the sons is engaged in the work of the Lord, and the other is preparing himself to enter that work soon. Words of comfort were spoken by the writer from Rev. 14: 13, to a large and sympathizing audience. J. F. GRAVELLE.

SIMONSON.—Died at Lake Benton, Minn., Dec. 24, 1907, Eric Simonson. He was born at Oistrup, Denmark, Aug. 14, 1834. Mrs. Anna Simonson, his wife, died on New-year's morning one week later. She was born in June, 1838, at Gaustei, Denmark, and at the time of her death was a member of the Seventh-day Adventist Church. They were united in marriage Oct. 22, 1864, and came to America in 1882. Six children were born to them, four of whom survive them. The funeral services were conducted at the M. E. church at New Castle, Wyo., by Rev. Dumm and the writer. The remains were afterward taken to the New Castle Cemetery for interment. ALBERT C. ANDERSON.

BARNARD.—Fell asleep in Jesus at her home, near Salem, Ore., Nov. 23, 1907, Mrs. Ann A. Barnard, aged 70 years, 3 months, and 21 days. Sister Barnard was a great but quiet sufferer. She was a consistent Christian for more than forty years, and when able, was always present at the services of the church. Her children miss her, but expect to see her where pain and parting will be no more. The funeral service was conducted by the writer. J. M. COLLE.

GAY.—Ira David Gay, the son of Brother and Sister Frank Gay, of Iola, Kan., was accidentally shot and killed Dec. 23, 1907. He was 18 years, 3 months, and 1 day old. He was a favorite among his friends, who were shocked by his sudden death. He leaves a father, mother, four brothers, and three sisters to mourn their loss. The funeral was conducted by the writer Christmas afternoon at the Seventh-day Adventist church. The interment was made in the Iola Cemetery. F. C. CLARK.

WOODLAND.—Died at her home in Elma, Wash., of heart and lung trouble, Jan. 4, 1908, Mrs. Barbara F. Woodland, wife of Luther Woodland, in her fifty-fourth year. Brother and Sister Woodland accepted present truth about ten years ago, and have both been faithful. Sister Woodland's courage was good till the very last. She was the mother of four children, all of whom are grown. The funeral was conducted by the writer, in the Christian church, and was attended by a large number of friends and neighbors. J. A. HOLBROOK.

CLEMENTS.—Died at Washington, D. C., Oct. 7, 1907, Mrs. E. Gertrude Clements, wife of Wm. A. Clements, of the Post-office Department. Sister Clements began to keep the Sabbath in the summer of 1905. She found in this message the deeper joys in believing which made the advent truths precious to her soul. She was an active and devoted member of the Memorial Church. Her husband and six children are left to mourn, but not as those that have no hope. She was buried in the Congressional Cemetery, Washington, S. E., the service being conducted by the writer, assisted by her former pastor of the Methodist Protestant Church. W. A. S.

NICHOLS.—Died at his home near Pleasant Hill, Mo., Dec. 25, 1907, J. J. Nichols, aged 73 years. Brother Nichols was born in the State of New York, and came to Missouri in early manhood. For nearly a quarter of a century he had been the pillar in the Seventh-day Adventist church. For several years he acted as secretary of the Missouri Conference, and always took a deep interest in the cause of truth. He was a man of sterling worth, and had the courage of his convictions. His wife and five children mourn the loss of a loving husband and father. The funeral was held at his late home, a large and sympathizing audience listening to words of comfort spoken by the writer; text, Rev. 2: 10, last part. H. K. WILLIS.

HOLSER.—Died at Battle Creek, Mich., Jan. 22, 1908, of spinal complications, Olive Lucretia Holser, aged 18 years and 4 months. Olive was born at Basel, Switzerland, where her parents, Elder and Mrs. H. P. Holser, were serving as missionaries at the time. Having breathed a missionary atmosphere all her life, she grew up devoted to the cause of the Master, for which her devout father gave the best years of his life. In company with her parents she traveled on missionary tours in Egypt, France, Germany, Italy, and Spain. She spoke three languages fluently. Two years were spent in training at Emmanuel Missionary College at Berrien Springs, Mich. Her closing days were beautiful in trust and unselfish thoughtfulness of the wants of others, and she sleeps in Jesus. A mother and sister mourn the loss of this loved one. The funeral was held at the Tabernacle, Sabbath afternoon, January 25. Words of consolation were spoken by the writer. M. N. CAMPBELL.



