



The Advent Sabbath Review and Herald

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In Him Complete

C. M. Snow

With naught wherein to boast, O Lord,
Unto Thy throne we come;
If worth in us Thou shouldst require,
In shame our tongues were dumb.
In vain our service and our song
If by their ministry
We seek to call heaven's blessing down,
Or purchase praise from Thee.

In darkest night, in lurid day,
In tempest or in calm,
We lean, O Lord, upon Thy Word,
Our psalter and psalm,
For every trial fit us, Lord,
Whate'er that trial be,
That, come what may, or life or death,
Some heart may learn of Thee.

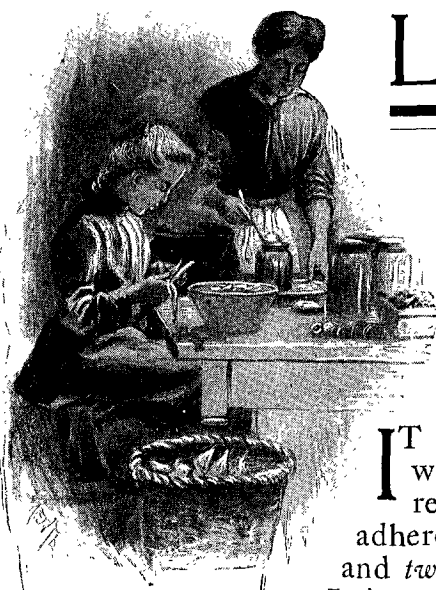
No hand can falter in the fray
Where heart and soul are Thine;
No life be fruitless that is joined
To Thee, the living Vine.
Then give us courage, strength, and faith,
Refine us by Thy Word,
Till in our hearts Thine image shine,
Our Father, Saviour, Lord.

Takoma Park, D. C.



Behold
He
Cometh

To the Law and
the Testimony



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Life and Health,

TAKOMA PARK
WASHINGTON, D. C.

THE REVIEW AND HERALD

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

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Editorial

How little, comparatively, there is for which to live when our hopes are limited by the horizon of this brief and uncertain life. What infinite possibilities are before us when we receive that life which is life indeed. Let us then lay hold upon the hope set before us.

Bible Teaching in Our Schools¹

OUR subject is both broad and important. It will be impossible within the proper limits to discuss it exhaustively. We can only endeavor to cover the ground in a partial way, and to make some suggestions which we hope may be helpful.

The last quarter of a century has witnessed a marked change in the attitude of many professed Christians toward the inspiration and authority of the Holy Scriptures. The difference between the old and the new view is clearly stated in one of the latest books on liberalism ("The Programme of Modernism") in these words:—

The common and traditional notion is that in the Bible we possess an orderly and complete history of the revelation of the Old and New Testaments, guaranteed true in every part by the authority of God, who, as he has inspired the Bible, may be called the principal historian; and also by the secondary historians, who were more or less immediate witnesses of the facts they record,—such as Moses and Joshua for the Old

Testament; Matthew, Mark, Luke, and John for the New. But this conception has been shaken to its foundations by literary criticism applied to the historical books of either Testament.

As a result of this destructive criticism, the Bible is now, even to many teachers of religion, a fallible book, inspired only in the sense in which all the great classics are inspired, and with no more authority than is conceded to it after it has been tried at the bar of reason. In such a time as this, there is, therefore, great need of a powerful testimony to the fact that the whole Bible is indeed "the Word of God, which liveth and abideth forever." This testimony can best be borne by a prayerful and earnest study of the book itself—such a study as will lead to the revelation of its power and authority in lives molded by it.

The teachers of the Bible in our educational institutions ought to be such painstaking students of the Word of God as will enable them to bring forth constantly from this divine storehouse things new and old, and especially ought they to have such a clear comprehension of the truths of the gospel, and particularly of those phases of truth which need to be emphasized in the message to this generation, that they may be most effective defenders of "the faith which was once delivered unto the saints." In this time of apostasy from the truth, when some who have long professed the faith are becoming unsettled concerning some of its essential features, and when men of ability in other denominations are attacking with greater show of learning than ever before, both the theological and the historical features of this second advent movement, there should go forth from our educational institutions an influence that should tend to "stabilish, strengthen, settle" any who may be wavering in this message; and the heads of the Bible departments in our institutions should, by such study and research as can not be expected from the average minister, be prepared to defend, with expositions both sound and convincing, those doctrines which constitute the warp and woof of the third angel's message. Furthermore, the students who are for any considerable length of time under the instruction of these teachers, should go to the field sound in doctrine and experience, and equipped with such a knowledge of the Scriptures as will make them most effi-

cient both in winning souls and in building up the church in the knowledge of the truth as it is in Jesus.

Let us then consider some suggestions which may tend to the realization of this ideal:—

1. The Bible is one book, the product of one mind, and not a library by different authors. While the individuality of the different instruments used in producing this book may appear plainly, yet the thoughts are always the thoughts of God; and as he can not lie, there will be found neither inconsistency nor contradiction between the different portions of this one volume, even though written at times and places far separated from each other. When the tragic story of Job's experience was written; when Moses traced the record of the beginnings of things; when "Enoch also, the seventh from Adam, prophesied" of the glorious consummation of the gospel in the second advent of our Lord, all things which holy men of old were afterward moved to write by the Holy Spirit were then present to the divine mind, and the Spirit of truth has placed his own stamp both of harmony and reliability upon every succeeding portion. This conception of the Bible is fundamental in the profitable study and the successful teaching of this heaven-sent message.

2. There is but one theme in the Bible,—the gospel of Christ. Nature speaks of the power and the wisdom of him who created and who upholds all things, but only through a supernatural revelation can come a knowledge of the entrance of sin, with the consequent sentence of death, and the divine provision whereby the image of God may be restored in the human soul, the curse removed, and the kingdom of God again established upon earth. Christ the eternal Son; his pre-existence with the Father in times eternal; his relation to all created things and all created beings as the only Mediator; his devotion to the salvation of the human family; his wondrous humiliation in becoming the Son of man; his sacrificial death; his resurrection "by the glory of the Father;" his ascension to the right hand of the Majesty on high; his ministry in "the true tabernacle, which the Lord pitched, not man;" and his return to this earth "with power and great glory," to gather his saints unto himself,—Christ the revelation of his Father's character, and himself the meeting-place between divinity and humanity,—Christ "the Way, the Truth, and the

¹A paper prepared by the Editor of the REVIEW, to be read at the Principals' Meeting, Cleveland, Ohio, July 3-9, 1908, and printed in the REVIEW in harmony with the vote of the meeting.

Life,"—Christ the "Alpha and Omega, the beginning and the end, the first and the last,"—Christ in whom the gospel becomes personality, is the one subject in Holy Writ. Of this there is abundant confirmation in the Book itself. When Jesus was walking with the two disciples to Emmaus, "he expounded unto them in all the Scriptures the things concerning himself." To the Jews he declared of the Scriptures, "They are they which testify of me;" of Moses he declared, "He wrote of me;" and to the eleven, after his resurrection, he said, "All things must be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms, concerning me." Such is the intimate connection between the Word of God in language and the Word of God in the flesh.

3. In order to have a grasp upon the main theme of the Scriptures, it is necessary to acquire a knowledge of the book as a whole. A narrow runway of texts, arbitrarily joined together and expounded on traditional authority, does not furnish a satisfactory statement of gospel truth. The Bible is not a mere collection of texts any more than it is a collection of separate books, but rather a living organism, all of whose parts sustain an intimate and necessary relation to each other. As the study of one of the joints of the finger, or the lobe of the ear, or even of the proverbial fifth rib, will not give a comprehensive and satisfactory view of the structure and functions of the human body, no more will the study of disjointed texts or haphazard selections of the Scriptures furnish a well-balanced view of the revelation of the gospel.

From the creation of the heavens and the earth in the beginning to the creation of the new heavens and the new earth; from paradise lost to paradise restored; from the entrance of sin to the destruction of death and hell in the lake of fire; from the promise of the Seed of the woman who should bruise the serpent's head, to the, "Surely I come quickly," which closes the Revelation,—there is a constant development of the main theme, in history, in biography, in prophecy, in the songs of the sweet singer of Israel, and in the epistolary correspondence of the great apostle to the Gentiles, until in the full tide of the symbolism of the book of Revelation the complete triumph of the gospel is foretold, and the singing of the hallelujah chorus, and the announcement that "the Lord God Omnipotent reigneth," are anticipated. This view of the progress of the gospel is necessary to an adequate comprehension of the fulness of its meaning; and no teacher of the Scriptures should rest satisfied until his mental vision can extend from the horizon of Genesis to the horizon of Revelation.

4. Every Bible teacher ought to be familiar with the material found in each separate book of the Bible, and with those special characteristics which distinguish one book from another. The need of such knowledge is so manifest that it hardly seems necessary to take the time to emphasize it, and instead of doing this we will illustrate our meaning by taking up a few of the individual books of the Bible. It often happens that a single text of the New Testament will indicate the key-note for a whole book of the Old Testament, as the following examples will show: Genesis is the book of beginnings, but overtopping all other subjects in importance is the beginning of the gospel. While the first chapter of Genesis is the only authentic record of the original creation, it was not written merely to record the facts, but in order to disclose the secure foundation upon which rests the gospel of salvation. Man was originally created in the image of God, and at the close of creation week all things were pronounced "Very good;" but through sin the image of the Creator in man was marred, and the curse came upon the earth. The same power which wrought in the original creation through the mediation of the eternal Son, has been vouchsafed in the gospel of the new creation, "The power of God unto salvation."

To our first parents, before they were excluded from Eden, the first proclamation of the gospel was made in the announcement that the Seed of the woman would bruise the serpent's head. To Abraham the gospel was preached in the promise that in him should all the nations of the earth be blessed (Gal. 3:8), and to Jacob in the dream of the mystic ladder was made known the fact that earth and heaven had been connected by the promised Seed. Joseph, the dreamer, in his experience in Egypt is a marked type of the great Deliverer, and the prophecy of Jacob just before his death announces that "the Shepherd the Stone of Israel" will appear in the line of Joseph. The book of Genesis may therefore be regarded as an extended exposition of Mark 1:1: "The beginning of the gospel of Jesus Christ."

The limits of this paper will not permit us to deal thus particularly with other books, but merely to suggest as follows:—

(a) The brief statement in Matt. 5:15, "Out of Egypt have I called my Son," is the index-finger pointing to the book of Exodus, a knowledge of which is necessary to a full understanding of the experience of Jesus, who in the pillar of cloud by day and the pillar of fire by night, led forth his people anciently.

(b) In the book of Leviticus, which contains the gospel in precept, are given explicit instructions concerning those

services of the tabernacle through which sinful men were permitted to draw near to a holy God. The epistle to the Hebrews is the divine commentary in which the antitypes of these services are fully revealed, and the key-note is found in Heb. 10:19-22: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, . . . let us draw near."

(c) The story of wilderness wandering and of the bringing again of the children of Israel to the borders of the promised land is told in the book of Numbers. The spiritual meaning of this whole experience is interpreted in James 5:20: "He who converteth a sinner from the error [wandering] of his way shall save a soul from death."

(d) In the book of Deuteronomy past experiences are rehearsed, and what has been once told is written again to guide in the proper interpretation and application of the lessons contained therein. Thus the contents of the book of Deuteronomy may be indicated by the words found in Matt. 4:7: "It is written again."

(e) The conquest of the land, in which success and defeat some times alternated, is recorded in the book of Joshua. This whole campaign might have been a succession of the victories of faith the same as at Jericho, but self-confidence and a failure to maintain a record of implicit obedience to God's instructions led to disaster. In all this is set forth the experience of the individual Christian in the great controversy, while Eph. 6:12 will show the spiritual application of what is written in the book of Joshua: "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."

(f) In the oft-repeated apostasy of the children of Israel, as recorded in the book of Judges, and the long-suffering of God in pardoning their transgressions, and renewing to them the divine favor, we have an object-lesson on a national scale of the application of the principle enunciated by Jesus in reply to the question of Peter (Matt. 18:21, 22): "How oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven."

(g) The great lesson in the book of Ruth is the right of redemption by one near of kin, and the place which this story occupies in unfolding the gospel is clearly indicated in the light of Heb. 2:14: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same."

These illustrations are amply sufficient to indicate how in a single text of

the New Testament may be gathered up the spiritual meaning of a whole book of the Old Testament, and again remind us that the gospel is enfolded in the Old Testament and unfolded in the New Testament.

(To be concluded)

The Rise and Fall of Religious Liberty in America

The Making and Meaning of Rhode Island

THE story of the establishment of Rhode Island without the story of Roger Williams' connection therewith, would be like the story of America with the Declaration of Independence omitted. Roger Williams was Rhode Island's Declaration of Independence; and from the constitution of the State which he founded, the great Constitution of the United States drew many of its most vital and valuable principles. It is, therefore, well worth while to study some of the experiences which led to the founding of that lone State in the woods of the Narragansett Indians.

Mr. James Bryce, present ambassador from Great Britain to the United States, in writing the introduction to a book on Rhode Island, says: "The enormous changes which have passed over America during the last sixty years do not diminish — indeed, they rather increase — the value of a study of the days wherein the foundations of this mighty edifice were raised." Mr. Bryce is the author of a work entitled "The American Commonwealth," and the study which he has made of America and American institutions, makes the above quoted remark a particularly striking one.

There have been great changes going on in America. Strong influences are at work undermining the foundation principles of this great commonwealth — the very principles which made it possible for it to achieve its present greatness. The principles of church-and-state union, against which Rhode Island was an eloquent protest, are being again insidiously woven into the fabric of our national and State governments. Since 1863 an influence has been at work, constantly increasing in power, which proposes to bring the nation back to the principles that dominated the Massachusetts, New Haven, and Connecticut colonies. They were all established upon a kind of theocratic basis — God ruling through the magistrate, and all the observances of the ruling church made obligatory upon all persons dwelling within the realm. This was carried to such an extent that even the mere holding of opinions was penalized if those opinions did not harmonize with the creed of the established church. It is the changes, Mr. Bryce says, that make essential a study of the fundamental principles of our govern-

ment at the present time. If the changes were for the better, Mr. Bryce would not have considered so essential a study of the fundamental principles.

The date of Roger Williams' birth is not definitely known, but he was born in England about the year 1603. The years of his youth were years of great theological debates and strong theological feelings, for in those days it was a costly and generally a dangerous matter to hold to opinions that were contrary to the creed of the established church. It mattered not how clearly those opinions could be proved from the Word of God, if they were contrary to the creed, they were dangerous heresies; and the more easily they were proved the more dangerous they were — to the established church. Those were the days of the Anabaptists, the Menonites, the Separatists, the Pilgrims, and the Puritans. The first two named stood for the complete separation of church and state; the Separatists separated from the state church in order that they might find in their conventicles and prayer-meetings the religious refreshing which they did not receive in the meetings of the established church. The Pilgrims were Separatists who removed to Holland in 1608 and twelve years later came to America. The Puritans were members of the established church who desired a simpler and purer form of worship in that church than that which obtained there.

With the established church — the English Catholic — persecuting all these nonconformists, or dissenters, in England, and with the Presbyterian establishment doing the same for all dissenting from its creed in Scotland, with the Roman Church outlawed throughout the realm, Roger Williams had an excellent opportunity to study the benefits and the disadvantages of the church-and-state system. His early espousal of the principles of soul-liberty soon made him *persona non grata* with the establishment, and his biographers indicate that when he left England, there were reasons of a very personal and imperative nature for his doing so; viz., to escape the wrath of the officials of the established church for the opinions he held. A sample of the conditions existing in England at the time when Roger Williams left for America is seen in the treatment given to one Leighton for publishing his "Plea Against Prelacy." For that act he was committed to prison for life, fined ten thousand pounds, degraded from his ministry, whipped, pilloried, his ears cut off, his nose slit, and his face branded with a hot iron.

It was in 1631 that Roger Williams landed in Boston. He had come to America for freedom of belief and worship; but he found a church there as truly established and as truly despotic

as the establishment in either England or Scotland. He refused to join the church of Boston because it still held communion with the Church of England, from whose oppressive jurisdiction he had fled. He thought it his duty to renounce all connection with a church which would imbrue its hands in the blood of the Lord's people. He made application for the rights of a "free-man" in the colony, but this was denied him because of his refusal to join the church, the rights of citizenship being specifically denied those outside the communion of the established church. It no doubt vexed the righteous soul of Williams to find in the New World the same oppressive conditions that he had fled from in the Old, and without delay or diplomacy he began to combat the principle.

In spite of the disapprobation of the general court of the Colony, the congregation at Salem elected Williams pastor. He soon found it conducive to his temporal peace, however, to take up his abode in the Plymouth colony, where a greater degree of toleration existed, and there exercised his gifts as a minister of the gospel. He was again invited to become the pastor of the Salem church, and accepted the invitation, although the magistrates and ministers greatly objected. The majority of the church felt that they had a right to choose their pastor, and held to their choice. At once his opponents began to denounce his teachings, and he was summoned to appear before the court to answer charges brought against his heretical opinions. One of the teachings for which he was called to answer was that the civil magistrate had no right to enforce religion and religious practises. Such teaching, of course, was diametrically opposed to the principles upon which the Massachusetts Bay Colony was founded, and was regarded by the officials as a very serious matter. Three days after Mr. Williams' appearance in court to answer to these charges, the Salem church was refused legal possession of a certain piece of land for which they had applied, because of their having selected Mr. Williams as their teacher after being admonished by the magistrates not to do so.

