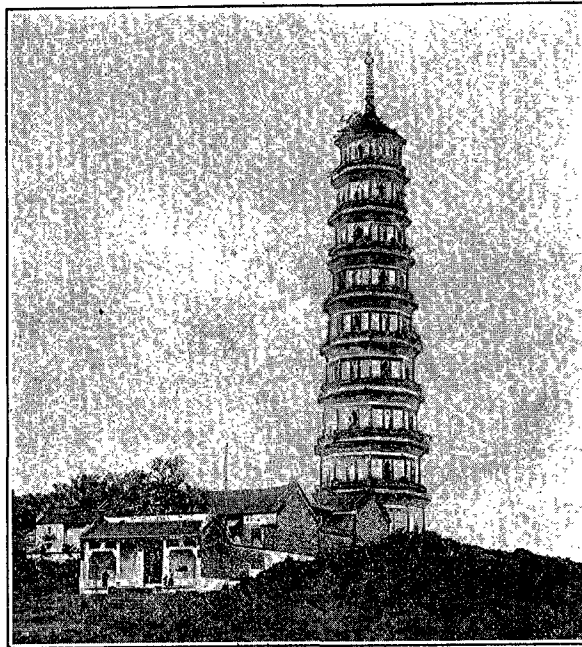


The Advent Sabbath Review and Herald

Vol. 85

Takoma Park Station, Washington, D. C., July 30, 1908

No. 31



Pagoda, Temple, and Monastery near Canton, China

ARTICLE—*The Canton Workers' Meeting*, page 14

The Book Department Mirror

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

☛ One of our field missionary agents called to see us recently. During his conversation he said, "I believe we are in the time of the loud cry, and that the work is soon to be finished. I do not believe there will be any more slack times in our canvassing work." Brother, sister, have you a part in this great closing movement?

☛ ☛ ☛

☛ Speaking of the loud cry naturally brings to mind that important little book, "Early Writings," with those chapters entitled, "The Sealing," "The Trial of Our Faith," "The Third Message Closed," and "The Deliverance of the Saints." If you have not read these chapters, you should lose no time in sending for a copy of the book.

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☛ We have just received a report from one agent who worked 180 hours, and took orders to the value of \$354.85. This brother is crippled, not having any legs. Such a record as this should be an incentive to those who are not handicapped by misfortune.

☛ ☛ ☛

☛ "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

☛ ☛ ☛

☛ Some of the tracts of the "Words of Truth" series have proved a most excellent means of spreading the truth. "Christ's Second Coming," No. 42, 1/2 cent; "Court Week in Heaven," No. 47, 1/4 cent; "We Would See Jesus," No. 36, 1/2 cent; "What Do These Things Mean?" No. 39, 1/2 cent; and "Signs of the Times," No. 37, 1/2 cent, are among the best we have for general distribution.

☛ "One of the most effective ways in which light can be communicated is by the private personal effort in the home circle, at your neighbor's fireside, at the bedside of the sick. . . . Thus you may sow precious seed that will spring up and bear precious fruit."

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☛ ☛ ☛

☛ One of the prettiest volumes in our showcase is the new "Steps to Christ." Its outside cover, though, is not nearly so important as the matter which it encloses. A personal touch with the Lord Jesus which the author introduces can not fail to interest even the casual reader. There are sixty-one beautiful illustrations, which help to impress the thoughts on the mind.

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THE REVIEW AND HERALD

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

VOL. 85

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JULY 30, 1908

No. 31

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Editorial

THE selfishness of the unconverted heart is absolute. Only the grace and Spirit of God can change the natural traits and make us Christlike, but his grace is sufficient for us. "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." These promises may be fulfilled to every believing sinner. It is by such promises that we are made part-takers of the divine nature.

Bible Teaching in Our Schools¹

(Concluded)

5. THIS whole second advent movement is based upon prophecy, and is in itself a fulfilment of prophecy. Those, therefore, who occupy the position of teachers in such a movement ought to give more than an ordinary amount of study to the prophecies of the Scriptures. Furthermore, this study should be directed primarily to the prophecies themselves, rather than to what some one has written about these prophecies. While no criticism is offered against the use of all available helps in interpreting the writings of the prophets, yet by his own original study every teacher should as-

sure himself of the correctness of the interpretations of others, and should thoroughly digest and assimilate the thoughts of others until he is able to present them as the true product of his own mind.

While special attention should, of course, be given to the books of Daniel and the Revelation, yet the prophecies contained in these books are not to be isolated from other prophecies; neither can a broad and safe interpretation of these predictions be made unless they shall be given their proper setting in the whole scheme of history and prophecy. The full meaning of the great metallic image, of the tree which "was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth," and a comprehensive interpretation of the handwriting on the wall, can not be understood apart from that history which begins with Nimrod and the tower of Babel and those prophecies concerning Babylon which were uttered during the preceding years. Furthermore, such a knowledge of the historical Babylon is absolutely necessary in order to avoid fanciful interpretations and applications of the inspired utterances concerning modern or spiritual Babylon.

But there is another phase of this question of the study and the teaching of the prophecies, which must have our attention. Many able expositors of prophecy have arisen since the days of the great Reformation, and with much learning and deep spiritual insight they have thrown great light upon the symbols and the figurative utterances employed by the prophets. What need, then, is there that there should be a new presentation of these same prophecies in this last generation?—The answer is found in the fact that in this last stage of the gospel history there must be a setting given to the message of salvation which is appropriate to the time. This appropriate setting is found in Rev. 14: 6-14, in which the revelator in a few striking sentences, corresponding to the suggestive strokes of a master artist, indicates both the standpoint from which the last message is to be given and the vital points upon which the light of all past time is to be focused. The prophecies which cover a period of more than twenty-five centuries, are all to be marshaled now into one solid phalanx, and with one mighty voice they are to proclaim, "The hour of his judgment is

come." In no generation in the past could this be done. The close of the great prophetic period of twenty-three hundred days (years) ushered in a new era in prophetic interpretation. Not in the exposition of disconnected prophecies, however clear and correct they may be, but in the orderly collocation of all prophecies, and in the harmonizing of the voices of all the prophets, to declare that the last generation has been reached, that the seventh angel is sounding, and that the mystery of God is to be finished without longer delay, will be found the proper function of prophecy in the great second advent movement.

