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I'm Sure I Shall Not Pass Again This Way

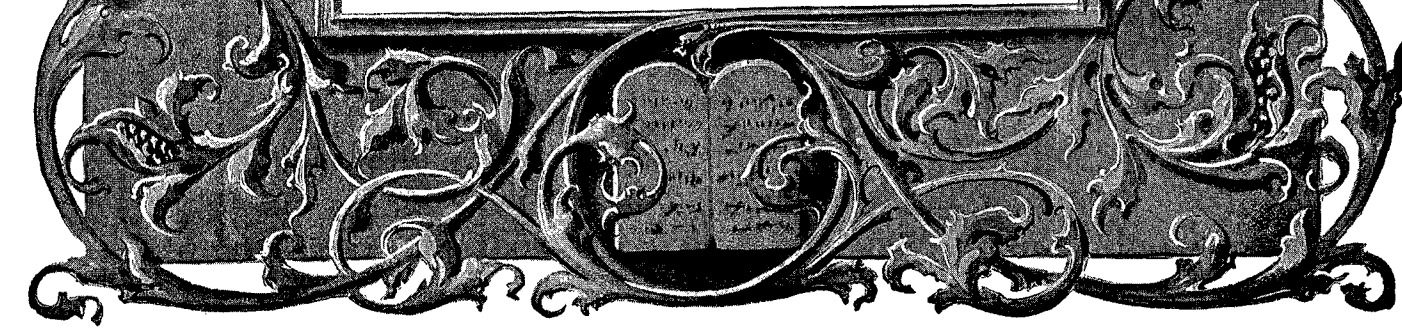
THE bread that giveth strength I want to give;
The water pure that bids the thirsty live;
I want to help the fainting day by day;
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears,
Beauty for ashes may I give away;
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away;
I'm sure I shall not pass again this way.

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live aright from day to day;
I'm sure I shall not pass again this way.

— Selected.



The Book Department Mirror

*Being a Reflection of Interesting Happenings and Notes
on Our Publications. Conducted by the Book Department of the Review
and Herald Publishing Association.*

☐ Apropos of the "Revival of the Book Work," we have sent out about ten tons and a half of books since the first of June. Is this not good evidence of a revival?

☼ ☼ ☼

☐ Speaking of sending out such a large amount of books, reminds us of the fact that we have nearly sold out the first edition (10,000 copies) of the new "Steps to Christ." This little guide-book to Christian experience is proving the help that it was intended to be, and there is not one who would not be benefited by reading it. A very serviceable style for workers is found in the red flexible leather binding, which sells for \$1, post-paid. The other bindings are gilt, \$1; cloth, \$.60; paper, \$.30.

☼ ☼ ☼

☐ Children are often the means of bringing the light of truth to their parents. One worker was visiting a home when the little girl came in, and said, "Mama, which day is the seventh? My teacher says Sunday, but I have a book which says Saturday, and I found that the calendar also gives Saturday as the seventh." The "New Testament Primer" is a book that appeals to the children. The Bible doctrines of the Sabbath, baptism, and other important subjects are woven into the New Testament stories in a way that can not but implant true principles in the young minds. Prices, cloth, \$.60; board, \$.35.

☼ ☼ ☼

☐ "The gospel is to be bound up with principles of true health reform. Christianity is to be brought into the practical life."—*Mrs. E. G. White.*

☼ ☼ ☼

☐ In the new pamphlet entitled, "The Tobacco Habit," Dr. D. H. Kress goes thoroughly into the question of the use of tobacco, and appeals to those addicted to the habit from a physical as well as a moral standpoint. Under the title,

"How to Get Rid of the Habit," the author says, "Pepper, mustard, and flesh-foods all act as predisposing causes of the tobacco habit. . . . A diet free from flesh-foods is bound to result in a decreased desire for both alcoholic drinks and tobacco." Every suggestion will be found practical and substantiated by actual experience. Price, 5 cents, post-paid.

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☼ ☼ ☼

☐ One of our lady canvassers recently took orders for \$27 worth of books in one day. Three of these orders were from clergymen. What book? O, that "heaven-sent torchlight," "Great Controversy." Don't you suppose that you could interest some of your neighbors in this book? Think of the truths which it contains. Prophecies which are fulfilling before our very eyes, warnings against being deceived by the sophistries of Satan, and other subjects so important at this time. Perhaps you could buy one yourself and loan it. Prices, marbled, \$2.75; library, \$3.75; morocco, \$4.75.

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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

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JULY 9, 1908

No. 28

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Editorial

IN the din of strife, and in the confusion of voices calling hither and yon, may be heard by the listening ear the invitation, "Come unto me, . . . and I will give you rest." It is the call of the blessed Saviour, who knows the difficulties of the life experience, and who longs to render help. There is no trial for which his grace is not sufficient; there is no perplexity which his wisdom can not solve; and there is no longing of the soul which his fulness can not satisfy. "In joy or sorrow, life or death, His love is still the same."

The Inspiration of the Scriptures

THE charge is sometimes made against the Bible that all parts of it can not be equally inspired, as there are certain statements found in it contrary to the truth. This supposed difficulty, however, grows out of a misapprehension of what is meant by inspiration. We are told that "all Scripture is given by inspiration of God;" but it does not follow that every act recorded in the Scriptures meets the approbation of God, or that he moved upon the actors to do or to say all that is recorded in the Scripture. For example, because the record is inspired, we are sure that the serpent said to Eve, "Ye shall not surely die;" but the inspiration of the Bible does not make the serpent's statement true. Again, because the record is inspired, we know that the Pharisees represented Jesus to Pilate as "that deceiver;" but it does not follow that Jesus was actually a deceiver. On the

contrary we know, from his own statement, that he is "the Truth."

Because the inspired record includes an account of David's great sin, and of Solomon's departure from the way of the Lord, of Peter's denial of Christ, and of Saul's persecution of the early church, we are not to conclude that such conduct meets with divine approval. This would be a contradiction of the fundamental principles of righteousness set forth in the Scriptures. God can not lie; all that he says is true, all his promises are reliable. On the other hand, Satan is "a liar, and the father of it," and those who ally themselves with him are not of the truth. The inspired record of the great controversy between good and evil contains the words and acts of those on both sides of this controversy, and we may be sure that the record is correct; but the doings of all beings must be in harmony with the divine standard of righteousness, in order to meet the approval of Heaven.

A right understanding of what is meant by the inspiration of the Scriptures, will prevent any confusion in regard to this matter.

The Pope's Authority Over Rulers

IN a recent issue of the *Catholic Mirror*, the sermon of a Catholic priest is reported under this title: "Church and State. Each Given Full Power in Its Separate Sphere. They are Two Rulers. One with Authority over Spiritual, the Other Over Temporal Matters." This priest quotes approvingly the words of Christ, "Render to Cæsar the things that are Cæsar's," and declares that "age after age the Roman pontiffs, while claiming the right to censure and correct rulers for their unlawful and sinful acts, for in those days the rulers were members of the church and subjects of the pontiffs in spiritual matters no less than the humblest in their kingdoms, yet always paid them the greatest deference, and insisted on the obligation of obedience due to them from all."

The priest refers to the famous bull, "*Unam Sanctam*," issued by Boniface VIII in A. D. 1300, and explains that the statement that princes "are subject to the Roman pontiff in respect of sin," means "with regard to their good or bad use of the power entrusted to them." He also declares that Catholic philosophy teaches that "the temporal authority is

supreme as long as it remains in its own domain, which is the procuring of peace and public prosperity of its subjects in the temporal order."

The whole question of the relation of the church to the state is thus stated: "In these purely temporal matters, therefore, as long as they remain in the temporal order, the church claims no jurisdiction, and there is no possibility that the present Holy Father or any of his successors will ever interfere with the true allegiance due from his children to those that rule them according to justice and right in their search for temporal peace and prosperity."

A little reflection will show just how much reality there is in this assertion that the church and the state are "each given full power in its separate sphere," according to Roman Catholic doctrine. Princes are declared to be subject to the Roman pontiff "with regard to their good or bad use of the power entrusted to them;" and we are assured that "there is no possibility that the present holy father or any of his successors will ever interfere with the true allegiance due from his children to those that rule them according to justice and right." In the qualifications thus made the jurisdiction of the church over the state is really assumed and the independence of the state is shown to be a mere figment. Whenever the Roman pontiff decides that a prince is using his power in a bad way, which generally means that he is opposing the interests of the Roman Catholic Church, he may be called to account; and if refractory, he may be deposed. If it appears at any time that a ruler is not ruling his subjects "according to justice and right," the Roman pontiff reserves the right to interfere with the true allegiance due from subjects to a sovereign, and he is thus, in the final analysis, the supreme ruler both of church and of state.

This view is in entire harmony with the facts of history. An illustration of the lofty claims of the Roman pontiff is found in the letter of Gregory VII to the Bishop of Metz, from which we take the following extract:—

As for those who maintain that kings can not be legitimately deposed by popes, I refer them to the words and the example of the Fathers; and they will learn that St. Peter said, "Be ye always ready to punish the guilty, whatever their rank." Let them consider the motives which induced Pope Zachary to depose King Childeric, and to free all the

Franks from their oath of fidelity. Let them learn that St. Gregory in his Decretals [A. D. 590-604] not only excommunicated the lords and kings who opposed the execution of his orders, but that he even deprived them of their power. Let them not forget that St. Ambrose himself drove from the temple the Emperor Theodosius, calling him a profane man, sacrilegious, and a murderer.

Perhaps these miserable slaves of kings would maintain that God, when he said to St. Peter, "Feed my lambs," excepted princes; but we will demonstrate that Christ, in giving to the apostle power to bind and loose men, *excepted no one*. The holy see has *absolute power* over all spiritual things: why should it not also rule temporal affairs? God reigns in the heavens; *his vicar should reign over all the earth*. These senseless wretches, however, maintain that the royal is above the episcopal dignity. Are they, then, ignorant that the name of king was invented by human pride, and that the title of bishop was instituted by Christ? St. Ambrose affirms that the episcopate is superior to royalty, as gold is superior to a viler metal.—"*History of the Popes*," by *Cormenin*, Vol. I, page 371.

The separation of church and state, according to the Roman Catholic view, simply means that so long as the state is conducted in the interest of the church, and its dignitaries are subservient to the wishes of the church, the church will not interfere; but the church all the time reserves the right to correct and to depose those rulers who do really maintain an actual separation of church and state, and therefore permit perfect freedom of religious belief and practise. The smooth talk of priests in America, where the real Roman Catholic theory of church and state is not yet permitted to be put into practise, must not deceive those who know Roman Catholicism as it is in those countries where the Roman Catholic Church is in control. In such countries religious liberty is summed up in the liberty to believe and practise Roman Catholic doctrines. Roman Catholicism and liberty are opposite terms.

The Quick Development of Apostasy

WHEN men remove their feet from the true platform, it requires but a little time for all manner of error to develop. We have seen this in watching the course of those who have gone out from us. One principle after another has been repudiated, and a confused variety of teaching has quickly sprung up, the one bond of union being opposition to the unity and organized work of the body.

So it was in the apostolic days. The apostasy was already at work with deceptive power in Paul's day. "I know this," he wrote, "that after my departing shall grievous wolves enter in

among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." It came to pass, and all the warnings and tears of the apostle and his associates could not restrain the unstable from following after the perverse teachers who had separated themselves from the body.

The gifts of the Spirit had been placed in the church to bring all into "the unity of the faith." But the gospel order established by the gifts of apostleship, of prophets, pastors, and teachers being repudiated, every wind of doctrine was soon blowing.

In a foot-note, in his life of Mahomet, Irving gives the following partial list of the sects that developed in Syria and Arabia after apostolic days:—

To exhibit the perplexed maze of controversial doctrines from which Mahomet had to acquire his notions of the Christian faith, we subjoin the leading points of the jarring sects of Oriental Christians alluded to in the foregoing article; all of which have been pronounced heretical or schismatic.

The Sabellians, so called from Sabellius, a Libyan priest of the third century, believed in the unity of God, and that the Trinity expressed but three different states of relations, Father, Son, and Holy Ghost, all forming but one substance, as a man consists of body and soul.

The Arians, from Arius, an ecclesiastic of Alexandria in the fourth century, affirmed Christ to be the Son of God, but distinct from him and inferior to him, and denied the Holy Ghost to be God.

The Nestorians, from Nestorius, Bishop of Constantinople in the fifth century, maintained that Christ had two distinct natures, divine and human; that Mary was only his mother, and Jesus a man, and that it was an abomination to style her, as was the custom of the church, the Mother of God.

The Monophysites maintained the single nature of Christ, as their name betokens. They affirmed that he was combined of God and man, so mingled and united as to form but one nature.

The Eutychians, from Eutyches, abbot of a convent in Constantinople in the fifth century, were a branch of the Monophysites, expressly opposed to the Nestorians. They denied the double nature of Christ, declaring that he was entirely God previous to the incarnation, and entirely man during the incarnation.

The Jacobites, from Jacobus, bishop of Edessa, in Syria, in the sixth century, were a very numerous branch of and united as to form but one nature, the Eutychians. Most of the Christian tribes of Arabs were Jacobites.

The Mariamites, or worshipers of Mary, regarded the Trinity as consisting of God the Father, God the Son, and God the Virgin Mary.

The Collyridians were a sect of Arabian Christians, composed chiefly of females. They worshiped the Virgin Mary as possessed of divinity, and made offerings to her of a twisted cake, called collyris, whence they derived their name. The Nazaraeans, or Nazarenes, were

a sect of Jewish Christians, who considered Christ as the Messiah, as born of a virgin by the Holy Ghost, and as possessing something of a divine nature; but they conformed in all other respects to the rites and ceremonies of the Mosaic law.

The Ebionites, from Ebion, a converted Jew, who lived in the first century, were also a sect of judaizing Christians, little different from the Nazaraeans. They believed Christ to be a pure man, the greatest of the prophets, but denied that he had any existence previous to being born of the Virgin Mary. This sect, as well as that of the Nazaraeans, had many adherents in Arabia.

Many other sects might be enumerated, such as the Corinthians, Maronites, and Marcionites, who took their names from learned and zealous leaders, and the Docetes and Gnostics, who were subdivided into various sects of subtle enthusiasts.

This enumeration shows the mysterious capacity of the human mind to go wrong, and follow freakish ways, when once the true platform is repudiated, and half-views of truth, or fragments of truth mixed with error, are used to build up a movement or teaching centering round some individual agitator. We live again in a time when every wind of doctrine is blowing. Well may we thank God for the sure platform of the third angel's message.

W. A. S.

The Rise and Fall of Religious Liberty in America

Conscience Outlawed in Virginia

THE early history of Virginia proves again the proposition that wherever religion and the state are united, conscience is crucified, and the true worship of God is winnowed from the chaff by the hot breath of persecution.

The first Virginia charter, issued by King James I, in the year 1606, specifically sets forth the religious character of the Virginia expedition. To that charter there was added the provision "that the said presidents, councils, and the ministers should provide that the Word and science of God be preached, planted, and used, not only in the said colonies, but also as much as might be among the savages bordering among them, according to the rites and doctrine of the Church of England." In the second charter, issued in 1609, the same provision was made for the establishment of the Church of England in that colony, and it also contained a provision designed to exclude from the colony those outside the fold of that church. The company was licensed to take to Virginia "all persons wishing to go thither, who would take the oath of supremacy." They must swear allegiance to the Church of England before the company would embark them. While this ruled out all conscientious dissent-

ers, it opened the door to a multitude of unscrupulous persons who would have as much voice in the government, as much influence in molding sentiment toward the dissenters, as would the kindest and most conscientious members of the establishment. It was but natural that such conscienceless individuals, desiring to stand well with the theocratic government, should assist in carrying into effect the harsh measures of the church-and-state régime, or even to help in framing such measures. At the same time history testifies that these persons "displayed their condition in all kinds of looseness." Another of the anomalies of the situation was illustrated in the fact that while sturdy Christian dissenters were not permitted by the king's charter to enter the colony, yet the government attempted to make Virginia a place of exile for the criminals of England, and did succeed in sending over fifty of "such rogues as are dangerous to the common people." Concerning this policy Stith says, "It hath laid the finest countries in America under just scandall of being a mere hell upon earth."

This policy seems to have had a reflex influence upon the Virginia ministry itself, and many a great "scandall" was created by the clergymen of the established church, so that it became necessary to enact legislation specifically covering transgressions of the clergy. The purpose named in the first charter—the conversion of the Indians—was greatly retarded by such conditions. A letter written at the time by a member of the colony to the bishop of London complains of the general conduct of the colonists in these words: "Through the licentious lives of many of them the Christian religion is like still to be dishonored, and the name of God blasphemed among the heathen, who are near them and oft among them, and consequently their conversion hindered."—*"Virginia's Cure."*

To remedy this condition,—which was conspicuously the result of church-and-state union,—Governor Dale proclaimed his "Lawes Divine, Moral, and Martial." If religious legislation could make men moral and religious, the fact ought to have been demonstrated in Virginia on that occasion; for it is difficult to imagine more rigorous "lawes" than those of Governor Dale's rigid code. The following is the substance of some of them:—

1. To speak impiously of the Trinity or one of the divine persons, or against the known articles of Christian faith, was punishable with death.

2. The penalty of death avenged the "blaspheming God's holy name."

3. To curse or "banne"—for the first offense some severe punishment; for the second a "bodkin should be thrust

through the tongue;" if the culprit was incorrigible, he should suffer death.

4. To say or do anything "to the derision or despite of God's holy Word," or in disrespect of any minister, exposed the offender to be "openly whipped three times, and to ask public forgiveness in the assembly of the congregation, three several Saboth daies."