Mr. Williams and his church then wrote letters of admonition to the churches of which those magistrate were members, setting forth the injustice of their action, and asking the churches to admonish the magistrates of the criminality of their conduct. These letters failed to have the desired effect, and even some of Mr. Williams' congregation, because of the official pressure, began to waver. The difficulty grew, and finally Mr. Williams withdrew from the church because of the church's refusal to withdraw with him from the communion of

the other churches. Mr. Williams' friend, Endicot, was imprisoned for the crime of publicly justifying Mr. Williams' letter of admonition to the churches, and a Mr. Sharpe was summoned to appear in court to answer for the same.

In October, 1635, Roger Williams was again summoned to appear in court. All the ministers of the colony were present. They had already decided that any one was worthy of banishment from the jurisdiction of the colony "who should obstinately assert that the civil magistrate might not intermeddle even to stop a church from apostasy and heresy." Mr. Williams bravely upheld his teachings, but the following sentence was passed upon him, all the ministers present, save one, approving of the deed:—

Whereas, Mr. Roger Williams, one of the elders of the church of Salem, hath broached and divulged divers new and dangerous opinions, against the authority of magistrates; as also writ letters of defamation, both of the magistrates and churches here, and that before any conviction, and yet maintaineth the same without any retraction; it is therefore ordered that the said Mr. Williams shall depart out of this jurisdiction within six weeks, now next ensuing, which, if he neglect to perform, it shall be lawful for the governor and two of the magistrates to send him to some place out of this jurisdiction, not to return any more without license from the court.

Here, then, truth asserting itself had met bigotry entrenched behind the breastworks of temporal power. The Christian, commissioned of heaven to preach the gospel as taught by the Word of God and the Holy Spirit, had met the professed Christian bearing the sword of the civil magistrate, and deciding for himself who shall and who shall not teach and what shall and what shall not be taught. The sword-bearing restricter of other men's liberties triumphs for the time; but his triumph is in reality a self-inflicted defeat; for in robbing other men of their liberties, he is robbing himself of his own. In imprisoning other men for their consciences, he is committing his own soul to the chains of soul-slavery. The exiled Williams was defeated for the time; but out of that defeat grew a monument to his name that succeeding generations have learned to revere. The triumph of the party of oppression has crumbled and gone; the defeat of Williams grew into a State that has influenced not the nation alone, but the whole civilized world as well.

The experiences of Roger Williams in the actual work of founding the Rhode Island Colony, the attempts of his enemies to frustrate his plans, and the crystallizing of the principles of civil and religious freedom into concrete form in the constitution of the State, will be considered in another article.

C. M. S.

The Increasing Appropriations to Missions

THERE are good reasons why our appropriations to foreign missions are much larger to-day than they were a few years ago. In demonstration of this statement let us look at one part of our great field—the far East, including China, Japan, and Korea. Here are located nearly one third of the population of the whole world.

Eight years ago we had one missionary in all China, and he was eighty years old. Our annual expenditure amounted to about five hundred dollars. To-day we have between forty and fifty workers in China, at an expenditure of about thirty thousand dollars a year.

In 1900 we had three or four workers in Japan, but not one in Korea. Then our appropriations amounted to something like two thousand dollars each year. At the present time we have between fifteen and twenty workers assigned to Japan and Korea, while our annual expenditure has increased to at least fifteen thousand dollars. Thus in the far East we have increased the number of missionaries from five at the most, to about sixty, and we have enlarged our appropriations from two thousand five hundred dollars to at least forty-five thousand dollars.

This appears like a large increase when we look at it from the standpoint of our slender resources, and when we consider what we have done in other parts of our world-field. But it looks very small when we measure it with the great extent of territory, the vast population, and the marvelous opportunities for service which the providence of God has created.

The following statements from a missionary who seems to be well acquainted with developments in the far East, convey to us some idea of the mighty changes taking place there. These changes surely seem to be designed by an overruling Providence for the speedy proclamation of this last message to those millions who have for so many centuries been groping in their heathen darkness. This missionary says:—

It is perhaps impossible for any one who has not been actually living in the far East during the past three to five years to appreciate the colossal changes that have come over the Oriental nations bordering on the Pacific—what a ferment of new life, what a crumbling of old institutions, what a maelstrom of conflicting forces, what a yearning after something new! The spirit of change has touched every phase of national existence.

Throughout this entire region, whether one goes from Shanghai up to the shadows of the Himalayas, or to the borders of the Gobi Desert; or from Formosa to northern Japan, he will find the picture of George Washington in the rooms of the college students and in the primers

of the little boys. He will hear Washington's name on the lips of every statesman. Washington has become the political idol of this half billion people. Is it not eloquent testimony to the revolution in political ideals of the last decade?

Yet, perhaps, if you were to visit the far East, it would not be these political changes which would strike you so much as the industrial revolution. Instead of the tiny shops with the members of one family as the only workers, there are now coming vast modern factories. The forests of lofty chimneys which rise above Osaka, remind one of Pittsburg or Birmingham. Shanghai has a quarter of a million spindles, and a number of great silk filatures. Ten years ago China had one short line of railway. To-day nine thousand miles are under projection, and four thousand are complete. From Han-kow to Peking is thirty-six hours, where four years ago it was thirty-six days. A splendid railway with American coaches rushes you from the southernmost point to the northern border of Korea, the "Hermit Nation" of yesterday. The rich coal-mines of China, throughout countless centuries untouched, are yielding their thousands of tons to supply the needs of the new industrialism. It is only a brief period since old horseshoes were being picked up in London, shipped to Han-kow, and made into plows to cultivate the fields which lay over the immense iron beds of central China, but to-day the government iron works are shipping pig-iron from Han-kow to Seattle.

Wherever the breath of modern commerce has touched the coast of Asia, modern cities, seething with life, and nerved to the highest activity, have burst into being. No part of the world is more active. No streets of the world are crowded like the streets of Shanghai. Yesterday it was a river village; to-day the tonnage of its harbor is second only to that of Liverpool. But yesterday the island of Hongkong was a barren mountain, rising sheer out of the ocean. The mountain has in part been torn down, and thrown into the sea, and where was once the ceaseless beat of the waves, is now the countless tread of traders from every nation, and her princely mansions look down a harbor which, in volume of tonnage, stands mistress of the world.

More significant, however, than any of these changes in the far East—industrial, commercial, or even governmental—has been the educational revolution in China. In order to understand the full significance of this change, it is necessary for us to recall for a moment the nature of China's old educational system. The only avenue into any position of influence in the nation was through a series of competitive examinations beginning in the district capitals, continuing in the provincial capitals, and culminating to the few successful candidates, in Peking. The result was that the nation was absolutely in the hands of about a million literati. Not only the form but the substance of this system had continued, up to less than a decade ago, practically unchanged for two thousand years. This was not the most striking fact, but rather that two thousand years ago it was then behind the times. Even then the one sole aim of the teaching was to win men from the degeneracy of the present, and get them to attain unto the civilization of two

thousand years before. So, less than ten years since, China still had her eye fixed upon the golden age of four thousand years ago. She was advancing backward, and casting imprecations and pouring out denunciations upon the insistent modernism which was thrusting itself upon her. Here lies the explanation of China's conservatism. For centuries her great intellectual force has been held with the manacles of an effete scholasticism. For two thousand years her intellectual life has been a worthless Sahara. If I were to say to you that that old system of education had been changed, what a wonder it would be. But when I say to you that in September, 1905, by one stroke of the vermilion pencil of the Empress Dowager, in one single hour, that entire system from one end of the Chinese empire to the other was absolutely and forever abolished, and that there was put in the place of it not some effete system of medieval Europe, but there was adopted in its place the most modern education that China could discover; namely, the American system of education, which they took from us through Japan, then assuredly the change seems startling.

Missionary work in the far East today is entirely different from what it was even three years ago. This great movement, this immense wave, this change that has taken place, has been God's doing; the ground is broken up and prepared for us. The old systems and institutions that have held millions during centuries have fallen to pieces, and half a billion people stand trembling upon the threshold of a new liberty, and hungering with a new desire.

From the character, purpose, and scope of the work we are doing, these great changes mean more to us than to any other people. And in view of them, who can feel that our appropriations to the far East are too large? If they are not, then how earnestly all should work to secure the full amount.

A. G. DANIELLS.

Note and Comment

Immoral Books

THE evil which is being done by immoral books is beyond the power of any one to compute. That the danger is real, none can deny; that the moral fiber of old and young is being gradually debased by imbibing the noxious principles contained in such literature, is being demonstrated continually. It is even being recognized by those who sell this class of reading-matter. At the American Booksellers' Association meeting held in New York the latter part of May, the following resolution was passed:—

Resolved, That, recognizing the responsibility of the booksellers in distributing the literature of the community, this association feels called upon at this time to use its influence to discourage the publication and sale of books of pronounced immoral plot and tone.

It is recognized that it is a very diffi-

cult matter to determine just what novels will fall under this proscribed class; and with many persons to learn that a certain book is not proper reading is to create an uncontrollable desire to know just how bad the book is so they can be able to warn others. There is only one safe course, and that is to avoid the novel as any other plague is avoided.

Principles and Practise

A READER of some of the literature which we have recently been putting out on the subject of religious liberty thinks that if we had opportunity, we would follow in the footsteps of all the other persecutors of dissenters. He expresses his opinion thus:—

I am in hearty agreement with you in the stand you take for religious freedom and the entire separation of church and state, and I am much pleased with the strong, clear argument you put forth in support of same. I must believe, however, that if you were in full control of this government, you would enforce the observance of the Sabbath as others have done and are doing.

We have repeatedly stated that we believe in liberty for the other man, in liberty not to believe and not to worship, and that we not only do not ask for any legal enactment which would enforce our own tenets, but that we should oppose any effort to secure legislation requiring any one to act in harmony with our belief. This is the only true platform of religious liberty, and upon this platform we stand. We know that the temptations of irresponsible power are very great, but we hope we should have sufficient grace not to repudiate all our sound principles at the first opportunity to oppress our neighbor.

An Embarrassing Inconsistency

THE outlook for a better observance of Sunday does not seem encouraging even to those who are making earnest efforts to secure such legislation as will require at least an outward appearance of regard for the day. This feeling finds expression in the following editorial note in a recent issue of the *United Presbyterian*:—

There are many most discouraging facts for those who favor a quiet, restful, reverent observance of the sabbath. These are not alone that the railroads are running excursion trains, and parks and other resorts are inviting and enticing excursionists, though these things are bad enough, and are doing untold and incalculable injury, especially among the young, in producing impiety and irreverence. Worse than these, however, are the practises of many Christians, not a few of them recognized as "leading," who on the slightest pretext, and often with no reason at all but their own comfort or convenience, use the various forms of public conveyance on the sabbath to travel from one point to another. Ministers are not guiltless in this matter.

Agents of boards, and even editors, will travel many miles on sabbath, in order merely to be at a desired point Monday morning. It certainly dulls the edge of remonstrance and protest when such flagrant inconsistencies can be easily pointed to by any corporation or civil officer.

It certainly seems inconsistent to ask for a civil law requiring non-Christians to treat Sunday as a holy day, if those who profess to believe that the law of God requires the observance of the day as a sabbath themselves treat it as a common day. The simple fact is that the people are learning that there is no divine authority for Sunday-keeping, and this has its effect upon their conduct.

Candidates for the Ministry

IN all the great religious bodies of this country there has come to be an actual dearth of candidates for the ministry. Concerning this lack the editor of the *Christian Advocate* (Methodist) says:—

Much is said and written concerning the decreasing number of candidates for the ministry, and many theories have been advanced to account for the situation, which as yet has not become so serious a problem in the Methodist Episcopal Church as in others. Among us, however, it is increasingly felt, and there is reason to expect more serious trouble.

This condition is one that has become alarming in some of the denominations, and the editor of the *Advocate* admits the unpromising outlook among the Methodists; but he makes no statement as to the cause of this well-nigh universal dearth. It lies, without question, at the very door of the clerical body, and is due to the fact that Biblical criticism from the pulpit has taken the place very largely of real gospel sermons that stir the souls of men. The popular preaching of the day is unable to produce strong conviction, and press men into gospel service. More sermons are preached in this country on "civic righteousness" than on salvation through the righteousness of Christ. Reforming the state has come to be a more popular slogan than reformation in the individual soul, and before the young man with noble impulses the glory of political position and public service in the temporalities is made to outshine the glory of the kingdom of Christ. Through this failure of the minister to apprehend the true business of the minister, and through the doubts engendered in the minds of the laity by criticism of the Book of God by him who was set to expound its teachings, the sacred calling of the ministry is belittled, the gospel misrepresented, and the world's allurements are winning many young men who might have been a power for God. "Woe is me if I preach not the gospel of Christ," said Paul. Men who feel as Paul did will preach Christ.

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.

Kept

'Tis sweet to know I am the Father's child,
Whate'er betide;
E'en though around me swirls an ocean wild,
His hand doth guide.

Kept, safely kept, why should my heart know fear?
He watcheth me.
He only would his tim'rous child draw near,
His grace to see.

We stand amid the storm on mountain-side,
The lightning's glare;
The thunders roar o'er valleys far and wide,
Faith would despair.

But to our fearsome hearts is whispered,
"Kept,"
Nor need we dread;
For though our world be torn and temp-est-swept,
Hope is not dead.

Kept by the power of God, along life's way,
Faith triumphs still;
Strength to each soul, according to our day,
To do his will.

—William Laurie Hill.

An Appeal to Ministers

MRS. E. G. WHITE

THE Lord has instructed me to say to his people that he demands a deeper consecration on their part, in every conference, in every church, in every household. Said the messenger: Speak to the leading men, saying, You should give to the people an example of what may be done by the human agent in holy living by coming into close relation to God. Do all in your power to send home the messages of warning that have been given. Wake up the watchmen; for their unbelief has paralyzed the efforts of many who would become workers.

"As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come.

"But know this, that if the Goodman of the house had known in what watch

the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing."

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?" I repeat this. Many among professedly Christian teachers and pious men are not such at heart. They have not been purifying their souls by obeying the truth. And because the religious experience of many has been only a profession, meat has not been given in due season, and God has been greatly displeased. Blessed is that servant, the Lord declares, whom his Lord when he comes shall find faithful. "Verily I say unto you, That he shall make him ruler over all his goods.

"But and if that evil servant shall say in his heart, my lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

This lesson is being fulfilled all around us and right in our midst. In the indifference and boasting of men and women to-day, the words of the evil servant are being repeated, "My Lord delayeth his coming." In our large cities every kind of wickedness imaginable is being revealed, and yet among the masses, yes, even among the scoffers, there are some who are listening for the trumpet to give the signal of alarm. But they listen in vain. The appropriate warnings have not been given. Is it not high time that the messengers should awake, and give the warning message that is to prepare the world for the judgments that are right upon us?

Let there be an awakening, and heartfelt confessions of sin. Let there be a seeking after God. Let the shepherds throw off the lethargy that is upon them. Wake up, brethren, for Christ's sake wake up! Let earnest, organized efforts be made that light may go forth to those in darkness, who are eating and drinking with those who are befogged with skepticism.

Our sinful condition of lukewarmness has been coming on for years. We are far behind in following the instructions given to enter the cities, and erect memorials for the cause of present truth. For many years the instruction has been repeated to us regarding the work to be done in the cities; yet there seems to be a deathlike slumber upon many ministers and people. There are a few who have been doing all in their power, but the burden of this work has not been borne upon the hearts of our people; they are

not urged to co-operate, and to set in order the things that remain, that are ready to die.

At our meetings held in the cities, and at our camp-meetings, we do not ask for great demonstrations, but we ask that the men who come before the people to present the truth shall be in earnest, and shall reveal that God is with them. There must be a special seeking after God, that the work of the meeting may be carried on under the deep movings of the Holy Spirit. There must be no mingling of the wrong with the right. In the past we have had abundant evidence that God will work through those who place themselves wholly on his side; and this evidence will again be given. We must have at our camp-meetings Christians of the class of whom it was said, "Ye are the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Those who seek the Lord in humility of heart will be uplifted and refreshed.

Avoid the Errors of the Past

Those who take hold of the work at this time are not to repeat the mistakes that have been made in the past, when men have sought to control and rule their fellow workers. God forbids that this spirit shall come into his work. Another message than this is to be borne. Those who have felt a burden to place yokes on the necks of their brethren who desired to labor, are called upon to repent and be converted. "Seek ye the Lord while he may be found, call ye upon him while he is near." The message of the third angel is to go forth with a loud voice. Wake up the watchmen; leave them not to settle back in their deathlike slumber.

By words and works some have declared, "My Lord delayeth his coming," and the thief is preparing to steal in and destroy their goods. O that our brethren would awake to the situation! Every presentation possible may be made to them, but unless the plowshare of truth shall plow up the fallow ground of the heart, there will be no thorough work done. Hearts that are hard will not be broken until there is deep and sincere repentance. Unless there is a thorough reconversion, some will fall back into the same ways that have been followed for the past eight years.

A Word to the Wavering

Of those who are constantly working to undermine faith in the message God is sending to his people, I am instructed to say, "Come out from among them, and be ye separate." Come into the light, brethren, and lead others to the Way, the Truth, and the Life. Those who in faith accept the leadings of the Spirit of God will see where their dangers lie, and will make decided moves in the right direction.

There are some who have not accepted the messages God has sent, and these have sown the seeds of unbelief until tares have sprung up and multiplied. Those who themselves have a tottering faith are constantly working to weaken

the faith of those who come within the reach of their influence. Those who have stood directly in the way of the work of God for the past fifty years, are not to be sustained or given influence.