6. With a pre-vision of the present denial of a personal God as the creator of the heavens and the earth, and of the consequent substitution of science for revelation, and of the gospel according to man in place of the gospel according to God, the seer of Patmos directed the teachers of the heaven-sent message for this generation to turn the minds of men to "him that made heaven, the earth, and the sea, and the fountains of waters." This indicates that the gospel of redemption is the gospel of creation, and that to deny a personal Creator is to deny a personal Redeemer. The mark, or sign, of the Creator and the seal of his law (the original seventh-day Sabbath) will inevitably be presented as a part of such a gospel. The fall of modern Babylon, the counterpart of the historical experiences in Daniel's time, is an index to the spiritual condition of the professed church of Christ, which in its alliance with the world has "become the habitation of devils" instead of "an habitation of God through the Spirit." The warning against the beast, his image, and his mark, and the threatened wrath of God upon those who fail to heed it, are to be proclaimed to the ends of the earth, so that men may be without excuse when the great assize closes. The result in the character of those who accept such a proclamation of the gospel is shown in that highest of all spiritual attainments, the keeping of the commandments of God; and the impending event, in view of which the final proclamation of the gospel is made in such a setting as this, is the coming of the Son of man on a white cloud.

In the light, therefore, of this three-fold outline, the whole Bible is to be studied and taught, and the final message is not "another gospel," but "the everlasting gospel," the gospel of righteous-

¹ A 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.

ness by faith, the one only gospel since the days of Adam.

From what has already been set forth in this paper, it will be evident that the primary qualification of a Bible teacher in one of our educational institutions will be a thorough knowledge of the Bible itself. Nothing else can take the place of this, but this does not preclude a wide range of reading, especially of the history of those nations which, because of their intimate relation with the people and work of God in the earth, are made prominent in the Bible. It ought to be emphasized, however, that the Bible throws more light upon history than does history upon the Bible, and that consequently history should be read in the light of the Scriptures rather than the Scriptures in the light of history. There is a wide difference between these two standpoints.

Much more might be said with profit, but it may be best to bring this paper to a close with a few hints and suggestions upon special topics.

A Principle of Interpretation

The Bible has a value above all other books in that the instruction contained in it is based upon general principles, always and everywhere applicable. It may be that the instruction as given applied primarily to a set of circumstances then present either to the prophet or the teacher through whom the message was given; but when a similar combination of circumstances recurs, the instruction applies with the same authority as in the first instance. It is, therefore, not wise to take out of its immediate connection some passage and with the arbitrary statement, "This text applies to our time," expound it as if it were written for this generation alone. There is nothing new under the sun, and provision has been made in the Scriptures to meet every possible situation which man or devils may bring about, and it is only necessary to show that in the further progress of the great controversy the same principles are again involved, in order to apply authoritatively the divine instruction given for a similar occasion in the past. He who interprets arbitrarily may be answered by an interpretation equally arbitrary, and who should decide between the two if both rest upon a merely human assertion? Nearly all the symbols used in the Scriptures are interpreted somewhere in the Bible itself, and unless there is a special interpretation to the contrary, there should be a uniform explanation of the same symbol in different parts of the Scripture. The connection will usually suggest the general or special interpretation. For example, there is no danger of confounding the Lion of the tribe of Judah with the lion of the seventh of Daniel, although on general principles the lion is

the symbol of an earthly power. Other similar instances will readily come to mind. A conservative and dignified interpretation of symbols and figurative expressions will command the respect of thoughtful readers of the Bible.

Different Translations

Teachers of the Bible will find it profitable to supply themselves with a variety of translations of the Scriptures, but wisdom should be exercised in making a right use of them. The authoritative appeal should be made either to the Authorized or Revised Versions of the Scripture, or in this country, to the American Standard Revised Version, which has been indorsed by a large number of the best scholars. Any argument which can be established only by the use of other translations is not a safe or necessary one, and would better be omitted. Those who have no knowledge of either Hebrew or Greek, should be especially cautious in accepting any translation which changes the general meaning of the accepted versions, and care should be taken to distinguish between a literal translation (like Rotherham's translation of the New Testament) and an undignified paraphrase (such as the Twentieth Century New Testament).

New Light

We have been encouraged to expect that there would be a further development of the gospel message, and that additional light would shine upon the pathway of those who are now seeking the way to Zion. The teachers of the Bible in our educational institutions ought certainly to be among the first who should discover new disclosures of truth, like watchmen upon the walls who note the first indications of coming day; but let it be remembered that there will be no new light, which is really light, that contradicts the fundamental positions already established. Fanciful interpretations of prophecy, far-fetched analogies, and the tendency to lose sight of the plain, literal teaching of the Scriptures in the mystical spiritualizing of the most simple statements, should be avoided by those who wish to lead students in safe paths of Bible study. Furthermore, there is a kind of itching after something new which prompts one to regard everything as unsettled, in order that his mind may be open in an unprejudiced way to the reception of new truth. This is a deception fraught with much evil. Every question is not an open one, and to the believer in the inspiration of the Scriptures there are not two sides to every proposition. The truth which is revealed in a plain, "Thus saith the Lord," is established beyond controversy; and it will give the fullest play to all the powers of the mind in a studious effort to fathom the depth and to comprehend the height of revealed truth. New light should be

accepted and welcomed, but it will all stand the test of harmony with those truths of the third angel's message which have been established by prayerful study and confirmed by the testimony of the spirit of prophecy.

Revelation or Reason

Teachers of the truth for this time should be able to recognize the vital principle which distinguishes the gospel according to God from the gospel according to man. In the wide range of discussion it is easy to overlook the crucial point. There are various ways of expressing this distinguishing principle, any one of which will serve the purpose, provided the thing itself is recognized. Some of the familiar forms of statement in which the false and the true are expressed are these: all men are the children of God by the natural birth; or, those only are the children of God, in the Scriptural sense, who have been born again; again, every man is a temple of the living God; or, only those who have received Christ by faith are temples of the living God; again, God is recognized and directly apprehended through the consciousness of his immediate presence everywhere and in all things; or, he is made known as a personal God only to those to whomsoever the Son reveals him: again, the Christ whom we receive is a product of our own consciousness, testified to in the Scriptures and approved of by our own reason; or, he is the unique Being primarily revealed to us in the Scriptures. The essential difference in each case lies in the acceptance or the denial of the catastrophe of sin, and in the rejection or the acknowledgment of the atoning work of that Christ "who gave himself for our sins." Many statements of truth or untruth grow out of this fundamental difference, but the application of the one test will reveal their nature.