5. Non-attendance on religious services entailed a penalty, for the first offense, of the stoppage of allowance; for the second, whipping; for the third, the galleys for six months.

6. For Sabbath-breaking the first offense brought the stoppage of allowance; the second, whipping; the third, death.

7. Whoever came into the colony must at once repair to the minister for examination in the faith. If it transpired that he was unsound, he was to be instructed. Refusal to go to the minister for examination entailed a whipping. On a second refusal the culprit was to be whipped twice, and compelled to "acknowledge his fault on Saboth day in the assembly of the congregation;" for a third refusal he should be "whipt every day until he makes acknowledgment."

These laws, in which the functions of church and state were so irreverently jumbled, signally failed in the work of producing a paradise of peace and morality, or in saving the souls of the hypocrites and the heathen. The fierce execution of these laws by Governor Dale's successor, Governor Argal, resulted in their repeal by the company in London.

The repeal of the laws, however, did not in any sense disestablish the church. The instructions to the new government directed the officials "to take into their special regard the service of Almighty God and the observance of his divine laws; and that the people should be trained up in true religion and virtue . . . to the order and administration of divine service, according to the form and discipline of the church of England, . . . and to cause that the ministers should be duly respected and maintained."—*Anderson, "Colonial Church."* Members of the established church, dissenters, and members of no church, were required to submit to taxation for the support of the state religion, and among the earliest measures of the first assembly whose acts have been preserved (that of 1623) was a law to the effect that "there should be in every plantation, where the people are to meet, for the worship of God, a house or room sequestered for that purpose, and not to be for any temporal use whatever." It was further provided that "there should be a uniformity in our church as near as may be to the canons in England, both in substance and in circum-

stance, and that all persons yield readie obedience under pain of censure." Penalties were provided for failure to comply with these religious laws. For instance, he who absented himself one Sunday from church was fined five pounds of tobacco. In 1629 the assembly passed a law ordering that "all ministers conforme themselves to the canons of the Church of England." Through this and other similar enactments the lot of clergymen who did not belong to the established church was made extremely uncomfortable. When Lord Baltimore, a Roman Catholic, came to Virginia on his way to establish the Maryland Colony, the governor and council insisted that if he should make even a temporary sojourn in Virginia, he "must take the oath of supremacy." As that would mean a renunciation of his faith, he refused to do this, and so was compelled to quit the colony.

For a time Virginia was quite tolerant of the Puritans; but in 1639 there came a decided change. The Church of England archbishops, Bancroft and Laud, vehemently protested against allowing Puritans to settle in Virginia, and King Charles finally issued a proclamation forbidding their emigration to that colony. The colonial assembly in 1642, in harmony with the example of the archbishops and king, began to enact legislation designed to strengthen the establishment against all its opponents. These new laws made obligatory a rigid performance of the liturgy of the Church of England, disfranchised Romanists, and provided that any Catholic priest entering the colony must depart within five days. Three Puritan ministers who had come down from Massachusetts in answer to a call for ministerial help, soon found conditions so intolerant there that they were compelled to leave, Governor Berkeley taking the position that "to tolerate Puritanism was to resist the king." Another minister also, a Mr. Durand, was banished by the governor, and the Puritan services were suppressed. Members of the established church even went so far as to attribute the Indian massacre of 1644 to divine displeasure because certain members of the colony had harbored the Puritans. Others attributed the massacre to divine displeasure because of the persecution of the Puritans. Thus was demonstrated again the ridiculous inconsistency of church-and-state union,—the established church of Virginia persecuting members of the established church of Massachusetts, and both claiming to be the body of Christ on earth, sole custodians of his truth, recipients of his blessings, and dispensers of salvation.

The bitter experiences of the Baptists, Quakers, and Presbyterians will be considered in another article. C. M. S.

An Excellent Feature

I WISH to call the attention of our brethren in charge of camp-meeting arrangements to an important feature of the Central New England camp-meeting, which has just closed. The meeting was held in West Newton, one of the finest suburbs of Boston.

Soon after the meeting had begun, it was suggested by some one that an effort be made to hold a union temperance meeting. A committee was appointed to secure speakers, and to get out an announcement. This committee called on some of the ministers in charge of churches in the vicinity of the tent, told them of their plans, and requested them to give addresses. The Methodist minister accepted the invitation. The committee also called on some of the leading temperance workers in Boston, and solicited their co-operation. Mr. Tarney, director of religious work in the Young Men's Christian Association, and Mrs. Cheney, assistant recording secretary of the W. C. T. U. of Massachusetts, responded.

Having secured the promise of help from these parties, a program was arranged, printed, and widely circulated in West Newton, where the tent was located. The meeting was held Sunday afternoon at three o'clock. The large pavilion was filled with people who were deeply interested in the temperance work. The addresses given by those who came in to help us were excellent. The principles they advocated were sound and practical, and could be indorsed by all. Dr. D. H. Kress, of the Washington Sanitarium; Dr. Nina Case Baierle, of the Melrose Sanitarium; and Elder K. C. Russell, and the writer were the speakers representing our people. Elder Ketting, president of the conference, conducted the service.

After the addresses had been given, a resolution declaring for total abstinence and the prohibition of the manufacture and sale of intoxicating liquors was adopted by a rising vote. It was inspiring to see that great audience spring to its feet.

At the close of the meeting many of the citizens came forward to greet us, and to thank us for working up such a good, helpful meeting. Our own people greatly enjoyed the meeting, and felt strengthened and encouraged by it. It had been announced on the printed program that half of the collection would be devoted to the State W. C. T. U. The total amount received was about twenty-six dollars. The choir, under the leadership of Elder L. T. Nicola, furnished excellent music. This did much to make the service bright and cheerful.

Altogether the meeting was good. It was instructive and uplifting. When it

was in progress, and after it was over, we all regretted that we had not been holding such services for years in the past, and we could but wish that all our camp-meetings from this time on could be blessed with such meetings. Let all who attempt to arrange for similar meetings remember that most earnest, thorough work will be required to make them a success. A. G. DANIELLS.

Note and Comment

Legal Marriage

IN a leading Roman Catholic church in London the following notice was posted:—

By decree of His Holiness, Pope Pius X. On and after Easter Sunday, 1908, all Catholics are bound to be married in the presence of their parish priest or his delegate. Should they go through the ceremony of marriage in the registrar's office, or in a Protestant church, such ceremony will not only be unlawful, but will be null and void, and they will not be married in the sight of God.

According to Roman Catholic doctrine, marriage is one of the seven sacraments, and of course the church does not wish the state to celebrate one of the sacraments; but can the church nullify marriages authorized by the civil law? Can the church say to a citizen of the state, married according to the laws of the state, "Your marriage is illegal"? This may become a practical question for the state to settle.

Ridicule vs. Exposition

By the inspired interpretation of certain prophecies the fact is established that beasts are used as symbols of world-kingsdoms. Thus it is said: "These great beasts which are four, are four kings, which shall arise out of the earth." And again we read: "The ram which thou sawest having two horns are the kings of Media and Persia: and the rough goat is the king of Grecia." And yet some who profess to accept the Scriptures as inspired, hesitate to believe that a beast in prophecy might possibly refer to this nation. As to this question, Rev. W. F. Crafts expresses himself in these words:—

So little attention has been given to Sabbath observance in theological seminaries and Christian colleges that few know enough of the Seventh-day Adventists' absurd theory that the third beast of Revelation 13 is the United States government to show their supreme folly and laugh them out of court.

It may require the united wisdom of many theological seminaries and Christian colleges to show that such an interpretation of the prophecy is "supreme folly," and it may demand something more than laughter to refute the exposition of this prophecy which has occupied

so important a place in this movement. Ridicule is not a very satisfactory substitute for exposition. We should be glad to have Mr. Crafts meet this question by presenting a scriptural interpretation of the symbols used in the thirteenth chapter of Revelation.

Rome and France

EVERY visitor to Rome observes that pagan temples and pagan monuments have been made to do service for the papacy. One of the most popular images of the Madonna and Child is clearly an image of a Roman matron of the days of the republic, but now having been duly installed in a Roman Catholic church, it does duty as the Virgin Mary. This, action on the part of the church is now being called up in justification of the taking over of a number of Roman Catholic churches and cathedrals by the government of France in the carrying out of the separation act. Thus it is said:—

The day the church gained a victory over Rome, she made no scruple in taking over the pagan temples, which surely were not built to foster the worship of the Galilean.

While the tit-for-tat argument may not be convincing, it yet sometimes serves a useful purpose in closing the mouths of complainers. The measure which the church meted out to the pagans, appears to be measured to her again in France.

God in Man

IN his recent book, "Passing Protestantism and Coming Catholicism," Dr. Newman Smyth gives an explanation of that movement in the Roman Catholic Church known as "Modernism." In accounting for the confidence of the Modernists in the permanence of Catholic doctrine and its power to renew without limit the strength and beauty of the church, he says:—

This conviction of the saint follows directly from the Modernist belief in the Immanence of God in man, and the permanent presence of Christ in his church. Here they are influenced by one of the profoundest and most vitalizing faiths which are pervading and renewing the Protestant world. In its spiritual simplicity this is the belief that God is in man, as well as above man.

All this teaching has a familiar sound. The doctrine that "God is in man" is the fundamental assertion of the "New Theology;" and this claim for all men, apart from the incarnation and ministry of Christ, is a long step toward that pure pantheism which identifies God with his works. The Protestant "New Theology" and the Roman Catholic "Modernism" are but different phases of the same movement which rejects the authority of the holy Scriptures, and by the acceptance of the principle of evo-

lution as applied to man's history, denies sin, dispenses with a divine Saviour, and makes salvation a matter of developing the divinity residing within. This is an utter perversion of revealed truth, and renders unnecessary the preaching of the gospel of Christ, the present High Priest and the coming King. Such conditions as this make necessary the preaching of "the everlasting gospel" to all the world.

Another Door Opening

IN connection with the article printed last week in our World Wide Field Department under the title, "Work on the Borders of Abyssinia," the following editorial paragraph from the June number of the *Missionary Review of the World* will be of special interest:—

This land [Abyssinia] with its 150,000 square miles, and 3,500,000 inhabitants, has hitherto ranked with Tibet and Afghanistan as inaccessible to all messengers of Christ. Now according to recent reports, King Menelek, who seems to be possessed of not a few excellent qualities of both mind and heart, has partially opened the doors. For some years a Swedish missionary society has been watching and waiting upon the northern border, scattering also copies of the Bible. When one of these was presented to the king, with the request that their introduction be forbidden, he replied: "I have read these books, and they are good; let the people read them, too." An order has also been issued that all children above seven years of age shall go to school, coupled with the promise to pay the salaries of any competent teachers whom the missionaries may supply.

It is a circumstance whose significance should not be overlooked that whenever an effort is made to spread the third angel's message in any country, the closed doors are soon opened to the gospel, and facilities for communication are rapidly supplied. So it was in China and Korea, so it has been in Russia, and so it will be in Abyssinia. Our two missionaries recently sent to that country will, we believe, not wait long for entrance.

The Demand for the Gospel

THE prevailing religious indifference does not seem to be confined to any particular denomination or to any country. Even where the Roman Catholic Church has had full power, it does not appear to be able to retain its hold upon the people. The situation in France is thus stated:—

Allowing for Jews and other non-Christian sects, there remain [of a population of thirty-nine millions] about thirty-eight million nominal Roman Catholics; but the priests confess that not more than four millions can be said to be following their teachings. The people are drifting away from all belief in the church, and from the control of the priests. A religious census in the department of the Seine and Marne re-

vealed the fact that less than two and one-half per cent attended mass. In villages of five hundred inhabitants, not more than ten attended mass.

As occasional attendance at mass is the only thing absolutely required to maintain standing in the Roman Catholic Church, the true religious condition of the people may be inferred when so few even attend mass. There is the same need of the gospel in Catholic France as in heathen Korea.

Baptist Christian Science

ACCORDING to a press report, a Baptist pastor of Washington, D. C., recently preached a sermon on the topic, "The universal mind, and how to come in contact with it and appropriate its great gifts." Among other things, this preacher said:—

God's mind is the great mind; it is perfect, holy, and healthy. Man is spiritually the image of this universal power and mind. God is the Spirit, and man is like the Infinite Spirit. . . . Man's mind is a part of God's mind, and he may develop and appropriate what that Spirit has, such as health, happiness, and success, but he has to come in contact with that Infinite Spirit. . . . Faith is the hand which lays hold of what the universal mind has to give, and appropriates those gifts for one's own or another's use. . . . You can overcome sickness, trouble, and everything by putting your mind, the sub-conscious mind, in contact with the universal mind. You can get all things from the universal mind as you get your electricity, by contact.

Thus are some of the essential principles of spiritualism and Christian Science taught in a professedly orthodox pulpit, and testimony is again borne to the fact that the influence of these great untruths has permeated far beyond the limits of their own acknowledged adherents. The effort to introduce this same philosophy into this denomination was successfully resisted.

Fanning the Discontent

IN this time of general financial depression the marked contrasts between the rich and the poor are commented upon more frequently, and perhaps more bitterly, than in times of the usual prosperity. An editorial in one of the recent magazines puts it this way:—

Think of a fortune spent on a tennis court or a mushroom cellar, of five hundred thousand dollars spent for a painting or a conservatory, or a quarter of a million for a necklace, or five dollars for a single rose, while abject misery and poverty huddle in dens, scarce fit for a pig-sty, and shiver with cold and starve with hunger! The selfishness of extravagance is monstrous and cruel, and the destitute *feel* it and revolt against it.

A characteristic of the last days, when perilous times should come, and one which lies at the basis of the whole cata-

logue of evils, is that "men shall be lovers of their own selves;" and the reckless expenditure of money to gratify the capricious whims of those who have inherited, rather than earned, their wealth, is one of the ways in which this selfishness finds expression. To emphasize in such needless ways the wide gulf between the rich and the poor is contributing to that feeling of discontent which is likely in the by no means distant future to manifest itself in indiscriminate plundering. What has happened in Russia may happen in other countries.

Abolishing the Law

THE offhand way in which some writers abolish the divine law, and substitute a new plan of government, would be highly entertaining if it did not involve such serious consequences. As an example of this kind of treatment of the ten commandments, we submit a paragraph from an article contributed to *The World's Crisis*:—

Beyond controversy, the facts are that the whole of the decalogue, as an ordinance of statutory law, did pass away when our Lord arose on the first day of the week. From that time forward the law of the new covenant was written, not on tables of stone, but put into the hearts and minds of the people.

Not a word of proof is vouchsafed. There is no "Thus saith the Lord" brought forward in justification of such a sweeping assertion, and yet on this uncertain basis of authority, men are asked to disregard the plain letter of God's commands. If the law passed away, then sin ceased at the same time; for, "Where no law is, there is no transgression." When sin ceased, there was no longer any need of a Saviour. Thus, therefore, according to this logic, the work which Christ accomplished was really to make himself entirely unnecessary as a Saviour from sin. How can any one hope to hasten the coming of the kingdom of righteousness by such teaching as this?

Church Losses in Germany

"Serious alarm is being felt in Europe," says the *Literary Digest*, "over the growth of secularism and the neglect of Christian worship." It would naturally be supposed, in view of the fact that the church in Germany is under the fostering care of the state, that it would be in a prosperous condition. Nevertheless, during the year 1906 there were twelve thousand defections from the state church, and during the year 1907 there were four thousand such defections in the city of Berlin alone. Pastor Ernst Bunk, of the Lutheran Church, attributes this condition to the spread of agnosticism and materialistic Socialism.

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.

Sabbath Song

In Eden's pure and sacred shade
The holy Sabbath day was given,
The first highway divinely made
To lead our souls from earth to heaven.

By Sinai's high and holy hill
We bowed before our Father's face;
We learned in peace to do his will
And bind in one the human race.

The day was sanctified and blest
With hymn and prayer and reverent
praise,
And truly made a day of rest,
Like that of saints in endless days.
— L. M. Cottrell.

Conflict and Victory¹

MRS. E. G. WHITE

"UNTO the angel of the church in Sardis write; These things saith he that hath the seven spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

The expression, "He that overcometh," indicates that there is something for every one of us to overcome. The overcomer is to be clothed in the white raiment of Christ's righteousness, and of him it is written: "I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." O, what a privilege it is to be an overcomer, and to have our names presented before the Father by the Saviour himself! And when, as overcomers, we shall be "clothed in white raiment," the Lord will acknowledge our faithfulness as verily as in the days of the early Christian church he acknowledged the "few names even in Sardis" who had "not defiled their garments;" and we shall walk with him in white, for through his atoning sacrifice we shall be accounted worthy.

My dear friends, in view of these

encouraging promises, how earnestly should we strive to perfect a character that will enable us to stand before the Son of God! Only those who are clothed in the garments of his righteousness will be able to endure the glory of his presence when he shall appear with "power and great glory."

It means much to be an overcomer. The besetments of the enemy and all his evil agencies must be firmly resisted. Every moment we must be on guard. Not for one instant are we to lose sight of Christ, and of his power to save in the hour of trial. Our hand must be placed in his, that we may be upheld by the power of his might.

We read further: "To the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet; and to know that I have loved thee."

A battle is continually going on between the forces for good and the forces for evil, between the angels of God and the fallen angels. We are beset before and behind, on the right hand and on the left. The conflict that we are passing through is the last we shall have in this world. We are now in the midst of it. Two parties are striving for the supremacy. In this conflict we can not be neutral. We must stand either on one side or on the other. If we take our position on the side of Christ, if we acknowledge him before the world in word and work, we are bearing a living testimony as to whom we have chosen to serve and honor. In this important period of earth's history, we can not afford to leave any one in uncertainty as to whose side we are on.

