

# The Advent And Sabbath REVIEW HERALD

TAKOMA PARK STATION, WASHINGTON, D. C., JULY 16, 1908

## THE ALMIGHTY, THE ALL-MERCIFUL

[A HYMN]

"Power belongeth unto God. Also unto Thee, O Lord, belongeth mercy." Ps. 62: 11, 12

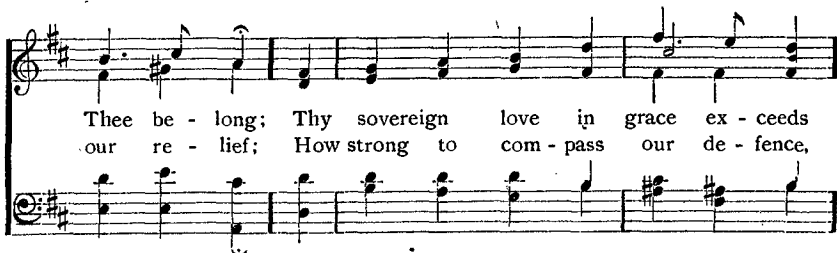
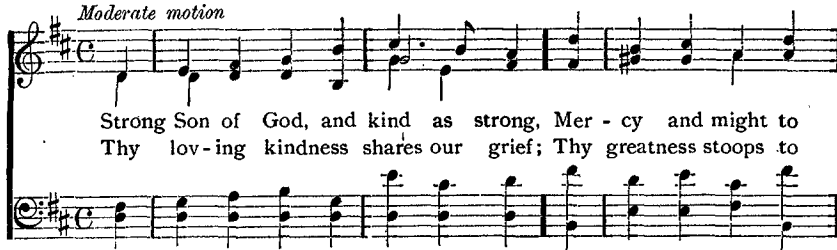
EL GOEL, L. M.

CHORALE

Words by the REV. J. H. SAMMIS

Music by W. W. GILCHRIST

*Moderate motion*



All kings shall come to kiss Thy feet,  
Where matchless might and mercy meet;  
And lisping babes shall see Thy face,  
Great God and Brother of our race.

Among the mighty reign alone,  
Thy grace the glory of Thy throne;  
Reign on the endless ages through,  
All-able and all-loving too.

O grant that we who daily prove  
Thy mighty grace, Incarnate Love,  
Enriched by what Thou dost bestow,  
May all Thy kingly virtues show.

# 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.*

❑ We have just finished printing 10,000 sets of the Religious Liberty Post-cards. The subjects are reduced facsimiles of those timely cartoons which have been appearing in *Liberty*. There are ten different cards in the series, and the complete set will be sent post-paid for 10 cents. Five or more sets, 6 cents a set, post-paid.

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❑ One student canvasser is reported to have taken orders for "Daniel and Revelation" to the amount of \$175 in one week. In the light of this how striking the statement: "In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lighteneth the earth with his glory." Is it possible that by withholding your talents from this work you are missing a part in the latter rain?

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❑ "I have my place and fill it; I know my place and keep it; do you?" says the frog in the chapter entitled, "A Morning Lecture," in "My Garden Neighbors." The words of a very practical talk are put into the mouth of this frog. "My Garden Neighbors" interests old and young alike, for the stories are about birds and animals that are familiar to all. The chapter entitled, "Invitations to Birds," tells you how to attract these feathered friends and become better acquainted with them. Send for the book, and try it yourself. Price, post-paid, \$1.

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❑ Different conferences are supplying their workers with the "Conference Laborers' Record." It is the opinion of nearly every one that this little book "just fills the bill." Everything that is desired in a book of this kind—convenient, handy, complete, with a place for everything. Price, 50 cents, post-paid.

❑ We still have a good supply of the "Year-Book" for 1908. Those who have not already procured one would do well to order at once. Your town library would also appreciate a copy, and it would prove a means of interesting many who could not be reached in other ways. Besides the statistics on the progress of our work, and the directories giving the name and address of all conference workers and institutions, there are new maps prepared especially for this issue. These maps give the territory of each conference and mission field, and also the location of the conference headquarters and institutions. Added to this is a statement of the fundamental principles of Seventh-day Adventists, written by the late Elder Uriah Smith. Price, 25 cents, post-paid.

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❑ "The children first"—yes, we must look out for the children; they are the ones on whom the burden will fall soon. This idea was in the mind of the one who prepared the little pamphlet, "Children's Meetings," No. 4. Under the title, "Hints for Leaders," are a number of very pertinent remarks on how to conduct a children's meeting so as to secure the best attention and do the most good. The Scripture lessons and blackboard suggestions which follow are excellent, and the leader who makes use of this little help will find the work greatly lightened. Price, 10 cents, post-paid. We have a very few copies of Nos. 2 and 3, which will be supplied at the same price. No. 1 is out of print.

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❑ Any of the publications mentioned on this page may be ordered through any State tract society, publishing house, or direct from Review and Herald Publishing Association, Takoma Park, Washington, D. C., New York City, or Battle Creek, Mich.

# 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 16, 1908

No. 29

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Review & Herald Publishing Association**

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## Editorial

Poor Pilgrim passed through a dangerous experience while he was in the enchanted country, and came near ending his journey there. We are in the same danger now. There is being exerted a powerful influence tending to indifference and lethargy, and a mighty effort will be required to throw it off. With the promised land almost in sight, there is needed the voice of a Caleb to say: "Let us go up at once, and possess it; for we are well able to overcome it."

### Evidences of Advancement

THOSE who are reading the reports from the different parts of the field as they appear from week to week in the REVIEW, will find reason for encouragement concerning the progress of the work and a basis of hopefulness for the future. There has probably never been a time in the history of this movement when every department of the work presented so many encouraging features.

As to the educational work: in almost every instance our institutions have reported a very full attendance, with a large number of conversions among the students, and an intelligent and growing interest in mission work. Some of the largest and most successful canvassers' institutes ever held have been at our colleges and academies the present season, and there are now many student canvassers in the field, meeting with excellent success in the sale of books and periodicals.

As to the canvassing work: some of the best records ever made in the sale

of our books are now being reported. Although the country has not fully recovered from the recent financial panic, and in some localities, cyclones and floods have wrought great damage, yet the faithful canvassers are being blessed in their work, and are placing the literature of this message in thousands upon thousands of homes throughout the country.

As to the medical work: in spite of the embarrassments under which this branch of the work has labored, on account of the defection of some who were prominently connected with it, yet the number of medical missionary workers is steadily increasing, and the success which has marked the history of some of our medical institutions has been most cheering. A reaction, which was almost inevitable under the circumstances, has been experienced to a greater or less degree, and there is need of earnest effort lest this phase of the truth should not be sufficiently emphasized in the hearts and homes of our people. But taking all things into consideration, there is no reason for discouragement concerning our medical work.

As to the publishing work: at the present time neither of our large publishing houses is doing commercial work, and the wide-spread revival of the canvassing interest is making such demands upon our printing facilities as to preclude the idea of taking in any other class of work. Not only so, but the last financial statements of our publishing houses were most satisfactory, showing in almost every instance a very substantial balance on the right side.

As to the religious liberty work: parallel with the increasing demand for religious legislation and for more vigorous enforcement of existing Sunday laws, has been an increasing interest on the part of our own people in this phase of work. The issue of *Liberty* for the first quarter of 1908 had a circulation of seventy thousand copies, the largest edition of any regular number of such a publication in the history of the denomination. The religious liberty work is now better organized, and being carried forward more efficiently, than at any previous time, and the attention of many thousands of people is being drawn to this second advent movement through the efforts to preserve for all the people freedom to worship or not to worship, in harmony with the spirit of the national Constitution.

As to missions: the willingness to sacrifice in order to send this message to other lands is a reasonably accurate indication of the interest which the people have in the message itself. Our reports show that larger donations are now being made to the mission treasury than at any previous time since we began to send workers to foreign fields. If the camp-meetings already held are a fair index of what may be expected from the whole field, all past records will be broken, and the funds much needed for strengthening the work already opened, and for entering new fields, will be supplied. The people are responding nobly to the program of the Mission Board, and to the action taken by the representative brethren in the recent Council of the General Conference Committee. Of more value even than the money is the experience which attends this consecration of means. The extract from Elder G. B. Thompson's letter, printed in our last issue, and a report recently received from Elder R. A. Underwood, show that God is not slack in fulfilling his promise of special spiritual blessings upon those who are faithful in tithes and offerings. In last week's REVIEW, the writers of two reports, from places far apart, mentioned that they were experiencing evidences of the latter rain; and the large number of conversions to the truth reported show that the labors of the ministers in the field are being blessed to the salvation of souls.

There is certainly "the sound of a going in the tops of the mulberry-trees," and the Lord is going out before his people. Let every one bestir himself.

### Modern Thought and the Sabbath

A PROMINENT journal which is a leading exponent of liberalism recently contained an editorial on "The Jewish Rest Day," in which there was about as much misrepresentation and absolute denial of Scripture teaching as it would be possible to crowd into the same space. After a recommendation that the orthodox Jews should "apply to a congress of rabbis, and let them enact that for Jews Monday shall be the first day of the week, instead of the Gentile and pagan Sunday," this article continues:—

It is curious to consider what the strict notion that God prefers Saturday to Sunday implies. It is based on the assumption that the reason given for the command in Exodus is more correct than that given in Deuteronomy. In

Exodus we are told that the reason is that God created the world in six days and rested on the seventh; but in Deuteronomy a different reason is given,—that the Hebrews toiled as servants in Egypt, and God delivered them with a strong hand; “therefore the Lord thy God commanded thee to keep the Sabbath day.”

This kind of reasoning betrays an utter failure to recognize the difference between the primary reason given as the basis of the Sabbath commandment, and a secondary reason, given in the restatement of the commandment. The Sabbath is Jehovah's rest day, the sign of the creative power by which the world was brought into existence in six days. So long as the fact of creation abides, and it remains true that God “rested the seventh day,” so long the Sabbath must remain a definite day.

After the deliverance of the children of Israel from the Egyptian bondage, through the working of the same creative power which brought the world into existence, the Sabbath, which was the sign of God's power manifested in creation, was presented to them as the sign of the same power manifested in their deliverance. But the deliverance of the children of Israel from Egypt is typical in its character, an object-lesson of the believer's deliverance from the bondage of sin. By connecting the Sabbath with this experience in the restatement of the commandment in Deuteronomy, the gospel truth is taught that the Sabbath is not only the sign of the original creation, but also of the re-creation by the same power, and of that experience of the rest in Christ which one has who has been enabled through faith to cease from works of sin. “For he that is entered into his [God's] rest, he also hath ceased from his own works, as God did from his.”

It is clear, therefore, that to advocate a definite Sabbath does not involve the assumption that “the command in Exodus is more correct than that given in Deuteronomy.” Both statements are absolutely true, and taken together give the fulness of the gospel meaning of the Sabbath commandment.

The argument for the rejection of the Sabbath of the fourth commandment is based upon the conclusions of an infidel science, and upon that method of interpreting the Scriptures which enables one to follow the practise of the majority, contrary to the commandment, while professing adherence to the commandment. This is shown in the following extract from the same article:—

Further, the world was not made in six real days; and the Lord did not rest on any one day of the week; and the reason in Exodus does not give the origin of the commandment; and all the old commandment requires of the Jews, and all that the true reason of it requires of us, is to rest a seventh day, and we

may appoint it as we please, remembering that our calendar of the week is utterly arbitrary, and any one may begin it for himself when he chooses, and give any name he chooses to the days. But for the convenience of the people we put the general consent into law, setting apart for rest the day we call Sunday, which is the seventh day.

These same assertions, put in their proper form, would read like this: The Bible is not true; and modern thought is a safer guide in interpreting the commandment than the whole history of the Jews; and the Lord left every man free to appoint his own Sabbath; but as human wisdom has perceived the far-reaching defect in such an arrangement, man has supplied what the Lord failed to provide—a definite sabbath day. And yet this article characterizes that interpretation of the commandment which requires the observance of a definite Sabbath day as “nonsense.”

All the wisdom of the world is foolishness with God, but some of it is foolishness even to men. “Woe unto them . . . that put darkness for light.”

### **The Rise and Fall of Religious Liberty in America**

#### **Conscience Outlawed in Virginia**

It was in Virginia particularly that the Presbyterians learned what intolerance means. The Baptists had known for many years, practically as well as theoretically, the iniquity and cruelty of a union of religion and the state. The Presbyterians saw in Virginia, from a different view-point than ever before, how persecution looks to the one who experiences it. In Scotland the Presbyterians had conducted themselves toward dissenters very much as the Church of England had done. But in Massachusetts, where Congregationalism was established, the Presbyterians were not received with open arms; and in Virginia, where the Episcopal Church was established by the state, their worship was under the ban, and their ministers were subjected to many inconveniences and petty annoyances.

In Foot's “Sketches of Virginia,” page 25, we find this statement in reference to conditions in that State: “Toleration in the forms of religion was unknown in Virginia in 1688. From the commencement of the colony, the necessity of the religious element was felt. The company knew not how to control the members composing the colony but by religion and law. They exercised a despotism in both.”

In the year 1643 the colonial assembly passed a law requiring that all non-conformists should depart from the colony “with all conveniency.” The colonial charter made withdrawal from the established church a crime equal to revolt against the government. Any person so

withdrawing from the “doctrines, rites, and religion now professed and established” should be arrested and imprisoned until he should reform, or, “when the cause so requireth, that he shall with all convenient speed be sent into our realm of England, here to receive condign punishment, for his or their said offense.”

An act, passed by the Virginia Assembly in 1661-62, evidently aimed at the Quakers, as there were no Baptists in the colony at the time, reads as follows:—

*Whereas*, Many schismatical persons, out of their averseness to the orthodox established religion, or out of the new-fangled conceits of their own heretical inventions, refuse to have their children baptized; be it therefore enacted by the authority aforesaid, that all persons that in contempt of the divine sacrament of baptism, shall refuse when they may carry their child to a lawful minister in that county to have them baptized, shall be amerced two thousand pounds of tobacco; half to the informer, half to the public.

In the year 1643 a régime of the cruelest intolerance was instituted by Governor Berkeley, who strove by whippings and brandings to make the inhabitants of that colony conform to the established church. As a result of these bitter persecutions, the Baptists and Quakers were driven from the colony, and found refuge in North Carolina. Dr. Semple, writing of the experiences of the early Quakers, declares that “the utmost degree of persecution was exercised toward them.”

Thomas Armitage, in his “History of the Baptists,” states that at this period in the history of Virginia the most disolute among the orthodox clergy “so embittered the spirits of the baser class against the pure and godly men who went everywhere preaching the Word, that, even after the toleration act had compelled the colony to modify her laws, and they could not legally be imprisoned for preaching the gospel, mob law was let loose upon them everywhere, and they were thrust into prison for the sin of others in disturbing the public peace. Everywhere their congregations were disturbed and broken up.” Says Howe: “A snake and a hornets' nest were thrown into their meeting, and even in one case firearms were brought to disperse them.” Taylor says that the Baptist ministers were “fined, pelted, beaten, imprisoned, poisoned, and hunted with dogs; their congregations were assaulted and dispersed; the solemn ordinance of baptism was rudely interrupted, both administrators and candidates being plunged and held beneath the water till nearly dead; they suffered mock trials, and even in courts of justice were subjected to indignities not unlike those inflicted by the infamous Jeffreys.”

About thirty Baptist ministers were imprisoned in Virginia, some of them several times; but they improved their time and opportunities by preaching through the bars of their prison to the crowds who came to listen, and through that preaching many were brought to Christ. Upon this point Dr. Hawks gives the following testimony:—

No dissenters in Virginia experienced for a time harsher treatment than did the Baptists. They were beaten and imprisoned; and cruelty taxed its ingenuity to devise new modes of punishment and annoyance. The usual consequences followed. Persecution made friends for its victims; and the men who were not permitted to speak in public found willing auditors in the sympathizing crowds who gathered around the prisons to hear them preach from the grated windows. —*History of the Protestant Episcopal Church in Virginia.*

Dr. Semple, in his "History of Virginia Baptists," makes an interesting comment upon the ingenuity of the establishment in finding authority for imprisoning dissenters:—

It seems by no means certain that any law in force in Virginia authorized the imprisonment of any person for preaching. The law for the preservation of peace, however, was so interpreted as to answer this purpose, and accordingly, whenever the preachers were apprehended, it was done by a peace warrant. . . . The first instance of actual imprisonment, we believe, that ever took place in Virginia was in the county of Spotsylvania. On June 4, 1768, John Waller, Lewis Craig, James Childs, etc., were seized by the sheriff, and haled before three magistrates. . . . They offered to release them if they would promise to preach no more in the county for a year and a day. This they refused, and, therefore, were sent into close jail.

Historians of the period give only a few "sample cases of imprisonment," declaring that "there were many others besides."

But it was not alone in the matter of the imprisonment of ministers that the established church showed how unlike Christ the professed Christian can be when he makes his religion an affair of law. Very ingenious devices were resorted to in order to make as difficult as possible the promulgation of principles or doctrines not authorized by the established church. For instance, after the passage of the act of toleration, which was designed by King William to ease the condition of dissenters, the Virginia government made illegal the holding of meetings in any buildings not designated and licensed by the authorities as places of worship. These authorities were under the control of the established church, and it can readily be surmised that the designating and licensing of these places for dissenters to hold worship was not very promptly or enthusiastically attended to. Wherever these authorities could withhold such licenses with any show of excuse whatever they

did so. Upon one occasion the license for a place of worship was refused a Baptist company because there was already in that county a Presbyterian meeting-house. Even the licensed preachers among the Baptists were compelled to bear arms and attend the musters of the militia, a thing which was never required under any circumstances of the ministers of the established church. For a dissenting minister to preach in a meeting-house not designated in his license was prohibited by law, and Baptists, Quakers, and Presbyterians were forbidden to hold meetings at night.