The philosophy of these facts may be readily understood. From all eternity it has been the purpose of the Father that in all things his Son should have the pre-eminence, and the only hope of a lost world is the acceptance of restoration through the mediation of the same eternal Son. Either to deny sin or to attempt to provide salvation through the evolution of a nature inherently divine, is to reject the gospel according to God and to substitute the gospel according to man. In cultured phrases and in philosophical reasonings which please the natural heart by exalting man as man, this flattering gospel of self-salvation is taught from many professedly orthodox pulpits, and is sweeping a large number of professed Christians from the old foundations. In this second advent movement the truth of the gospel has been revealed in such a setting as will provide an effective means of defense

against this overmastering delusion. When in the early days of this movement, a knowledge of the heavenly sanctuary and the ministry of Christ therein, which had long been shut away, was restored, there was supplied such a revelation of the gospel in its original, divine setting as would be a sufficient protection against all these last-day perversions of the truth. The existence of God, who is a personal Being rather than merely an intelligent power; the great fact of sin; the necessity of an atonement; the sacrifice provided; the cleansing from sin by the power of the blood; and the restoration of the body to be again the temple of the living God, are so clearly set forth in the sanctuary and its services as to save those who receive the gospel in this setting from the pantheistic, spiritualistic, or scientific errors which are now flooding the world. Teachers of the present gospel message, who recognize these facts, and appreciate their importance, will shape their study and their instruction in harmony therewith, and will give to the subject of the sanctuary and its services the place which belongs to them in this time of the cleansing of the sanctuary.

The Influence of the Bible in All the Departments of Instruction

There is a legitimate sense in which the Bible is at the foundation of all proper education, and a proper study and teaching of the Scriptures may therefore be fundamental in every department of knowledge; but the limits of this paper will not permit the development of this topic. It must suffice to say that the Scriptures were never intended to be used merely as a text-book in the various branches of knowledge, or to supply those facts which are within the range of observation. The Scripture is a revelation of truths outside the field of human investigation; but so close is the relation between the seen and the unseen, that a knowledge of the latter is often conveyed by comparisons and by extending the principles applicable to the physical world into the spiritual world. Thus Jesus said, "So is the kingdom of God, as if a man should cast seed into the ground;" and again, "Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? it is like," etc., etc. The head of the Bible department of one of our institutions who wisely improves the opportunity offered to him may exert a powerful influence in molding the instruction in every other department of the institution.

All the circumstances of the present hour unite in an urgent appeal to our Bible teachers to do most earnest and thorough work, and to lift to a much higher plane the department of Bible study and Bible teaching.

The Rise and Fall of Religious Liberty in America

The Making and Meaning of Rhode Island—No. 2

THE sentence of Roger Williams to banishment from the jurisdiction of the Massachusetts Bay Colony bore date of Oct. 9, 1635, and was to take effect within "six weeks next ensuing." Because of the inclemency of the weather at the time of year when his departure must take place, the time was extended. Mr. Williams did not attempt to preach or teach in public, but a considerable number who sympathized with him would gather at his house from Sunday to Sunday, and listen to his discourses in private, thus absenting themselves from their accustomed places of worship on that day. This was very displeasing to the officials of the established church; it was also against the law, and increased the feeling of annoyance and irritation against him whom they had condemned to exile.

Roger Williams had for some time contemplated the founding of a state whose inhabitants should enjoy the fullest liberty in matters of conscience,—a state which should be founded upon the principles of equity toward the original inhabitants of the land. In fact, one of the expressed reasons for the banishment of Williams was the fact that he had declared against the justice of taking possession of the Indians' lands without their permission. This purpose of Williams to establish a new state based upon the principles of freedom of conscience and the rights of the Indians, determined the Puritan officials to get him out of their midst without further delay. A vessel was then riding at anchor in Boston harbor, and it was determined to send Williams to England on board of her. A warrant was despatched by the court at Boston summoning Williams thither. He replied that he believed his life to be in danger, and did not obey the summons. An officer was despatched to bring him; "but when they came at his house, they found he had been gone three days before; but whither they could not learn."

Leaving his wife and three children, the youngest less than three months old, and having mortgaged his property at Salem for means to supply his wants, Roger Williams plunged into the wilderness to find among the savages that freedom which a union of religion and the state denied him among civilized men. He speaks of himself as being "denied the common air to breathe in, and a civil cohabitation upon the same common earth; yea, and almost without mercy and human compassion, exposed to winter miseries in a howling wilderness." These miseries of the wilderness he endured for

fourteen weeks, "not knowing what bread or bed did mean." During this time whatever shelter he had was in the smoky, dingy lodges of the Indians. But their hospitality to him in his extremity he sought during all the remainder of his life to requite by deeds of kindness. During these days and nights of distress, Williams was teaching the Indians the principles of the gospel, which he ever sought to illustrate to them in his treatment of them and the rest of his fellow men. He had learned the language of the Narragansetts, and through this exile, he became the first of the Pilgrims to carry the message of salvation to the Indians.

Circumstances so brought it about that the exile of Williams became for the New England settlements what the selling of Joseph by his brethren became to the children of Israel during the time of the seven lean years. But more of this later.

In the following stanza Williams refers to the kindly hospitality of the Indians while plodding through the snow from one Indian settlement to another in search of a place of abode:—

"God's providence is rich to his,
Let none distrustful be:
In wilderness, in great distress,
These ravens have fed me."

At Seekonk, on the east bank of the Pawtucket River, Williams broke ground for a habitation, and began to build and plant; but before his crop had had time to mature, the Plymouth officials learned of his whereabouts, and, despite his former ministrations among them, warned him that he was a trespasser upon their domain, and must move on. With five companions he obeyed the ouster of his Plymouth brethren, embarked in a frail canoe, and began to descend the river. At the mouth of the Moshassuck River they landed, near a spring, and there founded a settlement which they called Providence, and which has grown to be the present city of Providence. "It was, and has ever been," as E. B. Underhill says, in his introduction to the reprint of Williams' "Bloody Tenent of Persecution," "the refuge of distressed consciences. Persecution has never sullied its annals. Freedom to worship God was the desire of its founder—for himself and for all, and he nobly endured until it was accomplished."