The True Witness declares: "Behold, I have set before thee an open door." Let us thank God with heart and soul and voice; and let us learn to approach unto him as through an open door, believing that we may come freely with our petitions, and that he will hear and answer. It is by a living faith in his power to help, that we shall receive strength to fight the battles of the Lord with the confident assurance of victory.

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." In this scripture is brought to view the hour of temptation that is to try them that dwell upon the earth. We are now living in this trying hour. There is no escape for any from this conflict. If in your life there are defective traits of character that you are not striving to overcome,

you may be assured that the enemy will endeavor to take advantage of them; for he is watching vigilantly, seeking to spoil the faith of every one. In order to gain the victory over every besetment of the enemy, we must lay hold on a power that is out of and beyond ourselves. We must maintain a constant, living connection with Christ, who has power to give victory to every soul that will maintain an attitude of faith and humility. If we are self-sufficient, and think that we may go on just as we please, and yet hope to come out on the right side finally, we shall find that we have made a terrible mistake. As those who hope to receive the overcomer's reward, we must press forward in the Christian warfare, though at every advance we meet with opposition.

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Here again we are admonished to faithfulness, in view of the conflict. We must not yield any point that we have already gained. From now on till Jesus comes, the battle will wax fiercer and still fiercer. We shall have to meet and resist men who are regarded as very wise and learned, but who are not spiritually wise unto salvation. Our only hope of saving our own souls and of helping others to be saved, is to receive the righteousness of Jesus Christ. We are seeking for a crown, a crown of glory that fadeth not away. As overcomers, we are to reign with Christ in the heavenly courts; and we are to overcome through the blood of the Lamb and the word of our testimony.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches."

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

Those who profess to serve Christ, while in life they deny him, are not thoroughly converted, and are regarded by Christ as very offensive. To every such one he says, "I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

"As many as I love, I rebuke and chasten: be zealous therefore, and re-

¹ Sermon at the Workers' Institute, Oakland, Cal., March 7, 1908.

pent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

Revelation
It will profit us to study carefully the book of Revelation. There are in this book many precious truths that we should bring into our daily experience.

We are not to rest quietly, with the thought that the devil will have nothing to do with us; but we can have the assurance that we shall not be left helpless, to be overcome by him. Yet if we, like many others, put forth no special efforts to resist him, he will work to lead us away from the truth. If we give him the least encouragement, he will not wait for a further invitation to come into our hearts. He will take possession of the mind, and then, although we may even think that we are being wonderfully led by the Lord, we shall be deceived. Our minds have been bought with an infinite price, and we can not afford to give them over to the control of the enemy. We have no right to follow impulse, and regard it as the guidance of heaven. We must have evidence that we are receiving the stamp of the divine character, such as will be acknowledged in the heavenly courts.

The Lord desires us to know what is our work in this world. Those who have come into right relation to God will have a living experience in carrying out his purposes. They will be enabled to help those who are tempted. Angels of God will open the way before them, and as they follow the leadings of the Holy Spirit, they will work for their neighbors and friends.

If, while professing to know the truth, we lead others away from Christ by our example, there rests upon us a terrible accountability. It is a sad truth that some are carrying out plans and methods of their own devising, believing these to be right, when in reality they are working contrary to the purposes of God. Because they fail of maintaining a living connection with God, they are led by a spirit that is at enmity with God and his work. O that these deceived souls may yet repent and be converted!

Why should we be so particular in regard to our life-conduct? O, there is a world lying in darkness, waiting for the Light of life, a world for whom Christ has given his life! In his plan for the redemption of the fallen race, Jesus came to the earth, and was subject to the same temptations wherewith man is beset. No one will be called to pass through temptations so severe as were those our Saviour endured. Because of this, our great High Priest knows how to succor those who are tempted. He knows how to sympathize with us when in our great need we call for help. There are severe trials before every one

of us, yet we need not fail. In the hour of temptation, Christ will not leave his children, but will send his angels to minister unto us. He will answer our prayers for deliverance.

(To be concluded)

Nehemiah—No. 3

S. N. HASKELL

WHEN Nehemiah entered upon his work at Jerusalem, the conditions were much as in the days of Haggai, when the people lived in ceiled houses, but neglected the house of God. They looked well after their own things, but neglected to provide for the support of the worship of the Lord.

After the good meetings, described in the eighth and ninth chapters of Nehemiah, were held, as a result of the study of God's Word, the people began to see their duty in regard to supporting the worship of the house of God. The first step in this direction was an ordinance to charge themselves yearly with a third part of a shekel for the service of the house of God. This money was to supply the showbread, the meat-offerings, and various other offerings throughout the year, and "for all the work of the house of our God." This sum, a little more than sixteen cents, may seem small; but when faithfully paid by the thousands of Israel, it amounted to a large sum yearly.

The amount of wood necessary to keep the altar fires constantly burning, and to consume the large number of offerings, was another item of expense, and was borne by the priests and Levites and the people alike. The record states: "We cast lots among the priests, the Levites, and the people, for the wood-offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year." Here is an important principle in supplying the running expenses of the church, that is worthy of special notice,—priests, Levites, and people all shared alike in this expense. Those officiating at the altar, as well as the worshiper, paid their yearly tax of sixteen cents to provide for the daily service; and all alike took their turn in supplying wood. In other words, if the same principle was carried out at the present day, when the plate is passed to collect offerings for church expenses, the collectors would pass up to the pulpit as well as to the pews.

The next step in Nehemiah's reform was to return the first-fruit of all their increase into the treasure-house of the Lord. Many at the present day think that if they have paid their tithes, they are exempt from all other duties, giving to the Lord. Those taught by Nehemiah were not troubled that way; for he taught them to give abundantly to support all the works of the Lord before he mentioned the tithe. After abundant provision was made to support the different parts of the work, he made provision for all to bring in their tithe

to support those officiating in the temple service. The tithe was often paid in products of the field and vineyard, and was all to be brought to the tithe chamber in the temple. Suitable persons were to have the oversight of the tithe, and the Levites as well as the people, were to pay a faithful tithe.

If the plan of Nehemiah was carried out in every organization, there would be less perplexity and fewer debts. All went well while Nehemiah was there to look after the work; but when he returned to Babylon for a time, grave mistakes were made. The people intermarried with the heathen around them, and, as a natural result, lost sight of their duty of supporting the work of the Lord. The tithe-chamber, which should have been well filled, was empty. The high priest, who should have stood as an example to the people, was allied unto Tobiah, the adversary of the Lord. Tobiah needed a home; and as the tithe-chamber was empty, Eliashib prepared this "great chamber" for him. It was shame enough that the tithe-chamber should have been empty, but double shame that Tobiah, the enemy of the Lord, should occupy it. No wonder that Nehemiah inserts after this record the words, "But in all this time was not I in Jerusalem." Upon Nehemiah's return he cast Tobiah out, and cleansed the chamber.

As a result of the tithe being withheld and misapplied, those who should have been doing the work of the Lord, were working at manual labor, to support themselves and families, and the house of the Lord was forsaken.

Nehemiah's first work, after preparing the tithe-chamber, was to gather the Levites together, and set them in their different places. He did not wait to see if there would be tithe to support them before he gathered them together and set them to work. When the people saw aggressive steps being taken, and workers in the field, "then brought all Judah the tithe . . . unto the treasuries." The same course to-day will bring like results. When the people see aggressive work being done, and workers going into the field in simple faith, they will pay a faithful tithe. Show me a conference where self-sacrificing workers are going ahead, doing aggressive work in the cause of God; and I will show you a conference where the people pay a faithful tithe, and have confidence in their leaders. On the other hand, show me a conference where no aggressive work is being done, where the ministers divide their time between their own farming interests and visiting the churches, and I will show you a poor treasury and withheld tithe.

Nehemiah made provision for faithful tithe-paying in the future, and appointed four trusty men to distribute the tithe. When Nehemiah began his work of reform, the people made a solemn covenant that they would keep the Sabbath. But upon his return from Babylon, he found they had broken their covenant with God, and were desecrating his Sab-

bath. The people first began to keep back the tithe, the Lord's money, and this prepared the way to steal the Lord's Sabbath, and use it for their own selfish interests. Nehemiah found they were working upon the Sabbath, also buying victuals of heathen venders of provisions that frequented the city. He contended with them, showing them that the desecration of the Sabbath was the reason for their captivity, and the destruction of Jerusalem. Nehemiah then gave them an object-lesson of how the Sabbath should be kept. Before the Sabbath began, "when it began to be dark before the Sabbath," the gates were closed, and all worldly traffic was shut out; and the gates were not opened again until "after the Sabbath."

The fourth commandment holds us responsible, not only for the members of our own families and our hired help and cattle, but even for the stranger that sojourns within our gates. As long as the stranger lingers "within our gates," he is to regard the Sabbath. In Neh. 13:19 we are instructed when our gates should be closed to worldly things. Not just as the sun is sinking in the west, but when it *begins to be dark; before the Sabbath*, when the lengthening shadows and the receding light proclaim that the sun is finishing his daily circuit, we should shut our gates and prepare to receive the holy Sabbath. When the sun sinks behind the western horizon, our families should gather round the family altar to welcome the holy day. The family that does this will experience the fulfilment of Isa. 56:2: "Blessed is the man that doeth this and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it."

The gates were not opened until the Sabbath was past. Those who keep the Sabbath according to Bible rule, will preach the Sabbath in the neighborhood where they live.

A careful, prayerful study of the following words will help to solve many of the questions that arise in regard to proper Sabbath-keeping: "On the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses, and he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that which ye will seethe; and that which remaineth over, lay up for you to be kept until the morrow." Ex. 16:22, 23.

Oakland, Cal.

A Scientist's Confession

SCIENCE progresses, she discovers little by little the laws which rule the universe, but she knows nothing of their first causes, or of the force which directs everything. She studies nothing but the microcosm in which we live, and she has no right to express herself in cutting statements concerning what lies beyond the field of her little lens.—*Dubois.*

The Book of Daniel The Interpretation of the Image

THE EDITOR

Thou, O king, sawest, and, behold, a great image. This image, which was mighty, and whose brightness was excellent, stood before thee; and the aspect thereof was terrible. As for this image, its head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass, its legs of iron, its feet part of iron, and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, so that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory; and wheresoever the children of men dwell, the beasts of the field and the birds of the heavens hath he given into thy hand, and hath made thee to rule over them all: thou art the head of gold. And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things; and as iron that crusheth all these, shall it break in pieces and crush. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, it shall be a divided kingdom; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron doth not mingle with clay. And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure. Dan. 2:31-45.

WITH a simplicity and directness which could come only from the assurance that a divine revelation had been made to him, Daniel related to Nebuchadnezzar the dream which had so troubled his mind as to deprive him of sleep. The description of the image which stood before him is brief but striking. The principal feature to which attention is directed, in addition to its size and general aspect, is the material entering into the different parts of the image, each one inferior in value to the one preceding it, but increasing in strength. The climax of the brief narrative is reached in the description of the utter destruction of the image by the stone, which, strangely enough, struck it upon the feet. The scene closes with the image "which was mighty, and whose brightness was excellent," reduced to dust, which was easily swept away by the wind; while the stone became enlarged to such a size as to fill the whole angle of vision.

God Dwells With Flesh

Having made known the dream, Daniel then declares that he will "tell the interpretation thereof before the king." The importance of this word "interpretation" should not escape our attention. The same God who revealed the dream, revealed also the interpretation. The interpretation, therefore, is not human guesswork, but rests upon divine authority. The God of Israel, who sought to make himself known to the world through the revelation which he made of himself to his people, now uses another channel through which to proclaim his purpose concerning the world, and the method employed is such as to command the attention of that king into whose power the God of heaven had committed the nations. The wise men of Babylon have, themselves, established the test which will demonstrate the superiority of the religion brought to Babylon by the Hebrew captives, and the reality of the fellowship established between "the King eternal, immortal, invisible," and the loyal subjects of his kingdom upon earth. When without having any data whatever upon which to base their pretended revelations, they were required to reveal to the king his dream, and to declare the interpretation, the wise men not only acknowledged their own inability to meet this demand, but they further insisted that no mortal could do so, and that "there is no other that can show it before the king, except the gods, whose dwelling is not with flesh." If therefore the dream and its interpretation shall be made known to the king through the medium of any human agency, it will be clearly demonstrated that there is a God who not only understands secret things, but who also dwells with flesh. Furthermore, not simply is the dream related, but such an interpretation is given as shows an insight into future events. This bears testimony to the true God, according to his own statement: "I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times things that are not yet done; saying, my counsel shall stand, and I will do all my pleasure." And thus is the revelation of the true God made known in Babylon.

Daniel had already declared that "there is a God in heaven that revealeth secrets, and he hath made known to the king Nebuchadnezzar what shall be in the latter days." It is plain, therefore, that the objective point both of the dream and of the interpretation is that portion which shall be fulfilled in "the latter days;" and inasmuch as the course of history is traced through successive world-kingdoms, represented by the different portions of the great image, until the image ceases to exist, and its place is taken by the stone, it is further evident that all other parts of the dream and its interpretation are but so many steps which are to lead up to that which is final and permanent, when the stone shall fill the whole earth.

The Head of Gold

Let us, then, follow the course of history as outlined in the interpretation of the dream. The head of gold represents the kingdom of Nebuchadnezzar, who stands forth both as the head of Babylon and as the head of all kingdoms. The symbolism is most appropriate, and is in harmony with the representation already made. Thus Isaiah has said: "Thou shalt take up this parable against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!" This phrase, "the golden city," is to be taken literally; for it is doubtful whether any other city, either ancient or modern, has ever gathered such a wealth of gold, or made such a display of it, until Babylon and gold became almost synonymous terms. This view is confirmed by the testimony of the historian, Herodotus (Book I, page 183), who says: "Below, in the same precinct there is a second temple, in which is a sitting figure of Jupiter [Herodotus gives to the leading god of the Babylonians, Bel, the name of the leading god of the Greek and Roman mythology, Zeus, or Jupiter] all of gold. Before the figure stands a large golden table, and the throne whereon the god sits, and the base whereon the throne is placed, are likewise of gold. The Chaldeans told me that all the gold together was of eight hundred talents' weight. Outside the temple are two altars, one of solid gold. . . . In the time of Cyrus there was also in this temple the figure of a man, twelve cubits high, entirely of solid gold. . . . Besides the ornaments which I have mentioned, there is also a large number of private offerings in this holy precinct."

The outline of the history of Babylon, this head of gold, may be told in a few sentences. This territory was originally a part of the empire of Assyria, but in 625 B. C. it attempted to establish its independence. Nabopolassar, the father of Nebuchadnezzar, was the general of the forces which reduced Babylon to subjection; but in 612 B. C. this same Nabopolassar led in a rebellion which was successful, and Babylon became an independent kingdom. In 604 B. C. Nebuchadnezzar, who had previously exercised kingly authority associated with Nabopolassar, became sole monarch of the realm, and both by family alliances and by military conquests, he secured for his kingdom the place of a world-power. All this was a part of the divine program, as announced through the prophet Jeremiah: "Thus saith Jehovah of hosts, the God of Israel. . . . I have made the earth, the men and the beasts that are upon the face of the earth, by my great power and by my outstretched arm; and I give it unto whom it seemeth right unto me. And now have I given all these lands unto the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field also have I given him to serve him. And all the nations shall serve him, and his son, and his son's son."

Although the prince of this world exercises a limited authority in his usurped position, yet the God of heaven is over all, and is constantly working out his purpose among the nations. Any nation which, having been called to act a part in fulfilling the divine purpose, absolutely rejects its opportunity, is in due time deprived of its place and power, and another nation is given the privilege of co-operating with the God of heaven. So it was with Babylon, whose downfall was foreseen, and the rise of "another kingdom inferior to thee" was foretold.

The Silver Kingdom

Following Babylon came Medo-Persia, to whom the sovereignty of the world passed in 538 B. C., when the army of Cyrus captured "the golden city." The fact that this kingdom is spoken of as "inferior," although the conqueror of Babylon, indicates a deterioration of character, just as silver is less valuable than gold. The beginning of Media is contemporaneous with the beginning of Babylon, as it rebelled against Assyria at the same time, and there was at first an alliance between these two countries. In later years, this alliance was dissolved, and Media and Persia united their fortunes.

In the very first year of his sole government of Medo-Persia (B. C. 536), Cyrus issued the proclamation mentioned in the first chapter of the book of Ezra, giving royal permission to the captives of Judah to return to their own land, and bringing to an end the seventy years of captivity which commenced in B. C. 606, when Nebuchadnezzar made his first successful expedition against Jerusalem. After the death of Cyrus, Cambyses took the throne, followed by Smerdis (usually known as the false Smerdis), Darius Hystaspes, and Xerxes, whose famous expedition against Greece was doubtless at least the remote cause of Alexander's invasion of Asia at a later period. The murder of Xerxes was incited by Artabanus, who usurped the power for the brief period of seven months, at the end of which Artaxerxes Longimanus commenced his reign, B. C. 464. It was in the seventh year of this monarch that the decree went forth mentioned in the seventh chapter of Ezra, which marks the beginning of the 2300 days (years) mentioned in the vision recorded in the eighth chapter of Daniel. The line of kings was continued until B. C. 336 when Darius Codomannus came to the throne.

The Kingdom of Brass

In the meantime of brass power had arisen in the west with an ambition to become a world-power; and to accomplish this, Alexander the Great led a host of warriors into the territory of Medo-Persia. A succession of decisive victories attended his arms until he became the acknowledged conqueror of all civilized countries. The battle of Granicus (B. C. 334), the battle of Issus (B. C. 333), followed by a victorious campaign against Egypt, and the battle of Arbela (B. C. 331), were the three steps by which he ascended the throne of the

world. Of the last battle Rawlinson says: "The fatal blow was struck at Arbela—all the rest was but the long death agony. At Arbela the crown of Cyrus passed to the Macedonian." We may therefore regard the fall of Medo-Persia as dating from the time of the battle of Arbela, B. C. 331.