Now, brethren and sisters, is your time to obtain an experience that will be invaluable to you in the future. But there can be no compromise. Those who desire to be accepted as workers in the future of this cause, must advance step by step heavenward. "Faith is the substance of things hoped for, the evidence of things not seen."

Forty

J. N. LOUGHBOROUGH

THERE are many things stated in the Scriptures connected with the number forty. There were more than forty men who bound themselves with an oath that they would neither eat nor drink until they had killed Paul. Acts 23:12, 13. If they kept their oath, they must long since have died of starvation; for Paul escaped their evil designs. Then there is Paul's statement that five times of the Jews he "received forty stripes save one." 2 Cor. 11:24.

The rain at the time of the flood continued for forty days and forty nights. Gen. 7:12. Twice Moses was in the mount forty days and forty nights, receiving the law and statutes from the Lord. Ex. 24:18. Forty days the spies searched the land of Canaan. Num. 13:25. Forty days and nights Elijah went in the strength of food provided by the angel of God. 1 Kings 19:4, 8. Jonah's preaching at Nineveh was, "Yet forty days, and Nineveh shall be overthrown." Jonah 3:4. Forty days was the time of our Saviour's fast in the wilderness, followed by those fierce temptations of Satan. Matt. 4:2. After the Lord's resurrection he was seen more or less, for forty days before his ascension to heaven. Acts 1:3.

We have also account of many events connected with a period of forty years. When Moses was forty years old, he refused to be called the son of Pharaoh's daughter. Heb. 11:24. This shows that in that time forty years was the age in life when one became his own master, to speak for himself. We have the account of the forty years of Moses' life as a shepherd, and the forty years of his leading of Israel through the wilderness. In the warfare of the nations against Israel, there was a period of forty years when they had rest under the reign of Othniel, Caleb's younger brother. Judges 3:10. Forty years the land had rest after the overthrow of the Midianites, who were thrown into consternation by the sound of the trumpets of Gideon, the flash of the lamps, and the mighty shout of his three hundred men, "The sword of the Lord and of Gideon." Judges 7:18. There was forty years' rest after the conquest of Barak against Sisera, who gained his victory by following the counsel of Deborah the prophetess. Judges 5:7. Then we have the account of the deliverance of Israel

into the hands of the Philistines for forty years, because of the evils which they had wrought. Judges 13:1. Then there was Eli's forty years' reign, closing with his death, which was hastened by the slaughter of his two unrestrained sons, and the loss of the ark. 1 Sam. 4:15-18.

Saul reigned for forty years, and then for disobeying the Lord, and for consulting with a familiar spirit, he was slain in battle. 1 Chron. 10:13, 14; Acts 13:21. Saul was succeeded by King David, who also reigned for forty years. 1 Kings 2:11. His reign was followed by that of his son, King Solomon, who reigned "over all Israel in Jerusalem" for forty years. 1 Kings 11:42. There is also the account of King Jehoash (called Joash in 2 Chron. 24:1), who reigned forty years in Jerusalem, and "did that which was right in the sight of the Lord all his days wherein Jehoida the priest instructed him." 2 Kings 12:1, 2. But alas! in his last days he poorly requited Jehoida; for he slew his sons. During the reign of David there is a period of forty years mentioned (1 Kings 2:11), at the expiration of which Absalom entered into a conspiracy against his father's kingdom. 2 Sam. 15:7, 10, 11. For forty years the Lord made the land of Egypt utterly desolate, from the tower of Syene, even unto the border of Ethiopia, because they said, "The river is mine, and I made it." Eze. 29:8-12. Still further on is mentioned the forty years Israel had "borne the tabernacle of your Moloch and Chion your images, the star of your God, which ye made to yourselves." For this cause they were taken "into captivity beyond Damascus." Amos 5:25-27.

There is still another period of forty years, as I write, which is nearer. It is connected with the planting and rise of the third angel's message on the Pacific Coast. It is just forty years to-day (July 19, 1908) since Elder D. T. Bourdeau and myself, with our wives and my son, first set foot on California soil in San Francisco, from the deck of the steamer "Golden City," for the purpose of opening up the work in this field. There were not at that time half a dozen persons west of the Rocky Mountains that were in full sympathy with present truth. Now, in the Pacific Coast field, there are two union conferences, comprised of nine organized conferences and two missions. There are two hundred fifty-three churches, with 12,314 members. In these conferences there are one hundred eleven ordained ministers, forty-four licentiates, and eighty-nine who hold missionary license. For the preparation of workers we have two colleges, one academy, five intermediate schools, and scores of church-schools. Connected with this educational work there are eighty-seven teachers.

Then there is the medical and health work, which "occupies the same relation to the message as the right hand and arm to the body." There are five large sanitariums under conference control.

Connected with these are eleven graduated physicians, one hundred sixty-six nurses, and one hundred twenty-two other helpers. Beside this, there are nine sanitariums managed as individual enterprises. In these are twelve graduated physicians, and over thirty nurses.

Then there is a strong, well-organized publishing house, furnishing material to hundreds of the "King's Messengers" to introduce in the homes of the people. We do not speak of what has been accomplished with any spirit of boasting. We realize to some extent that, had there been that devotion to the work that the message and times demand, and more of a trust in the Lord's power to accompany the efforts put forth, far greater results would now be apparent. But with the facilities now in hand, if the workers go forth in the strength of Israel's God, looking to him for his power to carry on the work, he using us as his instruments, *soon* it could be said of the work on the Pacific Coast, "*It is done.*"

Healdsburg, Cal.

The Book of Daniel

The Gospel of the Kingdom

THE EDITOR

By the incarnation of Christ, provision was made for establishing the everlasting kingdom of God upon earth. By taking our flesh, the eternal Son established in himself a personal union between divinity and humanity, and brought the gift of eternal life within reach of every member of the human family through his fellowship with Christ. This is the fundamental truth in the gospel of the kingdom, which is set forth with clearness in various scriptures. Thus we read: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh, and dwelt among us." "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ." "By his life and his death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound himself to humanity by a tie that is never to be broken. Through the eternal ages he is linked with us. 'God so loved the world, that he gave his only begotten Son.' He gave him not only to bear our sins, and to die as our sacrifice; he gave him to the fallen race.

To assure them of his immutable counsel of peace, God gave his only begotten Son to become one of the human family, forever to retain his human nature. This is the pledge that God will fulfil his word. . . . In Christ the family of earth and the family of heaven are bound together." This is the mystery of the kingdom of God; and the secret which was revealed to Daniel in the night vision was the outworking of this divine principle in the establishment of the everlasting kingdom of God.

That which distinguishes the fifth kingdom from those which preceded it is found in the remarkable statement, "It shall stand forever." Daniel foretold to King Nebuchadnezzar the downfall of his own kingdom, the rise and fall of three successive kingdoms after his, and then the setting up of the kingdom "which shall never be destroyed." Evidently this everlasting kingdom is to be set up here upon the earth, and, plainly, its subjects are composed of members of the same human family as composed the four preceding kingdoms. The good news of this wonderful fact and how it is to be accomplished, constitutes the great theme of the gospel of the kingdom.

The Promises to David

Through the prophet Nathan promises were made to David which bear the closest relation to that which was revealed in Nebuchadnezzar's dream. The word of the Lord came thus: "Moreover Jehovah telleth thee that Jehovah will make thee a house. When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, that shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. . . . And thy house and thy kingdom shall be made sure forever before thee: thy throne shall be established forever." Here the house of David and the kingdom of David are joined together in the same promise, and the everlasting continuance of both is assured. In his response to this wonderful message, David in his prayer to Jehovah said: "And now, O Jehovah God, the word that thou hast spoken concerning thy servant, and concerning his house, confirm thou it forever, and do as thou hast spoken. And let thy name be magnified forever, saying, Jehovah of hosts is God over Israel; and the house of thy servant David shall be established before thee. For thou, O Jehovah of hosts, the God of Israel, hast revealed to thy servant, saying, I will build thee a house: therefore hath thy servant found in his heart to pray this prayer unto thee. And now, O Lord Jehovah, thou art God, and thy words are truth, and thou hast promised this good thing unto thy servant: now therefore let it please thee to bless the house of thy servant, that it may continue forever before thee; for thou, O Lord Jehovah, hast spoken it: and with thy blessing let the house of thy servant be blessed forever."

The Blessing of Forgiveness

That which prevents the continuance of any house, or family, is death. The cause of death is sin. "Through one man sin entered into the world, and death through sin." "The wages of sin is death." The eternal Son of God joined himself to the human family as the Son of David, and became one with its members in all experiences common to humanity, but without sin. He was, therefore, able to establish, or build, a house, or family, which should continue forever. But the condition of membership in this house, or family, must be freedom from sin. This is the blessing for which David prayed, in asking, "Let it please thee to bless the house of thy servant, that it may continue forever before thee." This was the blessing vouchsafed to Abraham in the gospel promise concerning which the apostle Peter declared to the people: "Ye are the sons of the prophets, and of the covenant which God made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed. Unto you first God, having raised up his servant, sent him to bless you, in turning away every one of you from your iniquities." Concerning this same blessing of freedom from sin, David declared: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom Jehovah imputeth not iniquity."

The Priest-King

It is thus evident that in establishing a house, or a kingdom, which shall stand forever, provision must be made for the removal of sin and for the destruction of the enemy, death; and the head of this family, or kingdom, must be both priest and king—a priest-king. Of the kingship of the eternal Son there is abundant evidence. Of him Jehovah says: "Yet I have set my king upon my holy hill of Zion." And the psalmist continues: "I will tell of the decree: Jehovah said unto me, Thou art my Son; this day have I begotten thee." Pilate, therefore, wrote better than he knew when he placed upon the cross the title, "The King of the Jews." Of the priesthood of the Son, it was declared through David, "The Lord sware, and will not repent: thou art a priest forever after the order of Melchizedek." The great difference between this priesthood and that exercised by the sons of Levi is disclosed in these words: "And they indeed have been made priests many in number because that by death they are hindered from continuing: but he, because he abideth [continueth] forever, hath his priesthood unchangeable." The practical meaning of his everlasting continuance in its relation to salvation from sin is further declared: "Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them."

A Brief Summary

The facts concerning the setting up of the everlasting kingdom may be briefly summarized thus: (1) The eternity of

the kingdom depends upon the eternity of the being of the Son of God, the head of the kingdom; (2) the eternity of the kingdom involves the gift of eternal life to the subjects of the kingdom; (3) eternal life is brought within the reach of the human family by the gift of the eternal Son to become one with the human family; (4) the Son is able to establish the house, or kingdom, which will stand forever, because of his victory over sin and death; (5) the members of this household, or kingdom, must be freed from sin, since sin means death, and death would prevent the continuance of the house, or kingdom; (6) the blessing of the forgiveness of sin is made possible through the gift of the eternal Son; (7) eternal salvation from sin is ministered through the priesthood of him who "abideth [continueth] forever," and "ever liveth to make intercession." This is the outline of the gospel of the kingdom. Not one of these essential facts can be set aside without vitiating that gospel. To deny the incarnation, or to reject the gift of life only through Christ, or to refuse the benefits of his atonement, or to take away his ministry as priest, perpetuates sin, and prevents the setting up of the everlasting kingdom.

Building on the Rock

From what has been stated, the conclusion will be readily drawn that the house of David, which was to be established forever, is the house of God; and the apostle Paul defines "the house of God" as the "church of the living God." Concerning the building of this house, or church, of God, and its everlasting continuance, we learn from the words of Jesus: "Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is? And they said, Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter [Gr. *Petros*], and upon this rock [Gr. *petra*] I will build my church; and the gates of Hades [i. e., death] shall not prevail against it." That which enables the house of God, the church, to triumph over death, and to continue forever, is the fact that its members are the members of the body of him, who, while the Son of man, is also "the Son of the living God;" and in this mystery of the incarnation is found the secret of the everlasting continuance of those who have responded to the call "into the fellowship of his Son Jesus Christ our Lord."

Grace and Glory

We must now distinguish between the kingdom of grace and the kingdom of glory. The kingdom of grace was established when the gospel was first proclaimed in the promise of the seed that

should bruise the serpent's head. The kingdom of glory will be established when all the tribes of the earth "shall see the Son of man coming in the clouds of heaven with power and great glory." It was the establishment of the kingdom of glory which Daniel predicted in the interpretation of Nebuchadnezzar's dream, and for this the preaching of the gospel of the kingdom is the preparation. "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come."

No Temporal Millennium

The time of the setting up of the kingdom was not definitely stated by Daniel, further than that it should be "in the days of those kings." The attention of Nebuchadnezzar was directed to what shall be "in the latter days," and the great fact announced in the interpretation of the dream was that in those latter days the God of heaven should set up a kingdom, which should stand forever. The more definite time when this kingdom would be set up must be learned from other prophecies. It is plain, however, that it is not to be accomplished by a slow process, in which truth is gradually to supersede error, and righteousness is little by little to take the place of sin. Nebuchadnezzar's dream and its interpretation positively forbids any such view as this. The stone "smote the image upon its feet." The result was that "then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, so that no place was found for them." Corresponding to this description are the words of the psalmist: "Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Those conditions will be met not in the gradual conversion of the world, but in the sudden destruction of the nations that have rejected God.

In the face of such predictions there is no place found for a temporal millennium. It is not declared that the gospel will be preached to convert the world, but "for a testimony unto all the nations;" and according to the statement of the apostle Paul, "When they are saying, Peace and safety, then sudden destruction cometh upon them." This destruction is foretold by the apostle Peter in these words: "The day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up." The conversion of the world is a false hope. The destruction of the world at the second advent of our Lord is an impending event, in harmony with Daniel's interpretation of Nebuchadnezzar's dream.

In This Generation

In this day, when the essential prin-

ciples of the gospel of the kingdom are being denied, and the gospel of "civic righteousness" is being substituted for it, there is great need that the dream of Nebuchadnezzar should be interpreted anew to all the world, and that the great truth of the setting up of the kingdom which shall stand forever should be emphasized. The people are being told that it is the true mission of the church to prepare for citizenship in this world rather than to prepare for that kingdom which the God of heaven will set up. A mighty voice should now be heard proclaiming to the remotest corners of the earth, that "the time is fulfilled, and the kingdom of God is at hand;" that the great event predicted by Daniel in his interpretation of Nebuchadnezzar's dream is just upon us; and that in this generation "shall the God of heaven set up a kingdom which . . . shall stand forever."

Man's Excuses and God's Commands

H. A. ROBINSON

MANY men and women, when shown the truth of God's Word, make excuses as to their inability to comply with the plain demands of Jehovah, their Creator. When presented with the truth of the Sabbath, they make some of the excuses I have given below, and you will notice that the Lord caused the answers to them to be written hundreds of years before these persons were born.

1. The Sabbath is the day for the Jews.

"But the seventh day is the Sabbath of the Lord thy God." Ex. 20:10.

2. The old law is done away.

"Think not that I am come to destroy the law; . . . I am not come to destroy, but to fulfil." Matt. 5:17.

3. This law was nailed to the cross.

"Blotting out the *handwriting of ordinances* that was against us, . . . nailing it to his cross." Col. 2:14.

4. We have nothing to do with the law of Moses.

"Will ye steal, murder, and commit adultery, and swear falsely?" Jer. 7:9.

5. We are now under grace.

"What then? shall we sin, because we are not under the law, but under grace? God forbid." Rom. 6:15.

6. Christ made us free from the law.

"But he [Christ] answered and said unto them, Why do ye also transgress the commandment of God by your tradition?" Matt. 15:3.

7. It is not the custom to keep Sabbath in this country.

"Thou shalt not follow a multitude to do evil." Ex. 23:2.

Then there is a class that accept the truth that the seventh-day Sabbath should be kept, but they are lacking in faith, and so they make some of these excuses:—

1. All my friends will leave me.

"Ye are my friends, if ye do whatsoever I command you." John 15:14.

2. All my relatives will leave me.

"Lo, I am with you alway, even unto

the end of the world." Matt. 28:20.

3. My father and mother will forsake me.

"When my father and my mother forsake me, then the Lord will take me up." Ps. 27:10.

4. I have no family. Who will help me if I give up my employment?

"He that walketh righteously, and speaketh uprightly; . . . he shall dwell on high: . . . bread shall be given him; his water shall be sure." Isa. 33:15, 16.

5. It will interfere with my business.

"For what is a man profited, if he shall gain the whole world, and lose his own soul?" Matt. 16:26.

6. I shall not be able to earn any money.

"The silver is mine, and the gold is mine, saith the Lord of hosts." Haggai 2:8.

7. I shall lose my present situation.

"Thou knowest not what a day may bring forth." Prov. 27:1.

8. My parson and church teach me to keep Sunday.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

9. I shall be hissed when going to church on Saturday.

"Fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment." Isa. 51:7, 8.

10. I will keep one day out of the seven.

"But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Ex. 20:10.

11. God will excuse me if I can not do better.

"For if we sin wilfully after that we have received a knowledge of the truth, there remaineth no more sacrifice for sins." Heb. 10:26.

12. But your people are illiterate.

"But God hath chosen the foolish things of the world to confound the wise." 1 Cor. 1:27.

13. I will keep every day holy.

"Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God." Ex. 20:9, 10.

Tampico, Mexico.