At several different times Roger Williams had it within his power to "avenge himself of his adversaries," but no such thought seems ever to have entered his mind, and more than once he went far out of his way to do invaluable favors for those who had banished him, or were supporters of those who did. Samuel G. Arnold, in his "History of Rhode Island," dwelling upon the fact that some of the laymen opposed the decree for the

banishment of Williams, while every minister save one approved it, makes the following striking and truthful statement: "A practical commentary is thus afforded on the danger of uniting the civil and ecclesiastical administrations. It suggests the reflection that, of all characters, the most dangerous and the most despicable is the political priest." There is no sadder demonstration in history than the demonstration of the truthfulness of that quotation.

It is outside the purpose of these articles to give anything like a detailed history of Rhode Island, interesting as that history is. We shall have to content ourselves with the briefest possible statements in reference to its establishment and its organic law.

As soon as it was known that a settlement had been started by Roger Williams among the Indians most friendly to him and most tractable, men of various beliefs and of no particular beliefs, who had been oppressed by the religious hierarchy of New England, began to gather around him. Land was purchased from the Indians by Williams which he designed should be used as a mission station, but which was later divided among the thirteen original settlers. Other settlements were founded by his followers, and these were finally brought into one colony under the title of The Providence Plantations. But before these settlements had become one political unit, the Indians of New England had grown restive under the oppressions of the whites, and began to form a confederacy among themselves, with the avowed purpose of exterminating all the English in New England. The powerful Pequots proposed to unite with the Mohegans and the Narragansetts to accomplish this purpose, in the hope of thus averting the calamity which they foresaw must soon annihilate the Indian race. It was indeed a perilous hour for Massachusetts, Plymouth, and Connecticut. Rhode Island was in no such imminent peril. The Rhode Islanders had paid for their lands, and were on most intimate terms with the sachems of the Narragansetts, their immediate neighbors.

The Pequot emissaries were among the Narragansetts to bring about the confederacy against the whites when the governor and council of Massachusetts wrote a most urgent letter to Roger Williams, desiring him to use his good offices to prevent the consummation of the Indian confederacy. He was recognized as the only man in New England who could avert the impending evil. With the memory of his persecution by Massachusetts still fresh in his mind, he did not hesitate to throw himself between his own persecutors and their relentless foes. He knew that he was risking his own life at the hands of the Pequot emis-

saries. Concerning this dangerous expedition Williams himself says:—

The Lord helped me immediately to put my life into my hand, and scarce acquainting my wife, to ship myself alone, in a poor canoe, and to cut through a stormy wind, with great seas, every minute in hazard of life, to the sachem's house. Three days and nights my business forced me to lodge and mix with the bloody Pequot ambassadors, whose hands and arms, methought, reeked with the blood of my countrymen, murdered and massacred by them on the Connecticut River, and from whom I could not but look for their bloody knives at my own throat also. God wondrously preserved me, and helped me to break to pieces the Pequot's negotiation and design; and to make and finish, by many travels and charges, the English league with the Narragansetts and Mohegans against the Pequots.

Thus was New England saved from probable extinction by one whom she would not permit to come into her borders, not even after such signal service as Williams had rendered. The Pequots, foiled in their efforts to combine the New England Indians, determined to carry on the war alone. The result was the total extermination of the Pequots, which was brought about largely by the help of the very Indians whom Williams had prevented from joining the confederacy. "It is a singular fact," says Arnold, "that Winthrop alone, of all the old writers upon this war, makes any mention of the part performed by Roger Williams in averting a fatal catastrophe." Governor Winthrop and some of his council, in view of what Roger Williams had accomplished for the common good, moved in the general court that he be recalled from banishment, and honored by some high mark of favor; but the records of the court fail to show that any action was taken upon the matter.

History does record, however, that only six years later Massachusetts was making most earnest endeavors to gain control of the Providence, or Narragansett, settlements. Certain disaffected ones in Rhode Island had placed themselves under the protection of Massachusetts, and when Massachusetts began to threaten trouble, Roger Williams was despatched to England to obtain a patent from the British government for the territory now known as Rhode Island. He was there none too soon; for he found the emissaries of Massachusetts on the ground endeavoring to obtain a patent covering the very same territory—strange return for Rhode Island's assistance to them in their hour of dire need! A document known as the Narragansett Patent was actually drawn up, and was signed by nine of the Parliamentary commissioners; but the influence of Roger Williams and Sir Henry Vane (one time governor of Massachusetts) prevented the consummation of the in-

iquitous proceeding. Nevertheless the Narragansett Patent was made, by Massachusetts, the basis of a notification to the Providence Plantations to cease the exercise of all jurisdiction in the Narragansett country.

No notice seems to have been taken of this notification, and Massachusetts, evidently realizing the groundlessness of her case and the worthlessness of the Narragansett Patent, made no further move in the matter. Williams' petition for a patent covering the Narragansett Bay country was granted in 1643; but about this time a confederation was formed of the colonies of Massachusetts, Plymouth, New Haven, and Connecticut, which had for one of its objects common protection against the Indians, and for another "preserving and propagating the truth and liberties of the gospel." It was provided in this agreement "that no other jurisdiction shall hereafter be taken in as a distinct head or member of this confederation, nor shall any other, either plantation or jurisdiction, in present being, and not already in combination, or under the jurisdiction of any of these confederates, be received by any of them." This was, of course, directly aimed at Rhode Island, and was in perfect harmony with another act of those colonies in boycotting Rhode Island commercially, politically, and socially.