On March 26, 1770, the Virginia Baptists petitioned the Assembly, setting forth their grievances in the above matters and asking for relief. The committee to which the petition was referred brought in the following resolution:—

*Resolved*, That it is the opinion of this committee that so much of the said petition as prays that the ministers or preachers of the Baptist persuasion may not be compelled to bear arms or attend musters be rejected.

This was agreed to by the house.

William Fristoe, in his "History of the Kotocton Baptist Association," says:—

The enemy, not content with ridicule and defamation, manifested their abhorrence to the Baptists in another way. By a law then in force in Virginia, all were under obligation to go to church several times in the year; the failure subjected them to fine. Little notice was taken of the omission, if members of the established church; but so soon as the "New Lights" were absent, they were presented by the grand jury, and fined according to law.

And we have seen this disposition manifest in our own day, where observers of the seventh day of the week have been haled before the courts for failure to observe Sunday as a rest day, when at the same time others who did not profess to keep the seventh day were permitted to labor on Sunday unmolested. It was only necessary for the colonial magistrates to know that the Baptists had meetings of their own to attend in order to begin at once to exercise their usurped authority upon them. If persons were absent from the established church upon principle, it was an indictable offense; if they were absent to minister to their own pleasure, it was not so serious a matter to the minions of the establishment. And just so does it prove to-day when the labor performed upon Sunday is performed by one who conscientiously rests upon another day, and just as conscientiously works on Sunday.

Thus has it been proved again and again that to establish a religion is to outlaw conscience. The established church has always and everywhere been a mill whose grists were the consciences of men and whose product, arrogance,

strife, bitter persecution, hatred, and hypocrisy. The established church attempts to set itself in the very gateway of heaven, to determine who shall and who shall not enter therein, and mete out rewards and punishments according to its own standards.

We will consider next week the establishment of the one State in the union which refused to participate in the persecution of men for matters of conscience.

C. M. S.

## Camp-Meeting Temperance Rallies

### A New Departure

For some time there has been a growing desire on the part of our people to make more vigorous and earnest efforts against the liquor traffic.

There is no other body of people so uncompromisingly opposed to this evil as are Seventh-day Adventists; and, too, our ideas of temperance reform involve more than simply abstaining from alcoholic liquors. While we have always believed that the saloon is a terrible curse to humanity, we have been too backward in making it known to others, for fear that, should we unite in opposing the liquor traffic with other organizations, we would be compromising the principles of truth by appearing to favor the Sunday closing of the saloon. While it is true that we should never, in opposing the liquor traffic, compromise principle, yet on the other hand, we should not be so fearful of being classed with those who are seeking Sunday legislation as never to take a positive stand on the side of that which is just and right. The devil would only be too glad to get every Seventh-day Adventist so frightened that he would never be found exerting his influence on the side of legitimate reforms. The Lord has repeatedly outlined in no uncertain way the position that Seventh-day Adventists should occupy on this great issue—the temperance reform.

In "Ministry of Healing," page 346, we find the following:—

The honor of God, the stability of the nation, the well-being of the community, of the home, and of the individual, demand that every possible effort be made in arousing the people to the evil of intemperance. Soon we shall see the result of this terrible evil as we do not see it now. Who will put forth a determined effort to stay the work of destruction? As yet the contest has hardly begun. Let an army be formed to stop the sale of the drugged liquors that are making men mad. Let the danger from the liquor traffic be made plain, and a public sentiment be created that shall demand its prohibition. Let the drink-maddened men be given an opportunity to escape from their thralldom. Let the voice of the nation demand of its law-makers that a stop be put to this infamous traffic.



Again, from an article by Mrs. E. G. White in the REVIEW of June 18 we take this extract:—

The Woman's Christian Temperance Union is an organization with whose efforts for the spread of temperance principles we can heartily unite. The light has been given me that we are not to stand aloof from them; but, while there is to be no sacrifice of principle on our part, as far as possible we are to unite with them in laboring for temperance reforms. My husband and I in our labors united with these temperance workers, and we had the joy of seeing several unite with us in the observance of the true Sabbath. Among them there is a strong prejudice against us, but we shall not remove this prejudice by standing aloof. God is testing us. We are to work with them when we can, and we can assuredly do this on the question of utterly closing the saloon.

As the human agent submits his will to the will of God, the Holy Spirit will make the impressions upon the hearts of those to whom he ministers. I have been shown that we are not to shun the W. C. T. U. workers. By uniting with them in behalf of total abstinence, we do not change our position regarding the observance of the seventh day, and we can show our appreciation of their position regarding the subject of temperance. By opening the door, and inviting them to unite with us on the temperance question, we secure their help along temperance lines; and they, by uniting with us, will hear new truths which the Holy Spirit is waiting to impress upon hearts.

In this connection it may be of interest to the reader, especially to those upon whom is placed the responsibility of planning for the work at the coming camp-meetings, to learn of the plan which has recently been followed in the camp-meetings in the East,—in conducting temperance rallies. At the camp-meetings in the Greater New York, Central New England, West Pennsylvania, and Chesapeake conferences, we conducted these rallies on the last Sunday afternoon of the meeting. The first thing in arranging for such a meeting is to visit one or more of the leading Protestant ministers, who are recognized in the community as strong champions of the temperance cause, a leading W. C. T. U. speaker, and the secretary of the Y. M. C. A., and invite them to join in a temperance rally.

We found no difficulty in securing good speakers, who gave character and influence to our meetings. We also found it desirable to divide the offerings that were gathered at the meetings with the local or State W. C. T. U. or the Y. M. C. A. of the city, where our meetings were held.

After securing the services of the outside speakers, a neat and attractive program should be gotten out, and placed in the hands of the invited speakers, in order that they may distribute copies to the members of their congregations or associations.

It is fitting on such occasions to have the president of the conference act as chairman of the meeting, and one of our own ministers should make the closing address. It is not wise to have the program too lengthy. We found no difficulty in getting the pastors, who do not participate in the rally, to allow the programs to be distributed in their congregations; for they are willing to co-operate with any denomination opposing the liquor traffic. This is a most effective way to advertise the rally, and will result in securing the attendance of a class of hearers who might not otherwise attend the camp-meeting.

It has seemed a necessity in the rallies which we have thus far conducted to hold them on the last Sunday of the camp-meeting; but we believe that if arrangements could be made to conduct such a rally on the first Sunday, a better outside attendance could be secured throughout the entire meeting.

We would suggest that the last topic presented at these rallies should involve a brief but clear statement, showing that we believe in appealing to the civil law for the prohibition of the liquor traffic, not because it is immoral or unchristian; but because it invades the natural rights of the citizen by being a menace to society. Of course, we should make it plain that it is unchristian and immoral; but in opposing it on that ground, we should not appeal to the arm of the state. This will open the way to make clear the limits of civil authority without discussing the question of Sunday legislation.

It is very important that this phase of the subject should be made plain; because many who are engaged in the liquor traffic claim that it is not within the province of civil government to prohibit the liquor traffic, as, they say, it is an abridgment of their freedom, etc.

We would also suggest the advisability of providing appropriate music for the occasion.

K. C. RUSSELL.

### Words of Encouragement

ABOUT twenty-six hundred years ago the prophet Isaiah uttered these words: "They helped every one his neighbor; and every one said to his brother, Be of good courage." This is a pattern of the unity and co-operation that should exist among God's people. The place for unity to be manifested is not only around the Lord's table or at the house of worship; there unity should appear, in a marked manner, but it must be manifest in other ways as well.

The financial support of God's cause is a sure test of loyalty to God and love for his work. For a people few in number and poor in their worldly possessions, to support a cause of such magnitude as that of the third angel's message, with

all its varied institutions, is a lesson to the world of what a great truth can do in binding men together. In this union there is no compulsion. By the side of the liberal-hearted there will be the man who does nothing for God's work. But the words of courage and confidence in the support of the work of God and in its speedy triumph are most cheering. One president of a union conference says:—

I wish that I could give you more encouragement than I can possibly give in this letter. If there was any surplus tithe in our union conference at the present time, I certainly should go to the conferences and make a call for it; but since our union conference last spring, we have given thirteen thousand five hundred dollars of our surplus tithe to the General Conference, and we are pretty well cleaned out, but the — Conference has just given you two thousand dollars, which you will receive soon. With reference to the ten-cent-a-week plan, I can report favorably. We have talked this matter up thoroughly at the camp-meetings. Our people accepted it in every conference. At some of the camp-meetings they have pledged thousands of dollars for foreign missions. I wish we could have done much more.

Another union conference president writes:—

Be of good courage my brother. I am satisfied this union conference will raise more than ten cents a week, wherever I go, our people gladly accept of this plan, and we shall do better than you had faith to ask.

Another brother, a president of a union conference, writes:—

In the three camp-meetings thus far held in our union conference, about two hundred have been converted, and including the tithe given by the conferences, with the cash and pledges made, we have raised some thirty-four thousand dollars for the foreign work. I believe when our other meeting is past, it will not be less than fifty thousand dollars. I am sure we can raise from the other offerings not less than twenty-five thousand dollars the coming year. In other words, I believe that the — Union Conference can raise seventy-five thousand dollars for foreign work. This I hope to see accomplished. I give all praise to God for what we have already seen done.

From Europe these cheering words come to-day:—

I am very sorry to learn your treasury is so low. I would suggest that when the treasury is so low at this time of the year, you may quietly let us wait until later in the year,—three or four months if necessary,—until the money comes in again. We shall try to squeeze through the summer months while your treasury is dry. Shall do all I can for you on the ten-cent-a-week plan. Our tithe for the first quarter of 1908 is thirty-six thousand dollars, or four thousand dollars more than it was the first quarter of 1907.

The treasurer of one of our foreign union conferences writes:—

We are too poor to raise ten cents a week, but we wish to do what we can.

We will try a penny a week. That will be pretty good for these poor people who work for only a few cents a day. Send me a quantity of missionary envelopes.

Many letters of similar import are continually coming to our office, bringing not one word of complaint, but breathing only courage and hope. Surely it can be said, "They helped every one his neighbor; and every one said to his brother, Be of good courage."

Think of the help our Northern States are sending to the Southland and to the near-by poorer conferences. One conference gave its president and two workers and a new tent to another conference, supporting them for two years. One conference furnished and supported three tent companies in other conferences, and gave one new tent. Other conferences have given as they could; and when one conference was too poor to support a worker alone, two have joined together in the support of a worker.

Truly it looks like getting ready to cross over Jordan. Why should not God's people rejoice?

I. H. EVANS.

## Note and Comment

### Turning Toward Universalism

THE practical result of the acceptance of the modern views about religion, is clearly perceived by those who understand what is really involved in this departure from the old standards. This was well illustrated at a recent convention of the Young People's Union of the Universalist Church held in Washington. From one of the addresses made on that occasion we take the following extract:—

Every fair-minded student of modern history realizes that organized religion is at a crisis. . . . This crisis has been partially effected by the tremendous changes recently wrought by science. The form of religion is inextricably related to our conception of the physical universe. As a single instance, the new conception dependent upon the discovery of evolution has manifestly altered our ideas of the character of man, his destiny, and the purpose of God. Every revolution in science produces a sympathetic crisis in religion. Every expansion of knowledge calls for a corresponding growth in theology. . . . Manifestly, the theology of the future must come through those who believe revelation is continuous. Adaptability to environment is the first law of life. It applies to all forms. It is equally applicable to institutions and churches. Therefore, the church of the future will be that which can best adapt itself to the new environment. I confidently believe Universalism has within it those virtues and qualities which will enable it to remold the theology of the Christian world.

That kind of religious faith which changes with "every revolution in science," and which is based upon scientific

investigation rather than upon revelation, will find its logical outcome in Universalism; not necessarily the old-fashioned Universalism, but in that modern Universalism of "sweetness and light"—that cross-less religion which rejects both the crucifixion of Christ and the crucifixion of self. We have certainly reached a crisis in religion, and it becomes those who stand for "the faith once delivered to the saints" to bear a most powerful testimony in favor of that religion which was preached by Christ and the apostles, and which has been the hope of the church through the weary centuries of waiting for the return of her Lord.

### Monarchical Tendencies

THOSE who anticipate that this republic will be transformed in fact, if not in name, into a monarchical government, will regard the various steps in the direction of a centralized power at Washington, as well as the vigorous exercise of that power, as so much evidence in favor of their views. Considerable comment has also been made upon the influence, amounting almost to dictation, of the present chief executive in the selection of the Republican candidate for the presidency. One such paragraph reads thus:—

It is said that when a president is permitted to select his own successor, the first step toward the monarchy has been taken; for it is an assault on a basic principle of our form of government that weakens the whole structure. To patriotically refuse to violate a third term tradition, and then place the scepter of power in the hands of his own selection, is looked upon as a dangerous presidential inconsistency.

That there has been a wide departure from that early theory of government in this country when the office was to seek the man, is very evident, and there are certainly indications that this republic, like the republic of Rome, may retain the forms of popular government while in reality it may be an oligarchy if not a monarchy.

### A Post-Apostolic Institution

CANDID students of the New Testament, who are not held in bondage to a church creed, are constrained to admit the entire absence of any inspired testimony for the observance of the first day of the week as the Sabbath. One of the latest witnesses to this fact, patent to all unprejudiced readers, is Professor Stevens, a member of the faculty of the Yale Divinity School, New Haven, Conn. In one of his lectures, Professor Stevens said:—

How much is said in the New Testament concerning the observance of Sunday? There are only three possible references to it. In Acts 20:7 we are told of a meeting that was held on the first

day of the week, that might have occurred on any other day of the week. Again in Paul's [first] letter to the Corinthians, the sixteenth chapter, the first and second verses, he commends the laying by in store on the first day of the week for the poor saints at Jerusalem; and in Rev. 1:10, John mentions the Lord's day, which may or may not have been the first day of the week. This is all; and there is absolutely no ground for claiming the Sunday sabbath is a New Testament or apostolic institution. In fact we know that it was not, but that it came in after apostolic times.

Such frank and straightforward statements as these do credit both to the scholarship and the mental honesty of the man who makes them. Only the extreme necessity of attempting to cloak a man-made institution with the semblance of divine authority prevents any reader of the New Testament from coming to the same conclusions. The Roman Catholics, who are willing to rest their case solely upon the authority of the church, do not hesitate to declare that there is no Bible authority whatever for the observance of the Sunday sabbath. With the same Bible before them, Protestants ought to arrive at the same conclusion.

### Multiplying Contempt

THE movement on the part of some of the advanced thinkers among the Jews to conform to the practise of the majority in the observance of Sunday in place of the original Sabbath of the decalogue is one of the signs of the times. Some of the less liberal Jews, however, see the absurdity of such an action in view of the fact that one of the reasons given by the early church fathers for changing the day was in order that they might not "judaize" in any respect. The case is well stated in an article in the *Jewish Exponent*, from which the following paragraph is taken:—

The Jewish ministers who urge their people to adopt as their sabbath a day which has, never had the sanction of either the Old Testament, the New Testament, or any other testament, are placing themselves in a very peculiar position—a position that practically amounts to this assertion: because the early church changed the Sabbath day to show its contempt for the Jews and their institution, the Jews should accept that change to show their contempt for their own religion.

But what about those who made this change to show their contempt for the Jews, in face of the fact that Jesus was a Jew, and that he declared, "Salvation is of the Jews"? In reality the observance of the seventh-day Sabbath honors Christ as the Father's personal agent both in creation and redemption, while the observance of the first day of the week is a tribute to the power of antichrist. "Choose you this day whom ye will serve."

## 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.

### God's Plans

God might have stood the cedars on the hills,  
The strong night-watchman by the sounding sea,  
Without the tardy growth from slender spires  
To the crowned heads against the sun-set fires;  
But other plans had he.

It pleased him that in nature, or in grace,  
Seed-germ or soul, toward him should all things grow,  
Reaching, aspiring, from beginnings small,  
Till the sweet day when Christ is all in all,  
And we his will shall know.

—*Epworth Herald*.

### Conflict and Victory<sup>1</sup>

MRS. E. G. WHITE

(Concluded)

THE Lord desires us to pray much, and to maintain a firm hold on his divine power. His blessings are to be sought, not merely for our own benefit, but for the benefit of our fellow men. In view of the power of our influence for good or for ill, we can not afford to deviate from the right way; for if we do wrong, we may lead some one else astray. "Make straight paths for your feet," writes the apostle Paul, "lest that which is lame be turned out of the way." If with clear, sanctified vision, we keep our eyes fixed upon Jesus, and walk by faith, we shall not stumble and fall. By beholding, we shall become changed into the likeness of the divine.

Our Saviour laid aside his royal robe and kingly crown, and left the glories of heaven to come to this world. He clothed his divinity with humanity. He designed that the fallen humanity might touch his humanity, and receive from him power to be partakers of the divine nature, and to overcome the corruption that is in the world through lust. He is our pattern, and I beseech of you, my brethren, to lay hold of the power that is ours through the union of the divine and the human in Christ. He overcame for us, and we may claim his merits. We may plead his power, his virtue. And as we co-operate with him, and live in harmony with his law, he will cleanse our natures from sin, and impart to us his righteousness.

The world is to be warned of the impending judgments of God that precede the second coming of Christ. Those who know the truth should be taught to labor earnestly for their neighbors and friends. Special efforts must be put forth in behalf of those who do not

know the truth. As we ourselves learn more and more how to overcome through the blood of the Lamb, and through the word of our testimony, we shall labor to help those who are weak, and who have been unable to overcome.

There are many who have never heard from the Word the reasons for our faith; and yet some of our ministers feel a burden to hover over little companies of believers in an effort to hold them together. The best way to hold them together is to induce them to maintain a living connection with God, and to exert their influence in seeking to draw others to him. It is our work to help others to place their feet upon the right foundation, and to understand their duty through a prayerful study of the Scriptures.