The Iron Monarchy

After the death of Alexander the Great, which occurred at Babylon, B. C. 323, there was no definite succession for about twenty years, when the kingdom was divided between his four generals, two of whom were soon conquered, and the sovereignty was divided between the Seleucidæ and the Ptolemies. During the varying fortunes of the next two centuries, another power, arising in territory still farther to the west, was coming into prominence, and the fourth kingdom, Rome, was preparing to fulfil its mission in the history of the world. Represented in the image by the "legs of iron," and known in history as "the iron monarchy of Rome," this power gradually extended its conquests and overshadowed the "third kingdom of brass," until in B. C. 168 all organized resistance against the Roman power was brought to an end by the battle of Pydna in Macedonia, when Perseus, the Macedonian king, was totally defeated, and the empire of Alexander was brought to an end. "Polybius dates from the battle of Pydna the full establishment of the Roman empire. It was, in fact, the last battle in which a civilized state confronted Rome in the field on a footing of equality with her as a great power. . . . The whole civilized world thenceforth recognized in the Roman senate the supreme tribunal."—*Mommsen*.

In his interpretation of the dream, Daniel declared of the fourth kingdom that "it shall be a divided kingdom," and "as the toes of the feet were part of iron and part of clay," so it was declared to King Nebuchadnezzar that "the kingdom shall be partly strong and partly broken." History testifies to the exact fulfilment of these predictions, and even until the present time the territory of the fourth kingdom has been in this divided state, some of the rulers being stronger and some weaker.

The setting up of the fifth kingdom must be reserved as the subject of the next article.

How God Loves

"Do you suppose," said Johnny, as his cousin laid away her rosiest apple for a sick girl, "that God cares as much about such things as we do? Isn't he too busy taking care of the big folks to notice us?"

Winnie shook her head and pointed to mama, who had just lifted the baby from his cot.

"Mama isn't so busy with the big folks that she forgets the baby," she answered. "She thinks of him first 'cause he's the littlest. Surely God thinks as much of the little folks."—*Selected*.



THE WORLD-WIDE FIELD

A Visit to Burma

J. L. SHAW

IN harmony with plans laid at our council in Calcutta in November, the writer left the Mountain Mission Home on March 4, to visit Burma. This journey covered nearly five thousand miles, and occupied about six weeks. Unfortunately it was postponed until the heated season began. As we descended from our cool and pleasant mission in the mountains, the hot air of the plains soon made us feel that India's long summer had begun. The intensity of the heat during this part of the year none know but those who have experienced it. Dr. H. C. Menkel accompanied me as far as Calcutta.

For more than a month we had been in Mussoorie, looking for a location for a sanitarium in the mountains. It had been a trying yet blessed experience. So little did we know of conditions, and what might be a suitable location for a sanitarium, and so continuously were we baffled in our efforts to find the right place, that we were brought several times daily to our knees to ask God for wisdom lest a mistake be made. No sooner would what seemed to be a favorable property be found, than something intervened, and it could not be leased. Days and weeks passed, and nothing seemed to be accomplished, save the trying of our faith. In the end, however, prayer was answered. A suitable place was found, and our souls were greatly encouraged in God.

One Sabbath was spent in Calcutta with the church and workers at the sanitarium bath and treatment rooms. We found all of good courage. The fervent testimony of a blind brother who had recently accepted the truth greatly rejoiced our hearts; the glorious advent hope had taken hold of his soul. We were glad to find the sanitarium treatment rooms doing better than in previous years. About eight years ago the sanitarium work was started in Calcutta, and carried forward under exceedingly trying circumstances. The hot, damp climate made the work difficult for workers of northern birth, and a number lost their health, and some their lives, in the heroic effort to found a sanitarium in India. The excessive rent and the keen competition of government hospitals, have also hindered the work. Because of these conditions it was finally decided to move the sanitarium to the mountains of Mussoorie, and to continue only the treatment rooms in Calcutta, both of which plans at this writing seemed well advised. The Mussoorie Sanitarium, which has just been started, though small, has about all it can accommodate, and more than its corps of workers is able to care for; and

the bath and treatment rooms of Calcutta have been doing unusually well, being able to clear off some of the indebtedness.

From Calcutta Dr. Menkel returned to Mussoorie to join his band of workers, and to make ready to open the Mussoorie Sanitarium. The writer proceeded on his way across the Bay of Bengal to Rangoon, which is seven hundred fifty miles distant, a journey of three days by mail steamer. At this season of the year the bay is smooth. The new turbine boats, lately introduced, make the journey in a shorter time than formerly.

It was a pleasure to be once again in Rangoon after an absence of nearly four years. I like the city. It has an air of thrift and energy about it not often seen in the Orient. The city has grown immensely the last few years. Again we found ourselves mingling with the Burmese people. As a race they are good-natured and happy, love to dress when they can afford it, and spend money freely. A writer on Burma says, "To the eye of one who has just landed in Rangoon, each individual seems to have arrayed himself as fantastically as possible, or to have gone to the other extreme, and failed to array himself at all."

We were glad to see Elder H. H. Votaw and wife and Brother and Sister Cook. These gave us a very cordial welcome to Burma. The work was started in Rangoon about six years ago. For more than three years Brother and Sister Votaw have labored in the trying heat of this city, yet with very definite results. A thriving little company of Sabbath-keepers has been raised up, and one year ago they were organized into our first church in Burma,—an evidence that the work of reform begun by Judson nearly a century ago is still moving onward.

Two days after arriving in Rangoon, it seemed best to go to Moulmein, where Dr. Ollie Oberholtzer has been working alone for more than a year. The journey by water is one hundred thirty-five miles, and is usually made in nine hours. Brother Votaw and I left early Friday morning, expecting to get to Moulmein some time before Sabbath; but a fog prevented us, and we were left asleep on deck, and did not arrive in Moulmein until Sabbath, too late for Sabbath-school. We were thankful, however, to arrive safely, to find Dr. Oberholtzer of good courage, and people interested in the truth. Announcement of meetings had been made, and a few were held with good attendance. A church ought soon to be raised up in Moulmein. While there, Brother Hpo Hla's daughter was baptized.

From Moulmein we returned to Rangoon, where a short series of meetings was held. We were glad to get better acquainted with the Rangoon church. Their zeal was inspiring. God blessed us while together. We were sorry, however, to leave several dear souls still in the balance. How to keep the Sabbath and gain a livelihood is a larger problem in Burma than in more prosperous America.

In company with Brother and Sister Votaw, I then went to Meikilla, some three hundred miles north of Rangoon, where some meetings had been held a few weeks before, and a little company of five had begun the observance of the Sabbath. One family came fifteen miles by train to meet us, bringing a good supply of *bale* (sherbet) to quench our thirst, a cooling drink not to be despised when the thermometer keeps continuously above the one-hundred-degree mark and many times reaches 120° or 130°. Even more than the refreshing drink we enjoyed their lively interest in the message. The truth has taken root in northern Burma, and there is a brave little band at Meikilla, two of whom are lawyers. We enjoyed studying the subject of spiritual gifts and the spirit of prophecy with them. They accepted all that was presented.

Sabbath, March 28, two brethren and three sisters were baptized in a beautiful lake near by. Brother Votaw performed the ceremony. Those who were baptized had made a great sacrifice. The scene was touching, and friends and relatives who beheld the ceremony were impressed. In the evening the ordinances were celebrated. The next day, though they clung to us and would study the truth further, it seemed best to return to Rangoon, where a two days' council with workers in Burma had been arranged.

Some plans were laid at this council, looking forward to the time when Burma will be organized as a separate part of the India Mission field. A committee of four persons, in conjunction with Brother Votaw, was appointed to take the needed oversight of the work in Burma, subject to the advisory board. It seemed advisable that a small branch of the International Tract Society should be opened up in Rangoon, in order that time may be saved in filling orders in that field, and that those who are working in Burma may get in closer touch with the work in the field where they are working. A recommendation was therefore made, subject to the sanction of the advisory board, that a branch depository be opened in Rangoon. Sister Lucy Cook was appointed secretary and treasurer of the same.

Some little time was given to the consideration of our literature. It was felt by all that immediate steps should be taken toward the getting out of literature specially for the Buddhist people. It was arranged to get out a small pamphlet on the second coming of Christ for use among both Christians and Buddhists. Brother Votaw was also re-

quested to get matter together for a booklet on the subject of health to be sold among the Buddhist people. It seems difficult for the Buddhist to understand that there is a God who has created the heavens and the earth. Small leaflets pointing to God as the creator are, therefore to be published, making clear to the Buddhist mind that this earth is not a matter of chance, but was created by an all-wise God.

We were very thankful to find the work in Burma in so prosperous a condition, and to mingle with workers so united in their efforts to advance the cause. We feel certain that the work will continue to develop in this encouraging part of the India Mission field. Though there are many perplexities, we are glad to say that the workers in Burma love the people and the work they have in hand. May God greatly bless them.

Brother and Sister Votaw returned with us to the Mountain Mission Home to secure a much-needed change. While here, Brother Votaw is getting out literature. Meanwhile Brother Cook has the oversight of the work in Rangoon and is enjoying it.

The day we left Rangoon, a few hours before our boat sailed, Miss Orr and Miss Haegert arrived from Madras. It was a pleasure to see these workers again. For more than a year they have been going from one place to another in south India, selling our books and papers. Their

presence and help in Burma will give strength to the work. They are now in Moulmein with Dr. Oberholtzer.
Mussoorie, India.

Hunan, China

J. N. ANDERSON

ONE year ago last October, 1906, Brother P. J. Laird and wife, Dr. Emma Ferrine-Laird, entered Chang-sha, the provincial capital of Hunan, the last province to open its doors to missionary effort, now a little more than ten years ago. The place is strategically important, and it means much that our work has made an entrance there. As Brother Laird had already learned the Mandarin language, having been a missionary in the Church Missionary Society for several years, he was prepared to begin work at once. Up to the present time he has carried on educational and evangelistic work, while Dr. Laird has pursued her language study, and carried

forward a good work as a medical missionary with her meager but effective dispensary facilities. Two or three men of ability and of substantial character have identified themselves with the work. One of these acts as an evangelist, and another sells literature.

Altogether there is much of encouragement and promise in the work at Chang-sha, and this is particularly true in view of the fact that Hunan as a province is characterized by an anti-foreign spirit and scholastic pride. While the wall of political exclusion has been broken down, there still remains the formidable barrier of prejudice and distrust.

The coming of Elder R. F. Cottrell and wife and Miss Pauline Schilberg to



A CHINESE FARMER PLOWING FOR RICE

This scene is upon a delta of West River, China, and the farmer is using a water buffalo, quite commonly employed as a work-animal.

connect with this work is most opportune. This answers our first and most urgent call for workers made at our annual meeting in Shanghai one year ago last February. It puts five capable workers in the heart of that province. But when it is remembered that within its borders are not less than twenty-two million souls, it is readily seen that we have made only a mere beginning. These workers have bravely entered upon their task in the strength of God. They are holding the fort, and the light of the truth shines invincibly by the very fact of their being located within the walls of that capital city. The Lord, whom they serve, will in his own good time add recruits, both native and foreign, until the message of his coming shall be heard in all Hunan. We ask all our people to pray definitely for the workers and the work in this province of Hunan, that the truth may be successfully established there.

Canton.

In the Capital of Hunan

R. F. COTTRELL

To an American, a casual survey of the landscape about Chang-sha presents nothing particularly strange. The Siang River, nearly a mile in width during high-water, sweeps along the broad valley. On either side the land gradually rises toward the hills and mountains. The lowland is quite largely utilized in the cultivation of rice.

On the hills, vegetation is scanty, the red soil, resembling clay, being seen in many places. Aside from a meager carpet of grass, there is little to relieve the monotony; yet one hill near by is partly covered by a forest. Here one beautiful day we had the privilege of spending several hours. Almost everything, even to the bird songs, seemed so American that it was difficult to believe we were in China.

Nevertheless, even here was to be seen a specimen of Satan's handiwork. Throughout China it seems that almost every unique, favored, or beautiful site has been preoccupied by some heathen edifice or shrine. So this quiet, attractive retreat had centuries ago been dedicated to Buddha; and on the hillside, in the midst of the forest, surrounded by a high enclosure of brick, is a large Buddhist temple.

Hither come devotees of this heathen deity to worship and to pay tribute. This sacred mount would be an ideal place, for this locality, on which to spend some time during the hot season; but when one asks the privilege, he is refused in polite Chinese manner by being told that the governor is afraid he could not extend adequate protection so far from the city.

However homelike a Chinese forest may be, a native walled city is decidedly foreign. Approaching the city as one first does by river-boat, he sees a metropolis that has outgrown its artificial boundaries to quite an extent on either side. Towers of temples and shrines may be seen at a distance; while in the stream are many house-boats, and on the low, muddy shore are numerous small dwellings. Nothing appears particularly imposing except the vast number of people,—some clad, some half-clad,—the most of whom are shouting and clamoring as they surge to and fro.

In the city the streets, averaging about ten feet in width, are thronged by what appears to be an endless procession of humanity. The sedan-chair is largely used as a conveyance, while a few jinrikishas are also seen. A goodly number of wheelbarrows pass along, groaning under their loads with a squeak that may be heard for several blocks. The few drops of oil that might stop the distressing noise apparently are never applied. On hearing one of these musical vehicles from a distance of about one-half mile, and in the direction of some soldiers who were drilling, one of our number thought it was a Chinese martial band.

About ninety per cent of all the water,

fuel, freight, produce, garbage, etc., is carried by suspending it from bamboo poles, which rest upon the shoulders of the Chinese coolies. The load may require one or more according to its weight, a little over one hundred pounds being considered the amount each should carry. As all who are heavily laden invariably travel at a pace that can best be described as a slow run, it is perhaps unnecessary to state that constant vigilance is the price of safety.

A bird's-eye view of Chang-sha may be obtained from several points along the city wall. Tile roofs here and there, temple towers or spires, and occasional clumps of trees greet the eye. Notwithstanding this a person may travel through the city from east to west or north or south, with hardly a glimpse

are in many ways separate, miniature nations.

Likewise the Chinese family, as has been shown, is in itself a little kingdom, self-imprisoned not only behind barriers of brick, stone, and cement, but fettered by ignorance, superstition, and an idolatrous ceremonialism that is deified and venerable with age.

Our Saviour came to earth to "preach good tidings unto the meek; . . . to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." Christ commissioned his disciples, and likewise sends us forth into all the world for the completion of this same great gospel enterprise.

"And who then is willing to conse-

with much of the business of the country; abuse of justice, Sunday-law agitation, strikes, riots, and labor troubles are coming to the front, and a serious revolutionary spirit is taking hold of the natives, which prophesies anything but peace.

India is not the only country with these threatening clouds hanging over it, and God's people are not in darkness as to their meaning. Angels are now holding the winds of strife and bloodshed, that the message may be more easily carried. India, as well as every other country, is now open to the truth.

There are many laborers in America who would come over and help us, but they have not the means, and our conference treasury can not supply their needs. Consequently the cause of God is crippled. Many of our faithful laborers in distant fields are being laid away before their time on account of the heavy burdens and lack of help. Had relief come, their lives might have been lengthened, and many precious souls have been saved as a result.

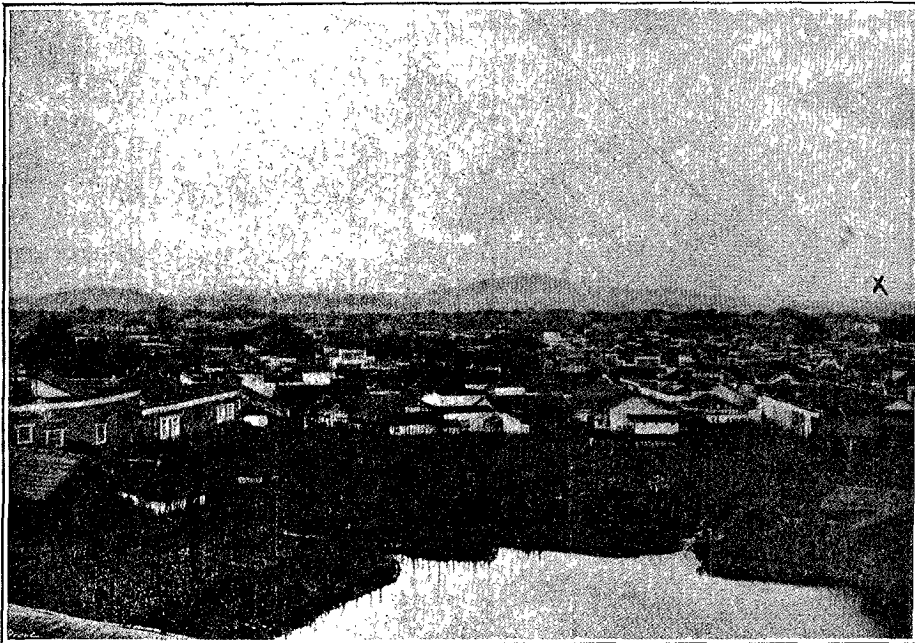
At our general meeting held in Calcutta a year ago last January, the call was sent out to the home land for laborers, but these calls can not be supplied readily. Yet we work, and patiently watch for good reports, and when word comes of "the plan to double the number of our workers in the mission fields," we take courage, and say, with the brethren, "Surely this is not an unreasonable undertaking."

As it was in the days of Noah, so it is now. God's Spirit will not always strive with man, but he is now going to make a quick work and end all this delay. Piteous calls have for several years come from Burma, from the Karens, a nation of several millions of people who want to learn of this great truth. Their traditions tell them of a Saviour who is coming to them, and this message is what they are longing to hear. Some have come many miles to hear our workers when there was opportunity.