WHEN Jesus comes between true friends, he does not separate, but he unites them. Some tell us that we must not love our dear ones too much, lest we make God jealous, and he take them away. This is only pagan teaching. He who had the best right to speak on this subject had a very different idea. He said, if you can not love your fellows on earth, how can you love your Father in heaven? The Master always stands between real friends, but ever to bring them closer. Formerly the ocean separated the continents, now it connects them. As we get to know more of the purpose of the Lord in our lives, we see that he alone makes great and abiding affection possible.—*Sunday School Times.*

THE WORLD-WIDE FIELD

Portugal

C. E. RENTFRO

THE following words of a well-known round have rung in my ears morning after morning as I listen to the cries of our Lisbon city. One might imagine it to be about the noisiest city on earth, providing he had not seen a noisier:—

"Right this way, sir; here's your carriage to the Adan's House close by."

"And here's your nice sweet oranges, your apples, cakes, and pies."

"Give me your old clothes," and, "Here's your fresh fish."

"Burlington and Quincy cars," "Auction," "Milk below."

"Mister, black your boots?"

We were living in a corner house, on one side of which ran cable-cars, on the other the electric. The cable runs from about seven o'clock one morning to about one o'clock the next morning. This noise disturbs our rest at night, and is hard on the nerves.

About three o'clock every morning come the street-cleaners, with brooms, shovels, and carts or machine sweepers. At four o'clock pass the carts hauling vegetables to market, to be sold to retailers. About five o'clock come the retailers with their pack burros to buy their supply for selling from house to house, or pass the women with wooden-soled shoes, which are secured only over the toes, the heels going "clack, clack, clack," over the stone walks.

By six o'clock the sellers are on their return, with produce to sell. And what a noise comes from the throats of persons of both sexes, of all ages, from wee children to old men and women! The cries come from lungs trained and untrained; from husky groans to clear, ringing voices; some with a singing voice, others with a wild scream. A few really make out a tune, either in a minor or major key, mostly minor.

Then a boy may pass, crying out, "*Carquejeja vinte reis o molho.*" This is dry branches of some bush which is used to start fires of coke or charcoal. This makes an open fire in a *fogareira* or vessel made of clay burned in a kiln. On this are placed the cooking utensils. During the preparations for breakfast, the cook must work with one hand, and fan the fire with the other. By the time the fire is ready, or perhaps before, some one has called out, "Fresh fish!" or, "Here is salt fish!" others, "Her- ring!"

In the meantime, a wild yell in another direction may warn us that a woman is approaching, with a large clothes-basket, filled with vegetables, upon her head. We ask, "*Quanto custam os nabos?*" (How much do the turnips cost?) She names a price perhaps twice the value, so we try to get her to come down.

This we must do with all dealers here.

The men go with two baskets fastened to a pole, which they balance on their shoulders. They yell out, "*Uvas um botaco o kilo*" (Grapes four cents a kilo—two and one-fifth pounds). The prices vary according to the season. Or he may have, "*Tamata trinta e cinco reis o kilo*" (Tomatoes thirty-five reis or three and one-half cents a kilo).

Sometimes an accident occurs, or it happens that wine masters a man. In a few moments a crowd gathers, and we can hear the rattle of the double r's in the words of an excited people. In spite of all noise and drawbacks, we are happy in telling this people of a Saviour's great love, and of his soon return. We see many things here to remind us of Bible



COSTUMES OF PEASANTS IN PORTUGAL

times, in spite of the modern conveniences. An interesting sight is the ox and cart contesting the right to go ahead of the electric street-car, or the heavy-laden burro as compared with the automobile.

Yesterday three men were killed in or near by a church where voting was in progress. It has seemed that the Republicans would win; but the monarchical parties all united, and carried the election. Yet the Republicans made an enormous gain. The struggle grows more intense day by day.

Kind brethren in Colorado, California, Nebraska, and Iowa have raised a sum of one hundred dollars to buy me an organ. To-day (April 6) we received the last check of twenty-five dollars. We wish to extend out hearty thanks for this help. The organ is doing service in the meeting-hall in Oporto. It has already done good service in calling people in from the street. As Elder Ernesto Schwantes expects to return to Brazil, his son Arnaldo and wife, from Germany, will make good use of the organ and violin as they join with us in the work. This call for the organ was made first as a private one; but from now on our calls will be made through the recognized channels, where they will be at-

tended to in common with all others. Yet we will keep our country and its general needs continually before the brethren.

We must remember the kind efforts of our young people of East Pennsylvania and Iowa, in behalf of our field. As this money does not come to my hands, I can not send personal thanks. So I take this manner of recognizing the gifts. God bless the work and workers everywhere.

Lisbon.

From Hamburg to Beirut

W. ISING

WHEN the European section of the General Conference Committee held their council in Hamburg early in March, this year, it was voted that I should make the Syrian Mission Field my place of labor, with headquarters in Beirut. This was rather a surprising call to us. Having been connected with the German Union Conference as secretary for over three years, I may say that I had en-

joyed the work very much during this time, and was much encouraged by seeing the cause grow in all its fields. It is thus with some feelings of regret that I depart from this field. However, believing that God knows best where he calls his workers to labor for him in his har-

vest, and knowing that in the Orient there is need of laborers, we have gladly accepted the call, trusting in God that he will guide us in opening the way for the message in this dark field.

As the hot season was approaching, it was deemed advisable that we leave at the earliest opportunity. We were very grateful that the Lord assisted us in clearing the situation at home, so that we were released from three months' rent, and by the end of March we were en route to Marseilles, where we expected to take the steamer, after visiting our relatives in Germany and Switzerland. We met our boat in Marseilles on April 10, and saw Brother Krug, a nurse, who was to accompany us in order to help in the Jerusalem institution. On our way to Port Said, we were glad to meet Elder Giral di in Naples, and to stay with him one day. He was so kind to conduct us in visiting the ruins of Pompeii. After a pleasant voyage we reached Port Said on April 17 at midnight, and as our boat was detained a few hours en route, we unfortunately were obliged to stop in a hotel for forty-two hours until the departure of the next boat, which was to take us to Beirut.

We improved this opportunity to get a glimpse of the Oriental life. We were

surprised to see so many intelligent, tall, well-built people. On Sunday, April 19, we left the port on the steamer "As-suan" and arrived at Jaffa the next morning. Brother Krug left us here. Owing to a case of pest in Alexandria, from which our steamer had come, we were obliged to stop at the quarantine station all day. The passengers of the third class were compelled to leave the ship, and had to allow a general cleansing of their bodies and a disinfection of their clothes and luggage to be performed by the Turkish officials, while the passengers of the other classes were permitted to stay on board by paying one shilling. This occupied the day until a sign was given in the evening that the ship might leave the port.

Without any further delay we reached Haifa the following morning and proceeded on our voyage to Beirut, where we arrived in the afternoon. After making preparations for the examination of our luggage by the customs, we went to the home of Brother and Sister Haussmann, who have been conducting private treatment rooms here for a few years. After two weeks' stay with them we were able to secure a suitable dwelling in a favorable location.

Now as the hot season is rapidly approaching we shall during this time make our preparations for the work in winter by becoming acquainted with the field. We are endeavoring to pick up the Arabic language, which will be one of the tasks to be overcome. During our one month's stay we have become accustomed to the place, and have made ourselves at home. I expect to report some of the details after I have become better acquainted with the field and the whole situation here. We have, however, already observed that this will be no easy field of labor considering the diversity of languages, interests, missions, etc., and therefore ask to be remembered before the throne of grace by our brethren in other parts of the field. We are of good courage, and are sure that God will give us the victory if we keep close to him and yield our hearts to him, to be controlled by his Spirit.

Beirut, Syria, German Post.

Another Province in China Entered

J. N. ANDERSON

THE locating of seven new workers in Shanghai, occasioned by the recent decision to establish the publishing plant for this whole field in that place, means that this message has entered one more of the eighteen provinces of China proper.

Dr. H. W. Miller, who, since entering China, has given most of his time and strength to the publishing interests, is to lead out in this work in Shanghai, the commercial center of the far East. That line of work is further represented by Brother and Sister Roberts, formerly of the Pacific Press. Brother Roberts is an experienced stereotyper, and will have charge of that part of the publish-

ing work. His wife, who is an expert proof-reader, will act in that capacity, and so meet a long-felt need. Dr. Miller has been chosen to act as editor of our Chinese paper, the *Gospel Herald*. In this work he will be assisted by two non-resident associate editors, Dr. A. C. Selmon and Brother E. H. Wilbur.

Once this paper is set into successful operation, it is sure to be the most effective means of educating our whole body of converts and inquirers, and so bring about a unification of the entire work which is not only important, but quite indispensable, in this field where so many disintegrating influences prevail. The whole work in all China must be a unit, and become an integral part of the worldwide message. We hope and believe the

sage we hold be so largely and readily published abroad. Shanghai is the gateway to nearly all China and the highway of the Orient.

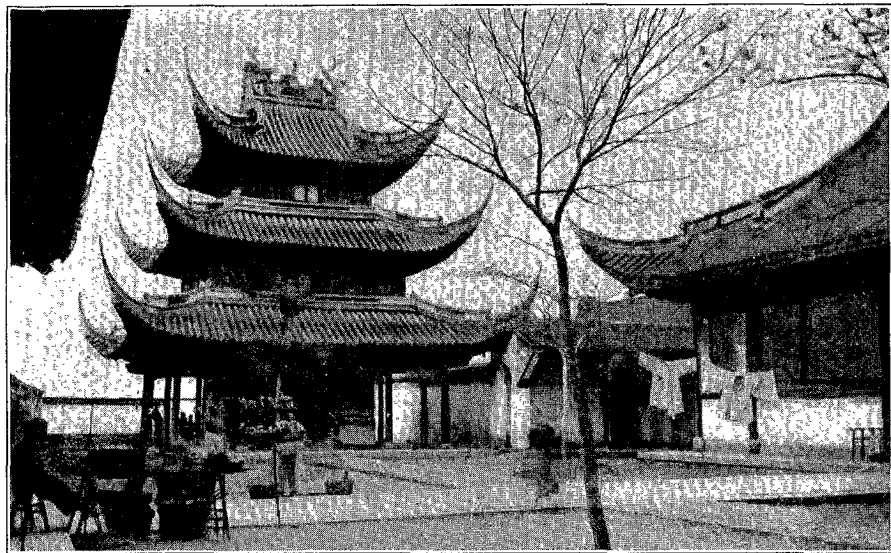
Brethren, "continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ."

Canton.

Home Again

W. D. BURDEN.

AFTER a year's absence we are glad to be in Japan again to do our part in giving the gospel to these people, and we feel that we are at home. We left San Francisco, April 14, on the steamship



TEMPLE OF LOONG-HUA, SHANGHAI

Gospel Herald will do its full share in effecting this desirable end.

Our new secretary and treasurer, Brother H. H. Winslow with his family, has been located in Shanghai to carry on that line of work. He will render further assistance in a general way in the publishing work, which for the time being must be carried on in rented quarters until a site can be secured, and a manufacturing plant established.

Sister B. Moultrup, the aunt of Mrs. H. W. Miller, who came out in company with the latter, is also located in Shanghai to learn that language and so prepare for evangelistic work. All the other workers, though their work is rather routine and mechanical, will study Chinese and so come in touch with the people among whom they live. In this way they are a nucleus for a large work to be carried on in that province with a population of perhaps fifteen or twenty million.

But we are not merely setting into operation a printing plant for this great field, and opening a new province to the truth. Beyond all this we are planting a standard in the greatest city of the Orient, and the largest and most important missionary center of the world. Our very presence there puts us continually in the way of great opportunities, and correspondingly great responsibilities. In no other place could the mes-

"Mongolia." This is a large boat, and we had one of the best rooms. The sea was very quiet, so our voyage was an enjoyable one.

At Honolulu we were met by Elder C. D. M. Williams and wife, who kindly showed us about the city for a time, then took us home with them for the night. It was a great pleasure to meet these old friends and together with them talk over the interests of the work. It does seem too bad that we have not a larger force of workers in that island field. I believe that of the funds contributed at home, too small a portion is allowed to the mission fields. I do not mean to speak lightly of what is being done; we appreciate every dollar of the money sent to us for the work, but I believe there ought to be a more equal distribution of the funds than there has been in times past. I am glad that some of our conferences at home are waking up to the situation, but only a beginning has been made as yet.

We are thankful for the blessings that have attended the work in Japan during the year we were absent. We hail every omen of progress, for we want to see this work finished up so we can go home to glory.

We received many expressions of interest while we were visiting in the States and we trust our friends will not forget us now that we have returned to

this country. We need your help in every way. The harvest now is ripe, and is great, but the laborers are indeed few, "pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

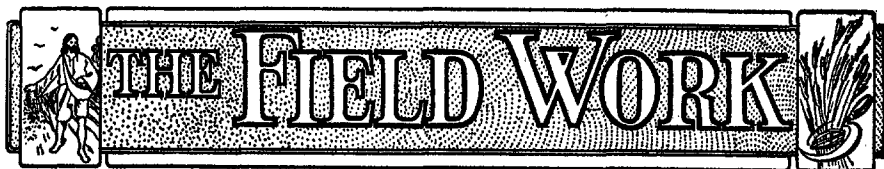
Tokyo, Japan.

Mission Notes

"VICTORY over besetting sins," is the motto adopted by one mission band out in a trying and difficult field, where fierce opposition is being brought to bear upon the work of the message by one who has turned away from the church. As a result of each member's striving for the mastery over his own sins, the worker records that only one member has departed from the faith in their company during the past year. A pretty good recipe for meeting apostasy anywhere.

To illustrate the joy which fills the hearts of the workers when they get the good word that recruits are on the way to join them, we quote from letters recently received from Elder D. C. Babcock, West Coast, and M. C. Sturdevant, of Solusi mission, Buluwayo, Africa. Brother Babcock says: "Your good letter received. How glad we are for the good news of help coming! I could scarcely keep from weeping for joy when I read that Professor French and wife would soon join us in the work here." Brother Sturdevant says: "We are cheered to hear that help is on the way, and a telegram tells me to meet them [Brother and Sister Campbell] the third [of June]. How gladly we shall do it!"

BROTHER J. C. ROGERS, in describing the way in which a young man finds for himself a wife in Nyassaland, says: "Their marriage ceremony is very simple. If the girl wants the man, she cooks a pot of porridge, and sends it to him. If he eats it, that constitutes the engagement. From that time on he gives her a yard of cheap calico occasionally, to bind the bargain. When the time set for the marriage comes, all the people in the surrounding country assemble, and they make great pots of beer, and gather all the food to be found. This big feast constitutes the marriage ceremony. If any one has a grudge against the bride,—if she has refused to carry water or wood for her parents or her elder relatives, if she has disobeyed them in any way, if she has not knelt humbly at their [the elders] august approach in the footpath, in short, if she has displeased any one at any time in her past life,—they do not take revenge at once, but simply say, 'I will remember.' Then just before the time of marriage, each one holding a grudge is at liberty to bring a large whip, and beat her to his heart's content." Thus the ceremony ends, and the young man takes to himself his wife. Brother Rogers has applied to the government for official papers authorizing him, when necessary, to perform this sacred rite in a Christian manner, especially among our own people.



Camp-Meetings in the Northern Union Conference

THREE of these meetings are now in the past; the first was held in Minneapolis, Minn. This was a meeting of spiritual blessings, fifty-five persons being baptized. About four thousand dollars was given in cash and pledges to the General Conference to hasten its work in foreign fields. One thousand dollars was raised in cash and pledges for the home work. There was a good attendance from the city, and nearly one thousand persons camped on the grounds. It was a meeting of great encouragement to the brethren in Minnesota.

The second meeting was held at Woonsocket, S. D. Something like seven hundred of our people camped on the grounds. The attendance was good from the town. About the same number were baptized as at the Minnesota meeting. A little less than five thousand dollars was donated at this meeting to help the General Conference in its work in the regions beyond. The most important action of the conference was one touching the removal of their academy from Elk Point to a more central location in the conference, which was adopted by a unanimous vote after considerable discussion. This means much for the educational work in that conference. A large committee was chosen by the conference to secure a site, and locate the school. The brethren all returned to their homes full of courage and hope for the success of the work, not only in their own conference, but in the wider fields beyond their borders.

The third camp-meeting was at Velya, N. D., and was the most remarkable meeting of the three. Meetings were held daily in four different languages. About one hundred twenty-five Russians were present. Brother Adolph Boettcher labored for the Russian brethren. About seventy-five Scandinavians were present, and Elder S. Mortenson and August Anderson labored in that tongue, besides other local helpers. About one hundred fifty of the American brethren were present. Elder G. B. Thompson, the writer, and others labored in the English-speaking tent besides speaking occasionally to those of other tongues through an interpreter. Elders G. F. Haffner, C. J. Kunkel, and others labored especially for the Germans, who represented the larger part of the camp, over four hundred being present. Ninety-six persons requested baptism, some of whom desired to be baptized at their home churches.

The Spirit of God wrought in the conversion of souls in a marvelous manner. The special revival move began in the young peoples' meeting on Friday. Sabbath evening, after the congregation had been dismissed in the German tent, a few earnest workers began to labor for the unconverted. In a short time a number joined the company of workers. Parents and others who had retired to their tents, arose and returned to the large pavilion to labor for the unconverted.

The revival work went forward without excitement but with great power until three o'clock in the morning. Something like thirty or more found forgiveness of sin and acceptance with God before the meeting closed. Some of these had long resisted the Spirit of God, but now they surrendered. Sabbath morning the work continued in all the four congregations in great power. During the forenoon and afternoon one could see companies in various parts of the camp, and at times in the large pavilion, gathered together, with three or six or more, earnestly pleading for their unconverted friends, praying and weeping. A marked feature of the work was to see those who had been set free from sin earnestly labor for the unconverted. Wives were laboring for their unconverted husbands, husbands were laboring for their unconverted wives, stout hearts were moved by the Holy Ghost, captives were set free, while the light of joy rested upon many. No confusion nor excitement prevailed.