Satan knows that his time is short, and he is putting forth every effort in his power to destroy our faith in God and in his Word. His agencies are following us constantly, seeking to induce us to follow his plans, and to take a wrong course in word and deed. But if we will grasp the power that Christ offers, seeking the Lord diligently, and watching unto prayer, we shall have all power and wisdom to meet the attacks of the enemy.

Many of our people do not seem to realize that the time has come for every one to take his stand positively on the side of Jesus Christ and the heavenly angels. By their indifference, by carelessness in word and act, they leave themselves open to the molding influences of the enemy. They seem asleep as regards the issues that are now before the world.

#### A View of the Conflict

I wish to read to you the description of a scene that passed before me not many years ago. This is published in "Testimonies for the Church," Vol. VIII, pages 41-43:—

"In vision I saw two armies in terrible conflict. One army was led by banners bearing the world's insignia; the other was led by the blood-stained banner of Prince Emmanuel. Standard after standard was left to trail in the dust, as company after company of the Lord's army joined the foe, and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God. An angel flying in the midst of heaven put the standard of Emmanuel into many hands, while a mighty general cried out with a loud voice: 'Come into line. Let those that are loyal to the commandments of God and the testimony of Christ now take their position. Come out from among them, and be ye separate, and touch not the unclean, and I will receive you, and will be a Father unto you, and you shall be my sons and daughters. Let all who will come up to the help of the Lord, to the help of the Lord against the mighty.'

"The battle raged. Victory alternated from side to side. Now the soldiers of the cross gave way, 'as when a standard-bearer fainteth.' Isa. 10:18. But

their apparent retreat was but to gain a more advantageous position. Shouts of joy were heard. A song of praise to God went up, and angels voices united in the song, as Christ's soldiers planted his banner on the walls of fortresses till then held by the enemy. The Captain of our salvation was ordering the battle, and sending support to his soldiers. His power was mightily displayed, encouraging them to press the battle to the gates. He taught them terrible things in righteousness, as he led them to step by step, conquering and to conquer.

"At last the victory was gained. The army following the banner with the inscription, 'The commandments of God, and the faith of Jesus,' was gloriously triumphant. The soldiers of Christ were close beside the gates of the city, and with joy the city received her King. The kingdom of peace and joy and everlasting righteousness was established.

"Now the church is militant. Now we are confronted with a world in midnight darkness, almost wholly given over to idolatry. But the day is coming in which the battle will have been fought, the victory won. The will of God is to be done on earth, as it is done in heaven. Then the nations will own no other law than the law of heaven. All will be a happy, united family; clothed with the garments of praise and thanksgiving,—the robe of Christ's righteousness. All nature, in its surpassing loveliness, will offer to God a constant tribute of praise and adoration. The world will be bathed in the light of heaven. The years will move on in gladness. The light of the moon will be as the light of the sun, and the light of the sun will be seven-fold greater than it is now. Over the scene the morning stars will sing together, and the sons of God will shout for joy, while God and Christ will shout in proclaiming, 'There shall be no more sin, neither shall there be any more death.'

"This is the scene that is presented to me. But the church must and will fight against seen and unseen foes. Satan's agencies in human form are on the ground. Men have confederated to oppose the Lord of hosts. These confederacies will continue until Christ shall leave his place of intercession before the mercy-seat, and shall put on the garments of vengeance. Satanic agencies are in every city, busily organizing into parties those opposed to the law of God. Professed saints and avowed unbelievers take their stand with these parties. This is no time for the people of God to be weaklings. We can not afford to be off our guard for one moment.

"Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may

<sup>1</sup> Sermon at the Workers' Institute, Oakland, Cal., March 7, 1908.



be able to withstand in the evil day, and having done all, to stand."

As I see representations of the terrible conflict that is now waging, and realize that those who are victorious will be with their Lord forevermore, I feel as if I can not spare myself. I must do all I can to help others win the victory and the crown of life. I am now in my eighty-first year, and yet I can not lay down the burden. My pen is in my hand almost constantly, except when I am in attendance at some meeting. I am always glad when I can have the privilege of speaking to a company of people, in the hope that the words I speak will be received, and will exert an influence for good upon life and character.

Since my return from Australia, I have felt a great burden for the work in Oakland. Frequently the Lord has revealed to me, as an indication of unfaithfulness on the part of his people, the little that is being done in our large cities. In the camp-meetings and tent-meetings that have been held in Oakland, I have stood before our own people, and with most earnest entreaties have labored to persuade them to give the truth to those who know it not. But many in our churches say, "We want your labors; we want you to preach to us." Let those who believe the truth, go out and preach it. Let them practise it before their neighbors. The Lord calls upon you, my brethren, to gain a deep, living experience in the things of God. There are sacrifices that we must make. Shall we let the multitudes who know nothing of the truth, perish in their sins, unwarned? Satan is planning to hold these souls fast. He is seeking to hedge up our opportunities for reaching them. But the God of heaven is also at work in their behalf. As you seek to labor for them, his angels will go before you to prepare their hearts, and the same heavenly agencies will go with you as you visit them, to tell them of the sin-pardoning Saviour.

Who will now carry this burden? In view of the great needs all about us, who can be content to hover over our own churches, neither gaining nor imparting strength? Let those who have a living connection with God, go out and labor for unbelievers. We do not call for those who are half asleep to go in their present condition, but we beseech them to awake, to lay hold of the arm of infinite strength, and then go forth speaking the words of life.

Let us now seek God with all the heart, that we may find him. For your soul's sake, I ask you to resist the devil. The promise is that he will flee from you. Put on the whole armor of righteousness, and press the battle to the gates. Heavenly angels will be with you to minister to your needs. You can speak the words of truth, and they will make an impression upon the heart.

How many of those present will now take a position on the Lord's side, enlisting to fight the good warfare? Ask the Saviour to anoint your eyes with

the heavenly eyesalve, that you may have spiritual discernment. Break with the enemy, and come into line with the soldiers of Jesus Christ, and with heavenly angels. Here is a world perishing in sin. I beg of you, for Christ's sake, to work along right lines.

Are there those who will pledge themselves to live a life of prayer, ceasing to find fault, ceasing to criticize their brethren, and striving henceforth to be collaborators with Christ Jesus? There are souls to be saved, and we can not afford to lay stumbling-blocks in one another's way. Now we ask you to seek the Lord with all the heart. Will those who are determined to cut loose from every temptation of the enemy, and to seek for heaven above, signify such determination by rising to their feet. [Nearly all of the congregation present responded.]

We desire that every one of you shall be saved. We desire that for you the gates of the city of God shall swing back on their glittering hinges, and that you, with all the nations who have kept the truth, may enter in. There we shall give praise and thanksgiving and glory to Christ and to the Father evermore, even forever and ever. May God help us to be faithful in his service during the conflict, and overcome at last, and win the crown of life eternal.

[Praying] My Heavenly Father, I come to thee at this time, just as I am, poor and needy, and dependent upon thee. I ask thee to give me and give this people the grace that perfects Christian character. Wilt thou have compassion upon this people? Let thy light shine into the chambers of the mind, and into the soul-temple. My Saviour, thou hast given thy life to purchase thine inheritance, that, as overcomers, they may enter the kingdom of God, where they shall go no more out forever. Bless those who have signified their desire to serve thee. Put thy Spirit upon them.

I ask thee, Heavenly Father, to let thy Holy Spirit come to this people. May thy salvation be revealed. Touch their hearts, and make them very tender. Soften them by thy Holy Spirit, and help them to see the work to be done for their neighbors, and for souls that are perishing all around them. O awaken them to their responsibilities! May they wash their robes of character, and make them white in the blood of the Lamb. Wilt thou encircle them in the arms of thy mercy? Plead with them through the impressions of thy Holy Spirit, that they may try to let their light shine to those that have not known the truth. Put thy church in order, O Lord, that they may labor for souls.

My Saviour, reveal thyself to this people. Let thy love be expressed—O let it be revealed! Hold thy people, that Satan may not have his will and way with them. Help them to press through all opposition, that at last they may lay their crowns at the feet of Jesus in the city of God; and thy name shall have all the glory. Amen.

## Ptolemy's Almagest and Canon

THE astronomical records of the ancients, by whose means we are able to fix with certainty the chronology of the earlier centuries of the "times of the Gentiles," are contained in the "Syntaxis," or "Almagest," of Ptolemy.

In the existence of this invaluable work, and in its preservation as a precious remnant of antiquity, the hand of Providence can clearly be traced. The same divine care which raised up Herodotus and other Greek historians to carry on the records of the past from the point to which they had been brought by the writings of the prophets at the close of the Babylonish captivity,—the Providence which raised up Josephus, the Jewish historian, at the termination of New Testament history, to record the fulfilment of prophecy in the destruction of Jerusalem,—raised up also Ptolemy in the important interval which extended from Titus to Hadrian, that of the completion of Jewish desolation, to record the chronology of the nine previous centuries, and to associate it in such a way with the revolutions of the solar system as to permit of the most searching demonstration of its truth.

Ptolemy's great work, the "Almagest," is a treatise on astronomy, setting forth the researches of ancient observers and mathematicians with reference to the position of the stars, the exact length of the year, and the elements of the orbits of the sun, moon, and planets. This work was written in Greek, and subsequently translated into Arabic, Persian, Hebrew, Latin, etc.; it became the text-book of astronomic knowledge both in the East and in Europe, and retained that high position for about fourteen centuries, or till the time of Copernicus, and the birth of modern astronomy, three centuries ago.

The chronological value of the "Almagest" is owing to the fact that it interweaves a series of ancient dates with a series of celestial positions. It contains a complete catalogue of the succession of Babylonian, Persian, Grecian, and Roman monarchs, from Nabonassar to Hadrian and Antoninus, together with the dates of their accession and the duration of their reigns. Its astronomic events are referred to definite historic dates, and by this connection there is conferred on the latter the character of scientific certainty. . . .

With reference to Ptolemy's Canon, or chronological list of the monarchs of the four great empires, Lindsay says:—

"The complete harmony that is to be found in this canon with the dates previously determined by eclipses, entitles it to our highest confidence. That Ptolemy was its author, and not Theon, is confirmed by the fact that it is not continued beyond Antoninus, in whose reign our author dates most of his observations. We have had abundant evidence that he was *philoponos* and *philalethes*, a lover of labor and a lover of truth, and are fully warranted to regard this canon as giving to ancient history math-

ematical exactness. . . . The motions and phases of the luminaries are visible every day, and with these alone we have been able to authenticate the whole of the 'Almagast.' Even the errors of Ptolemy augment, if possible, the evidence for the authenticity of the 'Syntaxis,' and a foundation is laid for chronology sure as the stars."

In addition to this primary Babylonian date, these astronomic records fix directly the times of the Babylonian monarchs Mardocempadus and Nabopolassar, the Persian monarchs Cambyses and Darius, the Grecian dates employed by Hipparchus, and the dates of the Roman emperors Domitian, Trajan, Hadrian, and Antoninus Pius; while indirectly they enable us to determine the dates of all the intermediate reigns recorded in Ptolemy's "Astronomical Canon," a list of fifty-five successive reigns, extending over a period of nine hundred seven years, from Nabonassar of Babylon to the Roman emperor Antoninus Pius.

This invaluable Canon, representing the unbroken imperial rule administered by successive dynasties of Gentile empires, is divided by Ptolemy into four distinct parts:—

1. Babylonian kings, twenty in number.

2. Persian kings ten in number, terminating with Alexander the Great, of Macedon, eleven names in all.

3. Grecian kings, twelve in number.

4. Roman emperors, twelve in number.

The sum of years given in the calendar is divided into two parts: first 424 years, from Nabonassar to Alexander of Macedon; and secondly 483 years, from Philip Aridæus to Antoninus Pius. The striking and important agreement between the historical and chronological outline given in the Canon of Ptolemy and that set forth in the four-fold image of Nebuchadnezzar's vision, described and interpreted by Daniel, is referred to by Faber in the following words:—

"As the good Spirit of God employs the four successive empires of Babylon, and Persia, and Greece, and Rome, in the capacity of the calendar of prophecy, so Ptolemy has employed the very same four empires in the construction of his invaluable Canon; because the several lines of their sovereigns so begin and end, when the one line is engrafted upon the other line, as to form a single unbroken series from Nabonassar to Augustus Cæsar. In each case the principle of continuous arrangement is identical. Where Ptolemy makes the Persian Cyrus the immediate successor of the Babylonian Nabonadius, or Belshazzar, without taking into account the preceding kings of Persia or of Media, there, in the image, silver joins itself to the gold; where Ptolemy makes the Grecian Alexander the immediate successor of the Persian Darius, without taking into account the preceding kings of Macedon, there, in the image, the brass joins itself to the silver; and where Ptolemy makes the Roman Augustus the immediate successor of the

Grecian Cleopatra, without taking into account the long preceding roll of the consular *Fasti* and the primitive Roman monarchy, there, in the image, the iron joins itself to the brass. In short, the Canon of Ptolemy may well be deemed a running comment upon the altitudinal line of the great metallic image. As the parts of the image melt into each other, forming jointly one grand succession of supreme imperial domination, so the Canon of Ptolemy exhibits what may be called a picture of unbroken imperial rule, though administered by four successive dynasties, from Nabonassar to Augustus and his successors."—*"Light for the Last Days,"* by H. Grattan Guinness, London, Hodder and Stoughton, 1893, pages 395-401.

### The Book of Daniel

#### The Everlasting Kingdom

THE EDITOR

In his interpretation of Nebuchadnezzar's dream, Daniel mentioned by name the first and the last of the five successive kingdoms symbolized by the great image and the stone which smote it upon the feet. "Thou art the head of gold," said Daniel to Nebuchadnezzar, thus definitely declaring that Babylon was the first kingdom, and as the closing act in the great world-drama it was foretold that "in the days of those kings shall the God of heaven set up a kingdom." The intervening kingdoms which should appear between the time when the sovereignty of the world was vested in the kingdom of Babylon and the time when the everlasting kingdom of God should be set up, was to be occupied by three successive world-powers, and three only. All efforts to change this number have been frustrated. At different times since the division of the fourth kingdom into ten kingdoms, "successive rulers have tried to amalgamate them into one great universal empire; and in each instance they have found that the word of the Almighty was stronger than the sword of Cæsar, of Charlemagne, or of Napoleon, or of any other ambitious prince or soldier that made the experiment. Again and again marriages have been made among the ten kings. The most powerful effort, and the nearest to successful, was made by Napoleon, when he allied himself to the house of Austria. He controlled the most gallant, the bravest, the most active nation on the continent of Europe. Europe seemed to lie prostrate at his feet, ready to accept his sovereignty; the cup of universal empire was almost at his lips, but God had destined it otherwise, and expressly said it should be otherwise six hundred years before the birth of Christ, and more than two thousand years before Napoleon was born. The waters of the Borodino engulfed his invincible battalions, and the snows of Russia became winding-sheets to half his army, and the bones of the rest, bleaching or buried on the plains of Waterloo, tell how feeble is the might of man, and how lasting is the truth of God."—*Cumming*.

#### The Two Mysteries

That in this outline of the world's history given in the interpretation of Nebuchadnezzar's dream there should be only two of the kingdoms particularly designated,—the kingdom of Babylon and the kingdom of heaven,—is suggestive, and is in perfect harmony with the whole course of events from the time of Daniel to the end of time. Right principles rather than royal personages are the controlling factors in human events, and the great controversy which has been raging ever since sin entered into the world, centers around the kingship of him who in his own person is the embodiment of righteousness. Opposed to him is the god of this world, who gained dominion over men by leading our first parents to depart from their allegiance to God, and who has maintained this usurped dominion by inspiring the minds of men with his own evil philosophy. The contrasted principles which are personified in the two leaders in this great controversy are summed up in the two pregnant expressions, "the mystery of godliness," and "the mystery of iniquity." In the time of Daniel, the Chaldean mysteries formed an essential part of the Babylonian religion, and these mysteries can be traced to the days of Semiramis, the beautiful but abandoned queen of Babylon, who lived only a few centuries after the flood. The exoteric religion of Babylon found its expression in open and gross idolatry, but co-existent with this was the esoteric religion embodied in these mysteries. The outward form was polytheism, in place of monotheism; the inner form was the philosophy of self, of self-existence, of self-exaltation, and of peculiar methods of penetrating the mysteries veiled from ordinary minds.

Preliminary to the initiation into the Chaldean mysteries was the drinking of "mysterious beverages," doubtless intoxicating in their nature, which dimmed the understanding and excited the passions of the candidates until they were in a suitable condition to yield themselves wholly to the inspiration of the teachings of evil. In harmony with these facts are the words of the prophet Jeremiah: "Babylon hath been a golden cup in Jehovah's hand, that made all the earth drunken: the nations have drunk her wine; therefore the nations are mad." From Babylon the essential principles of these Chaldean mysteries spread to the other nations and were incorporated into their systems of religion, so that the principles which ruled in Babylon were perpetuated in the succeeding pagan nations. Whenever Israel departed from the ways of the Lord, some phase of the religion of Babylon supplanted the religion of heavenly origin, so that the warnings and the exhortations of the prophets were frequently directed against those perversions of truth and righteousness whose fountain-head was Babylon.

#### The Papacy

In the days of the great apostasy foretold by the apostle Paul (2 Thess.

2:3-7), those pagan mysteries which had ruled the minds of men for many centuries were clothed with Christian forms and baptized with Christian names, and supplanted to a large degree the pure doctrine of the gospel of the kingdom of God. This transformation commenced in the very time of the apostle, who declared, "The mystery of iniquity doth already work," but the evil system came to full fruitage after the division of the fourth empire into ten kingdoms, in the organization known as the papacy, which, "next to Christianity, is the great fact of the modern world." "All idolatries, in whatever age or country they have existed, are to be viewed but as successive developments of the one grand apostasy. . . . The ancient Chaldean worshipping the sun,—the Greek deifying the power of nature,—and the Roman exalting the race of primeval men into gods,—are but varied manifestations of the same evil principle; namely, the utter alienation of the heart from God,—its proneness to hide itself amid the darkness of its own corrupt imaginations, and to become a god unto itself. That principle received the most powerful development which appears possible on earth, in the mystery of iniquity which came to be seated on the seven hills. . . . Popery is the last, the most matured, the most subtle, the most successfully contriven, and the most essentially diabolical form of idolatry which the world ever saw, or which, in all probability, it ever will see."—*Wylie*.