Dear friends, these people are looking for the Saviour. Who will come and teach them? Calls are coming from the Madras Presidency for some one to come and instruct them, but there is no one to go. We need a worker in Ceylon. Several laborers have been located there, but have been called away.

"Brethren and sisters, would that I might say something to awaken you to the importance of this time, the significance of the events that are now taking place. . . . And while the powers of darkness are stirring up the elements from beneath, the Lord God of heaven is sending power from above to meet the emergency by arousing his living agencies to exalt the law of heaven. Now, just now, is our time to work in foreign countries."—*Testimonies for the Church*, Vol. VI, page 18.

We are also told that the Lord will not send upon the earth his judgments, until he has sent his watchmen to give the warning. Never before has our



A GENERAL VIEW OF CHANG-SHA

of either house or tree. Open shop fronts, exhibiting a great variety of articles, and a wide range of occupations, line many of the streets; but these various thoroughfares, together with the high, prison-like walls which surround all dwellings, except those of the very poor, almost entirely hide the houses from sight. In the enclosed courts of the rich, and in the precincts of Confucian and ancestral temples, trees, shrubbery, and flowers are cultivated with a skill which rivals that of the American florist. As the houses, or compounds, are separated from one another by these same high walls, every household is isolated from the rest of the world, and, in consequence, with but little chance in the cities for neighborhood broils. In the country, however, the reverse of this is said to be true, as almost every village has a feud, oft-times of many years' standing.

Korea, is called the "Hermit Kingdom;" but China, shut in by the lofty Himalayas, the Great Wall, the ocean, and her hoary traditional policy of seclusion, stands without a peer as the Greater Hermit Kingdom. Her cities, enclosed also within massive ramparts,

crate his service this day unto the Lord?" And who, for China's spiritual emancipation will say, "Lord, I lay my all upon the missionary altar"?

Chang-sha, China.

The Need for a Quick Work Abroad

H. J. JEWELL

As we read the reports of the General Conference Committee Council, and of the union conferences in America in regard to increasing contributions to foreign missions, the hearts of the workers in distant fields are made to rejoice, for it is a step in the right direction, and means, if thoroughly carried out, a reviving of the spirit of God's people, and a shortening of the time before the setting up of the everlasting kingdom. Assuredly there has never been a time in the history of the world when the cause of God needed funds and consecrated workers as now. The outpouring of the Holy Spirit will not be much longer delayed.

India is fast falling in line with other large and more civilized countries of the world. Corruption has largely to do

work made such progress in India as in the past two years, in developing real, earnest Christians. Truly God's hand is leading in it all. But from these three hundred million people are coming more calls than can be answered. Many precious souls are waiting to be taught, but "how shall they hear without a preacher? and how shall they preach, except they be sent?" And how can they be sent unless God's people in every land press forward and lift?

"The crisis is fast approaching. The rapidly swelling figures show that the time for God's visitation has about come. Although loath to punish, nevertheless he will punish, and that speedily. Those who walk in the light will see signs of the approaching peril; but they are not to sit in quiet, unconcerned expectancy of the ruin, comforting themselves with the belief that God will shelter his people in the day of visitation. Far from it. They should realize that it is their duty to labor diligently to save others, looking with strong faith to God for help."—*Testimonies for the Church, Vol. V, page 209.*

Our workers in Mussoorie have rented a hall, and sent out neat circulars with a hearty welcome to all. Lectures and Bible studies on present truth, including healthful living and rational treatments, are given several times a week, and are well attended. We hope to have a good report from this station later in the season. Several of our faithful laborers have been stricken down with heat and disease this summer, but God has heard the prayers of his servants, and is restoring them to health. The battle is growing fierce, and the trump is sounding louder, but it will last only a little while longer. May the glad day be hastened when victory is ours.

Calcutta, India.

The Message Came Too Late

"THE white men salute you!" shouted the West Coast natives, bending over their dying chief.

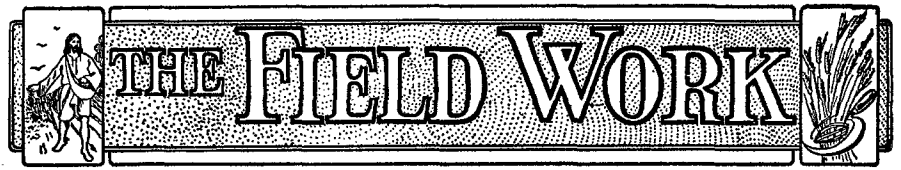
The old man, who had seen nearly a hundred summers, lifted his sightless eyes, and put out a trembling hand, whose skin had stiffened almost into parchment.

"He is too old," exclaimed a favorite slave; "he can not see the strangers. The white men salute you," he repeated, bending close to the deafened ear.

The old man moved, and, groping blindly, caught the hands of the newcomers.

"White men," he said, "I don't know the day that I have not heard about your power and your learning. Why did you not come sooner? You come now when these eyes are too blind to see you, these ears to hear. If you have any message, give it to the young men; you are too late for me."

In the great wilderness of heathendom he died—died like the thirst-spent traveler in the desert, seeing far off the mirage of the city that he will never reach.—*From "To Help to Heal."*



The Southeastern Union Conference

IT has been only a short time since this, the youngest of our union conferences was organized. It includes East Tennessee (or the Cumberland Conference), North and South Carolina, Georgia, and Florida. Perhaps a few items from each of these five local conferences may be of interest to our brethren living in more favored parts of the field.

We will first mention Georgia, which was the last settled of the original thirteen States. It is known as the great Empire State of the South. With its population of two million six hundred thousand we have only about one hundred and forty-four who make a profession of this truth. There are only five churches and two or three ministers in the entire conference. There are one hundred forty-six counties, most of which are thickly populated, and only two of these counties have been worked at all thoroughly with our books. Nearly one hundred counties have not been touched at all by our canvassers.

South Carolina has a population of one million three hundred forty thousand, with only about one hundred Sabbath-keepers in the State. It has forty-one thickly populated counties. Only ten of these have been canvassed at all, and that with only one book, "The Coming King," leaving thirty-one counties which have not been touched with any of our books.

Strange to say, it was not until this year that any of our canvassers believed that our large books could be sold in these extreme Southern States; but those who are breaking off from the old idea, and using the larger books, are having remarkable success. One brother here in South Carolina, who had been working steadily for more than a year with "Coming King," but had never taken more than \$65 worth of orders in one week, began with "Daniel and the Revelation" a short time ago, and sold \$118 worth the first week. Another had been using "Seer of Patmos" alone, thinking the people would not spend more than \$1 or \$1.50 for a book. But as he worked, his faith began to grow, so he clubbed the two books, "Seer of Patmos" and "Story of Daniel" together as companion volumes. He found that he could make just about as many sales with the two as he could with one volume alone. His orders for the first four days in working on this plan amounted to \$75.

Next we will mention North Carolina, which is second in area and also in population, in this union. More than one million nine hundred seventy-six thousand are here waiting for this truth, and there are only about three hundred Sabbath-keepers in the State. It contains ninety-seven counties, of which thirty-two have been worked with only one book, and thirty-one have been only partially worked with one book, and thirty-four have never been touched with any of our bound volumes.

This conference is noted for its high, healthy climate and beautiful mountain scenery.

Although the canvassing force is small, those who are putting in faithful time are doing well. One brother, who is working for "Daniel and the Revelation" recently came in Friday afternoon with \$102 worth of orders that the Lord had helped him to take in one week.

The Cumberland Conference comes next. This conference includes the eastern half of Tennessee, and has a population of 796,931. The Southern Training School at Graysville is located in this conference; therefore it has a few more Sabbath-keepers than any of the other local conferences of the union. Here we have five hundred fifty Sabbath-keepers, yet this is only about one twelfth as many as there are in the California Conference. Here we have thirteen counties that have never been touched by our canvassers as far as our record shows; sixteen counties have been partially worked for "Coming King," and a few others have been worked with some of our larger books. One brother writes that he has canvassed in seven different States; and, taking everything into consideration, he prefers East Tennessee to any conference he ever worked.

Last, but by no means least in importance, is Florida, which covers an area of 50,990 square miles, with at present only six or seven canvassers. There are forty-six large counties; and as far as the record goes, only eight of them have been worked with our books, and half of this number have been worked with only one book.

Much could be said to induce canvassers who lived in a less favored climate to take up work in this State; but I should think that the fact that so many thousands of tourists and invalids flock to this country to spend the winter and spring, would be a greater argument than any I could possibly present. While books can be sold at all seasons of the year, winter furnishes a golden harvest-time for the faithful canvasser.

It is a demonstrated fact that the South is a good field to canvass, and one attractive feature of the work here is that we do not have to go into long winter quarters; but the canvassers do well twelve months in the year. As a rule the people are hospitable. If charge is made for meals and lodging, it is usually a very reasonable amount, and that is deducted from the order for books.

Here we have a large home missionary field at our door. While we should cultivate a foreign missionary spirit; let us remember that those who make the best foreign missionaries become good home missionaries first.

Brethren, it is true that the Lord will soon come; yet this entire Southern field will have to be worked before any of us will be permitted to see the King in his beauty, or receive the reward that is laid up for the faithful.

If our great need, together with your

love for the truth, and longing desire to see the work closed, should appeal to you to have a part with us in this work, the undersigned, the presidents of the local conferences, or the State agents, would be glad to hear from you, and gladly render any assistance possible in helping you to get located in just the right place. My address is R. F. D. 4, Riceville, Tenn. V. O. COLE,
Gen. Miss. Agent Southeastern Union Conference.

Mississippi

CANTON.—I find this place ripe for the truth. There has been a breaking up among the orthodox churches here, many of their members falling away to the Holiness people. But now there is a decided reaction against them, and some have left them. It seems that God is thus shaking the people for the entrance of the truth. I have met some anxious, interested ones, whose hearts are open for the message. One has already decided to take a stand with us, and we know that the Lord will turn the honest in heart to him when the call of the third angel's message is given. Brother Willie Cobb has been living here, an isolated Sabbath-keeper, whose life is witnessing to the sanctifying power of the truth. Brethren, pray for the work here. I can but rejoice to add that "my soul doth magnify the Lord," abundant in goodness and truth.

PAGE SHEPARD.

Hayti

CAPE HAYTIEN.—Last week I returned home from Port de Paix, where I had been assisting Brother Emil Fawer with an interest. At that place, seven or eight bright, honest souls, mostly Guadeloupeans, have accepted the truth.

The work is more than holding its own among those who have accepted the Sabbath the past two or three years, and is making gains in new places, as, for instance, in Port de Paix, where a little company has been observing the Sabbath for a few weeks. Letters from Port au Prince tell me that recently three or four persons have begun the observance of all the commandments, so that now we have a company of seven or eight in the capital, a place where we have as yet done no public work.

The political unrest makes it hard for me to keep up with the work at present. All indications make it clear that if trouble once breaks out here at the Cape, we shall be in danger. This seems to be the general impression among all foreigners. I feel, however, that we are better protected than those who may see strength in the presence of foreign war-ships; for are we not right where God put us, in order that we might carry on his work? Nevertheless to be away from home under such circumstances is more or less of a strain on one, and especially where the means of communication are so meager.

If we had a man whom we could now put at Port au Prince to look after the growing interest in that part of the field, it would do a great deal toward helping me to look after the three-hundred-mile string of lights that now stretch from one end of the republic to the other.

I feel that the two and one-half years

I have spent here have been surprisingly full of immediate results, although I have had to work through an interpreter a part of the time, and am still heavily handicapped for want of fluency and a better accent.

At present we are all quite well, for which we are truly thankful.

W. J. TANNER.

The Leicester (England) Sanitarium

THE Lord has prospered our little sanitarium here beyond our fondest hopes. The out-patronage, which it has been our endeavor to develop, has now increased to such an extent as to pay our running expenses. We are also gain-



ON THE LAWN AT THE LEICESTER SANITARIUM

ing the confidence of the local doctors. My wife and I have made an effort to call upon most of the principal doctors, and offer to co-operate with them in treating any patient they might send us; and several of them have sent us patients from time to time. Lately we have had patients sent in to stay, so as to have the benefit of our diet as well as treatment.

We have with us now a clergyman and the matron of the Cottage Hospital. The former is so well known, and has such a wide circle of friends, that his being here has proved quite an advertisement to us. Our sanitarium was recommended to the matron of the hospital by one of their patients whom we had greatly benefited. Almost from the first day of her arrival she has improved, and leaves at the end of this week, well pleased with her progress.

The majority of out-patients suffer from gout, rheumatism, sciatica, lumbago, and liver and stomach troubles, although we also have cases of paralysis, anemia, and nervous debility. The Lord seems to bless us in every case by restoring health and strength to those who come under our care. On account of the success that has come to us during the past eighteen months, we have been able not only to clear the institution of debt, but to paint and decorate the most of the bedrooms, besides the drawing-room and bath-rooms, and likewise add considerably to our electrical plant, bringing it up to modern requirements. Our greatest want is to get suitable young people to give themselves to medical missionary work. Our family num-

bers only eight at present,—four nurses in their first year, a second-year lady nurse from Rostrevor, and a gentleman nurse from Caterham assisting in nursing and bath-room work (both dropping a year to help us out), and myself and wife. We could get along nicely with two or three more helpers. Our hands are full, but we count it a great privilege to be workers together with the Great Medical Missionary, and we have much encouragement to keep us happy and thankful.

WM. M. SCOTT.

Central Africa

SOMABULA MISSION.—We are glad to report our mission in a prosperous condition, although we have had some trying experiences during the last two months. April 13, Brother A. Butterfield and his little daughter, eight years of age, were both taken with the fever. For several days the fever continued; and when broken, it left Brother Butterfield very low. The little girl developed a serious complication, and died on May 4. Three days before the child's death, Sister Butterfield also came down with the fever; so while preparations were being made by the writer and native children to lay away

their little treasure in a lonely grave, both parents were obliged to remain in bed. It was indeed a sad experience for them. But they know that God does all things well, and look forward with bright anticipation to the resurrection morning.

As the care of the sick and looking after the work of the mission fell on me, I telegraphed to Kimberley for help; and Dr. J. J. Bell, of Ireland, who is now in this country for the benefit of his health, came to our assistance. We were very glad to have him with us; but when he arrived, he found the sick ones better, and remained only a short time. Two days after he left, both Brother and Sister Butterfield had another attack of the fever. I again sent a call to Kimberley for help, and Elder W. S. Hyatt came to the mission at once. It takes some time for help to come so far; and when he arrived, he found both patients better; but since he came, both have had the fever again. I am very glad to be able to say, however, that both are now better, and, we hope, on the road to permanent recovery.

We have had a long experience with the fever. But we do not complain. All have trials to meet in this world, and we must recognize a loving Father's hand in all our sad experiences. We have often been led to think of late of the world where the inhabitant will not say, "I am sick." During all our sickness the work of the mission has not suffered much: we have been able to look after it so as to keep everything moving along very well. We are harvesting our corn now, and have a good crop. The school

is in a prosperous condition, there being fifty in attendance, which is a larger number than ever before, and a good interest is manifested. Last Sabbath ten persons were baptized, and thirteen united with the church. We praise God for his blessing here in the work. We are very glad Elder Hyatt could be with us for a time, and we are personally thankful that God has given strength for this experience, and a knowledge of how to treat those who are sick.

Our courage is good, and we feel to press on in the good work here in this dark part of the vineyard, and rejoice that God has given us a part in his great work of saving souls. Do not forget to pray for those in this land of disease and darkness. W. C. WALSTON.

South Africa

AFTER arriving in Africa, it was decided that we should labor in the towns and cities instead of going to one of the missions; so in company with Elder I. J. Hankins and wife, we came to Kroonstad, Orange River Colony, and began meetings in a tent. Although we have had a great deal of opposition, the interest has been fairly good, and a few have begun keeping the Sabbath. Many others are convinced of the truth, and feel that they ought to obey it; but a number of these are railroad men, and they know that to obey

means to lose their employment.—a serious matter just now in South Africa. Thousands are out of work; other thousands who could do so, have left for England, Australia, and other places. Many more would go if they had money to get away. Hence our work in the towns is very hard.

Many of the farmers have become interested through reading the reports of our meetings in the papers, and other reading-matter. We have been doing some work out at the farms also, but we are at a great disadvantage in this respect, since most of the farmers are Dutch, and can understand very little English. We are studying the Dutch language, however, and hope to be able to do more for these people after a time. This field is in great need of Dutch workers.

Besides its two or three thousand white people, Kroonstad has three or four thousand natives. These natives are in two little villages called "locations." One of these is at the outskirts of Kroonstad, and the other is about half a mile from town. We have been doing some work among the natives also. Most of these meetings at the locations have been held in the open air, and we have had from two to six hundred present. We have found the stereopticon very useful in teaching the truth to these people. I secured the services of

a young native minister, Gabriel Mabeni, to interpret for me. He interprets in both the Dutch and Sesuto, and also speaks two or three native dialects. He has under his care some five hundred people, and has become much interested in the truth.

The president of the division of the Methodist Church to which Mabeni belongs, Solomon Molotsi by name, was at this place visiting last week. There was also another minister with him from Bloemfontein, and I had a number of Bible studies with them. At the last meeting we had, Molotsi said, "I have known something of the Sabbath before, and from what you have said to me I am convinced that it is the truth of God. I and my people do not want to depart from God, and we should be very glad to return to God's Sabbath."