The Lord with mighty power was in the camp. Songs of praise were mingled with tears of joy as captives were set free. It was the most remarkable manifestation of the Spirit of God I ever witnessed at any camp-meeting.

Sunday forenoon was devoted to the consideration of the needs of the work in foreign lands. The same power and spirit which had been manifested so strikingly on the Sabbath were present to convict many of their duty to part with some of their earthly substance, and make sacrifices to God in sending the last message of mercy to the needy fields beyond our own borders. Men and women arose in the congregation with weeping, and gave of land and of money until twenty-five thousand dollars had been given to help the cause in foreign fields. A considerable portion of this was in land, which will have to be sold. The Spirit of God impressed nearly all present to give of their means.

Surely we experienced showers of the latter rain. About one thousand dollars had been previously donated to help the work in the local conference. Sabbath morning in the various tents there was received \$121.67 as the Sabbath-school donation.

One of the evidences of the working of the Spirit of God upon hearts to give of their substance to the work in the foreign fields was especially noticed among the Russian brethren and sisters. They had assembled with the German brethren in their meeting. It was very difficult for any to translate from the German or from the English language into the Russian tongue, so the Russian brethren decided that they would go to the meeting and simply look on without knowing what the speaker said, it not being translated; hence all that these brethren could understand of what was being done was what the voice of the Spirit of God told them, and what they saw of individuals rising and weeping when they made their offerings. Many of these Russian brethren arose, and

with the hand beckoned to the one who was receiving the pledge or offering to come to them. Unable to speak in a language that could be understood by the one taking the pledges, they would simply write the amount they wished to give in figures. Hundreds of dollars were given by the Russian brethren in this manner.

At 4 P. M. the congregation assembled on the bank of the Moose River, which runs beside the beautiful city park upon which the camp was located, to witness the burying of many precious souls in baptism.

Among the laborers, aside from the local workers in the conference at the meeting, were Elders G. B. Thompson, G. F. Haffner, S. Mortenson, A. Boettcher, C. L. Benson, T. D. Gibson, and Dr. C. P. Farnsworth, and the writer. Dr. Farnsworth labored continually to help the physical conditions of the campers, and he also gave two or three talks in public. His labors were much appreciated.

From the report given above it will be seen that about two hundred were converted during these three camp-meetings, and some thirty-four thousand dollars was raised in cash and pledges to send the gospel to the regions beyond.

Our brethren have been greatly encouraged, and have gone from these meetings full of faith and with a purpose to do all they can to finish the gospel work in this generation.

Personally I feel to praise God for the victories gained, and would give all the glory to God for the measure of success that has attended the efforts of his servants.

R. A. UNDERWOOD.

Greater New York Camp-Meeting

THIS meeting was held at New Rochelle, a suburb of Greater New York, June 4-14, and was located in the center of the city on a beautiful plat of ground surrounding a large dwelling-house of the New England type. This dwelling served as a dining-room, and afforded a lodging-place for quite a number.

Our people came out in large numbers on both Sabbaths and Sundays, and there was also a fair attendance during the week.

One unique feature of this meeting was that there were present representatives of nineteen different nationalities, and one could but think of the realization of the words of John, the revelator, when he said, "I beheld, and, lo, a great multitude, . . . of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb."

The regular business of the conference was not transacted at this time; and the services were devoted exclusively to the study of the Word, to the missionary work, and to seeking the Lord.

The early morning meetings were in charge of Elder E. W. Farnsworth, who conducted a series of studies on the history of ancient Israel, which were both instructive and interesting. All departments of our work were given their share of attention. The ten-cent-a-week plan for the support of our mission work in the regions beyond was spoken of at different times during the meeting, and we believe that it will be generally practised by the members of the Greater New York Conference.

One cheering feature of this meeting was that of completing the raising of their balance of the \$150,000 fund.

Separate meetings were conducted by the superintendent of the German department of our work, Elder O. E. Reinke. These services were attended by much of the Holy Spirit's presence, which will give renewed courage in carrying the third angel's message to the one million Germans in the Greater New York Conference.

Besides the regular conference laborers in attendance, were Elder E. W. Farnsworth, president of the Atlantic Union Conference; Elder O. E. Reinke; Elder H. F. Ketrang, president of the Central New England Conference; Prof. B. F. Machlan, principal of the South Lancaster Academy; Elder C. S. Longacre, Bible instructor in the South Lancaster Academy; Brother F. M. Dana, secretary of the department of the young people's work in the Atlantic Union Conference; Elder F. C. Gilbert, superintendent of our Jewish mission in Boston; Prof. B. G. Wilkinson, Bible instructor in the Foreign Mission Seminary; Brother R. J. Bryant, Atlantic Union field agent; Elder B. F. Kneeland, president of the New Jersey Conference; Elder David Ostlund, of Iceland; Elder E. E. Miles, and the writer.

Elder C. H. Edwards, the president of the Greater New York Conference, is of excellent courage, as he continues to direct in the great and important work of warning the millions of people in the Greater New York Conference.

Plans were laid to conduct five tent efforts in and about the city in the English, German, and Scandinavian languages.

More workers and more means are needed in order to warn the surging mass of humanity in that great metropolis.

K. C. RUSSELL.

North Dakota

BOWDEN.—The blessed experience of the Velva camp-meeting is not confined to that place alone. The young people of the Bowden church desired to be baptized at their home, so it was decided for me to go there for the Sabbath following the camp-meeting. Nine more of the young people gave their hearts to the Lord, and on Sunday twenty-one were buried with their Lord in baptism. At 7 P. M. we came together to celebrate the ordinances of the Lord's house. We had hardly begun with the ordinance of humility when in one corner of the church we heard some poor soul pleading with God for pardon. This spread until we had to dispense with the ordinances altogether, and the revival work continued until after two o'clock the following morning. As a result twenty dear souls found pardon.

There was no excitement, only the quiet working of the Holy Spirit. When we were about ready to dismiss the meeting, an old brother arose, who had been carried away with a fanatical holiness movement about ten years ago, and asked the church for pardon and admission. This was another cause for rejoicing, and he was made welcome by all. This experience will live long in the memory of the Bowden church.

One pleasing feature after this revival work was, that as soon as those dear souls had found pardon, a goodly number

of the parents declared themselves ready to send their children to our academy. If the Lord protects the crops of North Dakota, our facilities at Harvey will be far too meager to accommodate those who desire to attend. To the Lord alone we ascribe all the praise.

C. J. KUNKEL.

Wyoming Conference and Camp-Meeting

THE first annual session of the Wyoming conference assembled in a beautiful grove at Crawford, Neb., June 18-28, in connection with the annual camp-meeting. The Wyoming Conference is composed of the State of Wyoming, nine counties of northwestern Nebraska, and six counties of South Dakota. A good representation of our people from this locality was present at the beginning of the meeting, and this was increased to approximately two hundred at its close. The president's address and reports of the different workers showed that God had blessed all the work in this field during the past year. Six new churches have been organized with a membership of one hundred thirty, with many more interested ones in the localities where these churches were raised up.

Good ministerial help was present during this meeting, and excellent meetings were held, in which God blessed, and hearts were made tender and accepted Christ. Twenty-nine followed their Lord in baptism during this meeting. Besides the local workers, Elders E. T. Russell, F. M. Wilcox, Meade MacGuire, Charles Thompson, B. E. Huffman, and Prof. C. C. Lewis, Dr. Ida Herr, and Brother C. G. Bellah were present during a part or all of the meeting.

All departments of the work were given due consideration and advanced moves were taken, as the following resolutions which were unanimously adopted will show:—

That we affirm our confidence in the great underlying truths comprising the third angel's message and in the work and leadings of the spirit of prophecy so graciously manifested in the church, and express our earnest purpose to prosecute the work committed to us to glorious triumph.

That we approve of and pledge our hearty co-operation in the plan recommended by the General Conference for an ingathering for foreign mission work, November 22-28, during Thanksgiving week of 1908.

That we pledge ourselves to endeavor to greatly increase the donations to foreign missions.

That we undertake to raise for foreign mission work an amount equal to ten cents a week per capita for our church-membership.

That for the present we favor the Sabbath-school donations and the annual midsummer offering being applied on this fund to make the average of ten cents a week for each church-member.

That in each church it shall be the duty of the church missionary librarian to take charge of the distribution and collection of the missionary envelopes, and in every way to encourage the church in systematic giving for foreign missions.

That the educational superintendent and Missionary Volunteer secretary give her entire time, as far as consistent, to

the building up and strengthening of these branches of work.

That during the coming year a general educational campaign be carried on among the churches of the conference.

"Whereas, the tract and missionary work in our conference is at a low ebb, which we attribute largely to the fact that no effort has been made through an organized tract society to push this work in our conference; therefore,—

"Resolved, That we return to the plan of carrying forward the work through a conference tract society, and that the secretary and treasurer of the conference take charge of this branch of the work."

The financial report showed tithe receipts to the amount of over seven thousand dollars and trust funds over eighteen hundred dollars. The tithe per capita was over seventeen dollars. On the last day of the meeting the needs of the world-wide work were presented, and twelve hundred dollars was raised in cash and pledges to be paid by Jan. 1, 1909. Book sales for the past year were \$4326.55.

Officers for the ensuing year were elected as follows: President, Elder J. H. Wheeler; vice-president, Elder G. A. Kinkle; secretary and treasurer, S. J. Quantock; superintendent of the church-schools and Missionary Volunteer work, Nora Hough; State missionary agent, H. E. Lysinger; religious liberty secretary, R. T. Baer. The people returned to their homes greatly encouraged, and with a firm purpose to be consecrated to the service of God, to spend and be spent in his service.

J. H. WHEELER.

Canvassing in Oregon

I LEFT San Francisco on the staunch little steamer of the Oregon Coal and Navigation Company, the "M. F. Plant," soon after our good camp-meeting near Oakland, and reached Coos Bay safely in due time, and was at work in a few hours after the boat arrived. One afternoon here I was granted success in taking orders for eleven "Seer of Patmos," besides other orders. All honor to the Lord alone. He only can give success to our labors, work we ever so hard in our own strength. Last week was the first time I ever took an order for the "Seer of Patmos." I can see the Spirit of God working on the people to bless the efforts to sell this book.

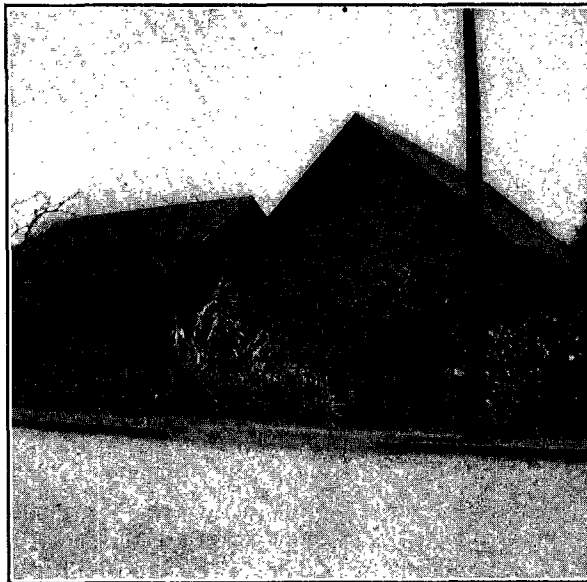
One day last week the Lord gave me five orders for "Ministry of Healing," besides a number of dollars' worth of other orders. I take along on this trip the book "Ministry of Healing," with my other work and try to sell one or two copies a day as missionary work for the Lord. I find great blessing in doing this. Sometimes I get started on this book, and have such good times that I can scarcely stop when I have sold one or two for the day, but run away over this number. I have done this same work, on this same plan, at intervals for years with "Christ's Object Lessons" in my regular canvassing work. I have received many rich blessings in doing this. How I wish all our canvassers and workers would share in it, too; for all can if they will only take hold in faith. I find it does not interfere with my regular canvassing work to take orders for one or two of these books a day as missionary work for the blessed Master. I deliver them the same time

I do the other orders. I take "Christ's Object Lessons" on one trip, and "Ministry of Healing" on another trip. My experience that I have worked out, or that came to me, was that it called down blessings on the other part of my work, and my soul was blessed also. How I wish all our canvassers, especially those working for scholarships, would try this plan.

WALTER HARPER.

Hawaiian Islands

HONOLULU.—We learn that Elder R. C. Porter is to pass through here June 27, on his way to Africa, and we are making an extra effort to finish our little chapel, so as to have it dedicated



NEW CHAPEL AND MISSION HOME, HONOLULU

when he comes. All the money has been raised except about fifty dollars, and the work is done except the ceiling of the two sides and one end, and the casings to put on the inside of the door and windows. This we think we can do before he comes. The chapel is twenty-eight by forty feet, with fourteen-foot studding. Our house is thirty-two by thirty-two feet, with two porches and four rooms attached, making a house of eight rooms and two *lanais*. We are exceedingly thankful to the Lord for the church and home, as every move toward securing them seems to have been attended with his blessing. We have come to the time when every move should be a right one, directed by the Spirit of God. And all lines of the work should advance with rapid strides. We feel that we must live very near to the Lord, so that we may not be found wanting.

C. D. M. WILLIAMS.

Rhodesia, B. C. Africa

SOLUSI MISSION.—To the glory of God we can report the work onward at this place. Another year has rolled around, and now we have fully entered our winter. Frost has caused the leaves to turn yellow, and many are falling. Yet you would not call this winter in the home land. The days are hot, but the evenings and nights are cool, and a fire is very desirable, to drive off the chill. Our harvesting is done, and we are now shelling and putting into bags, the accustomed way of getting ready for market here. Each bag of shelled grain

is to weigh two hundred pounds. We count our crops light, and yet we have much more than many around us. Many of the natives will have to buy grain before the next crop comes. I am sure we will not have to buy any, and will have enough to sell to supply the needs of our mission. We do praise God for his blessings upon our fields the years we have been here. In the beginning of planting the locusts lay all around us as the sand of the sea. But the government furnished all the farmers spray pumps and poison needed to destroy them. The boys and I went to work at it, and we destroyed twenty-seven swarms—twelve swarms more than any around us. The result was we have had no more locusts to bother us up to the present.

We are reaping between seven and eight hundred bags of corn, fifty-eight bags of peanuts, and nineteen bags of Kafir peas. Pumpkins and small stuff were a failure this year, because of the drought.

Our school work is truly onward, mostly in charge of Victor Wilson, with our native help. I teach only three classes a day. This has given me more time to look after our four outstations, taught by seven native teachers. The number of students is not large, but I can see the boys are trying to do faithful work. It is very evident that our schools must have more of our care, if we expect them to be fruitful in the right kind of results.

April 4 we baptized eighteen more precious souls. It was said by one present that this was "the most enlightened class we have baptized." For many weeks we had a special study with them on this question before baptizing them. We have felt that we should go very carefully in this matter. We are encouraged by the word that we are to have more help soon to connect with us here. "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." We are still of good courage. Pray for us.

M. C. STURDEVANT,
M. J. STURDEVANT.

The South Dakota Camp-Meeting

THE South Dakota Conference has a membership of about one thousand. Of this number about six hundred were in attendance at the annual camp-meeting, which was held at Woonsocket. This is the third camp-meeting held at this place. Our people were very cordially received by the citizens, who gave tangible evidence of their good will by subscribing very liberally to the expenses of the meeting. Their gifts, together with those of our people, enabled the conference to gain about five hundred dollars above the expenses of the meeting. While considerable wet weather was experienced, the interest was not materially affected.

During the past year two churches have been added to the conference. The conference adopted the plan of each

member's paying ten cents a week for the increase of mission funds. About five thousand dollars was also raised in pledges and cash for missions. The pledges included land to be sold, and the returns from certain lots of grain to be harvested.

Elder J. W. Christian was again elected president of the conference. Elder E. G. Hayes was released by the conference to respond to a call for evangelistic work in Kentucky. The conference is to supply a tent, and support him in his new work for at least two years.

One of the most important matters brought before the conference for its consideration was the moving of the conference school from Elk Point to a place to be chosen. This move seems necessary, owing to the fact that it is now in the extreme southeastern portion of the State, the buildings are not well adapted to school work, and would require a large outlay of means were the school to continue in its present location. Again, the encroachment of the Missouri River, which runs near the school, makes possible a loss of property. A committee was appointed to select a site, and if possible arrange for the transfer of the school during the coming year. There are a large number of young people in this conference, and we can but believe that the conference will shortly have a very strong school. Prof. J. B. Clymer, who has for years been connected with Mount Vernon (Ohio) College was chosen principal for the ensuing year.

The spiritual interests of the meeting were good. A spirit of seeking the Lord was present from the very first. On the last Sabbath forty-two were baptized, and on Sunday following a number more. Brother N. J. Ronlund was ordained to the sacred work of the ministry on the last Sabbath afternoon of the meeting.

Altogether the meeting was most profitable, and the conference enters upon the new year with a splendid spirit of courage.

FREDERICK GRIGGS.

The Manitoba Camp-Meeting

THE Manitoba Conference closed its camp-meeting held in a beautiful grove at Carmen, June 23-28, with a large interest among the people of that town. The night following the taking down of the large tabernacle, although wet and muddy, the German tent (a forty-foot round tent) was packed, some standing outside. It was felt by all that it would not be wise to drop such an interest, so Brother and Sister E. R. Potter, with Sister B. Purdon, were left to visit the interested ones, and do Bible work among the people for two or three weeks until ministerial help could be sent to carry on a tent effort.