But, as is made clear in the apocalyptic vision, the papacy is the continuance of esoteric Babylon, for upon the forehead of the woman who was seen "sitting upon a scarlet-colored beast" the fateful title was written, "MYSTERY, BABYLON THE GREAT." Thus while there has been a succession of outward world-kingdoms, exactly as foretold by Daniel in this warfare of principle for the sovereignty there has been the one continuous struggle for ascendancy in the minds and hearts of men between the two mysteries,—the mystery of the kingdom of Babylon and the mystery of the kingdom of heaven; and there is the most striking correspondence between this fact and the interpretation of Nebuchadnezzar's dream, in which the kingdom of Babylon and the kingdom of the God of heaven are the only ones particularly designated.

#### *The Real Secret*

In view of what has been set forth, it becomes more and more clear that the secret which was revealed to Daniel in the night vision, was more than the outline of the successive world kingdoms, and was in reality the revelation of the working of that principle which would outlive all earthly kingdoms, and be perpetuated to all eternity in that kingdom which the God of heaven would establish. As "the God of heaven," the only true and living God whom Daniel acknowledged as the revealer of this mystery, was in marked contrast with the "gods many and lords many" of the wise men of Babylon, who utterly failed

to make known the king's matter; so this mystery of the kingdom of God would come to Nebuchadnezzar as akin to, and yet entirely different from, the Chaldean mysteries. The very forms of expression used by Daniel in making known the mystery, are a sufficient indication that he was not speaking his own words, but that he was the mouthpiece of divine wisdom, the channel for the revelation of the heavenly mysteries.

#### *Christ and the Kingdom*

A part of the symbolism of the dream was the stone, which "was cut out without hands, which smote the image upon its feet." That this stone represented the future Messiah is evident from the use of the same symbol in other passages and the interpretation made of them. Thus we read: "The stone which the builders rejected is become the head of the corner," and this declaration was plainly interpreted to the leaders of the Jews by the apostle Peter when he made his answer concerning the healing of the impotent man: "Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole. He is the stone which was set at naught of you the builders, which was made the head of the corner." Again the prophet Isaiah wrote: "Therefore thus saith the Lord Jehovah, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone of sure foundation;" and through the apostle Peter is clearly given the application: "Unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, ye also, as living stones, are built up a spiritual house, to be an holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Because it is contained in Scripture, Behold, I lay in Zion a chief corner-stone, elect, precious: and he that believeth on him [Christ] shall not be put to shame." Plainly, therefore, the stone was the symbol of Christ, Son of God and Son of man.

In the dream "the stone that smote the image became a great mountain, and filled the whole earth." In the interpretation it was declared, "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." This identification of the stone which "became a great mountain," and the kingdom which "shall stand forever," is worthy of note as showing that the person of Christ and the kingdom of Christ are inseparable. This grows out of the relation which the eternal Son sustains to the Father as the one only Mediator both in the original creation and in the new creation; for we read: "Giving thanks unto the Father, . . . who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins: who is the image of the invisible God, the firstborn

of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist." The eternity of the kingdom is, therefore, dependent upon the eternity of the being of the Son. The everlasting continuance of the Son, the Word who became flesh, in whom the eternal kingdom was established, and the consequent enduring nature of the kingdom, are emphasized in various scriptures. Through Isaiah came the prophecy: "For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting [ever-continuing] Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even forever." In harmony with this prophecy the angel said to Mary concerning Jesus: "The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end;" and the angels said to the shepherds: "There is born to you this day in the city of David a Saviour, who is Christ the Lord." Again the psalmist wrote: "Of old didst thou lay the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure;" and these statements are applied directly to the Son of God in that wonderful description of his being and character found in the first chapter of the epistle to the Hebrews: "Thou, Lord, in the beginning didst lay the foundation of the earth, and the heavens are the works of thy hands: they shall perish, but thou continuest."

Although the Jews entertained many false views concerning the Messiah, yet from the clear testimony of the Scripture they had a correct understanding concerning the eternity of his being. When, therefore, Jesus gave some intimation of his approaching death, the people replied: "We have heard out of the law that the Christ abideth [continueth] forever: and how sayest thou, The Son of man must be lifted up?"

Both territory and subjects are essential to a kingdom, and in order that the kingdom of God, established here upon the earth as the successor of the four kingdoms mentioned by Daniel, may be everlasting, the earth itself must be kept in existence forever, and the subjects of the kingdom must be made immortal. Both these results are attained through the person of the eternal Son, who upholds all things "by the word of his power," in whom "all things consist," of whom it is written, "This is the true God, and eternal life," and "who abolished death, and brought life and immortality to light through the gospel."

# THE WORLD-WIDE FIELD

## Song in the Night

SING, O sing! for the night is dark, and  
the dawning tarries long,  
And the woe of the land of shadowing  
wing is stilled by the sound of song.  
There is never a light on the land to-  
night; there is never a star in the  
sky;

Only the glance of the lightning's lance,  
and the white waves leaping high.

The seabirds swing on tireless wing,  
The waves, with rhythmic beat,  
Forevermore along the shore  
Their world-old song repeat;  
And borne on winds afar,  
The silver echoes fill  
The vault of heaven from star to star,  
The earth from hill to hill.

Sing, O sing! for the night is past, the  
sun shines over the sea,  
And the heart of the world is a song of  
love and hope for the days to be:  
The terror that flies through the mid-  
night skies and the powers of the  
dark are gone;  
Till the music fills the echoing hills,  
heart of my heart, sing on!

— Longman's Magazine.

## En Route to British Guiana

E. C. WIDGERY

ON May 21, at noon, two ocean liners moved from their moorings at New York and Brooklyn, and glided slowly out of the harbor, toward Sandy Hook. Here they parted company, the one having on board Elder W. J. Fitzgerald and family for England, and Brother and Sister Carl Hansen for Europe; the other, the steamship "Guiana," bearing us to the West Indies.

Our voyage was pleasant; and, despite the heavy ground sea, the "Guiana" being heavily freighted, behaved well, and there was little sickness. We arrived safely at St. Thomas in due time, and went ashore to visit our brethren. Elder H. C. J. Walleker was away at St. Johns, but his wife did her best to entertain us. Here we met Elder J. H. Matthews, who will soon move to St. Croix to spread the third angel's message there.

It was the time of the jubilee of the Catholic church in St. Thomas, which was celebrated by a parade and other high functions, the people bowing before the bishop. We were pleased to see that the new church building was nearly finished, for which funds are badly needed, as the plan is for a church-school as soon as the building is completed.

We next visited St. Croix, which is a very promising field. It has a population of twenty thousand and, like St. Thomas, is under Danish rule. St. Kitts was our next stop. This is a healthy and prospering island of about nineteen thousand inhabitants. The water-sup-

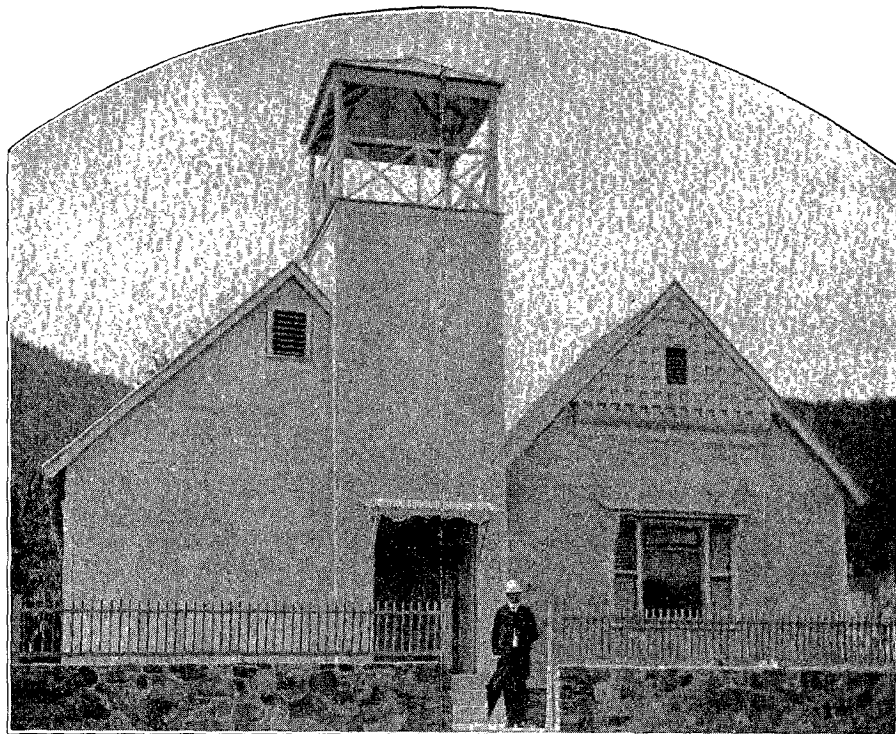
ply is good. Fruits and vegetables are cheap and plentiful. There is a small company here, but they have no worker. There is opportunity for an earnest consecrated man to locate here and give the message.

We next called at Guadeloupe. This is a large group of islands under the French rule. Much sugar is produced here. This is a very needy field. You can but faintly imagine the crying need as you look out on the scene of confusion as the ship drops anchor off this

noting here and there smoking mountains, indicating the internal condition, we could but think of the day of God's wrath, and of the multitude held in papal darkness.

At Antigua we went ashore to visit Elder F. G. Lane, but found he had gone to open up the work in Montserrat. The company is of good courage, and working in perfect accord.

Martinique was our next stop. There is no worker here. This priest-ridden island needs a consecrated French-speaking worker. We stood for a while in the cathedral during the celebration of high mass, and watched the continual stream of worshipers come in and bow at the shrines, depositing their coins in each box; and as we stood, we thought of the awful doom awaiting those who worship the beast and his



NEW CHURCH BUILDING AND CHURCH-SCHOOL, ST. THOMAS, B. W. I.  
The new building at the left, with tower, is the addition recently made

island, and you see the ill-clad crowd of men rush on the ship to discharge the cargo. It is the Sabbath, but all around is Babylon indeed. There is a call for a French-speaking brother here, to give this message to the thirty-two thousand people.

As the Sabbath began to close, we arrived at Dominica, and went ashore to visit Elder Philip Giddings. The company is of good courage, and pressing on. Dominica is the seat of the papacy for this group of islands. Here the bishop and his frocked priests landed, who had been passengers from St. Thomas. Thirty-seven priests are located at this place. You will realize how much our brethren here need an interest in our prayers. Our church building is being reared right under the towering shade of the Catholic cathedral. There are three hundred sixty-five rivers on this island, and it has the most perfect botanical gardens in this zone. But looking out on the scene,

image. As we viewed the devastation caused by the eruption of Mt. Pelee, we wondered why so few heed these calls.

At St. Lucia we met Elder W. D. Forde, who is pressing on, despite the fierce opposition from the papal church. At St. Vincent we saw Elder James D. Dasent, who gave us an encouraging report of his work among the thirty-two thousand inhabitants of this island.

Barbados was our last port of call. Here Elder L. E. Wellman was on the lookout for us. We appreciated a hygienic meal at his home at Two Mile Hill. Then we visited Dr. Cave, our acquaintance of past years, in his sanitarium at Hastings, where he is doing a creditable work. Here we learned the sad news of Brother R. L. Price's death at Trinidad. It came as a great shock to us all; but we go forward in the strength of the Lord.

On June 5 we arrived at our destination, British Guiana, in time to spend an enjoyable Sabbath with our brethren



here. Everything looks very familiar. Sanitary conditions are much improved in Georgetown, and we ask an interest in your prayers that we may be preserved, and be instrumental in spreading this message in this very needy field.

*Georgetown.*

### **Santa Catharina-Parana Conference**

J. W. WESTPHAL

ON April 14, in company with Elder F. W. Spies, the writer left Santa Maria, where the Rio Grande do Sul conference was held. We reached Bursque, the place of our next conference, May 1, just in time for its opening. The trip included a delay of ten days at Rio Grande, waiting for a steamer, and another two days at Florianopolis. This time was spent in writing and study.

The Santa Catharina-Parana conference was well attended, about one hundred and fifty being present. Several came from the state of Parana, and others had come a distance of from one to seven days, by mule or on foot. As many felt obliged to return soon, the meeting continued only four days. It was one of rich blessings. Harmony and love prevailed throughout. With the exception of Brother A. B. Stauffer, who was elected Sabbath-school secretary, the former officers were re-elected. Elder W. Ehlers has the confidence of the brethren, and his labors as president have been appreciated.

Since its organization two years ago, the Lord has greatly blessed this conference. Besides Elder Ehlers, there were but two young workers, yet more than one hundred persons have been baptized. The tithe has also increased, reaching the sum of \$2,532 last year, and after settling with the laborers for 1907, there remained a surplus of \$2,370 for the two years, which was all turned over to the South American Union Conference. Donations during the year had also been liberal. Fifty dollars was raised for a new press.

There are many calls for labor, especially among the Brazilians in the state of Parana, and some are now awaiting baptism. The brethren are anxiously looking forward to the arrival of Elder John Gaede, who will labor in Santa Catharina, probably locating in Florianopolis, the capital. Brother Frank Belz will unite with him in labor. Elder Ehlers will move to the state of Parana, spending most of his time there. Brother J. Lindermann will

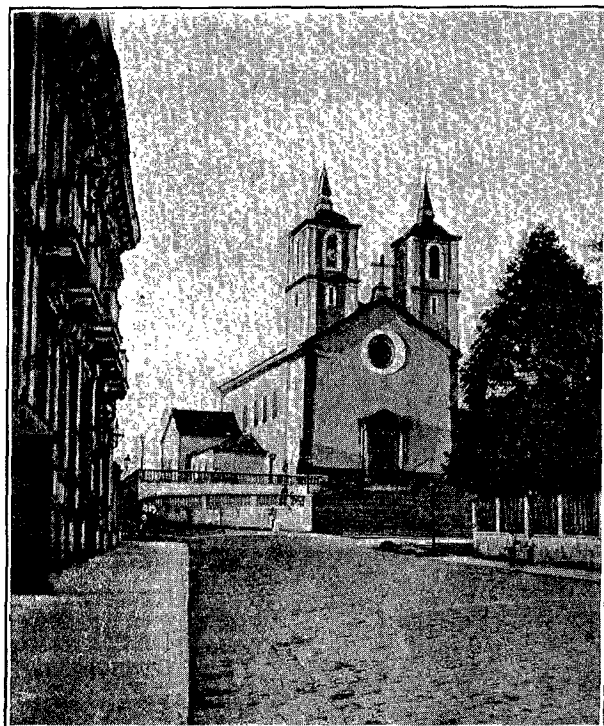
be united with him. Brethren Gustav Richter and Theodore Neumann were given colporteur's license. The latter has done a good work in starting and helping to develop the Union da Victoria church, and for some months will assist Brother Lindermann in developing interests near the above-mentioned place.

*Buenos Aires, Argentina.*

### **The Philippine Islands**

J. L. MCELHANEY

THESE islands were under the control of Spain up to nine years ago, and had been under her control for several



CATHEDRAL IN FLORIANOPOLIS

centuries. Until that time it was a dangerous thing to think or act contrary to the mandates of the Catholic Church. Many cases can be cited of people who were put to death on false charges, when their only crime was thinking for themselves or speaking against the church.

Dr. Jose Rizal was shot on the Luneta, just a short distance from where we live. By the Filipinos he is looked upon as their greatest patriot. He wrote a book in which he exposed the wickedness of the friars, and opposed them in other ways. We just read in a local paper an account of how the friars set up the type and printed a revolutionary document, and the nephew of the archbishop placed it in Rizal's effects; and when he was searched, these papers were found, and he was shot in the back while hundreds of friars smoked their cigars and looked on with delight. Another man was banished to the island of Chafarina, in the Mediterranean, for owning and reading a Bible. These things give some idea of the condition of the people who were forcibly converted from heathenism to Catholicism several centuries ago. Ignorance and

darkness have been the heritage of the Filipino people these many years.

The Filipinos are divided into many tribes and languages. They are not, as some suppose, a united people, with a common language. It is very difficult to ascertain the number of languages spoken in the group, but estimates place the number all the way from forty to eighty. These languages are very difficult to acquire. Very few of the people know anything of Spanish. Since American occupation, all the public schools have instructed in English. The language question is the most serious problem in missionary work among these people.

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

We know you will rejoice with us when I tell you that we received a letter from Elder E. W. Farnsworth telling us that he had laid our need before the General Conference, and as a result five hundred copies weekly of the Special Series of the *Signs of the Times* are coming to us for use among these teachers. We had never told Elder Farnsworth anything about our needs, but the Lord impressed his mind to do this. This was a direct answer to our prayers. A few of these papers we are sending to Filipino teachers, and other kind friends are sending us clubs of American and Australasian *Signs*, and these we are using among Filipino teachers. There are a great many Filipino teachers; and as they are familiar with English, we are anxious to carry on a systematic work among them. These teachers belong to the different tribes, and so speak their native languages in addition to English. Does this not seem to you to be a wonderful opportunity to reach with the truth many speaking these languages? We believe that it is, and if we can reach some of these teachers through English literature, they, in turn, will become channels of light to their own people.

We feel deeply in earnest over these matters, they mean so much to the work here. We write these things to enlist your help and sympathy. We mail a letter to every person to whom we have sent literature, calling their attention to the papers and asking them to give them a careful reading. We have received a number of letters in reply expressing appreciation. These have been received from both American and Filipino teachers. One Filipino writes that he had translated some of the ar-



ticles in the papers into his native language for the benefit of his family, and that they were very pleased at hearing such good articles. Praise the Lord for that! The Lord can carry the truth to those to whom we can not speak. This man wanted more literature, and we have sent it to him.