He then told me of some of the hardships they would have to meet if they should begin to keep the Sabbath. I will speak of these later. He bought a number of our books, and regretted that he



MABENI MOLOTSI MATLI MTIMKOLO

could not stay longer to talk about these things. He gave me a very cordial invitation to come to Bloemfontein and work among his people. He has charge of about three thousand people, and we feel that God is opening the way for a great work to be done among them.

Around all these cities and towns, and also in the country, there are thousands of natives. Here is a great mission field, practically untouched as yet. Among them are many intelligent natives, with a fairly good education, and I believe we shall yet see many of these carrying this message to their own people in the interior.

Mtimkolo, one of our native workers, has been here with us for a few days, and is doing a good work. I am sending a picture of these people. We trust our brethren will remember this work in their prayers.

E. R. WILLIAMS.

Mexico

LA RIVERA.—In the REVIEW I saw that at the council of the General Conference Committee it had been decided to send help to some parts of Mexico, but Tampico was not mentioned among them. I have started to teach three children but I realize that without help I can not continue and build up a work here, as I can not be teacher,

housekeeper, matron, and everything in one. If we could have a little help (one teacher would be enough for the present), we could soon build up a self-supporting work that would be a great help to the cause in this field, and a blessing to the children. There are many Mexican children in the village who would like to come in as day pupils, but I can not take them. My desire is to go on with the work here, and see a good, strong mission built up; it seems as if I can not give up now.

I have a small piece of land cleared, and about ready to plant; and as we had a nice rain yesterday, we want to get something out as soon as possible. The good wood has been cut, and they are getting it out on the canal banks now, to sell to the steamers. It pays the expense of clearing the land.

M. C. McCULLOCH.

The California Camp-Meeting

THE general camp-meeting for the California-Nevada Conference was held at Melrose, a suburb of Oakland, June 4-14. This meeting was one of unusual interest; and the attendance of our own people was much larger than at any previous camp-meeting held here since California was divided into two conferences. This was owing in part to the fact that a special session of the California-Nevada Conference was held in connection with the camp-meeting. About two hundred tents were pitched on the grounds, and a large number of our people occupied rooms in the vicinity of the camp.

Among the speakers present was Mrs. E. G. White, who spoke six times to the large company with as great clearness and power as in early times. Elders H. W. Cottrell, J. N. Loughborough, Luther Warren, H. Schultz, W. T. Knox, J. O. Corliss, E. J. Hibbard, G. A. Snyder, Fred Brink, and others were also present, and spoke to the people. Elder Warren labored for the young people, and Elder Schultz for the Germans.

The entire plan of this camp-meeting was unique, and departed in some respects from the usual customs. There were four distinctive features in this meeting; namely, Bible studies, missionary meetings, health and temperance meetings, and social meetings.

One hour each day was wholly devoted to Bible study throughout the entire meeting, and the large attendance at all these studies witnessed to the fact that the earnest study of God's Word will build up the church of God. The hour from nine to ten o'clock each morning was devoted to good, old-fashioned missionary meetings; and many took hold of the work, and went out into the city and sold tracts, books, and papers during the camp-meeting.

As the importance of the tract work was presented to the people, packages of tracts were offered for sale, and the brethren and sisters purchased quantities of these tracts to take home with them to distribute. In the two days devoted to the tract work, over two hundred fifty dollars' worth of tracts were purchased by the brethren at wholesale prices. By special arrangement, packages containing \$9 worth of assorted tracts were sold for \$5 each, cash; also \$4.17 worth for \$2.50 each; and \$1.50 worth for \$1. It was a glorious sight to see the people coming forward and laying down their money,

and going to their tents with packages of tracts in their arms.

One missionary meeting was devoted to the importance of distributing "Great Controversy" among the people, and nearly two hundred copies of this book, bound in cloth, were stacked up on the stand. These were offered in lots of four for five dollars to all who would buy them to use as a circulating library in their homes, or to sell to their neighbors. In a few minutes all the books were taken by the brethren and sisters. Additional orders were given, making over two hundred copies of "Great Controversy" sold and taken to be scattered. As the people left the tent with their arms filled with these books, I think the Lord was pleased, as well as the leaders of the missionary meeting.

When the importance of the periodical work was presented in the missionary meeting, there were large quantities of our different periodicals stacked up on the stand, and the people bought thousands of them to take home, while others went out and sold them in the city. In one meeting a special offer was made that any who would take ten copies of the one-dollar edition of "The Story of the Seer of Patmos" could have them for \$5. Over six hundred books were taken on this proposition. Many remarked, as they saw the brethren and sisters carrying away armfuls of literature from the large tent, "Surely, this is the loud cry!" The sales of literature, and the subscriptions taken for the various periodicals on the camp-ground, amounted to about eighteen hundred dollars.

Every evening at five o'clock an old-fashioned health and temperance meeting was held by Dr. Maria L. Edwards and others from the St. Helena Sanitarium. Instruction in simple treatments, fomentations, foot-baths, etc., was given; also much practical instruction in caring for the health, and on the subject of diet. These health and temperance meetings were greatly appreciated by the strangers who came on the ground, as well as by our own people.

In the young people's meetings the old-fashioned pledge cards were presented by Elder Warren and Sister Augusta C. Bainbridge, and many signed them. There were two pledges, one to abstain from the use of all alcoholic drinks, and another requiring abstinence from alcoholic drinks, tobacco, and tea and coffee.

The plan for the camp-meeting was to hold a Bible study, a missionary meeting, a health and temperance meeting, and a social meeting every day; but owing to the fact that it was necessary to spend a good portion of two days in conference meetings, the plan was somewhat broken. Many testified to the blessing received, and said it filled them with a new desire to work for souls.

It was voted by the conference to close Healdsburg College, and to remove it to a more rural district. Our people pledged liberally to pay off the old indebtedness, and also to establish a new college. It was unanimously voted that the new college should be established on a strictly cash basis. Besides the money given, and the pledges made, about three thousand books were given by different individuals toward the college enterprise, on the condition that others would volunteer to sell them for that purpose. A

large number pledged themselves to canvass for a certain length of time, and thus turn these books into money for the school. Sister White and the writer each donated one thousand dollars' worth of books for this work.

Several hundred dollars was also raised for the foreign mission work by individuals paying \$5.20 each in advance to carry out the plan recommended by the General Conference of ten cents a week per member. Some donated much more than the \$5.20. This does not excuse any from the payment of the regular weekly Sabbath offerings for this purpose. Much interest was manifested in foreign mission work, and, besides the offerings mentioned above, the Sabbath-school offerings at this meeting and the Lodi camp-meeting amounted to over three hundred dollars.

Much of the preaching was clear and well-defined argument on different phases of present truth. As the meetings proceeded, the interest increased, so that before the close, meetings were almost continuous in the large pavilion, and also in the smaller tents, where instruction on different lines was given to the people. A number made a start in the Christian life for the first time, and many backsliders were reclaimed. It was a common expression that this camp-meeting was the freest and best meeting they had ever attended. Union and harmony prevailed throughout the entire meeting. Reports were given in the different city papers, and so great was the outside interest that the meetings have been continued with a large attendance.

Seven tent-meetings and one hall effort had been conducted in the conference before the camp-meeting, and, in nearly every case success attended the effort. A larger number of tent-meetings will be held after this camp-meeting. Two churches that had lately been organized were taken into the conference; and other companies are ready to be organized as the fruit of the efforts put forth during the present season.

It is evident that we have reached a new era among our people. The Spirit of God is moving upon hearts to arouse them to scatter the truth "like the leaves of autumn." Our cities must be worked, and nothing is better to meet the business men than our periodicals filled with the message. Many will not take time to read a large book, neither will they become subscribers to any of our periodicals; but they will buy papers and magazines containing short articles on present truth. Our periodicals should be filled with short, clear articles on different points of the truth, so that each one will preach the whole message. Then, different periodicals can be taken and sold, going over the same ground again and again. The forty-seventh chapter of Ezekiel will yet be fulfilled by our people scattering a variety of our books and periodicals.

It has been demonstrated here in California that a variety of books and papers is demanded by the people, both by those who sell and those who read. To concentrate all our strength upon one or two books or papers will not meet the minds of those who dispose of the publications, nor the mind of the reading public.

During the past three and one-half months about forty-seven thousand copies of the *Signs, Liberty, Life and Health*,

and *Special Bible Training-School* have been sold in Oakland, San Francisco, and neighboring cities. The more papers sold, the greater the demand.

There is every indication that we are in the closing of this work. This is shown by the way our people, as individuals, are distributing our literature, and also by the demand of the public for it.

S. N. HASKELL,
President California Conference.

Closing Exercises of Keene Academy

THESE exercises commenced Sabbath, June 20, with a sermon by Elder C. Santee. On Sunday evening a musical program was rendered in the church. Monday was devoted to examinations and the making out of grades, and the evening was taken up with class exercises. The commencement address, entitled, "True Christian Education, and Consecrated Workers the Need of the Hour," was delivered by the writer, Tuesday morning, after which Elder C. Sorenson, principal of the school, in a few well-chosen words of counsel, encouragement, and good wishes, presented the diplomas to the graduating class.

The graduating class consisted of Misses Enie Martin, Robin Hunter, Sidney Smith, Nellie Sturgeon, Daisy Butka, and Mr. Ray Goss. Of the six, all are from Texas except Miss Sturgeon, whose home is in Oklahoma. While the number of graduates was much smaller this year than usual, they gave evidence of having done faithful work, and are full of the missionary spirit.

The past school year has been one of marked prosperity, both in point of attendance and financially. Two hundred twenty students were enrolled in the academy proper, and eighty-five in the church-school (which is under the supervision of the academy), thus making three hundred five in all. Eighty-two of the academy students were in the home. The school has furnished work to needy students to the amount of five thousand dollars during the school year. Although the balance sheet is not yet out, the manager is confident that it will show quite a good sum on the right side.

The store, broom, and tent factories are all sources of income to the school, and enable it to overcome any deficit that might otherwise occur in its operation.

A company of forty from the school have gone into the canvassing work, most of whom have the earning of a scholarship in view. The canvassing work and the cotton crop have in the past been factors with which the school board have had to reckon in determining the dates of the beginning and ending of the school year. For the coming year, however, it has been decided to begin September 30,—two weeks earlier than usual,—and close May 11, in time for the General Conference.

In the main the same faculty has been chosen to continue the work another year, and it is expected that there will be a fuller school than ever before. The building erected by the conference for a sanitarium and used for a time for that purpose, has been purchased by the school board, and will be moved to the school campus during vacation, and fitted up for a boys' dormitory, thus increasing

the facilities for the accommodation of students.

There are many children and young people in the States composing the Southwestern Union Conference, and as our work extends in that field, the Keene Industrial Academy is becoming more and more a necessity and an important factor in the work of the union as well as to the work at large.

May the Lord give wisdom to the teachers in this school to train the children and young people placed in their charge, in the nurture and admonition of the Lord, and to aid them in forming characters that will stand the test of these evil times while they are engaged in the Lord's work, and the final test of the judgment above, when their work is finished. GEO. A. IRWIN.

Iowa

MUSCATINE.—The Lord's blessing continues with us in our work. We had baptism on May 23. A large company was present, in spite of unfavorable weather, to witness the baptism of thirty-four candidates. The same day four others came forward, and united with the church. This makes a total of forty-nine who have been added to the church since we came here. Please remember our work in your prayers.

G. R. HAWKINS,
Mrs. G. R. HAWKINS.

Guatemala

GUATEMALA CITY.—One's heart can but be saddened, as he sees the number that are continually going into some of the many large cathedrals here, seeking in different ways to atone for their sins, and he longs to be able to point them to the great Burden-bearer. We watched them one morning recently. One white-haired old lady in particular went from the image of one saint to that of another, repeating prayers before each one, and I wondered how many years she had been going through that same form. The harvest is indeed white in this country; and not only are the laborers few, but great wisdom will be needed in order to work without creating alarm and prejudice. The one comforting thought in it all is that the battle is not ours; but the Lord's, and that though there are great walls to be encountered, his Word can cause them to fall, as did the walls of Jericho.

We already have made quite a start on the language — not altogether as a matter of choice, but of necessity; and now if the school work opens up as Brother E. L. Cardey anticipates, I see no reason why we should not soon gain an entrance to some homes and hearts.

This certainly seems to be a beautiful climate, and we already feel much better for the change. The air is cool and bracing. There is an abundance of fresh fruit and vegetables all the year round; in fact, we counted in the market between thirty and forty varieties the names of which we knew, besides many native fruits. All kinds of foodstuffs are very cheap. Imported goods, especially clothing and furniture, are much higher-priced than in Belize. We are making most of our furniture from dry-goods boxes and native wood.

We have a good native woman go to market every day and do any other er-

rands we require, for six dollars paper (not quite thirty-six cents gold) a week, and this is considered good pay. All labor is equally cheap.

Mr. Nowlen was not able to come up here with us, but had to stay at Puerto Barrios for nearly a week longer, to get our goods through the customs and on the train. He is here now, and expects to stay a week or so, before starting out to canvass again.

ETHEL T. NOWLEN.

Received on the \$150,000 Fund up to June 30, 1908

<i>*Atlantic Union Conference</i>	
*Central New England	\$ 2,786.02
Greater New York	1,553.91
Maine	865.39
*New York	2,326.50
*Southern New England	1,210.50
*Vermont	1,404.74
*Western New York	2,073.09
Total	12,220.15
<i>Canadian Union Conference</i>	
Maritime	566.49
Quebec	181.64
Ontario	813.78
Newfoundland	20.80
Total	1,582.71
<i>Central Union Conference</i>	
Colorado	4,674.04
Kansas	3,954.02
Missouri	2,009.50
*Nebraska	6,114.63
*Wyoming	872.81
Total	17,625.00
<i>*Columbia Union Conference</i>	
Chesapeake	804.01
*Eastern Pennsylvania	2,560.01
*New Jersey	1,246.98
*Ohio	6,402.43
*Virginia	1,034.77
*West Pennsylvania	1,976.56
*West Virginia	558.86
Total	14,583.62
<i>*District of Columbia</i>	
*Washington churches	1,401.54
<i>Lake Union Conference</i>	
East Michigan	3,183.98
*Indiana	5,249.02
North Michigan	1,780.22
*Northern Illinois	2,971.56
Southern Illinois	1,542.00
*West Michigan	8,773.70
Wisconsin	5,046.73
Total	28,547.21
<i>North Pacific Union Conference</i>	
Montana	886.64
*Upper Columbia	3,036.43
*Western Washington	3,364.53
Idaho	1,037.65
Western Oregon	2,997.35
Hawaii	21.05
Alaska	20.00
Total	11,363.65
<i>*Southern Union Conference</i>	
*South Carolina	268.09
Alabama	623.14
*Tennessee River	1,406.31
*Florida	951.48
*North Carolina	954.75
*Cumberland	1,360.99

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

*Louisiana	572.54
Mississippi	413.33
*Georgia	457.97
Conference not specified	97.41
Total	7,106.01
<i>*Northern Union Conference</i>	
*Iowa	9,661.86
*Minnesota	5,804.98
*South Dakota	2,672.47
*North Dakota	2,156.63
Conference not specified	73.82
Total	20,369.76
<i>*Pacific Union Conference</i>	
*Southern California	4,925.38
*Arizona	466.79
*California-Nevada	10,258.53
*Utah	440.58
Total	16,091.28
<i>Southwestern Union Conference</i>	
*Arkansas	938.93
Oklahoma	4,181.78
Texas	2,617.14
Conference not specified	22.82
New Mexico	2.00
Total	7,762.67
<i>Western Canadian Union Conference</i>	
*Alberta	1,211.35
British Columbia	303.60
Manitoba	350.76
Saskatchewan Mission Field..	63.10
Total	1,938.81
<i>Unknown</i>	
Unknown	161.70
<i>Foreign</i>	
*Algeria	13.33
Australia	188.48
Bermuda	36.00
China	165.60
South Africa	439.02
Jamaica	73.86
Yukon Territory	20.00
England	282.77
*West Africa	50.00
Mexico	65.97
Costa Rica	6.25
India	418.25
South America	82.81
Switzerland	9.60
Panama	27.11
Nicaragua	8.00
Central American Mission ..	26.00
Trinidad	28.69
Norway	25.00
Japan	17.50
Haiti	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	6.00
Straits Settlements	10.98
Pitcairn Island	20.00
New Zealand	1.52
Fiji	4.87
St. Kitts	7.51
Ireland	25.56
Russia	5.00
Denmark	14.59
Santo Domingo	2.50
West Caribbean	96.35
Total	2,243.40
Grand Total	\$142,982.51

I. H. EVANS, Treasurer.

The Minnesota Camp-Meeting

THE Minnesota camp-meeting was held in Minneapolis, June 4-14. The annual conference was held in connection with this meeting. One hundred forty tents were pitched, and about seven hundred persons camped on the ground. This, I am told, was the largest attendance seen at a camp-meeting in this State for a number of years. Services were held in three languages,—English, Scandinavian, and German.

One encouraging feature of the meeting was the large attendance from the city. When the weather was favorable, the large pavilion was filled each evening, and all listened with marked attention to the fundamental truths of the message. This large attendance was due to the excellent location of the meeting. It was held in a large residential section of the city, which had good street-car service. Some from the city took their stand to keep the Sabbath during the meeting, and a large number of others are interested. It is found necessary to follow the meeting with a tent effort to develop the interest created by the meeting. Instead of seeking especially our own comfort, the primary object we should keep in view in locating these large camp-meetings is that of reaching the people with the message.