The workers who were there before the meeting, enjoyed the series of consecration services held twice a day, and expressed themselves as much benefited. These meetings prepared the workers to meet the campers with a helpful spirit.

Elder W. A. Colcord, of Washington, D. C., spoke several times on religious liberty with telling force; and Elder Geo. Wagner, of North Dakota, helped the work among the German brethren.

Elder M. J. Fritz was ordained during the meeting; Elder Colcord read the charge in English, Elder Wagner in German; Elder E. L. Stewart led with prayer in the English language, and

Elder Wagner followed in German. This was a joint meeting of both the German and English brethren, and followed a powerful presentation of the tithe and our relationship to it by Elder E. L. Stewart. Some who never had paid tithe before came forward, and pledged faithfulness henceforth.

The afternoon meetings were largely joint meetings, so as to bring the German and English-speaking brethren closer together, and at these times the canvassing, educational, and young people's work were presented, each subject upon its separate day, after an opening address upon the topic of the day, a number followed with short talks. This kept the interest up, and as the afternoon is usually the sleepy meeting, this plan was found very helpful.

The baptism of nine souls in the River Boyne, which skirted the camp-ground, seemed to encourage all. It was felt that more family tents will be needed before the next annual meeting, as quite a number had to secure rooms in the town.

All seemed to look forward with encouragement to the prosperity of the third angel's message in Manitoba during the coming year.

WM. C. YOUNG.

West Pennsylvania Camp-Meeting

FAVORED by beautiful weather, the West Pennsylvania Conference held its session in connection with the annual camp-meeting at Oil City, June 18-28. The attendance was not so large as that of the previous year, but what was lacking in numbers was more than compensated for by the quality of the meeting. It marked a decided advance forward for the work in this field, many of the brethren declaring the services to have been the most spiritual they had ever attended.

Foreign missions received good attention, the whole camp not only voting heartily in favor of the ten-cent-a-week plan, but also testifying individually of their purpose to carry it out. About one hundred fifty dollars was raised to help the Hazel Academy, at Hazel, Ky. This was done although the State had been heavily affected by the financial depression, as shown in a slight decrease in the total amount of the tithes for this year as against the previous year. The conference also voted to raise two cents a week per capita to assist in the educational work.

The closing Sabbath and Sunday were good days for the camp. The blessing of God upon the revival service of Sabbath morning was followed in the afternoon by the setting apart of Brother E. N. Dirkee to the gospel ministry. Sunday morning, contrary to the general expectation, the camp enthusiastically raised \$443.50 for the tent- and camp-meeting fund.

On the closing Sunday afternoon a grand temperance rally was held. The pastors had invited their congregations to be present, and a large crowd came out to the meeting. Addresses were given by the writer, who acted as chairman, by three pastors of leading city churches, by three lady officials of the W. C. T. U., and by the Y. M. C. A. secretary. We believe this meeting did splendid work in behalf of the temperance cause. The speakers on the pro-

gram who were not of our faith, repeatedly expressed their thanks for the holding of such a meeting. The audience gave a liberal donation which was divided between the W. C. T. U. and the camp expenses. A large part of the congregation stayed over to the evening meeting and responded heartily to the presentation of the subject, "The Change of the Sabbath."

The officers elected for the coming year were: F. D. Wagner, president; I. N. Williams, vice-president; A. V. Williams, secretary and treasurer; Miss Fannie Fondersmith, Sabbath-school secretary; F. H. Robbins, educational secretary. The visiting brethren present at all or a part of the meeting were: Elder E. E. Andross; Brethren I. D. Richardson and Morris Lukens representing the book work; in the interests of educational work, S. M. Butler, of Mt. Vernon College; C. S. Longacre, of South Lancaster Academy; and Brother Thomas D. Rowe, of Hazel Academy; also Elders H. W. Carr, J. M. Rees, and the writer. Fourteen precious souls followed their Lord in baptism at the close of the meeting.

B. G. WILKINSON.

The Gladstone (Mich.) Camp-Meeting

THIS meeting was held on the shore of the DeMoquette Bay, where there was plenty of shade, and the place was of very easy access to the citizens of Gladstone. We had about thirty families represented; and as most of these live in a territory where they have but little ministerial help, the camp-meeting was to them a real feast.

Some of these members had been doing missionary work for their neighbors during the past year, and those who had accepted the message as far as they understood it, were further instructed at the camp-meeting and baptized. About eleven were buried with Christ in baptism on the last Sunday, making a most solemn impression on the large crowd that had gathered for the occasion.

Our young people all took an active interest in their meetings, and pledged themselves for the Master's service in finishing the work. We believe this was a most profitable meeting, and one that will long be remembered.

The meeting was carried on by our local help, assisted by A. C. Bourdeau, O. Soule, and J. B. Blosser.

C. A. HANSEN.

Spain

VALENCIA.—We are thankful to be able to report advancement in the work in Spain. Last Sabbath morning at nine o'clock, the few brethren in Valencia and other believers assembled in our meeting hall. From here we went about two miles into the country, to a pretty little grove of poplars and bamboo, on the banks of the River Turia. After my brother had, in a few words, presented the significance and importance of baptism, it was my privilege to administer this sacred rite to eight precious souls. We believe these arose to walk in newness of life. Most of this fruit is a direct result of the series of meetings which my brother and I have carried on here during the past two months. There

are several others who have expressed a desire to unite with God's people and to obey his truth.

We are convinced that a new era has dawned upon this work in Spain, and that hereafter we shall see much greater advancement in this field. Our constant and earnest prayer is that more ministerial help may soon be sent to us, to assist in opening up the work in the numerous big cities. Here is a population of about eighteen millions, with only two ministerial laborers to present the truth to them. To carry on a series of meetings successfully here, at least two must work together. So you can easily understand that with our present force we can not get over the country very rapidly. Of the recent converts, seven are adults, and one a girl thirteen years of age.

Our courage is good, and our determination strong to press the battle with greater diligence than ever before. We ask an interest in the prayers of God's people for the success of his work in this idolatrous land.

FRANK S. BOND.

South Africa

BROTHER HOMER C. OLMSTEAD and wife and Brother J. H. Campbell and wife left Cape Town, May 31, for their mission stations, Brother and Sister Olmstead going to the Barotseland mission, N. W. Rhodesia, to join Brother W. H. Anderson, and Brother and Sister Campbell to the Solusi mission, near Buluwayo, Southern Rhodesia, to join Brother M. C. Sturdevant. Brother S. Konigsmacher and wife expected to sail in the steamer "Windhuk," June 18, for Chinde, en route for Malamulo mission, Nyassaland. We hope all these devoted missionaries will have a good experience in their several fields.

J. V. WILLSON.

The Saskatchewan Camp-Meeting

A CAMP-MEETING for the believers in the Saskatchewan mission field was held at Lumsden, twenty miles north of Regina, July 1-5. The camp was conveniently located in the village on a nice plat of ground, protected by foliage from wind and storm,—a provision which is essential to the success of a camp-meeting in this field. There were about seventy persons encamped. This was a good attendance, when we remember that there are only about one hundred Sabbath-keepers in the field.

Services were held daily in both English and German. Though the meeting was short, it did much to strengthen and build up the work in this field. Those who attended were greatly blessed. A good work was done for the young. At the Sabbath services nearly all on the ground, both old and young, gave their hearts to God. Six were baptized, and others will be at their homes.

The interest shown in missions was an encouraging feature of the meeting. Though this of itself is a mission field, we were anxious to have a part in building up the work as a whole. And as God has blessed this field with great material resources, they purpose, if possible, to do more than raise a sum for missions equal to ten cents a week per capita. The last day of the meeting,

after the needs of the world-wide field in view of the rapid progress of the work had been considered, a collection was taken for the work at home and abroad, and more than twenty-three hundred dollars was received in cash and pledges. All but about two hundred dollars of this, which will be used to purchase needed tents, will be given to missions as fast as received.

The presentation of the plain truths of the message awakened an interest in the village, and some are carefully considering the truth. Opposition was also aroused. The last evening of the meeting, after a sermon on the Sabbath question to a full tent, the pastor of the Presbyterian church, who was present, reassembled the congregation in the street, and delivered a tirade against us as a people. He gave vent to many assertions calculated to stir up prejudice, from the ascension-robe falsehood to intimating that those who came across the line with this heresy might be properly classed with outlaws. But man can do nothing against the truth. His diatribe helped to awaken an interest, and it was thought best to leave a strong tent company to develop the interest awakened. There is a good prospect that a company of believers will be raised up here.

The reports given indicated progress in all lines of work. Those selling our publications are having splendid success. While this field presents some real difficulties not found in other places, the workers are loyally standing by the work, and are of good courage. They were all present at the meeting. Elders E. L. Stewart, president of the Union Conference, W. A. Colcord, G. F. Haffner, and the writer were also present, and shared with the local laborers in the burdens and blessings of the meeting.

I was greatly impressed with the resources of this field, and the progress seen everywhere in the development of the country. Saskatchewan alone contains two hundred forty thousand square miles, being larger than several of the union conferences in the States, and is rapidly being filled up with a thrifty, enterprising class of citizens. Immense fields of grain are to be seen on every side, as far as the eye can reach. Great plows, drawn by an engine, and capable of plowing forty acres of prairie in a day, are seen at work. The whole country is one vast granary. Great trunk lines of railroad cross the country to carry the products of the land to market.

We are glad that the last message of God to sinful man has a secure foothold in this field, and we are encouraged to believe that a strong conference will soon be organized here.

G. B. THOMPSON.

Central New England Camp-Meeting

THIS meeting was held June 18-28 at West Newton, Mass., a beautiful suburb of greater Boston, at the Junction of two street-car lines. The location of the camp was ideal, lying next to a beautiful grove of trees on two sides of the encampment; and the street which passed the ground was lined with stately elms. The camp-ground was covered with grass, which enhanced the beauty of the location.

We were also pleased with the order and arrangement of the camp, as well

as with its sanitary condition; we appreciate the fact that it is not always possible to secure an ideal site for a campground; but the nearer we can come to the ideal, the greater the influence that will be exerted for good upon those who attend the meetings.

There was an excellent attendance of our people at this meeting. It was only a few years ago that the New England Conference was divided; but it appears now that one division of the conference is as large as both were formerly. This meeting was also free from the routine business which has formerly occupied the time and attention of those in attendance. It is encouraging to observe that the plan of conducting the regular business of the conference at another time is being followed by many of our conferences.

One of the leading features of this meeting was the study given to the question of healthful living. Each afternoon at four o'clock, except Sabbath and Sunday, a school of health was conducted. This was well attended by our own people, and by some from the outside. The instruction was chiefly given by the physicians of the Melrose Sanitarium, Drs. W. E. Bliss and Nina Case Baierle, the sanitarium cook, and a number of nurses from the institution.

The various departments of our work received a share of attention during the meeting. On the last Sunday afternoon a temperance rally was held, at which a large audience was in attendance. Those who spoke upon this occasion were a prominent Methodist minister of Auburndale, Mass., the recording secretary of the W. C. T. U. of Massachusetts, and the director of the gospel work of the Y. M. C. A. of Boston. Besides a number of our own speakers. We are confident that an excellent influence has gone forth as the result of this meeting. We would recommend, however, in the future, that a temperance rally be held on the first Sunday afternoon of the meeting and that on the last Sunday afternoon a religious liberty rally be conducted. Thus at these important gatherings a warning note could be sounded against the two great evils,—intemperance and religious legislation.

Both Sabbaths of this meeting were characterized by a special manifestation of the Holy Spirit in the converting of souls and the reviving of those who were in a backslidden condition. It was remarkable to observe on the last Sabbath that so large a number of those who came forward had decided for the first time to give their hearts to God.

Elder A. G. Daniells was in attendance during the closing days of the meeting, and gave the people some most valuable and timely instruction concerning different phases of our work for these times. His recital of the wonderful providences in the onward march of the third angel's message proved to be a most encouraging feature of the meeting. All were pleased with the visit of Dr. D. H. Kress, of the Washington Sanitarium, and his talks on the principles of healthful living were much appreciated. Elder E. W. Farnsworth, president of the Atlantic Union Conference, was in attendance during the entire meeting, and rendered valuable help in counsel as well as in speaking. Prof. B. F. Machlan, principal of the South Lancaster Academy, was also in attendance, and gave an interesting report of the work of the

academy during the past year. Certainly the Lord is blessing in this department of the work in the Atlantic Union. Every young man and woman in the territory of the Atlantic Union Conference should take advantage of the opportunity afforded in obtaining an education at this institution.

I was indeed glad to attend this meeting, as it was the first camp-meeting I have attended there since leaving that field several years ago to join with the general work in Washington. It was gratifying to meet those with whom and for whom I had previously labored. Our prayer is that the Lord will continue to bless Elder H. F. Ketring, the president of this conference, and his committee in their efforts to develop the work in that important field.

K. C. RUSSELL.

Good News From West Pennsylvania

"Thy people shall be willing in the day of thy power." Ps. 110:3. I was forcibly reminded of this text while in attendance at the Oil City (Pa.) camp-meeting, and again at the dedicatory services of the church at Erie, Pa., as I witnessed the liberality of our people in response to the needs of the message at this time. Surely we have reached the day of God's power, and the willingness of the people to co-operate with the mighty power of God to carry the third angel's message to final triumph.

On July 5 I had the privilege of assisting in the dedicatory services of the first Seventh-day Adventist church of Erie, Pa. I felt deeply impressed, as I looked over the past year's work in Erie, that the day of God's providence is not in the past. The lease was about to expire on the ground upon which our church stood, and as it was impossible to move the building, the brethren were forced to sell it. It was sold for seventy-five dollars. This was all the capital the church had in sight one year ago. Just at this time the providence of God presented a comfortable church building that was for sale, together with a fine pipe-organ. The congregation were forced to sell this comparatively new church, which cost five thousand dollars, on account of an increase of membership from two hundred fifty to six hundred. Our people bought the whole for the small sum of \$470. This was only one of many providences that might be mentioned as the work progressed till the dedication.

The church had to be moved at once, so a house and lot were purchased in the central part of the city, on one of the finest thoroughfares, for \$2,350. We excavated for a cellar and foundations at the rear of the lot, moved the house over it, and put new walls under the whole house, which was also painted, papered, and plumbed for gas and water. The front of the lot was excavated for the basement of the church. The excavation cost \$180. The moving of the house and church cost \$235. The basement floor was laid in cement, and is well suited for a large church-school room, 66 x 34 feet.

The interior of the church is well finished, and presents an artistic appearance. The pipe-organ is as good as new, and has been refinished and gilded. The old pews were polished, and four large pulpit chairs were purchased second-hand at less than the price of one. The church

is carpeted and painted, and the wood-work is grained. The yard was leveled, fertilized, and sown, and is now a beautiful lawn. The exterior of the church was also painted, and looks fresh and new. Nearly all this work was done by the pastor, Elder F. H. Robbins, whom the Lord sent to this place to carry on this work. I am confident that he has saved the church at least two thousand dollars by his personal labor and his ingenious planning.

It is conservatively estimated that the property is worth over eight thousand dollars. Until the dedication the debt on the property was \$2,830. Over half this amount was raised in cash and pledges at the dedication. Our brethren and sisters responded beyond our expectations. The Lord has done wonders for the church in Erie. A year ago they were worth only seventy-five dollars; now they own a piece of property that is worth over eight thousand dollars, with a monthly rental of fifteen dollars, and a debt of only fourteen hundred dollars stands against it, after the pledges have been paid in.

The Erie church has nobly supported the pastor in this great undertaking. Some with whom the Lord has entrusted much of this world's goods have taken evident pleasure in helping at every step of the way; others have sacrificed comforts that they might have a part, and some have solicited from the public. The money received in this way, together with donations of material, amounted to nearly a thousand dollars. Besides the financial prosperity that has attended, the Lord has greatly blessed the presentation of the Word, and precious souls have been added to the church.

The dedicatory services were well attended. Prof. B. G. Wilkinson, of Washington, D. C., delivered the dedicatory address. Elders I. N. Williams, F. H. Robbins, and the writer assisted in the services.

C. S. LONGACRE.

Ecuador

LAST week I took a trip to Latacunga with several books and papers. The people received me much more cordially than the last time, about a year ago, when the *cura* (priest) preached against my work. Before twelve o'clock I had sold thirteen copies of "His Glorious Appearing," two Bibles, one "Gospel Primer," and a number of the *Señales de los Tiempos*. On this week falls General Alfaro's birthday. The inauguration of the arrival of the train to Quito, the capital, also takes place on the same date. As a large crowd is expected there, I am arranging to take a lot of our Spanish papers to sell during that time.

To-day the Americans of the railroad buried one of the conductors who was killed on the line. I was asked to preach the funeral sermon, and as there was a large crowd of natives present, it was necessary to conduct the service both in Spanish and English. They gave excellent attention, and I was glad to have the privilege of speaking to the people of this town, for the first time on the precious theme, the resurrection of the dead. These people, bound down by superstition, have never heard of the second coming of Christ to resurrect those who sleep in their graves. If they have heard anything of the subject, it has been perverted.

THOS. H. DAVIS.

Field Notes and Gleanings

SIX persons were baptized by Elder Fred Johnson recently at Sebeka, Minn.

THREE new converts have recently been added to the church at Royalton, Wis., where Elder T. G. Lewis has been holding meetings.

ELDER S. B. WHITNEY reports the baptism of five persons at Saranac Lake, N. Y., on June 28. This addition to the church at that place has been a great encouragement to them.