As a result of the commercial boycott, the Rhode Islanders were not permitted to receive goods from abroad either through the ports of Massachusetts or of Connecticut. This was indeed a great hardship, and yet they felt it a much smaller evil than to be compelled to live under the jurisdiction of either Massachusetts or Connecticut with their consciences outlawed. One of the earliest laws of Rhode Island shows one of the results of this commercial boycott. The Rhode Islanders, being quite largely cut off from communication with the outside world, began to be in need of many things, one of which was gunpowder, which they desired both for hunting and for protecting themselves from the Indians. Because of this lack, a law was passed making it obligatory upon every male between the ages of seventeen and seventy years to have in his house a bow and four arrows, with which he must exercise from time to time. It was also made obligatory upon each head of a household to teach his sons to shoot with the bow.

Another illustration of the boycott is seen in the following: A man by the name of John Green, who had come to America soon after the arrival of Roger Williams, and who settled in Salem, disliking the rigorous laws of Massachusetts in reference to matters of conscience, moved to the Providence Planta-

tion. Later, on his return to Salem to dispose of his property, he was heard to make the remark that "the power of the Lord Jesus in Massachusetts was in the hand of civil authority." For this he was arrested by Governor Endicott, and put under bonds to answer for contempt. Two years later (1638) an act was passed by Massachusetts that "John Green shall not come into this jurisdiction upon paine of imprisonment, etc., and because it appears . . . that some other of the same place [Providence] are confident in the same corrupt judgment and practise, it is ordered that if they shall come within this jurisdiction, they shall be apprehended, . . . and if they will not disclaim the said corrupt opinion, . . . they shall be commanded presently to depart."—*Massachusetts Colonial Records, Vol. I, page 224.*

This unchristian procedure — the boycott—together with the Salem church's excommunication of Roger Williams, was as near what the Catholic Church denominates "major excommunication" as anything could well be that was not so named; and it illustrates also that a union of church and state, being a pago-papal invention, always partakes of the characteristics of the papacy.

The characteristics of the Rhode Island patent and charter, and the success of the Rhode Islanders in opposing Connecticut's attempt to absorb the Providence Plantations, and put an end to the experiment of freedom of conscience, will be considered next week.

C. M. S.

Note and Comment

Prohibition in Maine

DURING the campaign for governor of Maine, which ended on June 30, there were two candidates in the field for office of governor on the Republican ticket—Hon. William T. Haines and Hon. Bert M. Fernald. Both had avowed their belief in the prohibitory law, but Mr. Haines was in favor of submitting again to the people the question of whether prohibition or license should rule in the State. The question had been resubmitted to the people in 1884, and the people had expressed their wishes in the matter by a vote of three to one in favor of prohibition. So strong was the sentiment throughout the State against even resubmitting the question to a vote, that, when the time for the nomination arrived, Mr. Haines withdrew from the race. In reference to his withdrawal, Mr. Haines says:—

I bow in the most humble way to the will of the majority. I have advocated resubmission. We have had resubmission here by the agitation I started, and

I have had the full benefit of it. By the action of this convention, the great cause of prohibition has been reaffirmed as much as if it had been voted by the people of the State at the polls.

Christless Christianity

A LIBERAL Jew expresses his opinion of the teaching of the leaders in the "New Theology" movement in plain words. He says:—

Most of these men preach a Christianity with all the Christianity left out.

But "a Christianity with all the Christianity left out" is no Christianity at all, and is merely human philosophy. In this philosophy there is no more power for salvation from sin than in the latest biological theory, or in the demonstration of a proposition in geometry. It is a pity to use the familiar terms and forms of expression of the true gospel in which to present in a refined form the original doctrines of heathenism. There is great need of a revival of true religion.

Eddyism

A RATHER keen student of the philosophy of Christian Science, who has come to the conclusion that the real center of this movement is found in the person of Mrs. Eddy rather than in any vital principle, has prepared a "Christian Science Shorter Catechism," which emphasizes his analysis of this cult. We quote his catechism:—

1. What is the term for the swirl of modern thought? An Eddy.
2. What is the object of Christian Science discourse? To Eddy-fy.
3. What food does Christian Science approve? Whatever is Eddy-ble.
4. Which article in the *Christian Science Sentinel* should be read first? The Eddy-torials.
5. How far should the other articles receive attention? So far only as they make for Eddy-fication.
6. Where do Christian Science congregations assemble? Each in its own Eddy-fice.
7. To what object in the English Channel may Christian Science be compared? The Eddy-stone lighthouse.
8. The *Standard Dictionary* defines "eddy" thus: "A turning aside or departure from the main current of thought or life."

One Law, Two Results

THE LAW, affining tobacco and liquor is being well illustrated in Georgia at the present time. A traveling salesman for a large tobacco firm, who is also a tobacco dealer in Augusta, Ga., states that "since the State prohibition law has gone into effect, the jobbing sale of cigars has decreased forty per cent. When asked for the reason for the falling off in cigar sales, he said:—

The closing of the bar-rooms caused a tremendous decrease, since many a man who smoked when he went into a saloon

would not otherwise do so. You see it is this way: When there were saloons, men would congregate in them in groups, and enjoy a few drinks; then all would light up their cigars. Then they would probably fill up their pockets for sociability's sake. Cigar drummers have stopped coming to Georgia, and until there is a change in the present conditions, there will be still fewer cigars sold.

Thus, while prohibiting the sale of liquor, the law acts also as a real deterrent to the wasting of money for tobacco; and further, it is a recognized fact that a decrease in the use of tobacco will cause a corresponding decrease in the thirst for liquor. Thus two good results are accomplished by one good law.

Blind Leaders

OUR Saviour speaks of leaders whose inability to perform the work of leading aright lay in their blindness in spiritual matters. He calls them "blind leaders of the blind." We see frequent illustrations to-day of men attempting to lead, who are blinder than those whom they set themselves to guide. The following incident, as related by one of our exchanges, will illustrate the point in this matter:—

A New Jersey minister, in an effort to induce the male members of his congregation to attend church more regularly, recently announced that he would have a service for men only, during which they might smoke their pipes and cigars. Last Sunday was the day on which the first service of the kind was to be conducted, and the minister and his supporters expected a large audience. When the church-bell had ceased tolling, however, there was present even a smaller number of the male members of the congregation than usual, and the pastor was compelled to admit that the experiment was a failure.