An excellent spirit prevailed throughout the entire meeting. The utmost unity was manifested in all the business transactions. The officers chosen to fill the various offices were practically the same as last year. Elder S. E. Jackson was elected president for the ensuing year. A deep interest was manifested in the growth and development of the work outside their own conference. Two thousand dollars from their surplus tithe was voted to the Mission Board for the foreign work, and three hundred and fifty dollars for the German work in Baltimore, Md. The ten-cent-a-week plan was enthusiastically adopted, and in one of the morning meetings nearly fourteen hundred dollars was raised in cash and pledges for the foreign work. It was also recommended that the Sabbath-schools in the conference give all their donations to missions, securing the funds to purchase the necessary supplies from some other source than the donations. In addition to the money given to missions, over a thousand dollars was raised in cash and pledges for the purchasing of tents and other equipment needed for the work in the conference.

A splendid work was done during the meeting for the youth and children. Elders C. L. Benson, W. W. Ruble, and others labored earnestly for their salvation; and as a result, many gave their hearts to the Lord. General revival services were also held during the meeting, and on the last Sabbath fifty-five were baptized in the beautiful waters of Lake Harriet.

One encouraging feature of the meeting was the large corps of laborers ordained. At the early morning meeting on the last Sabbath, Brethren Geo. L. Budd, O. J. Nerlund, A. V. Olsen, A. D. Ewert, O. E. Johnson, and J. M. Comer were set apart to the sacred work of the gospel ministry.

All the conference laborers were present to share in the labors of the meeting. In addition to these, Elders R. A. Underwood, L. H. Christian, John Hoffman, Profs. F. Griggs, C. C. Lewis, August

Anderson, and the writer were in attendance from outside the conference during some part of the meeting.

The blessing of God was manifest throughout the meeting, and the brethren and sisters left for their homes with good courage in the Lord, and with a determination to be more faithful than ever in carrying forward his work.

G. B. THOMPSON.

Important Notice Concerning Relief Books

A CHANGE in the conditions which have controlled the prices and the method of handling "Ministry of Healing" and "Christ's Object Lessons" as relief books, make it necessary to announce certain changes to which we invite general attention.

The old editions of "Christ's Object Lessons," which were printed wholly or in part by appropriations from the material fund, are now exhausted, with the exception of a few copies still in stock at the Pacific Press, Mountain View, Cal.

The plans for handling "Ministry of Healing" have sufficiently changed so that we are able to place the relief edition upon a new and more favorable basis; therefore we ask attention to the following announcement:—

"Ministry of Healing," Subscription Edition

As soon as the necessary changes and improvements can be made, this beautiful book will be issued as a subscription book. In due time announcements will appear concerning date of publication, prices, etc.

"Ministry of Healing," Relief Edition

Arrangements have been made for issuing a relief edition of this book in the same form and at the same price as in the past. Any sanitarium or conference desiring to sell this book for relief purposes should make arrangements with the union conference of which it may be a part for such territory as it may need in which to carry on its relief work. The territory thus assigned for relief purposes can be retained for that purpose so long as it is worked energetically and successfully. These relief books may be obtained from the Review and Herald, Takoma Park, Washington, D. C., at thirty-five cents a copy.

The sanitarium or conference ordering books will pay freight and all other expenses connected with the enterprise, and be responsible for the collection and appropriation of its funds.

Any sanitarium desiring to send out nurses as canvassers may handle these relief books in the territory that has been assigned them, and allow their nurses forty per cent of the retail price.

We believe that this arrangement will be satisfactory in every respect to the institutions that may wish to undertake relief enterprises, and at the same time it will place the book in the hands of agents who can sell it in all territory where no relief work is being done.

"Christ's Object Lessons"

This book will be continued exclusively as a relief book. A few copies are still in stock at the Pacific Press Office, Mountain View, Cal. As long as this stock lasts, books may be secured F. O. B. cars, Mountain View, at twenty-five cents a copy. As soon as that edi-

tion is exhausted, all further supplies will be secured from the Review and Herald, Takoma Park, at thirty cents a copy, F. O. B. cars at Takoma Park.

We shall be pleased to answer inquiries and co-operate in any possible way with any of our brethren who wish to handle these relief books.

E. R. PALMER,

Secretary of Relief Bureau.

Field Notes and Gleanings

ELDER F. H. DEVINNEY reports the baptism of four at South Russell, N. Y.

A NEW church of eight members has been organized at Lebanon, Kan., by Elder D. U. Hale.

SIX new Sabbath-keepers are reported at Walnut Springs, Tex., as a result of the efforts of Elder H. B. French.

THE New Jersey Conference will this year have four tent companies in the field. One of these companies will work for the Germans and another for the Swedes.

THE *Wisconsin Reporter* notes the fact that in one locality a family of six have come into the truth as the result of the faithful labors of one of our canvassers.

A REPORT from Kansas states that in spite of rain and mud, the canvassing report for the two weeks ending June 12, shows an average of over one dollar an hour for each hour put in by the canvassers in that field.

NEAR the close of the Lodi (Cal.) camp-meeting, thirty-one candidates went to the river near the town and were buried with their Lord in baptism. A number of these were young people from the church-school which has been conducted at Lodi the past year.

THE note in this department in the issue of June 25, which mentioned the baptism of fifteen persons as the result of the labors of "Elder W. W. Ruble and L. E. Camp," should have read, "As the result of special effort put forth in that church by Elder W. W. Ruble."

ELDER A. R. OGDEN, writing of the work at Palco, Kan., states that our people in that place now own a good house of worship, and that it was his privilege before leaving there, to receive into the church seven new members, four of whom had recently been baptized by Elder C. E. Peckover.

ELDER M. H. GREGORY reports a good interest at Lancaster, Ark., where a number are awaiting baptism at the present time. Much opposition to the truth was manifested at the time in the town of Lucky, where the Campbellites were insisting on a discussion. As a result of the debate, eighteen persons have made a start for the kingdom. Eight of these were baptized, and ten have united with the church at that place, greatly strengthening the company which was already holding up the light of truth in that vicinity.

Medical Missionary Department

Conducted by the Medical Department of the General
Conference

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

Loma Linda (Cal.) College of Evangelists

THE exercises of the second annual commencement of the College of Evangelists were held June 9. A class of seven was graduated from the three years' course for evangelistic nurses. Between two and three hundred persons filled the assembly hall to witness the exercises. Elder G. W. Reaser, president of the Southern California Conference, gave the principal address, dwelling especially upon the combined work of the missionary nurse, and the co-operation of the human with the divine in ministry to both the physical and the spiritual. The address left strongly impressed upon the minds of the hearers the fact that our educational work, in whatever line, should be a training for missionary and evangelistic labor in giving the last gospel message to the world.

June 10 Miss Ellen Cornish, a member of the graduating class, was united in marriage with Mr. Walter Foster, a graduate of the Fernando Academy. Mr. and Mrs. Foster have accepted a call from the Mission Board for Japan. They will visit relatives in Dakota, and sail for their new field of labor from Seattle about July 21. The college faculty and students, and the sanitarium family, presented them with a very practical wedding gift in the form of supplies with which to carry on their medical work in Japan.

The college faculty has been much strengthened for the coming year by the addition of Elder R. S. Owen as Bible teacher. Elder Luther Warren will continue in charge of the field work. This personal and house-to-house work in giving Bible readings, health and temperance talks, and the holding of cooking schools, has been under the immediate supervision of some of the senior students, as a part of the work of the Young People's Society. Each afternoon a company of from two to six or more students go out into the towns and cities near by to carry on this work, and canvass for "Ministry of Healing" or "Christ's Object Lessons." With the counsel and advice of the faculty, and the earnest endeavors of the students, this work has grown substantially. The spiritual life and missionary spirit of the students were never better than now. This atmosphere of consecration and helpfulness has so pervaded the entire sanitarium life that all who come feel that it is indeed good to be here.

The college announcement for 1908-09 will soon be ready for distribution. Those who desire a training in medical missionary and evangelistic lines should learn of the educational plan of the Loma Linda College.

Calendars and information may be had by addressing the undersigned at Loma Linda, via Redlands, Cal.

GEO. K. ABBOTT, M. D.

Findings

THE Cape Sanitarium (Cape Town, South Africa) has been enjoying a good patronage.

Dr. A. W. Hewitt will be connected with the Washington Branch Sanitarium for the summer.

Dr. C. S. Bossert will assist Dr. D. H. Kress in the Washington Sanitarium the coming year.

The financial depression is growing worse in Kimberley, South Africa. It is affecting the patronage of the Bath, quite materially.

S. M. Konigsmacher and wife left Cape Town, May 28, for Malamulo Mission, Nyassaland, to engage in mission work. They are well and of good courage.

Dr. J. W. Hopkins, a graduate of the George Washington University this spring, has accepted a call to the St. Helena (Cal.) Sanitarium, and has left Washington to enter upon his new duties.

Mrs. Edith E. Bruce sailed on the steamship, "Cedric," June 18, to join the staff of workers in India. Mrs. Bruce has for a number of years been an efficient medical missionary worker in various places. She secured a large part of her medical training at Battle Creek, afterward laboring in treatment rooms in Jackson, Mich., and later with Dr. Patience Bourdeau in Grand Rapids. For some time she was medical secretary of the Ohio Conference. From this work she was called to act as head nurse at the Washington Branch Sanitarium, where she has given most efficient service for the past year. Three weeks ago she offered herself to go as a foreign missionary, and was accepted immediately by the board, and sailed within two weeks. She will join other nurses in England, and together they will proceed to their new field of labor. We wish them God's choicest blessing in their work.

Current Mention

— Hon. Luke E. Wright assumed the office of Secretary of War on July 1, the position left vacant by the resignation of Hon. William H. Taft.

— The United States treasurer reports that the deficit for the year 1908 will approximate \$60,000,000, an amount which has been exceeded only twice since the Civil War.

— A parcels-post agreement has been effected between the United States and France, to become effective August 15 next, under the terms of which a package under four pounds and six ounces will be carried at the rate of twelve cents a pound. Later the maximum weight of packages which can be mailed at this rate will be increased to eleven pounds.

— Plans have been filed in New York City, by the architects of the Equitable Life Assurance Society, for a new skyscraper building, which is to be sixty-two stories high, overtopping all the present lofty buildings in New York City. This new building will be 909 feet from the curb to the top of the tower, and will carry a flag-pole 150 feet higher. The structure is to cost \$10,000,000.

— A vigorous campaign has begun in the French parliament against the use of absinthe. It is proposed to make the sale of absinthe a penal offense. Belgium and Switzerland have both recently adopted measures for suppressing the absinthe trade within their borders.

— In Alexandria, Va., the local authorities are putting the bann upon all kinds of Sunday activities. Fruit men, tobacco men, candy venders, and newspaper dealers are forbidden to carry on their usual occupations on that day. Drug-stores will be permitted to sell nothing but drugs on Sunday. The edict also includes butcher shops and grocery stores, but permits the sale of milk and ice during the day.

— The Japanese government has withdrawn all its objections to the building of a railroad by the Chinese in Manchuria, and has promised to give this road a connection with some road over which the Japanese hold control at some point south of Manchuria. This has been brought about by prolonged negotiations between Tokyo and Peking, and may be due in some measure to the influence of the United States.

— Secretary Straus, of the Department of Commerce and Labor, has opened a national employment bureau, the purpose of which is to bring those desiring employment into communication with those seeking employees. It is hoped by this means to send on to the farming districts a large portion of the foreign immigration which has hitherto been compelled to settle down in the congested centers of population.

— During the week the revolution in northern Mexico has assumed disquieting proportions, and the Mexican government has sent train-loads of troops to the vicinities of greatest revolutionary activity. Americans on the Mexican side of the line are moving their families to American soil, and American troops have been dispatched to the border to prevent revolutionary fugitives from taking refuge on this side the line. There have been a number of clashes between soldiers and the revolutionists, in nearly all of which there have been losses on both sides. The revolutionists claim to have captured three towns.

— Some time ago the shah of Persia felt compelled to leave his palace, and the capital of the nation because of the attitude of the Persian Parliament. On June 23, however, the shah returned to the capital with a large body of soldiers, and bombarded the parliament building. A battle ensued on that day, lasting five hours, which is said to have resulted in the loss of several hundred lives. The shah is now in control of the capital, and a state of siege has been proclaimed. It is stated that it was not the shah's purpose in bombarding parliament to abolish the new constitution, but to bring about the arrest of a number of politicians personally hostile to himself. Foreigners are said to be in no immediate danger, although their situation is admitted to be somewhat precarious. In cities and villages near the capital great danger exists on account of the activities of Kurdish tribesmen and Turkish troops. It is feared that the activities of the Turks on the Persian frontier may lead to serious international difficulties.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1908

- ATLANTIC UNION CONFERENCE
New York, NorwichSept. 10-20
CANADIAN UNION CONFERENCE
Ontario, TorontoAug. 20-30
CENTRAL UNION CONFERENCE
Missouri, SedaliaAug. 6-16
Kansas, OttawaAug. 13-23
Colorado, PuebloAug. 20-30
COLUMBIA UNION CONFERENCE
New Jersey, WoodburyAug. 20-30
Ohio, MansfieldAug. 13-23
LAKE UNION CONFERENCE
Indiana (local), La Grange.....July 14-20
Southern Illinois, Vandalia.....
.....July 30 to Aug. 9
Indiana (State), La Fayette.....Aug. 6-16
West MichiganAug. 13-23
Northern IllinoisAug. 20-30
East Michigan, LapeerAug. 20-30
Indiana (local), North Vernon.....Aug. 25-31
North Michigan (conference), Petoskey
.....Aug. 27 to Sept. 6
Wisconsin, MadisonAug. 31 to Sept. 13
NORTHERN UNION CONFERENCE
North Dakota (local), Dickinson, July 6-12
Iowa, NevadaAug. 27 to Sept. 6
PACIFIC UNION CONFERENCE
Southern California, Los Angeles, Aug. 6-16
California (northern), Eureka.....
.....July 23 to Aug. 2
SOUTHERN UNION CONFERENCE
Louisiana, Lake CharlesAug. 6-16
Tennessee River, Memphis
Alabama, CullmanSept. 3-13
Alabama, near Mobile.....Oct. 8-18
SOUTHEASTERN UNION CONFERENCE
South Carolina, Greenville, July 24 to Aug. 3
Georgia, AtlantaAug. 6-16
North Carolina, LexingtonAug. 13-23
Cumberland, Cleveland, Tenn., Aug. 26
.....to Sept. 6
Florida, PalatkaOct. 1-12
SOUTHWESTERN UNION CONFERENCE
Texas (local), Nacogdoches.....July 7-13
Oklahoma (local), MuskogeeJuly 15-20
Arkansas (State), Fort SmithSept. 3-13
Texas (State), Keene.....July 30 to Aug. 9
Oklahoma (State), EnidAug. 20-31
Arkansas (State), Fort Smith.....Sept. 3-31
WESTERN CANADIAN UNION CONFERENCE
Alberta, LacombeJuly 9-19

The presidents of the various conferences are requested to forward any information which will enable us to publish a complete and correct list of the camp-meetings appointed for the present season. If any changes are made in either time or place of meetings already appointed, notice should be forwarded at once.

Southern Illinois Conference

THE first meeting of the sixth annual session of the Southern Illinois Conference will be held on the camp-ground at Vandalia, 9 A. M., Friday, July 31, 1908. Each church admitted to the conference in the territory of the Southern Illinois Conference, is entitled to one delegate for its organization, and one for each ten members.

S. E. WIGHT, President.

Notice

ALL money that has heretofore been sent to Sister Alberta McLeod, for the Maritime Conference, should in the future be sent to Elder E. E. Gardner, Williamsdale East, Nova Scotia. All postal money-orders should be made payable at Oxford, as Williamsdale is not a money-order office. Much trouble will

be avoided if you will follow these directions carefully. Sister McLeod is leaving the field, and is going to California.

WM. GUTHRIE.

Southern Illinois Conference Association of Seventh-Day Adventists

NOTICE is hereby given that a meeting of the Southern Illinois Association of Seventh-day Adventists will be held on the camp-ground at Vandalia, Ill., at 10 A. M., Friday, July 31, 1908, for the election of officers and the transaction of such business as may be necessary for the furtherance of the work of said association. All accredited delegates to the conference are delegates to this association.

S. E. WIGHT, President.

Change of Address

ON account of the large additions to the force of agents in the Northwest this year, we have found it necessary to seek larger quarters for the accommodation of the stock required to meet the increasing demands for our publications. A satisfactory location has been found at No. 61 North Park St., to which place we are now moving. All mail for the Portland Branch, Pacific Press Publishing Co., should hereafter be sent to 61 North Park St. (instead of 285 Salmon St.), Portland, Ore.

Business Notices

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

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

Conditions

Any person unknown to the managers of this paper must send with his advertisement satisfactory written recommendation. Such recommendation should come from one of our ministers, or from the elder of a Seventh-day Adventist church. It is not enough to refer to some individual by name. Secure his recommendation in writing and send it.

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

A charge of one dollar will be made for each insertion of forty words or less. Each additional word, initial, or group of figures in excess of forty, will cost three cents. No discount for several insertions.

WANTED.—Work among Seventh-day Adventists during harvest and threshing, in Minnesota or Dakota. State length of job and wages expected to pay. Address M. D., Box 124, Birnamwood, Wis.

FOR SALE.—For a short time only, Peanut Butter, 10 cents a pound; Olive-Oil, \$2.50 a gallon; 50 pounds Coconut-Oil, \$7. Cash with order. All guaranteed absolutely pure. Address Vegetarian Meat Company, Washington, D. C.

WANTED.—Two or three ladies to join a company of workers who are traveling from city to city selling Life and Health. All expenses paid. This is worth investigating. For information address, E. L. Graham, R. F. D. 19, Box 343, Greenwood, Ind.

FOR SALE.—18 acres, all but one acre in full-bearing orchard, peaches, prunes, almonds, and English walnuts, on country road, and electric line, near St. Helena, in the beautiful Napa Valley. Price, \$3,600. Address H. Hansen, R. F. D. 2, St. Helena, Cal.