We are holding studies here in Manila with a young man, a Filipino, who is secretary to Archbishop Aglipay, the head of the Filipino Independent Church. This young man is an Ilocano, from the north of Luzon. He speaks two native languages, Spanish and English. We have a study almost every day, and he is becoming greatly interested in the truth. The teachings of his church are mostly from evolution and higher criticism, and very little from the Bible. As we have studied the truth, he can see that their teaching is error, and he told me that he could no longer teach their doctrines. We believe this young man will take his stand for the truth. It will mean much for him to cut loose from his present church connection, especially in a country like this. We want you to unite with us in special prayer for this young man. His name is Santiago Fonacier. He has already helped us in preparing a translation into Tagalog of matter on "The Second Coming of Christ." He has started to translate the same into Ilocano. He wants us to take his sister into our home and train her. We would gladly do this if we had room for her. Rent is very high here, and we have only a small place; but I believe it will be necessary for us to have a place large enough to take young people into our home, and train them how to live physically as well as spiritually, and they in turn will become workers for their own people. We ask you to remember this field in prayer.

Manila.

Two new Sabbath-keepers are reported in Tabasco, Mexico. Mrs. G. W. Caviness has sent them some literature, and will send Bibles also. She says: "It seems the Lord is opening more ways than we can follow up."

An item appearing in the *Missionary Magazine* of October, 1900, written by W. A. Spicer, while in India, says: "So far as seed-sowing is concerned, we have done quite a lot of work in India, but I really think that much of the fruit will wait until the last minute. . . . At present we have the company of believers in Calcutta, which is the only permanent one, save the friends in Karmatar. Brother Ellery Robinson is working in Bombay, and up at Mussoorie, a hill station, there are two families, but they may not remain long in that place." We not only have permanent work established in all these places mentioned, Mussoorie being one of the strong, strategic points in the work now, but over in Burma a strong work is developing, as well as in southern India among the Tamil tribes. The early seed-sowing is surely bringing forth fruitage.

## THE FIELD WORK

### A Forward Move in Florida

Just now we are struggling with a sanitarium proposition. For years there has been a strong demand for a sanitarium in Florida. Thousands of invalids and semi-invalids come to Florida in the fall to escape the rigors of the northern winters. Many of these people pay high prices for entertainment in hotels, and spend their time in seeking pleasure. Others own winter homes, which they close when spring comes.

There is no sanitarium for our people in active operation farther south than Graysville, Tenn. To reach there and return means an outlay of fifty dollars railroad fare. This almost prohibits our people from having the advantages of the sanitarium, and the permanent residents of Florida know but little of our sanitarium work. Why should we not provide for these? Should not the work that such an institution would do for the Northern people who come here to spend the winter inspire in the hearts of our Northern brethren a deep interest in such an enterprise?

We take the following circumstance as an indication that God has gone out before us in this matter: A leading physician in Orlando, a beautiful little city, centrally located in the State, organized a company of citizens, and they erected a small sanitarium on a plat of seventy-two acres of ground, containing two lovely lakes. They installed their own water and sewer systems, erected a number of cottages, and bought furnishings. The buildings are lighted with electricity. The property lies about one mile from the edge of the town, and right by a station on the main line of the principal railroad from Jacksonville to Tampa, in plain view of the passengers.

This property was built this last winter; and when completed, the physician projecting it accepted a position as surgeon in an institution in Jacksonville. Those interested sought us out, and offered it to us for \$12,500, the exact cost to them. We asked them to offer it at \$9,000, and said we would see what we could do in the matter. This they did not wish to do, but one of the leading stockholders said if we would make him a bona-fide offer of that amount, he would see if he could not buy the other stockholders out at a price that would enable him to sell it to us at that figure. This, of course, we could not do, as we did not have the money. But one of our good brethren, fearing we would lose the opportunity altogether, taking the risk entirely upon himself, voluntarily traded his own home for an equity in the sanitarium property, hoping to be able by this means to hold the bargain until we are prepared to secure it. Now, brethren, shall we not recognize such sacrifice and devotion to the cause, and come to the help of the Lord, relieving this brother, and securing this institution to the cause of truth?

You may ask, How can this be done? The Florida Conference Committee drafted a plan for financing the enterprise, and the Union Conference Com-

mittee afterward gave this plan their indorsement. We shall be glad to explain it to any who are interested. By it those of small means can have a part in this work, and those even without means can be of assistance. We would be glad to hear from any who find it in their hearts to help us in any way. The only medical work in operation in Florida at the present time is at Tampa, where Dr. Lydia Kynett-Parmelee has an office connected with treatment rooms. Will not our medical workers, as well as those having means that should be placed in the Lord's cause, respond to this call? Address the undersigned at Route 1, Tampa, Fla.

R. W. PARMELEE,  
Pres. Florida Conf.

### India

Our dispensary work in Karmatar calls us out to many villages, and brings us into close contact with the people. For some time we have been trying to close our eyes to their distress and poverty, excusing ourselves that we were doing what we could for the sick, and were not called upon to do more. The beggars who used to come to our door once a week now come about every day. To many of these also we have turned a deaf ear, as rice is expensive, and a rupee does not go very far.

Last week, while on the way to visit a patient, our cart was stopped by a little mud hut, where we found a man ill. He looked as if he were starving. We inquired what he was eating, and found that once a day he ate a little rice. His only relative was a boy who herded cows for a small allowance of food for himself, and this small allowance he divided with this man, who was his uncle.

As we were coming home that night, we inquired of the man who drove our cart about this man and others of his village. He was of another caste and village, so would have no object in misrepresenting their cases. He said, "Families live on one *pow* (half a pound) of rice a day. This they boil into *mar* (soup), the only meal of the day." We asked him if the children did not cry from hunger. He said, "Yes, but what can they do?" They will not be able to get work until the rice season. Think of a family of eight or more living on half a pound of rice a day, not another thing with it, not even salt.

As we were about to come away from a village one night, a storm came up, and I offered a man two annas if he would drive us home, and leave the father of the sick child to remain at home. He fairly shouted, "Yes, memsahib!" As we started, we found both of the men going. They said, "We want to divide the two annas to buy rice."

We have started a fund here in Karmatar to help these in need, and hope some of our brethren will add to this fund. These people will need help until they can get work putting down the rice. Many will need help until the rice is harvested. We realize that we

will have to be very cautious, or some may take advantage of our efforts to help. We have thought of charging perhaps a third or half the price of the rice to those who can get hold of a little money.

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble."

DELLA BURROWAY.

### Spain

VALENCIA.—In a recent REVIEW I noticed that another Spanish-speaking field, Guatemala, has been definitely entered by our people. The ever-increasing velocity of this great forward movement is very apparent, and we are truly thankful for a part in it.

We are glad to report progress in Spain. It was in the latter part of March that we succeeded, after a number of weeks' searching, in finding a hall in which to conduct a series of meetings. This is the first public effort we have made in the city of Valencia. April 17 my brother Walter, with his family, came to assist us. Our meetings began the evening of April 8; since then we have conducted five night meetings and one on Sabbath each week. The attendance has been good from the beginning, the average being about one hundred. It is true that many of those who attend come just to pass the time away, and a number of them are of the very unruly element; but there are also a goodly number who attend regularly, and listen with interest to the truths presented.

Thus far I think we are safe in counting on eight new adult members. Most of these have now kept two or three Sabbaths. There are several others who manifest much interest in the message, and may yet take their stand with God's remnant people. Two young ladies who are among those who have begun to keep the Sabbath, are meeting with opposition, but we trust they will remain steadfast. One of these works in a dressmaking establishment. Two weeks ago Sabbath morning she told her mother she was not going to work that day. The mother urged her, but she responded, "I am not going to work on the Sabbath, or drink wine."

We are thankful to find now and then a little of the same kind of material that existed in Spain during the Reformation. The very flower of this nation was at that time martyred because of its fidelity to God's truth.

Thus far we have given two health and temperance lectures, which apparently were well received. We find that it is important in this country to vigorously exercise the "right arm" of the message. We are anxiously awaiting the day when additional help, in the way of preachers and Bible workers, may be sent into this field. It seems to us al-

most as difficult a problem really to make this truth known to twenty million Spaniards, who are steeped in the darkest superstition of Romanism, as it is to make it known to several times that number in China or India. Remember the work in Spain before the throne of grace.

FRANK S. BOND.

### The Rio Grande (Brazil) Conference

THE first conference ever held in a tent in Brazil convened at Santa Maria, Rio Grande do Sul, April 4-11. The tent was pitched in a prominent place near the center of this city of fourteen thousand souls. A cheap but good vegetarian diet, and comfortable sleeping-rooms, were provided in a hotel not far distant.

The meetings were seasons of blessing to our people. About sixty were present, Germans for the most part; but there were also a number who spoke only the Portuguese language. All but



PREPARING BOUQUETS FOR MARKET IN VALENCIA

the evening sermons for the public, which were preached in the Portuguese, were translated. Instruction and counsel given by Elders J. W. Westphal and F. W. Spies were much appreciated, and contributed to make the conference a blessing to all.

There was a good attendance from the city evenings, and some seem to be interested. Many heard for the first time the great truths of the third angel's message. Brethren Gregory, Kumpel, Lindermann, and the writer remained to follow up the work.

Harmony prevailed in the business of the conference. The officers elected are: John Lipke, president; Dr. A. L. Gregory, vice-president; August Preuss, secretary and treasurer. There seems to be, among the brethren of our conference, a desire to work. Ten persons, most of them young men, offered themselves for the canvassing work. Brother August Brack was chosen canvassing agent. With the writer he will hold a short canvassers' institute with these in May, and then they will be taken into the field. Means was raised to purchase a colporteur's wagon, with which to canvass the prairies during the summer months. The plan is that this wagon, with a small tent, shall form the rallying point for a group of from four to six canvassers. It will be the means of transporting their books, as it is too difficult to carry them on the backs of mules. These workers will visit

all the inhabitants to the distance of several leagues on each side of the wagon road by mule. As they canvass the smaller cities, the tent will afford a cheap lodging and boarding place. In this way they hope to economize effort and means, so that this branch of the message may become fully self-supporting, and minimize the discouragement of financial failure.

About one hundred fifty dollars was raised toward the new press to be purchased for the Brazil publishing work. Nearly enough means was raised to pay off the remaining indebtedness on our tents. In all, about three hundred dollars was donated to the work. Notwithstanding the depredations of the locusts, the last year has been a prosperous one financially. The increase of tithe over the previous year was about one thousand dollars. After settling with the laborers for the year, a neat sum remains in the treasury to carry forward the work. With courage, expecting to advance under our Captain, we enter upon the labors of another year with one minister, three licentiates, three Bible workers, and a number of canvassers.

JOHN LIPKE.

### South Africa

THE party of six missionaries who sailed from New York, April 16, arrived in Cape Town on May 25. The party consisted of Brother S. M. Konigsmacher and wife, Brother J. R. Campbell and wife, and Brother H. C. Olmstead and wife, all young people assigned to labor in South Africa. They all arrived in good health after a favorable voyage.

We welcome this addition to our forces in this needy field. Brother and Sister Konigsmacher go to labor in Nyassaland, at the Malamulo mission, in connection with Brother Joel Rogers and wife; Brother and Sister Campbell go to the Solusi mission, in Matabeleland, to assist Brother and Sister Sturdevant; and Brother and Sister Olmstead go to Barotseland, where Brother W. H. Anderson so sorely needs assistance.

This party are stopping a few days in the suburbs of Cape Town to recuperate after their long voyage, and will then proceed to their respective fields. There was a reception given them last evening at the chapel of the Claremont Union College to welcome them to South Africa. All were full of hope, courage, and love for the work to which they have given their lives.

The reports from the various missions in this field show a forward move all along the line. A recent letter from Elder J. C. Rogers, Nyassaland, reports seventeen converts baptized at the Malamulo mission, and twenty more are awaiting baptism there, at their central school. Their outstations are also making good progress. Brother Rogers has passed through the fever season without coming down with it, but Sister Rogers has had frequent attacks of the fever. We hope, now that the cooler weather has come, that they will not suffer any more from this terrible African scourge. They will have about fifteen hundred baskets of corn (mealies) this year.

At the Solusi mission the work is onward. Brother Victor Wilson is getting a good experience in teaching the mission school there. Their crops were cut short by the drouth this year. Brother and

Sister Sturdevant will soon take a much-needed rest of two months.

At the Somabula mission Brother A. Butterfield and his wife and little girl have all been sick with the fever. Brother and Sister Butterfield are recovering, but their daughter, their only child, has been taken from them and laid away to rest. Brother W. C. Walston had to nurse the sick night and day, teach the mission school, and attend to all the outside work; but the Lord gave his servant strength to bear up under all this heavy strain. Elder W. S. Hyatt is now there assisting him.

Brother W. H. Anderson is all alone at the Barotseland mission. He has been to visit his two outstations, and found them getting on well. On the way, as he was following on foot some distance behind the wagon, he heard a growl, and when he looked around, there was a great lion only ten feet from him, just in the act of springing upon him. He set the greyhound on the lion, fired his gun, and ran for the wagon. He reached the wagon first, the dog following, and the lion coming up last. The lion immediately sprang upon the oxen, got one separated from the team, and killed it. That night they set a trap gun, and shot the lion. The Lord mercifully saved his servant from the power of the lion as he did Daniel of old.

At Somabula mission Brother Armitage is just finishing their new building designed for a church and schoolhouse. It is built of stone, which they quarried out on the mission farm. The drouth has cut off all their crops this year; this makes it hard to carry their large mission family.

The company of new workers just arrived will relieve our missions, and we trust give a new impetus to the work.

J. V. WILLSON.

### Eastern Pennsylvania Camp-Meeting

THE camp-meeting appointed for the Eastern Pennsylvania Conference, was held June 11-21 on the old circus grounds in the central part of the city of Scranton. About forty tents were overcrowded with campers. Besides, there were many persons who occupied rooms in the city. We were pleased to comply with the request of a Presbyterian lady of Scranton who desired to pitch her personal tent on the grounds and to attend our meetings with her family. She is a lady of high standing, and is deeply interested, and intends to further investigate the truth. It was very gratifying to see so large a representation of our brethren and sisters from recently organized churches.

As the city of Scranton is practically undermined, our encampment was located over a coal-mine surrounded with mountains studded with collieries. Recently the residents of Scranton were greatly alarmed by the earth's settling several feet in certain sections of the city, which resulted in much damage to property. While we knew of the possibility of the recurrence of this experience, we were comforted by the word of the Lord, "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." Ps. 125:2. The Lord favored us with good weather, favor-

able conditions, and with much of the Spirit's power and blessing, and we had no doubt, the best camp-meeting ever held in this conference.

On Sabbath mornings, June 13 and 20, revival services were held, and the Spirit of the Lord came in our meetings in great power. Scores of youth and adults went forward for prayers, some of whom were included in the twenty-four persons who followed their Lord in the ordinance of baptism Sunday afternoon. We earnestly pray that these may prove faithful, and become proficient workers in the message.

A very encouraging feature of this meeting was that the canvassing work was given special prominence. Brother I. D. Richardson, our union conference agent, was present and gave valuable counsel and encouragement to the workers in this department. Seventeen canvassers are planning to enter the field under the direction of our State agent, Brother George W. Holman. A number of these young men and women received a special impetus to work for a scholarship as a result of the encouraging talks of the brethren from our schools.

An interesting service was held Sunday morning, June 21, when each worker made a brief verbal report of his work for the past six months, which showed the steady growth and progress of this message in Eastern Pennsylvania. Following this meeting an earnest appeal was made for the tent fund, which was met with a hearty response, upward of six hundred dollars being contributed.

Elder K. C. Russell delivered an inspiring address upon the growth of our missionary enterprises, and stated that recently upward of forty new recruits had been sent to the mission fields beyond, and that at least one thousand dollars a week is required to support our faithful missionaries. It was also shown that no better plan could be devised to meet the obligation of the support of these workers, than the adoption of the ten-cent-a-week plan by each member of this denomination. If this were generally practised, it would result in more than three hundred fifty thousand dollars a year flowing into the mission treasury. The proposition met with the hearty approval of the brethren and sisters, and a large number signified their intention to adopt the proposed plan.

The medical work was made a special feature of the meetings. Dr. Wilburn H. Smith, resident physician of the Allegheny General Hospital, Allegheny, Pa., who has been called to the superintendency of the Pennsylvania Sanitarium, in Philadelphia, was present, and spoke of the design of our sanitariums. He maintained the high standard for these institutions as set forth in the Testimonies, and pledged loyalty to these principles. His remarks made a very favorable impression upon the people. Dr. Smith is a graduate of the American Medical Missionary College, Battle Creek, Mich., as well as of the Jefferson Medical College, Philadelphia, Pa. He is now completing his practise in one of the best hospitals in this country. He is, without doubt, well qualified to superintend our sanitarium in Philadelphia, and we are very thankful that we have been able to secure so valuable a man for this position.

The following resolution relative to this institution was passed after careful discussion:—

*"Resolved,* That three dollars per capita for our entire membership be raised in our conference during the ensuing year. That one half of the money raised be at the disposal of the conference committee to be used in charitable work. That the rate for all such charitable cases sent to the institution shall be twelve dollars a week for board, room, and medical attention."

It was suggested that each member of the conference sell on an average four copies of "Ministry of Healing," and in this way secure the three dollars mentioned in the above resolution. The brethren and sisters gladly co-operated with this resolution and subscribed for a large number of "Ministry of Healing" to be sold to meet the obligation.