WASHINGTON, D. C., FEBRUARY 20, 1908

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

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In giving the list of workers sent to the fields in 1907, we omitted two names, those of Brother H. H. Cobban and wife, who went from the General Conference Office to the West Indies. Thus the full list shows fifty-eight laborers entering fields abroad in 1907.

ELDER M. N. CAMPBELL, of Battle Creek, who has been spending a little time in Washington and other points eastward, in association with the workers in the Religious Liberty Department, returned last week to Michigan. He brought a cheering report of the work in Battle Creek.

THE report from India of that visit to the thousand Tamil Sabbath-keepers has come, and is a most interesting one. It will first be put out in the next second Sabbath missionary reading, for Sabbath, March 14, and will then be published with illustrations, in our columns, if the photographs promised come safely to hand.

WE have received from Elder J. T. Boettcher, president of the new Russian Union Conference, a copy of the constitution of the publishing depository now being established in Riga. The Lord has surely blessed in this matter, and now the society is authorized to send canvassers to any part of the empire.

LAST week Brother C. H. Hayton, of the Foreign Mission Seminary, gave the Takoma church a talk on South African missions, illustrated by stereopticon pictures, many of which Brother Hayton had taken himself while visiting our missions. It was a most instructive presentation of the needs of Africa. If any of the workers desire lantern slides of African views, Brother Hayton can supply a large variety, at thirty-five cents plain, and fifty cents colored, both of our missions and of general views.

THERE was probably never a time when the question of which day is the true Sabbath was receiving as much attention as at the present time. We frequently see in the secular papers column after column of argument pro and con. For instance, the Bridgeton (N. J.) *Evening News* of December 31 and of January 3 contains over four columns of well-written matter, ably setting forth the binding obligation of the true Sabbath, the perpetuity of God's law, and the groundless nature of the Sunday-sabbath arguments. But this is only one of many such instances, all of which are bearing their witness to the world in behalf of the true Sabbath, and helping to finish the work of this message.

WE are often reminded that God employs agencies of his own to accomplish his will, and that his warnings are given by those who little think that they are being used for any such purpose. We are convinced that in the terrible visitation which overwhelmed San Francisco April 18, 1906, God was speaking in judgment not only to the people of that city, but to the world; but our interpretation of the event might have little weight with many persons. Nevertheless others have been moved upon to point out in a clear way the meaning of the disaster, and many have read their interpretation who could not be reached by our publications. We call special attention to these facts in this issue of the REVIEW. On page 10 appears an article which was printed in San Francisco about six months after the earthquake, and in the Editorial department we make quotations from a poem which has just recently appeared in a New York publication having a large circulation. Thus the attention of the people

has twice been called to the real meaning of the terrible disaster which devastated the leading city of the Pacific Coast, and they and we and all others are left without excuse concerning it. Will the lesson be heeded, or will it be repeated in other places? Happy are those who listen to the monitory voice.

THE stars on our fund page are beginning to form an interesting constellation. In the Pacific Union three of the four conferences are star conferences; in the Southern Union, six of the ten; in the Northern Union, three of the five; in the Lake Union, four of the eight; and in the Atlantic Union, eight of the thirteen. Of the union conferences two have achieved the star, though not all the individual conferences in them have paid their apportionment. It is good to see the fund nearing its completion. This week it has passed the \$130,000 mark. It has not grown as rapidly as it was hoped by those who planned it. To those laboring in the destitute fields where it was to be expended, and to those managing the needy and struggling institutions that were to be helped by it, its consummation may have seemed like that hope, which, long deferred, "maketh the heart sick;" but it has grown constantly, week by week, and soon will be finished. The slowness of the inflow has not increased any one's riches nor hastened the coming of the kingdom. That God continues to bless in spite of our dalliance does not prove our faithful stewardship. It only proves again his patience, long-suffering, and goodness. How long will he wait on our inactivity? Many will pay their apportionment this week. If all who have not done so will join those who do so this week, it will finish the fund. It can be done. God is waiting now on individuals for an offering to his cause. Souls are perishing, missionaries are appealing for help. How long?

"Outline of Mission Fields"

THERE has been such a demand for this little booklet, filled with facts concerning our missions, that the supply of the original is exhausted. In response to the letters now coming in from our educational secretaries, requesting the original "Outline," we shall have to send the "Supplement," covering only the past two years of our mission history. As soon as possible a new edition will be published. In the meantime, the "Supplement" can be studied, and the Mission Board will be glad to supply any of our people with this very interesting account of world-wide progress during the last two years.

T. E. BOWEN.