A CHURCH of twelve members has been organized at Pine Bluff, Ark., where last year there were but two persons keeping the Sabbath. Elder J. W. Dancer has been in charge of the work at that place.

THE *Wisconsin Reporter* of July 8 announces the fact that in the Wisconsin Conference, summer schools for church-school teachers are now in session at Clear Lake, Bear Lake, Raymond, Bethel, Merrill, Oneida, Grand Rapids, and Almond.

THE clerk of the Columbus, Ohio, Seventh-day Adventist church reports the baptism of four persons at that place on June 20 who have united with the Columbus church. Six others are keeping the Sabbath, and expect to join the church later.

ELDER W. W. STEBBINS recently organized a new church at Iron River, Wis., the membership being composed almost wholly of new Sabbath-keepers, who came into the truth under the labors of Elders S. F. Shadel and P. C. Hanson last winter.

ELDER W. M. HEALEY in a report to the *Pacific Union Recorder*, says: "Sabbath, June 6, I baptized six of the older pupils of the Escondido church-school. I have reason to believe that the school did much toward bringing these young people to take their stand on the Lord's side."

ELDER L. L. FRENCH, reporting the work in Roanoke, Va., states that eight new converts to the faith have joined the church at that place since last fall. Among these are two young men, who have gone into the canvassing work, and expect soon to enter one of our schools to prepare for the ministry.

ELDERS MEADE MACGUIRE and E. E. FARNSWORTH have been holding a series of meetings in Boulder, Colo., as a result of which twenty-nine persons have been baptized and united with that church. These, with other recent baptisms, make thirty-five additions to that church by baptism during the one month.

THE work done at Alexander, Tex., by the opponents of the message has resulted in a number taking their stand for the truth. Meetings were being conducted in the place by Elder G. A. Lagrone, when ministers of other denominations were invited to hold opposition meetings, with an idea of preventing any favorable results of Brother Lagrone's work. The results, however, again prove the truth of the statement that "we can do nothing against the truth but for the truth."

ELDER WILLIAM GUTHRIE reports the baptism of six persons at Hopewell Cape, Nova Scotia, on a recent Sunday.

ELDER C. H. MILLER reports the baptism of five persons at Tekamah, Neb., one at Calhoun, and four at Platte Center.

ELDER W. H. THURSTON reports three new Sabbath-keepers near Waterville, Quebec, another at Fitch Bay, and two at Montreal.

At the Melrose (Cal.) camp-meeting, June 4-14, there were 2,475 copies of *Liberty* sold. Let other conferences do the same at their camp-meetings.

THE president of the Mississippi Conference reports that they have four tents in the field this season, two for the white and two for the colored people.

As a result of meetings conducted by Elder M. H. Gregory at Lincoln, Ark., four converts to the faith have been baptized, and others are on the point of deciding.

THE church at Cedar Grove, Tex., has more than doubled in membership in the last three years. Elder E. B. Hopkins reports the recent baptism of four persons at that place.

THE *Columbia Union Visitor* reports the baptism of four persons at Columbus, Ohio, and states that six more who are keeping the Sabbath there are expecting soon to go forward in this ordinance.

ELDER C. LEER reports that the little company at Rosehill, N. D., consisting of six persons, has recently been increased to twenty-nine as a result of a series of special meetings held at that place.

FIVE adults have begun the observance of the Sabbath at Hawarden, Iowa, where Brethren L. P. Syp and Ross Syp have been holding meetings. Indications are good for further additions to the faith at that place.

Current Mention

— Reports gathered by the *Chicago Tribune* show that 71 persons were killed and 2,624 injured by fireworks on July 4.

— Twenty-three persons lost their lives in New York City during July 6 and 7 as a result of the excessively high temperature and humidity on those dates.

— On July 8 a fire swept a large portion of the waterfront of Boston, causing a property loss of over a million dollars. Several large vessels and lighters narrowly escaped destruction.

— In view of the charges of political corruption that have been made during other national campaigns, the presidential nominees for both Republican and Democratic parties have declared that the books of the campaign committees must be open to inspection of the public. The nominees hope thus to eliminate from the campaign all charges of the use of political corruption funds.

— Two hundred and twenty-eight dead bodies have been recovered from a coal-mine at Yusovo, Russia, where an explosion occurred on July 1.

— At Pottsville, Pa., on July 15, seven mine workers were killed, and ten others injured, by an explosion of gas in the Williamstown colliery of the Summit Branch Mining Company.

— The Mexican authorities have recently condemned to death fifty men charged with the crime of rebellion against the government, or with aiding those who were in rebellion.

— The representatives of the Prohibition party in convention at Columbus, Ohio, on July 16, nominated for the office of president of the United States, Eugene W. Chafin, of Chicago, and for vice-president, Aaron S. Watkins, of Ada, Ohio.

— Fighting between the Persian government and the supporters of parliament has ceased, due largely, it is said, to the influence of Russia and England. Russia is especially active. Her soldiers have occupied Teheran and assumed control of the situation there.

— Advices from Chile state that a terrific earthquake occurred in the provinces of Tacna and Arica in Chile, and in the southern portions of Peru and Bolivia, on July 16. These localities being sparsely settled, accounts for the fact that no loss of life has been reported.

— New York hospital surgeons have discovered that in the most acute attacks of peritonitis the application of pure oxygen to the seat of the difficulty will generally effect a cure. An incision is made into the abdominal cavity, and a tube inserted, which is connected with a tank of oxygen.

— The revolutionists of Paraguay have succeeded in overturning the government and setting up a new one. Former officials and friends of the former government have taken refuge at the Argentine legation, and the government of Argentine is taking active measures to insure their safety.

— The great German firm of war-implement builders known as the Krupps has purchased of a Swedish inventor all the rights, outside of Sweden, to a weapon of war known as an aerial torpedo. It is claimed for this torpedo that it can be directed with great accuracy, fired without noise, and that it will completely demolish any vessel or fort upon which it may fall.

— Manuel Bonilla, former president of Honduras, has precipitated a revolution in that republic, and captured the city and province of Gracias. During the week there have been conferences at Washington between the acting secretary of state and the representatives of Mexico and all the Central American states except Honduras concerning the new revolution and plans for maintaining the neutrality of all the other states. In view of the revolution in Honduras, the United States cruiser "Albany" has been sent to Amalpa, the Pacific port of Honduras, to guard American interests. Reports from Honduras state that the government forces have retaken the town of Gracias, recently captured by the insurgents, and are moving upon other positions held by the latter.

— The United States battle-ship fleet arrived at Honolulu, H. T., on July 16, and received an enthusiastic welcome from the islanders.

— A disastrous and extensive oil-field fire occurred at Ozuluama, Mexico, on July 5, continuing several days. The actual blaze was a mile square, and the flames penetrated to the oil-measures below the surface, causing a terrible explosion and an upheaval of a considerable portion of the surface of the oil-field region. It is estimated that millions of barrels of oil have already been destroyed.

— Much has been said recently in the public press in reference to a noiseless gun perfected by the well-known inventor, Maxim. The danger to the general public in the manufacture of such a weapon was generally admitted. But now comes the invention of a gun which is both noiseless and powderless, thus as a weapon of war practically eliminating all possibility of ascertaining its location at any considerable distance. At an experimental test conducted at New York on July 13, this gun was operated at the rate of one hundred shots a second. The only noise heard by those who witnessed the test was the noise of pouring the bullets into the hopper of the gun, and the patter of the shots as they struck the target.

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

Sunday Closing in Arizona

WE are in receipt of interesting information from Elder H. G. Thurston, president of the Arizona Conference, regarding the Sunday-closing movement in Phoenix.

The *Arizona Democrat*, in an article with the title, "Local Reformism Given Solar Plexus," announced that the city council had tabled the proposed Sunday-closing ordinance.

This solar-plexus blow was evidently the result of the vigorous efforts exerted by our people in the distribution of our religious liberty literature. It will be remembered that Arizona is the only territory that has no Sunday law. May she long be preserved from such an evil!

Let others strike telling blows against Sunday-closing crusades by the distribution of our religious liberty literature.

K. C. R.

A Warning to Rulers and Their Subjects

HERETOFORE David's record as a ruler had been such as few monarchs have ever equaled. It is written of him that he "executed judgment and justice unto all his people." His integrity had won the confidence and fealty of the nation. But as he departed from God, and yielded himself to the wicked one, he became, for the time, the agent of Satan; yet he still held the position and authority that God had given him, and because

of this, claimed obedience that would imperil the soul of him who should yield it. And Joab, whose allegiance had been given to the king rather than to God, transgressed God's law because the king had commanded it.

David's power had been given him by God, but to be exercised only in harmony with the divine law. When he commanded that which was contrary to God's law, it became sin to obey. "The powers that be are ordained of God," but we are not to obey them contrary to God's law. The apostle Paul, writing to the Corinthians, sets forth the principle by which we should be governed. He says, "Be ye followers of me, even as I also am of Christ."—"Patriarchs and Prophets," page 719.

Religious Liberty Notes

ON Sunday, July 12, the Maryland "blue laws" were invoked at Glen Echo, Md., against the proprietor of a "merry-go-round."

A new tract, entitled, "Sunday Laws, Whence Are They? What Their Aim?" has been issued by Elder C. H. Keslake of St. John's, Newfoundland, and is being largely circulated in that island.

In response to a request of the local retail clerks for a Sunday law in the District of Columbia, the Central Labor Union has appointed a committee to visit the District Commissioners, urging them to recommend that Congress enact such a law.

Mr. Farney, director of religious work in the Boston Y. M. C. A., in an address on temperance, delivered at West Newton, Mass., June 28, said: "No man can ever be legislated into the kingdom of God." "Righteousness can never be put in a man by legislation."

Some have been of the opinion that the next session of Congress would be composed of new members. It should, therefore, be remembered that the terms of the present members of Congress will not terminate until March 4, 1909. It will be less than five months before Congress convenes again. What are you going to do during this time in enlightening the people in your community regarding the dangers that threaten the civil and religious rights of the people, as the result of the proposed legislation?

The Colorado Conference paper, *Echoes From the Field*, of July 8, contains the following from Elder M. Mackintosh: "The time has come when the leading journalists of the world realize that the American government is following in the footsteps of Rome. Two Paris papers, *Le Journal des Debats*, and *La Petite Republique*, interpret Mr. Taft's nomination as a victory for the spirit of imperialism. Says the latter paper: 'The great democracy, after avoiding this spirit for so long, ends by acceding to it; it is a bad symptom.' And in the London paper, *Puck*, Mr. Keppler has a cartoon in which Mr. Roosevelt is represented as refusing the crown in 1908, but a little to one side is a crown marked 1912, on which he has one eye. Underneath is written, 'Caesar's No.' It is thus that God is using the worldly newspapers to help us proclaim the last message to the world. When all men see that the image to the beast is being made, what ought we to be doing?"

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

The Sale of Periodicals

MANY workers who have sold ten-cent magazines, even though they work only part time, have averaged twenty-five copies an hour, which gives them a net profit of \$1.50 an hour for the time worked.

The best record made on the July number of *Life and Health* was by one canvasser who sold three thousand copies in three weeks, which gave him a net income of seventy dollars a week.

During the past few weeks, the workers in San Francisco and Oakland have sold fifty thousand copies of our ten-cent magazines.

At the Oakland (Cal.) camp-meeting, held recently, nearly three thousand copies of *Liberty* were sold in one day.

The Pacific Press Publishing Company will soon send out the first numbers of the new *Signs of the Times Monthly*, which is to be issued with favorable discounts, especially for the use of agents. This addition to our ten-cent magazines will be welcomed by the canvassers for periodicals, and will fill a definite place, which means much to them in the success of their work. We will then have the *Signs of the Times Monthly*, *Life and Health*, and *Liberty* for the fine army of agents which is recruiting so rapidly in the United States.

A Busy Circulating Department

THE circulating department of the Review and Herald Office is a busy corner these days. Recently over three tons of books were shipped out in one day, and the next mail brought additional orders, which kept the packer at his work until eleven o'clock at night.

We are informed that one day the manager and assistant manager of the Book Department, with their stenographer, checked up shipments and packed books all day. Such is the determination to get books out to the canvassers on time. But a rush of business in the circulating department also means that others are doing hard work. For several weeks the bindery has been working three nights a week until nine o'clock.

The Review and Herald at Takoma Park supplies the Chesapeake, Eastern Pennsylvania, West Pennsylvania, Virginia, and West Virginia conferences. The sales from this office for subscription books to these conferences for the month of June, 1908, amounted to \$3,088.95, and for the corresponding month of last year, \$1,259.38,—an increase of 143 per cent. The gain in May was \$1,280, or 116 per cent. The sales to other publishing houses, including the Review and Herald branch offices for June, 1908, reached \$10,702.15, as compared with \$7,034.35 for the same month last year, an increase of \$3,667.80, or 52 per cent. The gain for May was \$3,815.80, or 73 per cent.

Although the bins in the circulating department are nearly empty, all orders

are being filled on time, and there is a sturdy determination in the factory that there shall be no disappointment in supplying books. No matter if the days are long and hot, this band of workers will stand by our agents and do faithfully their part.

While we remember our canvassers out at the front, and rejoice with them in their splendid success, let us not forget the faithful toilers in the factory who are bearing the burden and heat of these long, hot days. They should share with the field workers the credit for faithful service, as they will certainly be sharers in the reward when the work is done.

Book Work in the North Pacific Union

THE bugle call to service that has been sounding in no uncertain tone, calling upon God's people to enter the great harvest-field with the printed page, has been heard by many in this union, and they are responding to the call. Our series of spring institutes, six in number, has closed, and I can truly say that it was never my privilege to attend such enthusiastic institutes before since I entered upon the book work seven years ago. The young people in our schools seem fairly on fire with zeal for the finishing of this work.

Institutes have been held at the following places: Royal Academy, Cottage Grove, Ore.; Laurelwood Academy, Gaston, Ore.; Meadow Glade Intermediate School, Manor, Wash.; Forest Home Academy, Mt. Vernon, Wash.; Mount Ellis Academy, Bozeman, Mont.; and at Walla Walla College, Walla Walla, Wash. About two hundred twenty-five have taken the institute instruction at these several schools. Not all are planning on active field work this season, but they have shown by their attendance at our sessions that their hearts are centered in this fast-closing work, and I believe the time is not far distant when a large per cent of the students from our training-schools will fill some definite place in God's cause. This is certainly as he would have it.

The scholarship plan is becoming a mighty factor in our work in the Northwest, and we expect to see a large number in school next year as a result of this plan.

Our greatest need at present is regular canvassers, who will place the work on a more permanent basis. During the past few years most of the work has been done by students, consequently little has been accomplished during the winter months. The outlook at present is good for the securing of several workers who will make the book work their business. A number who were once in the field have heard the call to return, and they are responding to that call. We hope to secure an army of permanent workers.

Those now in the field are meeting with almost unparalleled success. I believe that no better field can be found in which to sell our books than the Northwest. The country is filling up so fast that the territory can be worked repeatedly for the same book with success. The large books sell easily, and most of our workers are handling them.

I shall be glad to correspond with any who desire to take up this work in this union.

CARL E. WEAKS,
General Missionary Agent.

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

Ohio, Mansfield Aug. 13-23
 New Jersey, Woodbury Aug. 20-30
 West Virginia, Charleston, Aug. 30 to Sept. 6

LAKE UNION CONFERENCE

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

California (northern), Eureka
 July 23 to Aug. 2
 Southern California, Los Angeles, Aug. 6-16

SOUTHERN UNION CONFERENCE

Louisiana, Lake Charles Aug. 6-16
 Tennessee River, Memphis
 Mississippi, Aberdeen (white) Aug. 13-23
 Mississippi, Jackson (colored)

..... Aug. 27 to Sept. 7
 Alabama, Cullman Sept. 3-13
 Kentucky, Junction City Sept. 24 to Oct. 4
 Alabama, near Mobile Oct. 8-18

SOUTHEASTERN UNION CONFERENCE

South Carolina, Greenville, July 23 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

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

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.

Kentucky Camp-Meeting

THE Kentucky annual conference will be held in connection with the camp-meeting at Junction City, Ky., September 24 to October 4. The business will be the adoption of a constitution, the organization of a legal society, the election of officers for the coming year, submitting of reports, and as far as possible to lay plans for another year's work. All accredited Seventh-day Adventists will compose the delegation. Family tents will be for rent at usual prices. There will be a dining-tent on the ground. Those desiring rooms may address Elder J. M. Irvin, Junction City, Ky. We have the promise of the best help. We expect the president of the Southern Union Conference and others. Dr. W. A. George will be there, and speak daily upon the importance of physical health. He will have a tent for consultation, and for examination of the eyes. Begin to prepare for the meeting. This will be a most important gathering for this State.

A. O. BURRILL, President.

Local Meeting in Virginia

WE shall hold a local meeting at New Market, Va., September 8-13. We would like our people to begin to plan to attend this meeting, especially those in the valley. We are expecting to have with us Elder E. E. Andross, president of the Columbia Union Conference, Brother I. D. Richardson, general field agent of the Columbia Union Conference, and we hope some of the General Conference brethren. Best of all, we expect to have the Lord with us. During these meetings our new academy will be dedicated. Let us all pray for this meeting. All who are planning to attend should notify Elder R. D. Hottel, New Market, Va., at once.

H. W. HERRELL, President.

The Maine Conference Meeting

THE forty-first annual meeting of the Maine Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Brownville, Maine, Aug. 20-30, 1908. The first session of the conference is called for Friday, Aug. 21, 1908, at 8 A. M.