The experiment may have been a failure so far as the New Jersey pastor's scheme was concerned, but not wholly so, for it demonstrated the fact that even men who do not regularly attend church have more respect for the house of God than they are given credit for. The inconsistency of appearing in a place of worship while indulging in a habit which merely gratifies the appetite, for the purpose of obtaining spiritual assistance and guidance, evidently appealed to the men who stayed away, if not to the minister. And this phase of the matter is emphasized by the refusal of those who did attend, to smoke when they were invited to do so.

The incense of the pipe and cigar are as much out of place in the house of God as was the strange fire which Nadab and Abihu sought to offer in the sanctuary of old. The Lord's rebuke to them ought to have taught that pastor and all pastors that the Lord looks with abhorrence upon all efforts to mingle the sacred and the profane. The church of God never should be regarded as a rendezvous for the gratifiers of carnal appetite.

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.

Thoughts of Heaven

ELLA M. ROBINSON

SWEET seemed the vesper hour as we heard
The minister read from the Holy Word
Of the celestial city, bright and fair;
And as we knelt in solemn, reverent prayer,
We felt and knew the blessed Lord was there.

We lingered there a while, loath to depart:
The preacher spoke: "It hath not entered heart
Of any man, the rapture and delight,
The peace and joy, the glory and the light,
Of our blest home; still let us tell tonight
What we most long for in that home of love,
Our best conceptions of the joys above."

The artist rose: "Ah, this were heaven for me,
To gaze upon the landscape ever free
From taint of sin, and pure and good the same
As first from the Creator's hand it came.
I'd paint no drooping flower, no fading leaf,
No sights of sickness, dying, sin, or grief.
I'd watch the glowing sunsets stretch away
With sevenfold the brightness of our day.
But O, the rapture when my eyes behold
The walls of jasper and the streets of gold!
The crystal sea! the throne of dazzling light!
The hosts of saints all robed in spotless white!"

The student spoke: "Through all eternity
This boon alone were heaven enough for me;
The power to study without weariness,
The power to learn the mighty mysteries
Of time and space, of suns and worlds untold,
The mysteries millenniums unfold,
The mysteries eternities still hold."

A little child spoke next: "It seems to me
To have a pair of wings would really be
The very best of all; for then I'd fly,
Just as the birds do, up into the sky.
I'd learn to call each one of them by name:
No one would harm them, and they'd be so tame.
I'd lead the wolves and lions with my hand,
They would not hurt me in that heavenly land."

And next a woman, worn and pale and weak;
Her voice was feeble, and she scarce could speak
Above a whisper; but her radiant eyes
Gave meaning to her words: "Ah, this my prize,—

To feel no more of pain and sickness there,
To grow each day more beautiful and fair,
To feel the vigor of eternal youth—
Ah, this were joy! yea, this were heaven in truth!"

Then spoke the youth whose voice led our praise:
"I wonder often if the endless days
A sweeter bliss will bring than joyful song,
A rapture more profound than with the throng
To join in David's choir, with heart and voice—
Of all the joys of heaven, this were my choice."

The teacher rose: "O may it ever be
My lot, my joy, through all eternity
To tell the wondrous grace that ransomed me
To sinless angels who have never known
What it could mean to have a heart of stone,—
What it could mean to feel the pangs of woe,
Of doubt and sorrow, and of sin below.
I'll tell the grace, the love, the power divine,
That melted even this hard heart of mine."

There was a pause, the minister spake low:
"My children, one and all, pray would you know
The joy that thrills my heart, that dims my eye,
That fills my soul with sweetest ecstasy,
With longing and desire, and yearnings sore,
Each time I think of heaven's blessed store
Of joys? 'Tis this—nor wisdom's mystery,
Nor glory, beauty, sweetest rhapsody;
Though every one a part of heaven's bliss,—
One joy alone makes heaven for me; 'tis this,—
To lean upon the blessed Saviour's breast,
Like that disciple whom he loved the best;
To know and feel that he is ever near,
To pour my heart-felt praises in his ear—
A blest reward for life's small sacrifice.—
'Tis this alone I ask for as my prize."
Sanitarium, Cal.

Our Publications

MRS. E. G. WHITE

THE great and wonderful work of the last gospel message is to be carried on now as it has never been before. The world is to receive the light of truth through an evangelizing ministry of the Word in our books and periodicals. Our publications are to show that the end of all things is at hand. I am bidden to say to our publishing houses. Lift up the standard; lift it up higher. Proclaim the third angel's message, that it may be heard by all the world. Let it be seen that "here are they that keep the commandments of God, and the faith of Jesus." Let our literature give the message as a witness to all the world.

Our workers should now be encouraged to give their first attention to books that deal with the evidences of our faith, which teach the doctrines of the Bible, and will prepare a people to stand in the trying times before us. Having brought a people to the enlightenment of the truth by prayerful labor in Bible instruction, and through a wise use of our publications, we are to teach them to become laborers in word and doctrine. We are to encourage them to scatter the books that deal with Bible subjects, and whose teachings will prepare a people to stand, having their loins girded with truth, and their lamps burning.

We have been asleep, as it were, regarding the work that may be accomplished by the circulation of well-prepared literature. Let us now, by the wise use of periodicals and books, preach the Word with determined energy, that the world may understand the message that Christ gave to John on the Isle of Patmos. Let every human intelligence who professes the name of Christ testify, The end of all things is at hand; prepare to meet thy God.

Our publications should go everywhere. Let them be issued in many languages. The third angel's message is to be given through this medium and through the living teacher. You who believe the truth for this time, wake up. It is our duty now to bring in all the means possible to help those who understand the truth to proclaim it. Part of the money that comes in from the sale of our publications should be used to increase our facilities for the production of more literature that will open blind eyes and break up the fallow ground of the heart.

There is danger of our brethren entering into commercialism, and becoming so engrossed in worldly business that the truths of the Word of God in their purity and power are not brought into the life. The love of trade and gain is becoming more and more prevalent. My brethren, let your souls be truly converted. If ever there was a time when we needed to understand our responsibilities, it is now, when truth is fallen in the streets, and equity can not enter. Satan has come down with great power, to work with all deceivableness of unrighteousness in them that perish; and everything that can be shaken will be shaken, and those things that can not be shaken will remain. The Lord is coming very soon, and we are entering into scenes of calamity. Satanic agencies, though unseen, are working to destroy human life. But if our life is hid with Christ in God, we shall see of his grace and salvation. Christ is coming to establish his kingdom on the earth. Let our tongues be sanctified, and used to glorify him. Let us work now as we have never worked before. We are exhorted to "be instant in season, out of season." We are to make openings for the presentation of the truth. We are to improve every opportunity of drawing souls to Christ.