WANTED.—To correspond with good blacksmith, a Sabbath-keeper, understanding general blacksmithing, wagon and carriage repairing, horseshoing, etc. Do not come, but write to W. H. Gilmore, Care Sanitarium, Loma Linda, Cal., via Redlands, for particulars.

FOR SALE.—3 cottages, each containing 5 rooms, near Fernando Academy. The larger one contains bath, toilet, closet, pantry, cellar, and storehouse; lot 60 x 145 feet. The

second is located on lot 100 x 120 feet; price, \$1,300. The third is located on lot 54 x 60 feet; price, \$800. Address Mrs. Sophia Larson, Fernando, Cal.

USE RIPE OLIVES for flesh-building and blood-making, for consumptive tendencies, for gall stones, for constipation, for diseased stomach. See "Ministry of Healing," page 298. For prices, freight rates, and directions for keeping, address W. S. Ritchie, Corona, Cal.

FOR SALE.—To settlers of our people on easy terms, good land in the northwestern part of Wisconsin, eighteen miles southeast of Superior, near railroad station and our academy. Also my bees and apiary, with fixtures, for sale. Address A. C. Woodbury, Hawthorne, Wis.

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-named persons desire late, clean copies of our publications, post-paid:—

Mrs. James S. Woods, 322 S. Detroit St., Warsaw, Ind., Signs and Watchman.

Lulu Richards, 909 Osage St., Manhattan, Kan., Signs, Watchman, Liberty, Life and Health.

Mrs. Katy Taylor, 6503 Cedar Ave., Cleveland, Ohio, denominational papers for use in racks in railroad stations.

Lizzie Anderson, Neosho, Mo., requests that no more periodicals or tracts be forwarded to her on account of removal to another place.

William Nohr, R. F. D. 1, Box 72, Pine River, Wis., Signs, Watchman, REVIEW, Life and Health, Liberty; also tracts in English, Danish, and German.

Mr. Hiram Butler, Tremont House Barber Shop, Cor. Second St. and Indiana Avenue, Washington, D. C., desires late, clean copies of our publications for use in missionary work.

A Most Important and Unique Departure in the Publishing World

THE publishing house of Thomas Nelson & Sons, established in Edinburgh in 1804, and in New York in 1854, has recently placed on the market an encyclopædia that for its great excellence and its many distinguishing features has been termed "the last word" on encyclopædias.

Nelson's Encyclopædia is an absolutely new work of reference edited by the famous encyclopædic experts—Frank Moore Colby, M. A., New York, and George Sandeman, M. A., of Edinburgh. These men have been assisted by a corps of the most eminent scholars and specialists that have ever engaged in a single educational undertaking. Having an active organization on both sides of the Atlantic, the publishers have united the work of editors in both countries, and the results justify the claim that Nelson's is the only truly international encyclopædia.

The trouble with all previous encyclopædias has been this: The moment a volume was regularly bound, it became a dead issue as far as the world's life of to-day and to-morrow is concerned. Nelson's Loose-Leaf Binding Device has solved the problem. It makes it possible to keep each volume up to the very hour of the world's happenings—day by day, month by month, without increasing the size of the volume, without addition of volumes, without "new editions," and all the other cumbersome and costly old-fashioned attempts at keeping an encyclopædia abreast of the times.

The beauty of this application of the loose-leaf system to an encyclopædia is that the

loose-leaf arrangement has been so perfected that every part of it is within the binding, so that the book, viewed from the outside, looks like any other well-bound book. Another pleasing feature is that the book opens readily at any page, and when open lies easily and naturally, without making it necessary to bring pressure to bear on the two parts of the volume to keep it open.

This loose-leaf device would not induce the public to buy the Encyclopædia were they not first convinced that it is the very best encyclopædia in the English language. The editorial policy which has given Nelson's such an enviable start will be maintained by continuous revision. These editors will be constantly at work rewriting any article in the original work which, because of new events, ceases to be contemporaneous. The new matter to be included will not only be the newest to be had, but it will be as accurate as the best trained minds and the most careful editing can make it.

Here is the Publishers' Guarantee as given with each set sold:—

We, Thomas Nelson & Sons (established in Edinburgh in 1804, and in New York in 1854), certify:—

In consideration of the purchase price paid in accordance with the terms of the agreement of purchase of one set of "Nelson's Encyclopædia, Perpetual Loose-Leaf Edition," with Revision Pages, that we will keep this work up to date by issuing yearly up to and including the year 1912, not less than 500 renewal pages, and deliver same without further cost to each subscriber.

THOMAS NELSON & SONS.

After 1912 the renewal pages will be supplied to subscribers at a nominal yearly charge.

With each set of Nelson's Loose-Leaf Encyclopædia is a "Certificate Page." This certificate guarantees that the encyclopædia will be kept new by the insertion annually of not less than 500 rewritten pages. These 500 or more pages are sent to the subscribers about the first of March of each year, when they take the place of temporary pages which are issued from time to time, as the news of the day demands.

Besides this service of "revision pages," however, which is guaranteed each subscriber to the Encyclopædia until the year 1912, the certificate entitles each subscriber to special information on any subject desired, the latter to be furnished by the permanent editorial board engaged for the work by Thomas Nelson & Sons.

In other words, the subscriber to Nelson's Encyclopædia who is desirous of more information on some particular subject than he can find in the work itself has only to make his needs known to the Editorial Board, whereupon the latter is pledged to bestir itself, dig out the required data, and forward same to the inquisitive subscriber. This Editorial Board is a practical clearing house for general information.

There is another advantage offered by the loose-leaf system of reference which will be appreciated by persons who use an encyclopædia to familiarize themselves with a large general subject, or some great historical event, perhaps with a view of preparing an essay or a debate or a lecture.

Suppose, for example, one wished to become familiar with the history and general significance of the French Revolution. There is an admirable general article on that subject in Nelson's, in which, of course, the great leaders and the important institutions involved are specifically mentioned. These topics again are treated separately under their several heads in other parts of the book. To read all of them one would be obliged to refer to almost every volume of the encyclopædia; and if one were attempting to construct an elaborate account of that great struggle, making use of all the biographical, historical, and geographical matter contained in the entire encyclopædia, much time would be lost in handling one volume after another until all the facts were collated. By the means of the loose-leaf system, all of this matter can be removed by pages arranged to

suit the scheme of presentation or study decided upon, a plan which will effect an immense saving of time and labor. So, too, any of the longer articles on the countries or the States or the great personages of history, may be removed temporarily and held in the hand while the reader peruses them at his ease, and then replaced securely in the volume.

Within a few days the publishers had issued ready for distribution a temporary page giving an account of the assassination of King Carlos and the crown prince of Portugal, and the ascension to the throne of Manuel II. Also a temporary page giving an account of the tornado disaster in the Gulf States that occurred on April 25. They also had pages printed and in the mail to the subscribers within two days, giving an account of the Republican Convention, the text of the platform and sketch of the nominees. Subscribers to Nelson's Loose-Leaf Encyclopædia had in a condensed and digested form, almost as recent, but absolutely more reliable information on these subjects than could be gleaned from the newspapers or magazines.

The method of preparing the permanent revision pages is the same as that employed by encyclopædia publishers for the past fifty years: paragraphs of past importance are condensed, and the space thus gained is given to new topics or to old ones which have grown in interest during the year. Of course, new subjects or additional information will be needed where no space has been provided in this way: In such cases the number of the pages in the volume will be increased by inserting, where needed, pages which will be numbered with the same folio but differentiated by a letter. For instance, if the present government of Russia should be overthrown, and a republic founded, the new pages would be numbered 477 A, 477 B, etc.

The launching of Nelson's Perpetual Loose-Leaf Encyclopædia is a fitting celebration of the century's existence of the publishing house of Thomas Nelson & Sons. For three generations the publication of Bibles and educational works has made the name of Nelson known the world over wherever the English tongue is spoken. The stability of the house is surety for the success of its new venture. [Adv.]

Obituaries

DAVIS.—Died June 13, 1908, of membranous croup, Clara Henrietta Davis, youngest daughter of Cyrus L. and Retta Wilkins Davis, in her second year. Words of comfort were spoken by the writer, from 1 Thess. 4: 16 and 17. J. J. CLARK.

TAYLOR.—Fell asleep in Jesus, June 17, 1908, near Lakeview, Mich., Sister W. Taylor. She lived the truth under many difficulties, but was faithful. She leaves three daughters and one son, who look forward with a bright hope to the time when they shall meet their mother again. The funeral service was conducted by the writer. Text, Eccl. 12: 13, 14. W. R. MATTHEWS.

BROWN.—Died at Traverse City, Mich., June 22, 1908, Mrs. Mary M. Brown, aged 79 years, 9 months, and 24 days. Sister Brown accepted the truths of the third angel's message fourteen years ago, and was "faithful unto death." We laid her away in hope of meeting her again in the glad resurrection day. Words of comfort were spoken by the writer. M. C. GUILD.

BRACELIN.—Died near Cadillac, Mich., May 27, 1908, Brother Hugh Bracelin, aged 79 years, 11 months, and 24 days. Brother Bracelin was born and raised a Roman Catholic, but early in life was converted and united with the Methodist Church. He became a minister of the gospel, and his labors were fruitful in the conversion of souls. For many years past he has believed and practised the truths held by Seventh-day Adventists. Funeral discourse by the writer, from Rev. 14: 13. M. C. GUILD.

SYKES.—Died near Portis, Kan., June 14, 1908, of heart failure, Sister Caroline Sykes. Sister Sykes was converted about eight years ago, and united with the Seventh-day Adventist Church. She was always cheerful and happy; she went out, singing, into the yard, when, without a moment's warning, she fell over and breathed her last in a few seconds. The husband and five children are left to mourn. Words of comfort were spoken by the writer. I. G. KNIGHT.

RAINE.—Fell asleep at her home in Springfield, Mo., June 4, 1908, Sister Nellie Stuart Raine. She was born in Rockport, Ky., Dec. 3, 1858. She heard and accepted the third angel's message at St. Clair, Nev., April, 1881. Her life from that time has been in keeping with her faith in the message. It was always a source of joy to her to know that Jesus is soon coming. She leaves a husband and four children to mourn. Words of comfort were spoken by the writer. D. U. HALE.

PINNEY.—Rose E. Pinney, *née* Bean, was born April 3, 1859, and died near Rock, Kan., June 8, 1908, of cancer of the stomach. Sister Pinney accepted the truth at Herington, Kan., about fifteen years ago. While none of her children have yet obeyed the truth, they believe their mother was right in her religious views. With much grief her husband and children laid their loved one to rest till the morning of the resurrection. Words of comfort were spoken by the writer. R. H. BROCK.

COLLETT.—Died at Saranac Lake, N. Y., April 15, 1908, of tuberculosis, Bertha May Collett, daughter of J. S. and Nellie P. Day, in the twenty-third year of her age. About ten years ago, under the labors of Elders Place and Cobb at Newfane, N. Y., she was converted, and gave evidence of a change of heart. In her closing experience she seemed resigned to the will of God. Her parents and two younger sisters survive her. Interment was made in the village cemetery. S. B. WHITNEY.

WHEELER.—Died at his home at Cottage Grove, Ore., of pneumonia, Walter Nahum Wheeler, aged 51 years, 3 months, and 13 days. He embraced the third angel's message in Minnesota when a young man, and has ever remained faithful to its teaching. We believe he sleeps in Jesus. A wife, two sons, two daughters, and other relatives and friends gathered in the Adventist church here, and listened to words of cheer from Elder J. M. Cole. We laid our brother to rest in the Grange Cemetery. L. G. PAAP.

GODFREY.—Sally Ann Hartshorn was born in Danville, N. Y., June 18, 1832, and died at her home near Rothbury, Mich., June 13, 1908, aged 75 years, 11 months, and 26 days. She was married to Leander Godfrey in 1851. To them were born eight children, four of whom are now living. For more than thirty years she had been a firm believer in the doctrines held by Seventh-day Adventists, and was a faithful follower of her Lord until her death. The funeral was held at the Rothbury church. Words of comfort were spoken by the writer, from Ps. 17: 15. E. A. MERRIAM.

ANGOVE.—Thomas R. Angove was born in Devonshire, England, Aug. 5, 1835, and died at Grass Valley, Cal., June 17, 1908, aged 72 years, 10 months, and 12 days. His death was caused by heart failure. In 1854 he went to the Australian gold-fields, meeting with success, later visiting the United States, and finally, in the spring of 1868 coming to Grass Valley, which has been his home since that time. For many years he was a member of the Methodist Church; but about twenty-five years ago, under the preaching of Brother Briggs, both he and his wife accepted present truth, since which time they have been numbered among its most faithful supporters. The devoted wife, and a son and daughter, survive our brother. The funeral service was conducted by Rev. Winning (M. E.), and was largely attended. * * *



WASHINGTON, D. C., JULY 9, 1908

W. W. PRESCOTT - - - - - EDITOR
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EMIL FAWER, a French laborer from Hayti, passed through Washington last week on his way to Toronto, Canada, where he goes in answer to a call made at the spring council to connect with the Canadian Union Conference.

IN accordance with the announcement already made, the presidents of our colleges and the principals of our academies are in conference at Cleveland, Ohio this week. Elder A. G. Daniells left Washington last Thursday to attend this meeting.

LAST week Elder J. A. Strickland and family, who for several years have labored in Jamaica, reached Washington. Brother Strickland comes in answer to an invitation of the General Conference Committee, to connect with the work in the District of Columbia. The Lord has greatly blessed his labors in Kingston, where a large church has been built up.

ELDER W. ISING, on reaching his new field in Syria, finds many opportunities for using English literature. He requests *Signs, Liberty, Watchman*, and small tracts, to use in their missionary work. The rate of postage is one cent for every two ounces or fraction thereof, to be prepaid. Address Elder W. Ising, German-Post, Beirut, Syria. Brother and Sister Ising enjoy their new field very much, and are working hard to get the language, and while doing so can use to good advantage truth-filled literature.

WE have placed a set of "Nelson's Loose-Leaf Encyclopædia" in our editorial library, and freely add a word of commendation of the unique style of binding of this work in connection with the full statement made on the twenty-second page. It is certainly a new experience in consulting reference works, to go to an encyclopædia within a week after the holding of a national political convention, in order to learn full particulars concerning that event. The Nelson is surely an up-to-date encyclopædia in the fullest sense. We invite the attention of our readers to the full description of this work.

IN his interpretation of the dream of the great image, Daniel said to Nebuchadnezzar, "Thou art the head of gold." In comparing this statement and Isaiah's expression, "the golden city," with the facts as recorded in authentic history, one can hardly escape the impression that the distinct purpose in thus making Babylon a city of gold was to furnish a capital city for the god of this world, in imitation of, and in anticipation of, the New Jerusalem; of which the prophetic description is, "The city was pure gold, like unto clear glass." We suggest this thought in connection with the instalment of the exposition of the book of Daniel, which appears in this week's issue of the REVIEW.

THE July number of *Life and Health* is not a special number, but it contains an abundance of specially good matter, much of which is particularly appropriate at this season of the year. Such articles as "How to Live Twice as Long and Twice as Well," by Dr. D. H. Kress; "Goats' Milk: Its Characteristics and Use," by Dr. G. H. Heald; and "God's Way Is Health," by Mrs. A. C. Bainbridge, will be read with profit by all. The department on Healthful Cookery is well filled with matter helpful to the housewife who would cook for health. The Mothers' Department deals with the care, control, and education of children, while the proper feeding of infants in warm weather is ably discussed by Mrs. Laretta Kress, M. D.

INFORMATION has been received that Miss Amy Boardman, a graduate nurse from the Caterham (England) Sanitarium, has accepted a call to India. She, with Miss Bertha Fuller and Mrs. Edith E. Bruce, whose departure from America was recently noted, left London, June 10, for Bombay. This will add three graduate nurses of successful experience to the working force in India.

Showers of Blessing

WRITING under date of June 29 from the Velva (N. D.) camp-ground, Elder G. B. Thompson reports some features of the meeting which will be of great interest to all our readers. Other reports already received indicate that the camp-meetings thus far held have been of unusual power and profit. From Brother Thompson's letter we make the following extract:—

Friday a special work began among the young people, and after the services in the evening, some of the ministers began working for some of the German young people who were not converted. This effort spread to various tents, and finally a large number of them gathered again in the large tent, and continued seeking God till nearly morning. This same work went forward in the various tents on the Sabbath. The Lord wrought greatly among the Germans and Russians, and also among the English and Scandinavians. In the English tent, some began to keep the Sabbath for the first time. It looked like the latter rain.

At 6 A. M. to-day, I spoke to the Germans and Russians on the needs of our missions, and the ten-cent-a-week plan. After breakfast we had another meeting in the German and English tent, and took up an offering in cash and pledges for the foreign work. God wrought greatly. Men stood up with tears in their eyes and began to make pledges. Some gave one hundred sixty acres of land, worth from twenty-five hundred to three thousand dollars. Some gave eighty acres, some forty, and some gave one thousand dollars, and some five hundred dollars, in cash. A number gave one hundred dollars, and others gave a number of acres of wheat, flax, etc.

The whole amount given, counting the land at the selling price, amounted in cash and pledges to about twenty-five thousand dollars. It will take some time to realize on all this, but the most of it will come in likely this year. This was indeed a wonderful meeting. I never saw a people more happy.

We can not buy salvation with money, and the debt of sin can not be canceled by large donations, but genuine conversion means the consecration of means as well as of all the powers of the being. Those who have any adequate appreciation of the present situation will certainly be moved to supply the means for sending the final proclamation of "the everlasting gospel" to the ends of the earth with all haste. We hope the experience at the North Dakota meeting may be repeated in many other places.