The evening services were devoted to the consideration of the doctrinal phases of our message which were listened to by a good representation of the citizens of Scranton. Elder E. E. Andross, president of the Columbia Union Conference, spent a week with us and delivered some powerful and helpful sermons upon devotional and missionary lines. His counsel was opportune and was much appreciated by all who heard him. The workers were much benefited by his early morning talks. Elder K. C. Russell rendered valuable service, giving timely instruction upon the subjects of religious liberty, the spirit of prophecy, tithing, organization, and apostasy. Prof. B. G. Wilkinson's labors in behalf of the young people, and his stirring missionary addresses in the auditorium, will be remembered with appreciation and much profit. Elder S. M. Butler's talks to the young people should bear fruit in those privileged to listen to them.

Among other visiting brethren who rendered efficient service were Elder B. F. Kneeland, president of the New Jersey Conference; Elder O. E. Reinke, who represented the German work; Elder W. G. Kneeland from the West Indies, who spoke of the work in that field. Elder Morris Lukens, was present several days in behalf of the canvassing work. Prof. Thos. D. Rowe, spoke of his school work in Hazel, Ky., and was given a substantial offering to aid the same. Prof. B. F. Machlan represented the South Lancaster Academy, Mass., while Prof. C. P. Crager assisted Professor Butler in looking after the interests of Mount Vernon College.

At the close of the camp-meeting it was arranged for Elder Charles Baierle and Brother Fred Lee to conduct a series of tent-meetings in Scranton. Elder O. O. Bernstein, assisted by Brother I. M. Martin and other workers, will conduct a tent effort in West Philadelphia. Elder A. R. Bell and Brother Robert A. Beckner will hold tent services in York. Brethren Chas. S. Weist and B. M. Heald are planning to hold an effort in Wellsboro. Elder Henri Meyer will conduct a tent effort among the Germans in the city of Philadelphia.

We appreciated the very courteous treatment received from the Scranton newspapers. While controlled to some degree by Catholic influence, they gave fair reports of our meetings, even giving some strong statements quoted from Catholic works bearing upon the change of the Sabbath.

Taking it all in all, it was a most profitable occasion; one which will be long remembered by all who were so fortunate as to be present.

W. H. HECKMAN.

### General Meeting in the Sao Paulo (Brazil) Mission

THE first general meeting in the Sao Paulo mission was held at Rio Claro, May 16, 17. While short and small, only a few more than the Rio Claro church being present, it was an excellent meeting, and was a strength to the believers. Elder Emilio Hoelzle, Elder F. W. Spies, and the writer were present. One person who had been interested for some time decided that he would now obey.

It is two years since this mission was separated from the other fields, with Brother Hoelzle as superintendent. He had no other laborer to assist him in the work. Up to the close of last year he had been editor of the missionary paper, *Arauto da Verdade*, and had done other translating work, so that he had not been able to devote much of his time to aggressive field work. Yet the report showed some growth. Soon after taking charge of the field, he organized the first church. Since then the Sao Bernardo church has been organized, composed largely of the brethren who came there to be connected with the publishing and tract society work. The Itarare church, and another company, although within Sao Paulo territory, belonged to the Santa Catharina-Parana Conference until recently. The mission now has four churches and one company, with a membership of over ninety. Up to the close of last year ten were baptized. Since the beginning of 1908 eleven were baptized, and twelve others have begun to keep the Sabbath. Through the efforts of Brother Stauffer while canvassing, and of some others, there appears to be an interest in various places that calls for help.

Sao Paulo is one of the most important states in Brazil, and it is important that our work become firmly established in that field.

J. W. WESTPHAL.

### The Lodi (Cal.) Camp-Meeting

THIS camp-meeting (May 1-10) proved to be one of the best that has ever been held in this conference. Although the attendance was not large, the interest was good, and a splendid missionary spirit was manifested by all present.

Besides Elder and Mrs. S. N. Haskell, the following laborers assisted in the meetings: Mrs. E. G. White, Elders J. N. Loughborough, W. C. White, J. O. Corliss, H. Shultz, G. F. Haffner, W. T. Knox, A. O. Tait, and Luther Warren; Prof. E. A. Sutherland, Drs. Howard F. Rand, Maria L. Edwards, and Lillis Wood-Starr; Mrs. A. C. Bainbridge, Mrs. Carrie R. King, and the writer. We were glad, indeed, to have with us Sister White and Elders Loughborough and Haskell, the three oldest, active pioneers in this cause.

Elder Haskell's early morning Bible studies on "The Inspiration of the Scriptures," and "The Spirit of Prophecy," were a daily feast of good things, and were well attended. Another interesting feature was the carrying on of simul-

taneous meetings in the English, German, and Scandinavian languages.

#### Generosity of Citizens

The generosity of the Lodi citizens was remarkable. The traction company gave us the free use of the grounds, free electric lights, and wiring, besides granting half rates to and from Stockton over their line. A citizen across the street furnished water to the camp at the actual cost of pumping the same, while a hardware dealer furnished the large galvanized water-tank and did the necessary plumbing for the kitchen and dining-tent free of charge. Another firm also furnished free ice to the dining-tent. The lumber company generously furnished free lumber, charging only for that which was damaged or destroyed. The various local firms seemed to vie with one another in favoring the camp in every way possible.

#### Key-Note of the Meeting

Home missionary work was the real key-note of the meeting. The brethren and sisters present bought large quantities of tracts in packages valued at from \$1 to \$5, wholesale, thus securing liberal discounts on the same. They also purchased nearly one hundred copies of "Great Controversy," one hundred copies of "The Seer of Patmos," twenty-nine hundred copies of *Life and Health*, and quantities of other literature, at agents' rates, to sell again to their neighbors and friends.

#### A Good Supply of Literature

The California Bible House had a good display of all our literature in their 20 x 30 foot book-tent, which was tastefully decorated. The Pacific Press Publishing Association stated in a letter that they had shipped four thousand pounds of literature to the camp,—the largest shipment ever made by them to any camp-meeting. In addition to this, the Bible House shipped two thousand pounds more, and ten thousand copies of *Life and Health* and *Liberty* also came by mail from the East, weighing about eight hundred pounds more. Another shipment (Bibles) also came from New York City. Thus, all told, about seven thousand pounds of literature were shipped to the camp. The sales were remarkable indeed for so small a meeting. The total retail value of the books, papers, and tracts sold amounted to \$1,109.20, the actual amount realized being \$705.55.

Much of this literature was sold from the pulpit in the large pavilion, during the home missionary and the health and temperance meetings. Elder and Mrs. Haskell, Elder Corliss, Drs. Rand, Edwards, the writer and others took a leading part in selling the literature to the people in the large tent. It was a common sight to see the brethren and sisters surrounded by large five-dollar packages of tracts, piles of "Great Controversy," "The Seer of Patmos," etc. I recall one early morning meeting during which over forty dollars' worth of tracts were purchased by the small number that were present.

#### Health and Temperance Work

In harmony with special instruction received years ago through the spirit of prophecy, and also recently, special prominence was given to the health and temperance work, services being held in the large tent at 5 p. m. daily. In addition, other lectures were given on

healthful dress, physical culture, the education of our children, etc. Among the temperance and prohibition speakers were Mrs. Bridelle C. Washburn, national lecturer of the W. C. T. U., who delivered a forceful address on the liquor traffic, entitled "Who's To Blame?" Drs. Howard F. Rand, Maria L. Edwards, and Lillis Wood-Starr, Mrs. S. N. Haskell, Mrs. Augusta C. Bainbridge, Elder J. O. Corliss, and others connected with our newly-organized California Temperance Association.

#### Prohibition Mass-Meetings

Elder Luther Warren, Mrs. Bainbridge, and Elder Corliss rendered valuable assistance to the Lodi W. C. T. U. in the prohibition campaign that was then in progress in that city, addressing mass-meetings on the street and elsewhere, in behalf of straight prohibition. This attitude on the part of Seventh-day Adventists, and our postponing an evening meeting in order that we might help to swell an enthusiastic prohibition mass-meeting downtown, created a warm friendship and spirit of co-operation on the part of temperance advocates not of our faith.

#### The Vegetarian Restaurant

The St. Helena Sanitarium Food Company conducted the food store, also the vegetarian restaurant in the dining-tent. The ladies of the W. C. T. U. and other Lodi citizens availed themselves of this opportunity to secure "a meal without meat." Cooked foods were supplied from the store to those desiring to eat in the living tents. The dining-tent was closed each Sabbath, thus encouraging a proper observance of the day, and allowing the cooks and waiters to partake of Sabbath blessings. To make this possible the campers purchased each Friday afternoon sufficient food for the next day.

#### Fund for Huntsville School

Sunday forenoon, May 10, Elder Haskell made a strong appeal for funds to assist the Huntsville, Ala., Training-school for the colored people. The brethren and sisters responded generously, about \$1,122 being raised. In addition to this they also raised about \$250 camp-meeting expenses, and gave about \$75 as a Sabbath-school donation.

#### Press Reports of the Meeting

The Lodi *Daily Herald*, Lodi *Sentinel*, and other newspapers in Stockton kindly printed notices and abstracts of sermons and lectures delivered. Daily reports of the meetings were furnished by our press committee to five Lodi and Stockton newspapers.

Sister White spoke several times, her remarks in each case being followed by a social meeting, in which many renewed their first love and consecration to the Master's service. One touching incident at one of the meetings was the testimony borne by a Swiss brother, who testified to the uplifting influence and power of Sister White's message to him many years ago in Switzerland, when he was a little bootblack. He had not seen her for many years, and with tears in his eyes, he witnessed to the truth of her message, imploring all the youth present to heed it, even as he had done when a boy. He is now a consecrated Christian, the father of a large family, and lives in this State.

#### Other Features

The children's meetings were in charge of Mrs. Carrie R. King, the con-



ference secretary of Sabbath-school and Young People's Work. She was assisted by Miss Edith Barnes, Mrs. P. L. Hansen, and Mrs. W. S. Holbrook. About sixty children were in daily attendance, being divided into three divisions, according to age. The kindergarten and primary children employed a portion of each morning's meeting in busy work, illustrating the lesson that had been taught them the previous afternoon. Mrs. Bainbridge also assisted in the meetings by giving the older children a brief temperance lesson each morning.

#### Young People's Meetings

Elder Luther Warren had charge of the Young People's meetings, which were held in a separate tent simultaneously with the meetings in the large pavilion. His straight and forceful presentation of the subjects of repentance and conversion, and the necessity of attaining a much higher standard, had a powerful effect upon the children, the youth, and those of mature years. I recall especially one Sabbath afternoon service in which those not of our faith testified to the evident presence of the Spirit of God in the meeting.

The work among the young people culminated in the baptism of thirty-one candidates, mostly young people, on Monday morning, May 11, in the Mokelumne River near by.

The conference officers having promised to continue the tent-meetings in Lodi, the Lodi church officers added to their already large supply of tracts by purchasing four more five-dollar wholesale packages, and a quantity of temperance tracts. The meetings were continued for some time, being in charge of Elders J. O. Corliss, H. Shultz, W. S. Holbrook, and others. A good interest was manifested by the townspeople, and the seed sown will doubtless bear fruit. The moving of the normal department of our Pacific Union College to Lodi this year (to be known as the Western Normal Institute) and, possibly, of our college itself, will serve further to call the attention of the people of that city to the great truths of our message.

A. J. S. BOURDEAU,  
*Missionary Sec. California Conference.*

#### Manila

At this time of writing, almost two months have elapsed since our arrival. It naturally required some little time to become settled, so that the canvassing work did not begin at once. After some months' vacation, one is not quite free to work successfully at first, especially with a new book, and in a new language. However, by the Lord's help, many orders have been taken for the Spanish "Patriarchs and Prophets;" in fact, far more than for the English edition of the same book. Of course it will not be known until the delivery how successful the work has been, as many orders are from Catholics.

It is surprising what work has been

done by our great allies, the Bible societies. I find many Bibles, both in Tagalog and Spanish, among the people.

It has been encouraging to receive orders from several native preachers who are not conversant with English. The people are very fond of literature, especially relating to religion. This is the heaven that is to move this mass of light-seekers.

While the people have an inquiring mind, let us take advantage of this opportunity to supply them with their soul's need—the everlasting gospel.

R. A. CALDWELL.

#### The Institute at Holly, Mich.

It was my privilege to be present at an exceedingly interesting institute held in Holly, Mich. About twenty-five persons were in attendance, and the earnestness which they manifested in the in-

cent over the same month of last year. Constant effort, prayer, and co-operation are the essentials for success, and when each conference is "enthusiastic enough to set the pace, and persevering enough to win the race," we shall not be counting the monthly report of the canvassers in two or three small figures and a decimal fraction.

MORRIS LUKENS.

#### The North Dakota Camp-Meeting

THE annual camp-meeting of the North Dakota Conference was held at Velva, June 22-29. The meeting being free from business, was devoted entirely to spiritual work. The attendance was large, considering the membership of the conference. There were over a hundred tents pitched, and more than six hundred were encamped on the ground. The majority of those present were Germans, who filled the large pavilion at each



THE CANVASSERS' CLASS AT HOLLY, MICH.

struction and class drill was a good indication of their determination to be of service in the Lord's work.

Prof. R. B. Thurber, the principal of the Adolphian Academy, should feel very grateful for the exceptionally bright class of young people whom the Lord has intrusted to him, and who have been led to enter this work.

Daily classes were conducted for the study of "Great Controversy," "Daniel and Revelation," "Coming King," and "Heralds of the Morning," Elder E. K. Slade, the president of the conference, leading out in the Bible instruction. The attendance of the conference president was a great help, and Elder Slade's active interest in the circulation of our literature will surely bear fruit. We look for some excellent reports from East Michigan this summer.

The accompanying illustration shows the class. The instructors are standing in the back row, and from left to right are as follows: J. H. McEachern, Elder E. K. Slade, Elder A. R. Sandborn, J. B. Blosser, Elder Morris Lukens, and Professor Thurber.

Since the appointment of Brother McEachern as field missionary agent, the East Michigan Conference has made rapid strides in the book work. The sales from our Battle Creek office to this conference show an increase of 267 per

cent. Quite a number of Scandinavians were also in attendance, and services were held daily in this language. There were also present about one hundred twenty-five Russians, and daily services were held for them by Brother A. Boettcher, who speaks the Russian.

Unity and brotherly love characterized this meeting throughout. From the beginning it was evident that the meeting was on a high spiritual plane. The great blessing received on the Sabbath will not soon be forgotten by those present. [In the REVIEW of July 9 was printed a portion of a personal letter from Elder Thompson, in which he spoke of the remarkable experience at this meeting, beginning on Friday evening and closing with the meetings on Sunday, when the people donated in cash and pledges about twenty-five thousand dollars for foreign mission work. The part of this report dealing with this experience is, therefore, omitted.—ED.] It was indeed a genuine revival, wrought by the Spirit of God. There were about eighty-five candidates for baptism. On Sunday about forty of these were baptized in the Moose River, which flowed through the park where the meeting was held. The baptism of the others was postponed to be administered in the home churches.

The meetings when the donations were made were among the most spiritual



meetings of the camp-meeting. We were reminded of the days following Pentecost, when, under the administration of the Holy Spirit, possessions were sold, and the proceeds placed in the treasury to extend the gospel. We believe it will be so again under the latter rain. Instead of adding house to house and farm to farm, those who move under the guidance of the Holy Spirit will dispose of some of their possessions to carry the message to the end of the earth. It is time that this was done, and that we showed by our works that we really believe that the Lord is coming in this generation. This same work which was wrought in the hearts of God's people on this camp-ground, should be accomplished to a greater or less extent in every conference. Then the message might be quickly finished. The Lord has blessed others in this part of the field with a liberal amount of this world's goods, and in sacrificing to advance the message they will be greatly blessed of God.

In addition to the amount given for missions over a thousand dollars was raised for the Cheyenne Academy and other local enterprises. The Sabbath-school offering for missions amounted to \$121.67.

Nearly all the conference laborers were present to assist in the meeting. Elder R. A. Underwood, president of the Northern Union Conference, Elders G. F. Haffner, C. L. Benson, S. Mortensen, Prof. A. Anderson of Union College, A. Boettcher, W. L. Manful, Dr. C. P. Farnsworth, and the writer also attended the meeting and shared in its labors and blessings.

Youth's meetings were conducted in the German and English languages and an excellent work was accomplished among the young people and the children. Many gave their hearts to God, and enlisted in the blessed service of Christ.

Considerable interest was manifested by the citizens in the truths presented each evening, and a tent effort will follow the meeting to develop the interest. We hope a strong church may be established.

The blessing of this meeting will be felt throughout the conferences, and the liberal donations made will bring joy to our missionaries toiling in foreign lands, and will materially aid in sending needed reinforcements. The brethren and sisters left for their homes filled with courage and joy. G. B. THOMPSON.

### Ecuador

THREE months ago the bubonic plague started in Guayaquil, causing quite a scare among the people in the interior. The authorities have given orders to kill all hogs and guinea-pigs, and have placed a bounty on rats and mice. By this means they expect to reduce the spread of this disease.

A few days ago I was surprised by a call from Brother Buckner, lately graduated from the California University. He has taken the English work in earnest here in Ambato, and says he thinks Ecuador is the coming republic of South America. I hope others will come and do as he is doing, gaining a livelihood by teaching, and doing missionary work. When people step out and fill the calls, the Lord attends to the difficulties.

The other day, while out distributing some of our literature, I found a young business man from Cuenca, the third city of Ecuador. Cuenca has a population of fifty thousand, and has the name of being the most fanatical city in Ecuador. This young man offers to take subscriptions for the *Señales*.

Ambato is getting to be a great health resort of late. It is estimated that fifteen thousand persons have left Guayaquil during the last fever season. We hope some day to see some kind of sanitarium started here. THOS. H. DAVIS.

### Received on the \$150,000 Fund up to July 7, 1908

#### \*Atlantic Union Conference

*Central New England .....	\$ 2,786.02
*Greater New York .....	1,677.41
Maine .....	865.39
*New York .....	2,326.50
*Southern New England .....	1,210.50
*Vermont .....	1,404.74
*Western New York .....	2,085.61

Total .....