Let all Seventh-day Adventist churches in the conference see that their delegates are chosen, and that they are on the ground by Thursday, August 20. A reduction in the fare will be secured over the Maine Central and Bangor and Aroostook Railroads. All who come from points west of Bangor will change cars at the Northern Maine Junction to the Bangor and Aroostook Railroad. Let all plan at once to attend this meeting.

S. J. HERSUM, President.

South Carolina Camp-Meeting

THE South Carolina camp-meeting will open at Greenville the evening of July 23 and continue ten days. For this meeting the city park has been secured, situated on North Main Street, three blocks from the monument. The business meeting of the conference, for the election of officers and the transaction of all business pertaining to its interests, will be held in connection with the camp-meeting.

May all our brethren take advantage of this privilege, and help transact the business in which all are interested.

Our camp-meeting for the colored people will be held in another part of the city at the same time. R. T. NASH, President.

The Signs of the Times Monthly

ON page 22 of our issue of June 18, there appeared a notice of a new publication, the *Signs of the Times Monthly*; and in that notice it was stated that this monthly journal would be entirely independent of the weekly, and that the weekly would be published the same as heretofore.

But after more careful consideration, and having heard from the field, the publishers have decided to combine the weekly and the monthly editions, and thus be able to supply the monthly magazine to all regular subscribers without extra charge.

The plan is as follows:—

1. At the beginning of each month, issue the *Signs of the Times* as a forty-eight or sixty-four-page magazine, with cover, exactly in harmony with the announcement already made.

2. Each following week in the month issue a number of the *Signs* in the same form, without cover, containing sixteen pages.

3. Furnish both the monthly magazine and the weekly numbers to all subscribers at the same price they are now paying for the sixteen-page paper.

4. Also furnish the monthly magazine and the weekly numbers in clubs at the same rates as at present. In this way there will be no change in the subscription price, and all regular subscribers will receive the monthly magazine as well as the weekly issues.

5. The regular subscription price of the

monthly magazine and the weekly issues will be \$1.50 a year.

6. If any should want to subscribe for the monthly magazine without the weekly issues, they can do so at the following rates:—

Three months \$.25
 Six months50
 One year, 12 numbers 1.00

The retail price of the monthly magazine will be ten cents a copy. To regular agents and in clubs, the monthly will be furnished at the following rates:—

5 to 25, one address, a copy \$.05
 25 to 500, one address, a copy04
 500 to 1,000, one address, a copy03½

Special rates on larger orders.

With this plan agents can be supplied with the monthly edition independent from the weekly.

This change in the form of the *Signs* will be made beginning with the August number, and the only essential difference subscribers will notice will be in the size of the page.

The special monthly issues will be divided into departments, covering about the same ground as at present; but there will be some leading topic in each number. For example, the leading theme in the August number will be an article entitled, "War Preparations and Their Meaning." The facts in this field are most striking. Occurrences within the last four or five years, and particularly within the last year, show most tremendously that we are hastening right up to the "war of the great day of God." (Revised Version.)

The meaning of these war preparations and the vast expenditure of money will be shown from the prophecies so as to direct the attention of the reader to the great fact that the second coming of Christ is right at hand.

The leading theme of the September number will be the wonderful increase of destructive insects, etc., as spoken of in the prophecy of Joel. Millions of dollars are being expended by the United States government and the various States in trying to combat these pests. Some astounding facts and figures will be presented concerning this matter.

The October number will be on the subject of finance, the heaping together of riches, etc.

It is hoped that as the result of this change many names will be added to the already large subscription list.

Subscriptions can be sent through our various agencies, or direct to the *Signs of the Times*, Mountain View, Cal.

C. H. JONES, Circulation Manager.

The Temperance Number of the Watchman

THE experience of one young woman in Georgia is interesting as an example of the success which attends the efforts of workers handling the Temperance Number of the *Watchman*. This sister asked to have twenty-five papers sent each week, to use in connection with her other work. Soon after receiving the first package of twenty-five, she wrote again, asking that fifty papers be sent each week instead of the twenty-five. By the time the second package of fifty had been mailed to her a letter was received, asking for five hundred copies to be sent to her immediately.

This worker was engaged in other work, so could not devote her entire time to the sale of the paper. She thought she could sell a few copies, but she found that the paper sold so readily that it was no trouble whatever to dispose of several hundred. Other workers are having very similar experiences. Numerous large orders are being received. The publishers of the *Watchman* would be glad to hear from individuals who desire to give some time to the selling of the paper. Are there not many individuals who could sell from five hundred to five thousand copies, and thereby gain a rich experience, while bringing heaven's blessing to many homes?

Of this special number, Sister White has said: "I have words of encouragement to speak in regard to the special number of the *Watchman*. . . . There could not be a

better time than now for a movement of this kind, when the temperance question, is creating such wide-spread interest. Let our people everywhere take hold decidedly to let it be seen where we stand on the temperance question. Let everything possible be done to circulate strong, stirring appeals for the closing of the saloon. Let this paper be made a power for good."

This work was heartily indorsed by the General Conference Committee, who voted that "our people be urged to give this number a wide general circulation."

Many conference officers are uniting with the publishers in behalf of the circulation of this timely paper. Will all who are in responsible positions endeavor to create an interest in their respective fields, in this good work?

Sample copies, with prices and other information, will be furnished to missionary workers on request. Let those whose hearts are stirred over the awful curse of intemperance, consider this opportunity for efficient service.

Correspondence should be addressed to L. D. Randall, care Watchman, Nashville, Tenn.

Business Notices

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

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

Conditions

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

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

A charge of one dollar will be made for each insertion of forty words or less. Each additional word, initial, or group of figures in excess of forty, will cost three cents.

No discount for several insertions.

WANTED.—To rent a farm near a church-school. Correspondence invited. Address D. E. Sweet, R. F. D. 3, Bowling Green, Ohio.

WANTED.—To correspond with graduated nurses of both sexes. Give school of graduation, experience, age, etc. Address Garden City Sanitarium, San Jose, Cal.

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

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor; keeps indefinitely: 5-gal. can, \$3.50; 10-gal. can, \$7; 64 cents a gal. in ½ bbl. and bbl. lots; 30 gal. and 50 gal. Address Sanitarium Cooking Oil Co., Louisville, Ky.

FOR SALE.—130-acre ranch, eighty acres under cultivation; one hundred fine old olive-trees, vineyard, good water, and other conveniences. For particulars, address, Wm. McMillan, Loma Linda, via Redlands, Cal.; or Rainbow, San Diego Co., 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.—Beautiful Imported Bible Mottoes. Special, 100 Bible cards, \$3; 100 of our heavy 12 x 16 paper mottoes, \$6. 27,000 sold in April and half of May. We have four languages,—English, Danish, Swedish, and German. The more you buy, the less they cost. 15 for \$1 by mail. Address, with stamp, Hampton Art Co., Lock Box 257, Hampton, Iowa.

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.—Four-room cottage in good repair. Opposite our church and near our school. All rooms plastered and all but kitchen papered. Good cellar and barn. Desirable to any one wishing to locate for purpose of educating children. I wish to move to another State. Price, \$400. Address John Schapers, Graysville, Tenn.

Address

The address of Elder M. S. Babcock is 50 Worcester Ave., Pasadena, Cal.

Publications Wanted

[SPECIAL NOTICE.—We learn that objectionable literature is being sent in response to these requests, and urge all to examine with special care any periodicals or pamphlets received outside of our well-known denominational publications. Be sure that the literature which you distribute teaches the truth.—Ed.]

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

Mrs. H. M. Burleigh, Woodlake, Neb., *Signs, Instructor, Little Friend*, and tracts.

Mrs. M. A. Neale, Grants Pass, Ore., *Liberty, Watchman*, and *Signs*, for use in reading-racks. A continuous supply is desired.

Josephine G. Yergin, Orange Mills, Fla., *Signs, Instructor, Watchman, Little Friend*, and *Life and Health*.

R. W. Clarke, 160 Second St. and Fifth Ave., S., St. Petersburg, Fla., a continuous supply of denominational literature with which to supply two reading-racks.

C. S. Bassett, Box 746, Pleasantville, N. J., any of our denominational papers and tracts for distribution in Atlantic City and suburbs. A large supply can be used.

J. H. Downes, 465 Battersea Park Road, London, S. W., would be glad of any quantity of *Signs, Life and Health, Instructor, Little Friend*, and tracts on second coming of Christ and the Sabbath.

Mrs. S. A. V. Young, Siloam Springs, Ark., a continuous supply of *Signs, Watchman, Youth's Instructor, Little Friend, Liberty*, and *Life and Health* for supplying two reading-racks, and for free distribution.

A. V. Dyberg, 220 Main St., North Vallejo, Cal., late, clean copies of the *Signs, Watchman, Liberty, Life and Health, Instructor*, and *Little Friend* for free distribution in the U. S. Navy Yard reading-rack. Three thousand people of all nationalities to be supplied.

Obituaries

GORDON.—Died on May 24, 1908, Brother Charles Gordon, aged seventy years, in New Orleans, La. Brother Gordon came to New Orleans a few years ago, and accepted present truth, uniting with the second church of that city. His birthplace was Missouri. He leaves a widow to mourn his loss. The funeral service was conducted by the writer. S. B. HORTON.

NORMAN.—Eveline Grace Robinson was born in Calhoun County, Mich., Feb. 24, 1849, and fell asleep in Jesus, June 13, 1908, aged 59 years, 3 months, and 19 days. She was married to A. Norman, April 28, 1879. Besides the husband, two daughters, six sisters, and a large company of friends and neighbors mourn her loss. In early life she became a Christian, and united with the Congregational Church. Later she accepted

the third angel's message, and died with the blessed assurance of having a part in the first resurrection. Words of comfort were spoken by Elder H. C. Basney, and the remains were laid to rest in the Dos Palas (Cal.) Cemetery. A. NORMAN.

FIELD.—Died at Aurora, Neb., June 26, 1908, of liver and heart trouble, E. P. Field, aged 68 years, 1 month, and 19 days. Father was converted in his seventeenth year, and accepted the third angel's message thirty-eight years ago in Wisconsin, and died a firm believer in the truth. A wife, son, daughter, and three grandsons are left to mourn. It was the testimony of all that he lived a consistent Christian life. He sweetly sleeps in Jesus, and we know we shall meet him when the Life-giver comes. P. A. FIELD.

BERRY.—Died at the home of Sister Decker, at Matteawan, N. Y., of pneumonia, Sister Lemira L. Berry, *née* Sage, in the seventy-eighth year of her age. Sister Berry was converted when only a child, and united with the M. E. Church. With her husband, Benjamin Berry, she moved to Matteawan about thirty years ago, where Mr. Berry died eight years ago. About one year after his death, as the result of a tent effort held in Matteawan, she accepted the Sabbath truth, remaining faithful until death. The funeral service was conducted by the writer, from Rev. 14:13. L. H. PROCTOR.

GARDNER.—Sarah M. Gardner was born in Indiana, March 7, 1845, and died near Wise, Mo., June 25, 1908. For the last two years or more Sister Gardner had been a constant sufferer, but was never heard to complain. She had been a believer in the third angel's message for thirty years, and at the time of her death was a member of the Round Prairie church, near Milford, Mo. A husband, three daughters, six sons, several grandchildren, and many friends are left to mourn. The funeral service was conducted by Rev. Geo. Edmonds (Baptist), who spoke words of comfort to a large audience. JOSIE EASTER.

FLANIGAN.—A memorial service in honor of Mrs. Emeline Ells Flanigan, wife of Hugh Flanigan, was held in the Beech Plains union church, near West Pierpont, N. Y., May 24. The circumstances of her death and burial were such that no public religious service was held at the time. Sister Flanigan was born March 14, 1845, and at the time of her death was sixty-three years of age. About thirty years ago she was converted, and joined the Seventh-day Adventist church of West Pierpont, remaining a consistent member until the end, which came after a very brief illness, March 27. She leaves, besides her husband, two sisters, two brothers, two daughters, and her mother, now in her ninetieth year. The large congregation of friends and acquaintances present testified to the esteem in which our sister was held in the community in which she lived. The services were conducted by the writer, who based his remarks upon Rev. 21:4. F. H. DEVINNEY.

PIERCE.—Levi Gates Pierce was born in Alfred Center, N. Y., Feb. 15, 1831, and died in Pasadena, Cal., at the home of his daughter, Mrs. J. Belle Way, June 17, 1908, aged 77 years, 4 months, and 2 days. At the age of fifteen years the subject of this sketch moved to Milton, Wis., where he attended college for a time. About twenty-three years ago he united with the Seventh-day Adventists. Since the death of his wife over a year ago, our brother gradually failed in health. About three months ago his illness took a serious turn. A large concourse of friends attended the funeral service. Abigail Pierce, his wife, fell asleep at Riverside, Cal., May 27, 1907. She was a native of Cavern, Canada, born Oct. 14, 1830. In early life she also moved to Milton, Wis., joined the Seventh-day Baptist church at that place, and afterward passed with her husband into the Seventh-day Adventist fold. At death she was a consistent, faithful member of the church of Riverside, Cal. Elder J. W. Adams officiated at the funeral. M. S. BABCOCK.



WASHINGTON, D. C., JULY 23, 1908

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

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For some years Elder O. A. Johnson, formerly in charge of the Scandinavian department of Union College, has been one of the leading workers in the Norway Conference, but just recently he has returned to this country to enter upon educational work again, in connection with Walla Walla (Wash.) College.

We are sure it will be a source of satisfaction to the many friends of the late Elder S. H. Lane to learn that in his last will he made liberal provision for the benefit of the cause with which he had been identified for so many years. He arranged so that all of his property, with the exception of two or three small bequests, should come into the hands of the General Conference after the death of his wife, which recently occurred. It seems proper that this fact should be made known to all our people.

SINCE the announcement was made in the REVIEW several weeks ago, the plans concerning the proposed change in the *Signs of the Times* have been considerably modified. Full particulars concerning the new plans will be found in the article on the twenty-second page.

BROTHER M. E. EMMERSON and wife (née Miss Nina Frost), after a short stay in Washington, sailed from New York last Thursday, in company with Prof. T. M. French and wife, via England, for South Africa. They expect to locate in Basutoland, answering the call made some time ago from that mission.

PROF. T. M. FRENCH and wife, who have been connected with Union College, left New York last Thursday on the steamship "Cedric," for Sierra Leone, West Africa. They go to answer a pressing call from that field for help in the educational work. They made a brief visit in Washington on their way to New York.

Two more books have been added to our list of publications in foreign languages, "The Ministration of Angels," in the Dutch language, and "His Glorious Appearing," in the Esthonian. Both of these books are quite fully illustrated, and present an attractive appearance. They are issued by the International Tract Society of Hamburg, Germany.

Good success has attended the efforts put forth in the circulation of the temperance number of the *Watchman*, but the publishers are desirous of seeing many more of this valuable issue distributed among the people. They call attention to this matter in an article which appears on the twenty-second page, to which the attention of our readers is directed.

THE *Missionary Review of the World* for July is an excellent number. One article, which will be of special interest to our readers, is the editorial entitled "Political Plotting at the Vatican,"—an article based upon a posthumous publication of Rev. William Arthur. In this publication the purpose of the papacy to establish in itself the headship of the world is fully revealed. The articles in this issue dealing with the work of the missionary in the regions beyond are interesting and instructive, while the somewhat extended report of the Laymen's Mass-Meeting for Foreign Missions will make it specially valuable to all who are interested in the progress of mission work. Published by Funk and Wagnalls, New York City; price, 25 cents.

ELDER K. C. RUSSELL left Washington last Thursday evening to attend the annual convention of the National Reform Association now being held at Winona Lake, Ind. A special effort will be made in co-operation with some of the Indiana workers, to bring the principles of religious liberty to the attention of those who attend this meeting.

WE acknowledge receipt of the annual calendars of the following schools: Adelphean Academy, Holly, Mich., R. B. Thurber, principal; Strode Industrial Academy, Oswego, Kan., N. W. Kauble, principal; Cedar Lake Academy, Cedar Lake, Mich., Leslie Avery, principal. Those desiring information in reference to any of these academies should write to the principal for a copy of the calendar.

A PERSONAL letter to the editor from Elder R. C. Porter, written on board the S. S. "Manuka," near Honolulu, Friday, June 26, stated that the party expected to arrive at Honolulu that afternoon, and to remain nearly the whole of the following day. This would give Elder Porter opportunity to participate in the dedication of the new chapel at Honolulu, to which reference is made by Brother C. D. M. Williams in his report on the sixteenth page. Brother Porter reports a very comfortable voyage up to the time of writing.

THE executive officers of the Young People's Missionary Volunteer Department of the General Conference, Prof. M. E. Kern, Chairman, and Miss Matilda Erickson, Secretary, are now located at Takoma Park, and will carry forward their work henceforth in connection with the other departments at headquarters. This is the last step in the effort to bring all the departments together where all can have the benefit of mutual counsel. The results already accomplished abundantly justify the step taken a little over a year ago in making the Young People's Work a separate department of the General Conference administration.

THE work in the far East is fast developing, and the time has come when broad plans need to be laid for the accomplishing of the great work that must be done in these vast mission fields. In China the headquarters for their publishing work must be decided upon. In Japan a sanitarium site is under consideration. In Korea extensive plans must be perfected. In view of all these important interests involved, the General Conference Committee has deemed it prudent to send a representative to the Orient, to assist the brethren in counsel, and has invited Elder I. H. Evans to go. He expects to sail the last of August, and will probably be away until about February 1.