As a people we are to be reconverted,

our lives sanctified to declare the truth as it is in Jesus. In the work of scattering our publications, we can speak of a Saviour's love from a warm and throbbing heart. God alone has the power to forgive sins; if we do not speak this message to the unconverted, our neglect may prove their ruin. Blessed, soul-saving, Bible truths are published in our papers. There are many who can help in the work of selling our periodicals. The Lord calls upon all of us to seek to save perishing souls. Satan is at work to deceive the very elect, and now is our time to work with vigilance. Our books and papers are to be brought before the notice of the people; the gospel of present truth is to be given to our cities without delay. Shall we not arouse to our duties?

If we are making the life and teachings of Christ our study, every passing event will furnish a text for an impressive discourse. It was thus the Saviour preached the gospel in the highways and byways; and as he spoke, the little group that listened to him swelled to a great company. Present-day evangelists are to be workers together with Christ. These, just as verily as the first disciples, have the assurance: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world."

The work to be carried on by the people of God is declared in the words of inspiration: "Behold, I send my messenger before thy face, which shall prepare the way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law."

God invites all men to the fullest investigation of the claims of his law. His Word is sacred and infinite. The cause of truth is to go forth as a lamp that burneth. Earnest study of the Word of God will reveal the truth. Sin and wrong will not be sustained, but the law of God will be vindicated. "Thus saith the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth bread to the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light

to the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." Christians are to seek their light from the Word of God, and then in faith go forth to give that light to those who sit in darkness.

Nehemiah—No. 4

S. N. HASKELL

THE character of Nehemiah stands forth as a beacon-light in a stormy sea. Israel had lost faith in the literal statements of the prophets concerning the building of the wall of Jerusalem. They little realized that their own course for scores of years had stood in the way of their seeing accomplished what they most desired. They were confused and disheartened, and blinded by sin.

Nehemiah was a thorough business man. He did not set forth the claim of being a prophet, priest, or king; he did not sit down and complain because of Israel's sins; but, in the name of the Lord, he arose and demanded that they put away their sins.

When he called upon the people to arise and build, there was a great cry from the people and their wives against their brethren, the Jews, because of oppression. They were held in bondage by financial claims of their brethren on lands and other property; even their sons and daughters were held in bondage by their brethren. This stirred the very soul of Nehemiah with anger,—not an anger born of self-interest, or because of a desire to retaliate, but because the spirit of oppression prevented the blessing of God from resting upon their efforts. This spirit of oppression God hates, and he will not suffer it, even when it is exercised upon those not of the household of faith. See 2 Samuel 21. God's message is, "Undo the heavy burdens, and let the oppressed go free; and . . . break every yoke." Isa. 58: 5-7.

Nehemiah feared the effect of this sin among the people of God more than the work of all the hosts of hell, or all of Satan's emissaries. His first business was to purge the camp from the sin of oppression. This led to the work of restoring lands, vineyards, and olive yards; houses and money; corn, wine, and oil. When this was done, the people entered into a solemn covenant with God and with one another. This covenant they promised to keep, and, as afterward in the days of Zacchæus, it brought to them the salvation of God. Luke 19: 1-9.

Nehemiah was a noble and generous-hearted man. He did not seek the highest place, or demand the highest wages. The former governors had been chargeable unto the people, and took from them bread, wine, and silver, and allowed their servants to rule over the people. Nehemiah purchased no land for himself, but fed at his own table one hundred fifty of the Jews and rulers, besides those who came unto them from the heathen. He required not the bread of

the governor because the bondage was heavy upon the people. He then could pray, "Think upon me, my God, for good according to all that I have done for this people." "Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the office thereof." Neh. 5: 19; 13: 14.

There is a marked contrast between the character of Nehemiah and that of Ezra; there were elements in Nehemiah's character which Ezra did not possess. When Ezra saw the sins of the people that would separate them from God, he rent his own garment and mantle, and plucked off the hairs of his own head and beard, and sat down astonished until the evening sacrifice. He then arose and fell upon his knees and plead with God in behalf of the people; he was grieved because of their sins.

Another element was needed in the character of their ruler in order to bring forth repentance on the part of these hardened Jews. When Nehemiah was sent to them he was more like Joshua, when on a certain occasion the Lord commanded him saying, "Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and have also transgressed my covenant which I commanded them." Joshua 7: 10, 11.

Because Israel had intermarried with the heathen around them until their children spoke both languages, and could not discern the purity of the Jewish tongue, Nehemiah contended with them. He plucked the hair from their heads, and "made them swear by God, saying, ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves." They had even defiled the priesthood, and Nehemiah felt that something should be done before God could pour out his Spirit upon them. Neh. 13: 25.

The walls of spiritual Israel are now to be built, and it becomes each one to build over against his own house. Only those who have clean hands and a pure heart will stand in this trying time. Now is the time for the law of God to be in our minds and written in our hearts. If worldly thoughts and interests, and the cares of this life, absorb the mind, we shall lose our interest in present truth; and the reading of other books will take the place of reading the Bible. We will look afar off for the coming of the Lord; Satan will enter the heart and erect his idols, which we will be led to worship.

Those who receive the seal of God in their foreheads will be protected in the time of trouble. It is now that we must reflect the image of Jesus fully. Now is the time to prepare to give the loud cry of the third angel's message. "The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of ruen or women of deceitful hearts or

false tongues. All who receive the seal must be without spot before God." *"Testimonies for the Church," Vol. V, page 216.*

The work of Nehemiah was not only to restore downtrodden truths, the importance of which had been lost sight of, but the restoring of those principles of righteousness that made them acceptable in the sight of God. He realized that it would be a fatal mistake for the Jews to even think they would have a part in the worship of God unless they first put away their sins, and had taken a part in the building of the wall.