#### Canadian Union Conference

Maritime .....	566.49
Quebec .....	181.64
Ontario .....	813.78
Newfoundland .....	20.80

Total .....

#### Central Union Conference

Colorado .....	4,674.04
Kansas .....	3,954.02
Missouri .....	2,009.50
*Nebraska .....	6,114.63
*Wyoming .....	872.81

Total .....

#### \*Columbia Union Conference

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 .....

#### \*District of Columbia

*Washington churches .....	1,401.54
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#### Lake Union Conference

East Michigan .....	3,185.48
*Indiana .....	5,249.02
North Michigan .....	1,780.22
*Northern Illinois .....	2,971.56
*Southern Illinois .....	1,642.00
*West Michigan .....	8,774.70
Wisconsin .....	6,276.23

Total .....

#### North Pacific Union Conference

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 .....

#### \*Southern Union Conference

*South Carolina .....	315.84
Alabama .....	621.14
*Tennessee River .....	1,406.31
*Florida .....	976.48

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

*North Carolina .....	954.75
*Cumberland .....	1,360.99
*Louisiana .....	572.54
Mississippi .....	413.33
*Georgia .....	474.97
Conference not specified .....	97.41

Total .....

#### \*Northern Union Conference

*Iowa .....	9,661.86
*Minnesota .....	5,804.98
*South Dakota .....	2,672.47
*North Dakota .....	2,156.63
Conference not specified .....	73.82

Total .....

#### \*Pacific Union Conference

*Southern California .....	4,925.38
*Arizona .....	466.79
*California-Nevada .....	10,258.53
*Utah .....	440.58

Total .....

#### Southwestern Union Conference

*Arkansas .....	938.93
Oklahoma .....	4,181.78
Texas .....	2,617.14
Conference not specified .....	22.82
New Mexico .....	2.00

Total .....

#### Western Canadian Union Conference

*Alberta .....	1,211.35
British Columbia .....	303.60
Manitoba .....	350.76
Saskatchewan Mission Field .....	63.10

Total .....

#### Unknown

Unknown .....	161.70
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#### Foreign

*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
India .....	418.25
South America .....	82.81
Switzerland .....	9.69
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 .....

Grand Total .....

I. H. EVANS, Treasurer.

### Field Notes and Gleanings

BROTHER W. R. FOGGIN reports the baptism of six at Culloden, W. Va.

BROTHER W. E. BIDWELL reports the baptism of four persons at Laura, Ohio, who will join the church at that place.

THE new school building of the Lorne-dale Academy, near Toronto, Ontario, is completed, and will be dedicated at the time of the camp-meeting next August.

FOUR recent converts have been added to the company at Charleston, W. Va., and several others, who have not yet joined the church there, have begun to keep the Sabbath.

At Axtell, Kan., thirteen persons were baptized recently by Elder Charles Thompson, and a church with a membership of eighteen was organized at that place on June 14.

BRETHREN E. J. DRYER AND E. C. TOWNSEND, who have been laboring in Buffalo, N. Y., report the baptism of seven in that place as the result of the labor which they have put forth there.

REPORTS from India state that the sanitarium at Mussoorie is prospering, and that arrangements have already been made for conducting a series of meetings in Mussoorie, that the message may be given to the people of that place.

A REPORT from Elder J. S. Shrock at Pittsfield, Wis., states that five persons have been baptized there as a result of the labors of Brethren Beggs and Belden. With the Sabbath-keepers already in this place, these have been organized into a company. A tent effort is also being conducted at this place which bids fair to have good results.

A COMPANY of Sabbath-keepers has been raised up at Meiktila, British Burma. The raising up of this company has created quite a stir in that part of the country, as two of the members are lawyers, one being government prosecutor for that district. They have had it entered in the court records that they would not appear in court on the seventh day of the week.

BROTHER A. F. FRENCH, writing from Oxly, Mo., states that after six weeks' labor in that place, a Sabbath-school of twenty-four members has been organized. A commendable part of his work in that place has been to put into the home of each Sabbath-keeper there some one of our good publications. At this place, twelve adults have recently accepted the truth, and taken their stand with our people.

SISTER ANNA KNIGHT, who for several years was one of our mission workers in India, has been conducting school work at Soso, Miss., during the past year, and also carrying on a Sunday-school and Young People's Society. As a result of this work, twelve persons have recently begun the observance of the Lord's Sabbath, of whom one is a Methodist minister. Four of these have been baptized, and now a Sabbath-school of twenty-six members has been organized at that place.

## Christian Liberty

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

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

### A State-Wide Tour of Missouri

ON account of the great amount of agitation over the Sunday closing law in Missouri, it was decided to carry out the plan of general education as to religious rights and privileges by mass-meetings, public lectures, personal work, and the wholesale circulation of religious liberty literature during the summer months. The urgent need of this work has, I believe, been fully recognized by all.

On the last day of May, Mrs. Wightman and the writer left Kansas City, and began a tour of the State. We have reached Joplin. Our first stop was at Sedalia. In the midst of a hotly contested local option campaign, we succeeded in getting a fair-sized audience in the opera-house. Both daily papers gave a column review of our position. Ten thousand and more readers were reached. Then on to Clinton, the county-seat of Henry County. In the court-house a small though very appreciative audience listened to the message.

Our next stop was at El Dorado Springs. Here the court-house was literally packed full of people—the largest of all the audiences so far. Judge Wallace had been here, and lectured in the same court-room for strict compulsory Sunday closing. It is a little singular that our audience was larger than his, and what we said was received with much applause.

Then back to Appleton City, where a public lecture was given in the opera-house to a small but interested audience. The next stop was at Nevada. Here every seat of the court-room was filled, and the audience was very appreciative. Seeing conditions at Iola, Kan., a city of fifteen thousand, we ran in for a strenuous three-days' campaign there. Was religious liberty work ever more needed than at Iola? I found the business men worked up to a great pitch of excitement; and it has been said that no such strict Sunday closing ordinance has been enforced since the blue-laws days of the Puritans. Our public meeting here was conducted in the A. O. U. W. hall, and despite the intense heat of the night, a good-sized audience was present. Here Congressman Scott's paper (the *Register*) gave excellent reports of our meeting and work, and published an open letter from me. He also granted me an hour's interview upon the question.

Now we return to Missouri. A good-sized audience turned out to hear us in the G. A. R. hall at Liberal. Next, a strenuous two days of labor at Lamar, the county-seat of Barton County, ending with a mass-meeting at the court-house. Now at Joplin for ten days. During this time, mass-meetings will be held in the court-houses of Joplin and Carthage, and public halls at Webb City and Cartersville. These near-by places are connected by trolley lines, and we are making every effort to give these meetings

prominence before the people by extensive advertising and newspaper work. In all the towns we have visited, with one exception, the press has extended us all the courtesies of their profession, and given our work an extended notice, in most cases a column or more in length. All—with the exception of the single instance of a church-and-state man—have spoken in the highest terms of commendation of our work and its purpose. I have noted that the press editors in general do not understand the nature of the work of the church federations, and the intent of the same to invade the precincts of the civil power in the interest of the religious institutions of the church. Almost to a man, they do not seem to understand about the work and the aim of national reform, inter-church conference, American Sabbath Union, etc., and appear to be glad to get accurate information upon the subject.

Most encouraging of all, perhaps, is the class of people who come out to hear us. Several judges have appeared, many lawyers, doctors, professional and business men, preachers and laymen as well, and editors. I am aiming to make our printing fit the situation of every town reached; and *Liberty* and religious liberty tracts are being judiciously circulated. We are making it a point to call upon prominent citizens and business men.

I must not forget to say that we had profitable meetings with the churches at Sedalia, Appleton City, Iola (Kan.), and Joplin over Sabbath, and we much appreciated the privilege of meeting with them. A short stop at Windsor was enjoyed.

JOHN S. WIGHTMAN.

### Religious Liberty Notes

WE are in receipt of a new tract entitled, "Sunday Laws. Whence Are They? What Their Aim?" which is being used by Elder C. H. Keskake in his campaign in St. John's, Newfoundland, against Sunday legislation.

Representatives of the Lord's Day Alliance at St. John's, Newfoundland, are classing Seventh-day Adventists with saloon-keepers and gamblers. Such persons should be informed as to our true attitude on the question of the liquor traffic.

The Joplin (Mo.) *News Herald* of July 3, contained over a column report of addresses on religious liberty, which were delivered on the evening of July 2 in the court-house at that place. The lecturers, Brother and Sister John S. Wightman, were listened to by a large and intelligent audience. They are touring the State of Missouri, speaking on the subject of religious liberty.

The editor of the Des Moines (Iowa) *Register* wrote, among other things, concerning the deliberations of the recent National Republican Convention, the following: "It is interesting to know what men are saying. One person will assert that Taft is a Unitarian, and is on intimate and close terms with the powers of the Catholic Church; therefore the nominee for vice-president must be Hughes, a Baptist, or Dolliver, a Methodist. They assert that tickets must be balanced as to religion as well as politics."

Current Mention

— June 22, as a result of a race war between whites and negroes in Hemphill, Tex., nine of the latter were killed and three of the former.

— A tornado at Clinton, Minn., on June 27, destroyed twenty dwellings and two churches, killed six persons, and injured twenty-five.

— An effort is now being made to bring up the standing army of the United States to a peace footing of 250,000 men, to be divided into eight army corps.

— At the international congress of the Anglican Church, which closed at London on June 24, the bishops presented thank-offerings from their various dioceses amounting to \$1,600,000.

— While Cardinal Richelmy was celebrating mass in the cathedral at Rome on June 24, a bomb was hurled at him, which exploded with deafening noise, but without injuring any one in the cathedral.

— As a result of the success of Count Zeppelin's airship, a company is being formed in Berlin which proposes to establish a line of passenger airships between Berlin, London, Paris, Vienna, St. Petersburg, Copenhagen, and Stockholm.

— Commander Robert E. Peary, the Arctic explorer, started on his voyage for the North Pole on July 7. It is his plan not only to search for the North Pole, but to make researches along the northern coasts of Grantland and Greenland.

— An outbreak of cholera is reported among the American soldiers at Camp Gregg, on the Island of Luzon, P. I. At the time of the report ninety-three cases had been reported during the preceding twenty-four hours, sixty of which had proved fatal.

— In the early hours of Friday morning, July 10, the Democratic national convention in session at Denver, Colo., nominated William J. Bryan for the office of president of the United States. Mr. Bryan received 892½ votes, being much more than the number required for his nomination. In the afternoon of the same day John Worth Kern, of Indiana, was nominated for the office of vice-president.

— On the afternoon of July 7 the American battle-ship fleet, with the exception of one vessel, sailed for Honolulu, where it will remain for one week before continuing its cruise around the world. The battle-ship "Nebraska," left behind on account of a case of scarlet fever, will rejoin the fleet at Honolulu. The fleet will visit the Philippines, Japan, China, and Australia, and return to Hampton Roads next February.

— On July 9 Venezuela's representative at Washington received instructions from his government to return to Venezuela. As the American representative to Venezuela has already returned to the United States, diplomatic relations between the two countries are now entirely severed. Diplomatic relations between Venezuela and Holland are said to be at the breaking point, and a Dutch war-vessel is in readiness to take away the Dutch minister.

The Publishing Work

Conducted under the auspices of the General Conference Publishing Department.

C. H. JONES	-	-	-	-	Chairman
E. R. PALMER	-	-	-	-	Secretary
H. H. HALL	-	-	-	-	Assistant Secretary

One Minister's Experience in Canvassing

BUENA VISTA, VA., June 28, 1908. *Review and Herald.*

DEAR BRETHREN: It has been some time since I have sent you any report, but as my name will, no doubt, appear among the canvassers, I thought a short letter of explanation might be of interest. It has been about four years since I have labored in active ministerial work. Three years I was with my son, Dr. P. F. Haskell, in the sanitarium at Keene, Tex. Upon my return to Ohio, the conference wrote me that they had all the laborers they could pay, and other conferences seemed to be overstocked with ministers.

I did not feel clear to engage in any business outside the cause, so I decided to canvass. My many friends know how I have always been handicapped in my work on account of my defective hearing, and I thought perhaps I could labor in this line with less embarrassment; the only way to find out was to try.

While spending a few weeks with my daughter, Mrs. Charles Hayton, at Takoma Park, I joined a canvassers' class organized by Brother I. D. Richardson.

After school closed, over twenty-five left for various States to spend the summer in canvassing, most of them to earn a scholarship. I started out with Brother Charles Stebbins. I left Washington Friday morning, June 5, and met Brother Zeidler, the State agent, at

Lynchburg, Va., in the evening. Here we spent Sabbath and Sunday with the church, holding two services and visiting among the members. On Monday morning we came to this place, Buena Vista, where we found Brother Stebbins.

After arranging about our boarding place, we went out to survey our surroundings, and I must confess these hills looked very formidable to me, and I realize now how much a good State agent can do to get the work started.

Neither Brother Stebbins nor myself had ever canvassed before, and some of the different business enterprises were shut down and others were on half time, and no farming country was in sight. The outlook was anything but encouraging. But we were both willing to try, and to leave the results with Him, who said, "Well done, good and faithful servant." The first week we took about sixty-five dollars' worth of orders. The next week we did a little better, our field being the city and surrounding country, which looked like nothing but mountains; but there are little valleys shooting off here and there.

One day I was in one of these valleys over the hills, and six miles away from our boarding place at six o'clock p. m. I had been so busy about my work I did not see the dark clouds over the tops of the mountains until I started for home. I was on a road I had never traveled, and there were only a few houses, and as I climbed the hills the lightning flashed among the trees. It got dark, and began to rain. I said, "Lord, it is all right," and on I went as fast as I could walk, sometimes running, but humming to myself, "There is a blessed hope," etc. The rain poured down. I saw a light ahead. It was the Friendly Inn. They took me in and fed me. I stayed all night, took their order for a book, and before I left I asked to have worship

A Good Word From Manitoba

WE have just returned from our camp-meeting held at Carman, and had such a rousing good time in the interests of the canvassing work that I feel like passing it on. Our force is not very large; but what it lacks in quantity is made up in quality, so it is scarcely necessary to say that we have five of the best boys that ever carried a prospectus—all students from our school.

Our star salesman is a young Russian boy who came to this country two years ago unable to speak the English language; but he is a consecrated young man, and two years in school has fitted him for the work of a successful canvasser. Two of the other boys are German, and less than three years ago they could not speak the English language. Another one stated at the recent camp-meeting that five years ago he was unable to write his own name. The Lord has wonderfully blessed these young men, and for the months of May and June they took orders for more than seventeen hundred dollars' worth of books.

We had a canvassers' session at the camp-meeting one afternoon in which the brethren were given some history of the development of book sales in general, and also what work had been done in this conference this season. The boys were then given an opportunity to relate their experiences in the work, and I know of no meeting that touched the hearts of the brethren as this one did. There was scarcely a dry eye in the congregation.

I am herewith giving you the report of book sales for the first week in June. You will notice that we have a splendid average on hours, and also number of orders for the exhibitions given.

AGENTS	HOURS	EXHIBITIONS	ORDERS	VALUE
Sergius Burley .....	54	80	62	\$128.00
Henry Giles .....	55	92	19	68.25
Frank Cramer .....	47	86	18	58.00
Robert Neumann .....	58	75	18	55.25
Lewis Liske .....	39	55	16	41.35
Total .....	253	388	133	\$350.85

We feel to praise the Lord that throughout the great wide field his special blessing seems to be resting upon the consecrated canvasser

JAS. T. THOMPSON.

with them. Then on I went for two miles, reaching home just as Brother Stebbins was through breakfast. I had walked sixteen miles and taken nine orders.

Last week we had our first experience in going by ourselves. We were in one of the "has-been" towns with plenty of empty buildings and others with discouraged people in them, fine churches but no pastors, and about three or four hundred people in the vicinity. We felt a little lonely, and when noon found us with only one order, we wondered if we had made a mistake; but the word "discouraged" is not in our dictionary, so we kept at it, and when we came to figure up, we found we had taken \$27.50 worth of orders. The cloud that seemed to hang so heavily had a glorious lining. The week before, I was asked twice by people if I would pray with them.

It would make my letter too long to tell of each day's experience, so I will close by relating just one more. Last Wednesday we started up a little valley with a tributary. It was the warmest day of the year thus far. We had planned to take every other house, but we didn't know so much about the hills as we did at night. We were separated at once, but we would cross each other's track occasionally. About four o'clock I found Brother Stebbins was ahead of me and only two miles from the head of the valley. I knew he could finish it as the houses are often a half mile or more apart. I was informed that by crossing over a little range I would strike the tributary. For this I set out across the wheat and stubble and up the hills. The sun was very hot, and when I reached the summit, I did not know but I would have to stop. I lay down and rested a few minutes, and asked God for strength, and I received it. The first house was a little cabin, where a poor woman, with three dirty children, said they could not buy a book. I believed her, but I gave her the canvass. My way down was over a road in the bed of the little stream with an occasional foot-log. I felt so thankful for seeming renewed strength. I soon came to a house on a hill, and went to it and got an order. The clouds had gathered. I hurried to the next house. The lady declined, but the rain that came drove the man to the house, and I secured his order. Then in spite of their remonstrating about my continuing, I started, feeling assured I could reach the next house before much rain came. I got off my road and came to a house of children. I canvassed the oldest boy. He wished his father could see the book. I took his name, and started for my road (or rather path). It was nearly six o'clock and raining a little. I saw a vacant house, and a man sitting in the door as if waiting for me. I sat down beside him, and he gave me his order. He was the father of the boy mentioned above. Next I came to a colored man hoeing. The rain had stopped. I canvassed him, but he could not read.

Next was a cabin, and as I entered a pitiful sight met my eyes, the most abject poverty—a board table, a fireplace and kettle, a scanty bed and two broken chairs were all I saw. I learned that the woman was a widow with a crippled daughter to support. I knew I would not sell a book. The clouds were black, and although I was six miles from

the station and it was six o'clock, yet I felt that I must not pass without leaving something. So I told them of my work, but said, "I see you can not buy a book, but you can have Jesus' arm to lean upon." I told them of Christ's soon coming, and how if she was faithful she could exchange her poverty for a mansion above. I quoted a few promises, and through her tears she said she would like to have me pray for them, and in a short prayer I commended them to the care of Him who hears the ravens' cry. I set out on a little run, met two men going home, took their orders and hurried on, although they asked me to return and stay all night. A little farther on I met another man and took his order; then down, down, and up. I hastened along till I came to the main valley and a house we passed on our way up. I took an order there.

It was now twenty minutes of seven, the sky was black and I was four miles from the station where we were to take the train for home. On I went, listening to the singing stream which had widened to about thirty feet or more. As I neared the station, I passed a house where the day before a woman and daughter wished a book, but the man was away. I saw he was there this time, so I stopped and secured his order. It was now 8:30 and our train was to pass at 9:05. I was disappointed not to meet Brother Stebbins, so I had to come on alone, arriving at our room at ten o'clock. Then I found I was tired, but my heart was full of praise for God's keeping power and sustaining grace. After a good night's rest, I was ready to repeat the work if necessary. I had traveled some eighteen miles and sold \$16.50 worth of books. During the past week I have taken sixty-three dollars' worth of orders, Brother Stebbins has taken about the same, and we have put the truth into over two hundred homes. This, we feel, is very good for two inexperienced canvassers.

No one believes in prayer more than we do, but we also know it takes something besides prayer to sell books these hard times. It takes some good pushing, muscular Christianity, and a determination to win. While hoeing we have to pray between the rows. We were both afraid we would not be able to stand climbing these hills. Brother Stebbins is not strong, but three weeks of it makes us both better than when we started. During the past week we have averaged over eleven miles a day. We want to keep where we can recognize the presence of the Holy Spirit who is always near. Our greatest anxiety is about our food. Hot biscuit and grease are not the best diet for a man to sell books on, but we are letting the Lord take care of that. In all my twenty years as a minister I have had no pleasanter experiences than some of the past three weeks. We have taken during this time about three hundred dollars' worth of orders, and believe that He who helped us get them will also help us deliver them.

I always have felt I would rather do anything than canvass, but I am thankful I do not feel so now.

Praying for our fellow workers in the field, and asking an interest in their prayers, I am,

Yours in the work,

C. P. HASKELL.

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1908

#### ATLANTIC UNION CONFERENCE

Maine, Brownville ..... Aug. 20-30  
Vermont, Waterbury ..... Aug. 20-31  
Western New York, Buffalo ..... Sept. 3-13  
New York, Norwich ..... Sept. 10-20

#### CANADIAN UNION CONFERENCE

Ontario, Toronto ..... Aug. 20-30

#### CENTRAL UNION CONFERENCE

Missouri, Sedalia ..... Aug. 6-16  
Kansas, Ottawa ..... Aug. 13-23  
Colorado, Pueblo ..... Aug. 20-30

#### COLUMBIA UNION CONFERENCE

New Jersey, Woodbury ..... Aug. 20-30  
Ohio, Mansfield ..... Aug. 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 Michigan, Grand Rapids ..... Aug. 13-23  
Northern Illinois ..... Aug. 20-30  
East Michigan, Lapeer ..... Aug. 20-30  
Indiana (local), North Vernon ..... Aug. 25-31  
North Michigan (conference), Petoskey  
..... Aug. 27 to Sept. 6  
Wisconsin, Madison ..... Aug. 31 to Sept. 13

#### NORTHERN UNION CONFERENCE

Iowa, Nevada ..... Aug. 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 Charles ..... Aug. 6-16  
Tennessee River, Memphis .....  
Alabama, Cullman ..... Sept. 3-13  
Alabama, near Mobile ..... Oct. 8-18

#### SOUTHEASTERN UNION CONFERENCE

South Carolina, Greenville, July 24 to Aug. 3  
Georgia, Atlanta ..... Aug. 6-16  
North Carolina, Lexington ..... Aug. 13-23  
Cumberland, Cleveland, Tenn., Aug. 26  
..... to Sept. 6  
Florida, Palatka ..... Oct. 1-12

#### SOUTHWESTERN UNION CONFERENCE

Oklahoma (local), Muskogee ..... July 15-20  
Arkansas (State), Fort Smith ..... Sept. 3-13  
Texas (State), Keene ..... July 30 to Aug. 9  
Oklahoma (State), Enid ..... Aug. 20-31

#### WESTERN CANADIAN UNION CONFERENCE

Alberta, Lacombe ..... July 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.

### The West Michigan Camp-Meeting

THE annual camp-meeting of the West Michigan Conference is to be held on the Sunday-school picnic grounds, near Reed's Lake, in Grand Rapids, Aug. 13-23, 1908. No special rates will be granted, as the regular two-cent fare is charged on all roads throughout the conference.

A. G. HAUGHEY, Pres.

### Notice!

THE annual meeting of the Kansas Seventh-day Adventist Conference Association will be held in connection with the camp-meeting at Ottawa, Kan., appointed to convene Aug. 13-23, 1908. All legal business of the conference will be transacted at that time, and officers for the coming year will be elected. The first meeting will be called Monday, August 17, at 10 A. M.

CHAS. THOMPSON, President.

### The Kansas Conference

THE next annual session of the Kansas Conference will be held in connection with the camp-meeting at Ottawa, Kan., August 13-23. The regular business of the year will be transacted. Officers will be elected, reports submitted, and plans laid for future aggressive work. The first meeting of the conference will be held Friday, August 14, at 10 A. M. We trust all delegates will be present at this first meeting, so committees can be appointed, and the work of the conference arranged.

CHAS. THOMPSON, President.

### The Louisiana Camp-Meeting

THE annual camp-meeting and conference of Seventh-day Adventists in Louisiana, will be held at Lake Charles, La., Aug. 6-16, 1908. The railroads have kindly granted a rate of a fare and one third for the round trip. Tickets will be on sale August 3, 5, 6, 13, good to return up to August 18. Because of the solemn warnings of Jesus' coming that have been given us this year in the storms and floods that have visited our State, we urge every Seventh-day Adventist in the conference to attend this meeting, that we may all be better qualified to give the last message to every soul within our borders. The usual accommodations will be provided for those who come.

E. L. MAXWELL, President.

### 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.

My offer of good watches at right prices having met such favor, I have issued a neat little catalogue. Send for one; it is valuable to you, as it gives you the benefit of my years of experience. Address W. H. Merrill (Watchmaker), Washington, N. J.

FOR SALE.—Pleasant home at Fernando. New four-room cottage; corner consisting of 3 lots, 126½ x 50 ft., thirty-two olive, seventeen lemon, and ten orange-trees, full-bearing. Five minutes' walk from the academy. Price, for quick sale, \$1,600. Address A. S. Booth, Fernando, Cal.

WANTED.—Good, strong Adventist nurse about forty years of age, one who has a thorough working knowledge of the water treatments. Write stating experience and wages expected. Good place for right one. Address Otter Lake (Mich.) Medical and Surgical Sanitarium.

FOR SALE.—On account of changing field of labor, modern seven-room home, 15 acres, orchard, garden, fine grove, chicken park, barn; three-fourths mile to academy and church; on road to city, four miles distant. Among best places around Keene. Price, \$3,000. Address W. A. McCutchen, Keene, Tex.

WANTED.—An all-round handy man, who can do carpenter work and repair machinery. Must be steady, and come to stay with us. We also want five or six men to do common labor, wages \$2 a day. None need apply except Seventh-day Adventists. Address Spencer Brick and Tile Works, Grove Street, Spencer, Iowa.

WANTED.—A lady nurse; one who is strong, capable, and reliable, a Christian Seventh-day Adventist, and suitable to work in hydrotherapy treatment rooms. Good salary. Address J. E. Cross, 652 Congress St., Portland, Maine.

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

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.—Strong young or middle-aged man and woman, married or single, on farm in Tennessee. Steady work, good wages, but must be experienced farm hands. City people not wanted. Come at once, or can agree to commence October 15. Address A. M. Pollock, R. F. D. 2, Ashland City, Tenn.

FOR SALE.—160 acres; 2,000 young fruit-trees; best peaches, pears, and apples. One thousand of the peaches come into bearing next season, the balance follow. These trees have been well pruned and cared for, and are of best commercial varieties. Sixty acres cleared, balance timber; fair country home improvements, spring, and running water: 800 feet above Nashville, in an ideal fruit section, twelve and one-half miles from Nashville, the head of our work in the South, and a fine fruit market, where good prices are paid. Self-supporting Seventh-day Adventist industrial school being established on adjoining place. For sale only to Seventh-day Adventist. Price, \$3,200, all cash, or one third cash and balance to suit. Reason for selling, other duties are demanding our attention. Address A. B. C., care of Carrier No. 26, Nashville, Tenn.

### Addresses

THE present address of Elder F. D. Starr is Forest, Idaho.

I WOULD be glad to receive the present address of Brother C. E. Dettweiler, who was in 1895 with Brother H. Shulte, New Haven, also at Senate Grove, Mo. Address F. G. Thomas, Carroll P. O., Wyo.

ANY one desiring names for missionary purposes can get them by addressing the writer. Some of these are the names of people who have manifested some special interest in some phase of the truth. Address R. I. Keate, State Agent, Marlow, Ala.

### Notice!

ALL members of the Elk City (Okla.) church who did not report during the past quarter are requested to report before August 10.

O. L. TILLMAN, Elder.

## Obituaries

MORRISON.—Died at Beatrice, Neb., March 18, 1908, of consumption, Mrs. Rebecca Morrison, aged 23 years, 5 months, and 3 days. She was converted and united with the Seventh-day Adventist Church at the age of thirteen, remaining faithful until death. She leaves to mourn their loss a husband and little boy, besides her parents and brothers and

sisters. The funeral service was conducted by the writer, and was largely attended. We laid our sister to rest with the bright hope of seeing her again when the Life-giver comes.

E. A. CURTIS.

RICHARDSON.—Died at Parma, Idaho, June 12, 1908, of inflammation of stomach and bowels, Frances Helen, infant daughter of F. A. and Florence Richardson. Little Frances was sick but a few days. We laid her to rest in Roswell Cemetery, there to wait until Jesus comes to gather his jewels. Elder W. W. Steward of Boise, spoke words of comfort at the funeral service.

MARY KELSEY.

BRISBIN.—Died at Los Angeles, Cal., June 9, 1908, Sister Mary Irene Brisbin, aged 69 years, 4 months, and 23 days. Her suffering was intense for some time before her death, but through it all her faith was strong. She loved the truth, and her greatest burden was to give it to others. Grandma was converted at the age of twelve, and was a member of the Methodist Church until 1894, when, under the labors of Elder M. H. Gregory, she united with the Seventh-day Adventist church at Topeka, Kan. Safe at last from the attacks of a cruel disease, she now sleeps until her Master's voice shall call her from the land of the enemy. Words of comfort were spoken by the writer.

C. E. FORD.

ROGERS.—Died at the home of her daughter, Mrs. D. F. Ordway, near Polk, Mo., April 20, 1908, Mrs. Mary Rogers, aged 87 years, 3 months, and 11 days. Deceased was a native of England, coming to this country in 1849, since which time she has lived in Ohio, Minnesota, Kansas, and for the last seventeen years in Polk County, Mo. She was the mother of eight children, only one of whom was with her during her last illness. She became a Christian in early womanhood, and was a devoted member of the M. E. Church until 1895, when, hearing and accepting the Sabbath truth, she united with the Seventh-day Adventists, and remained steadfast in the faith unto the end. The funeral service was conducted by a Baptist minister at the church in Polk.

M. J. ORDWAY.

SAUNDERS.—Died in Roulette, Potter Co., Pa., April 15, 1908, Sister Alice Saunders, wife of Elder J. G. Saunders, in the fifty-first year of her age. For nearly eighteen years she had been afflicted with stomach trouble. She accepted the truths of the third angel's message under the preaching of Elders Wing and Hayward at Mill Village, Pa., in a tent effort there. She was married to Elder J. G. Saunders about nine years ago, and labored with him in Jefferson County and in Elk County, many times filling his appointments when he was called away. She loved the truth, and was glad to claim the blessing pronounced upon those who die in the Lord. The remains were taken to Mill Village, her old home, for interment. The funeral service was conducted by Elder I. N. Williams, who spoke words of comfort and hope on the the resurrection.

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SKIPTON.—Died in Mt. Pleasant, Iowa, May 20, 1908, Mrs. Sarah Skipton, aged 83 years, 6 months, and 10 days. She was born in Lincolnshire, England, coming to this country with her parents in her eleventh year, the voyage requiring nine weeks. The family settled first in Pennsylvania, then in Ohio, and finally in Iowa, where she was married. Death claimed the husband over thirty years ago. Of the five children, one daughter and two sons survive her. She made her home with her youngest son. One brother and three sisters also remain. When about fourteen years of age, she joined the Methodist Church, remaining with them for thirty years, when she heard and became convinced of the truths taught by the Seventh-day Adventists. Since then her interests have been with them. She suffered much during her sickness, but trusted in the Lord's promises. Hers was a life filled with service for others.

MYRTLE C. BOSWORTH.





WASHINGTON, D. C., JULY 16, 1908

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

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PROF. WALTON JOHN and family reached Buenos Aires, Argentina, safely on June 7. He says: "We are happy to be here, and hope that our work may be blessed of God."

WE learn from the manager of our periodical department that the average number of our periodicals now sent out from this office is fifty thousand a week. This is almost exactly double the number issued when we moved to Washington, less than five years ago. We hope the next five years may bring another one hundred per cent increase.

ANOTHER effort to discredit the doctrines and the administration of this advent movement has collapsed, and the too trusting printer is still waiting for his pay. We hope that the offer to accept tithes and offerings, and to see that they went "to the most needy field," was not accepted by any of our people, as it seems wiser to use such funds in the mission fields than in paying for the printing of literature designed to awaken doubt and distrust concerning this message.

BROTHER GEORGE L. STERLING, of Michigan, who has been in attendance at Mt. Vernon (Ohio) College, and his wife (née Mabel H. Klopfenstein), left San Francisco, July 1, for the Society Islands, to which place they have been called to engage in school work.

BROTHER S. H. CARNAHAN and family, of Oregon, left New York last week on the "Monterey" for Cuba, where they expect to open school work. Sister Carnahan, formerly Mrs. Ida Fischer, labored in Porto Rico several years ago, and thus gained an experience in a Spanish-speaking field which will be of great advantage in entering Cuba.

ANOTHER edition of the July issue of *Life and Health* was printed last week, bringing the total of this number to forty-five thousand copies. A good number of workers are maintaining an average sale of nearly one hundred copies a day. There is still a large amount of unworked territory for those who desire to take up the sale of this magazine.

ELDER E. E. ANDROSS left New York last week Thursday on his return to England. Not expecting to remain here when he left that field to attend the spring council, some conference business, as well as personal matters, required his attention before taking final leave of the British field. He will return to his work here in the Columbia Union early in the fall.

For some time we have been looking for a brief but clear statement concerning the Canon of Ptolemy, which plays so important a part in determining the prophetic dates. We are quite sure that all our readers, and especially those who teach the message, will find the article on this subject on the ninth page both interesting and helpful. We suggest that it should be permanently preserved.

"OUTLINE OF MISSION FIELDS" is now off the press and ready for circulation. This brings our mission story down to the close of 1907 — all brought together by fields into one little booklet convenient for study. This is practically the same matter found in the original "Outline of Mission Fields," and the "Supplement" recently prepared, adding the mission history of 1906-07, although slight variations were made, including some of the very latest developments, in this last issue. Those having the original and supplement will not need this, but the supply of the former having been exhausted a new edition was made necessary. All orders should be addressed to the Mission Board, and not to the Review and Herald Office.

IF any of our able-bodied ministers are unable to secure employment by any conference committee, they may be interested to learn from Elder C. P. Haskell's letter, printed on the twenty-first page, how he solved that problem, and of the success which has attended his efforts in his new line of work. There is an unlimited field for useful and profitable work in the sale of our books and periodicals.

THE work of our missionaries in Spanish-speaking countries is beginning to make itself felt at the office of the Pacific Press Publishing Company in Mountain View, Cal., where the books are being published in that language. On June 29 they shipped three thousand Spanish books to Mexico City, and on the day following, thirteen hundred Spanish books to Valparaiso, Chile. This was followed on July 1 by a shipment of thirteen hundred Spanish books to Guayaquil, Ecuador. Such shipments as these are certain soon to be greatly increased, as a result of the work of our augmented force of faithful missionaries in those fields, and also as a result of the influence which these books themselves will exert among the people.

BEGINNING with August, 1908, the *Signs of the Times* will issue once each month a magazine number. The magazine number will be the first issue in each month, and will consist of forty-eight pages with cover in colors. Each following week in the month the *Signs* will contain sixteen pages, magazine size, without cover, with a special design for the first page, giving it the appearance of a cover. The price of the paper for the year, including the magazine numbers, will be the same as heretofore, \$1.50. Neither will the change in the form make any change in the club rates, unless the subscriber desires to take either the monthly numbers or the weekly numbers alone. Further particulars in reference to rates, etc., will be gladly furnished by the Pacific Press, Mountain View, Cal.

The Missionary Maps

WE are promised the delivery of our missionary maps by July 20. The low price of \$2.25 has been placed on these maps, so that every church could secure one. The General Conference has ordered five hundred. The size is 50 x 87 inches. The map is in colors. Here the world is brought before the eye, affording great aid in the study of the mission fields. Send all orders through your society, or direct to the General Conference. All orders from individuals must be accompanied by cash, as we can not carry these small items on our books.

I. H. EVANS.