In "Early Writings" we read: "O, how many in the time of trouble I saw without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those who refused to be hewed by the prophets, and failed to purify their souls in obeying the truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues and then see that they need to be hewed and squared for the building. But there will be no time then to do it, and no mediator to plead their cause before the Father. Before this time the awfully solemn declaration has gone forth, 'He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.' I saw that none could share the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer the Lord, and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy, and that none but holy beings can ever dwell in his presence."

The rank and file of our people are called to action in this time of preparation to meet God. The living, straight, testimony is to be revived; and the spirit and characteristics of Nehemiah and Ezra combined, must characterize the remnant, if they ever enter in through the pearly gates, into the City of God.

Oakland, Cal.

The Book of Daniel

The Reward of Faithfulness

THE EDITOR

Then the king Nebuchadnezzar fell upon his face, and worshiped Daniel, and commanded that they should offer an oblation and sweet odors unto him. The king answered unto Daniel, and said, Of a truth your God is the God of gods, and the Lord of kings, and a revealer of secrets, seeing thou hast been able to reveal this secret. Then the king made Daniel great, and gave him many great gifts, and made him to rule over the whole province of Babylon, and to be chief governor over all the wise men of Babylon. And Daniel requested of the king, and he appointed Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon:

but Daniel was in the gate of the king. Dan. 2: 46-49.

The Testimony of Josephus

THERE is an interesting passage in the writings of Josephus relating to the dream of Nebuchadnezzar and its interpretation, with a clear intimation as to the application of the symbol of the stone "cut out without hands." From his chapter, "Concerning Daniel, and What Befell Him at Babylon," the following quotation is taken:—

"Wherefore as thou [Nebuchadnezzar] in thy sleep wast solicitous concerning those that should succeed thee in the government of the whole world, God was desirous to show thee all those that should reign after thee; and to that end exhibited to thee the following dream: Thou seemedst to see a great image standing before thee; the head of which was of gold, the shoulders and arms of silver, the belly and the thighs of brass; but the legs and feet of iron. Thou then sawest a stone broken off from a mountain, which fell upon the image, and threw it down, and brake it to pieces, and did not permit any part of it to remain whole; but the gold, the silver, the iron, and the brass, became smaller than meal; which, upon the blast of a violent wind, was forcibly carried away, and scattered abroad; but the stone increased to such a degree that the whole earth beneath it seemed to be filled therewith. This is the dream which thou sawest, and its interpretation is as follows: The head of gold denotes thee, and the kings of Babylon that have been before thee. But the two hands and arms signify that thy government shall be dissolved by two kings. But another king that shall come from the west, armed with brass, shall destroy that government. And another government that shall be like unto iron, shall put an end to the power of the former, and shall have dominion over all the earth; on account of the nature of iron which is stronger than that of gold, or silver, or brass." Daniel also declared the meaning of the stone to the king; but I do not think it proper to relate it; since I have only undertaken to describe things past, or things present; and not the things that are future. Yet if any one be so desirous of knowing truth, as not to waive such points of curiosity, and can not curb his inclination for understanding the uncertainties of futurity, and whether they will happen or not, let him diligently read the book of Daniel, which he will find among the sacred writings."—*"Antiquities of The Jews," Book 10, Chapter X, paragraph 4.*

From this quotation it is evident that Josephus understood that in his time the dream had been fulfilled so far as the four earthly kingdoms were concerned, and it seems altogether likely that he regarded the stone as the symbol of the Messiah, whose coming was still future according to the belief of the Jews.

History in Advance

The whole course of history from the time of Nebuchadnezzar until the present bears unimpeachable testimony to the truthfulness of the simple statement

made by the youthful captive in Babylon: "The great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." But this revelation was not given for the benefit of Nebuchadnezzar alone. The events of more than twenty-five centuries have been filling in the details of this brief outline of the world's history, until, according to the clear fulfilment of other prophecies, the time is just at hand for the setting up of the fifth kingdom.

What an opening up of the future to the mind of the king of Babylon! What a strange providence that such a fore-view should be given, not to some representative of the chosen people but to a heathen king. The purpose, however, is clear. The chosen people had failed to communicate to the world that gospel of the kingdom which had been committed unto them. But the purpose of God was not thus to be frustrated. Having given into his hands all the nations of the earth, the God of heaven now made himself known to Nebuchadnezzar, in order that the heaven-sent message might thus reach all peoples. The method employed was a most convincing one. The dream which the king could not recall, and which the wise men of Babylon were unable to make known to him, was related by Daniel, who took no credit to himself for his ability to do this, but repeatedly pointed out that the God of heaven was dealing with Nebuchadnezzar. The dream was doubtless recognized by Nebuchadnezzar as being the very one which troubled his sleep, and thus was furnished a basis of confidence in the truthfulness of the interpretation.

God Acknowledged

That the God of heaven, who had thus made himself known, was far superior to all the gods of Babylon was at once recognized by Nebuchadnezzar, who paid special honors to Daniel as the instrument used, but recognized Daniel's God as the one who had made known to him the mysteries of the future and as worthy of all exaltation. "The king answered unto Daniel, and said, Of a truth your God is the God of gods, and the Lord of kings, and a revealer of secrets, seeing thou hast been able to reveal this secret." Although this acknowledgment of God is not sufficient evidence that the heart of Nebuchadnezzar was converted, and that he yielded himself as a servant of the Most High, yet it was a great step for the Babylonian monarch to take in the face of all the traditions of his realm, and, as the sequel proves, was one of the experiences which contributed directly to his complete conversion.

Personal Religion

The experience of Daniel is a notable illustration of the principle that a right personal relation with God is of the first consideration, and that such an experience is the best preparation for discharging the highest responsibilities of life. The unswerving loyalty of Daniel to the King of heaven, and the unbroken fellowship maintained with him, which prepared the way for the revelation in him-

self of the mystery of the kingdom, and that through him this mystery should be made known to Nebuchadnezzar and the world, brought to the young Hebrew captive the first position of influence in the greatest kingdom of earth, and furnished him with that wisdom which enabled him to discharge his important duties with credit to himself and satisfaction to the king.

A Great Empire

The responsibilities which rested upon Daniel as ruler "over the whole province of Babylon" may be more fully appreciated by noting the extent of territory included in this expression. Of this Rawlinson says:—

"From these sources [the books of Jeremiah, Daniel, Kings, and Chronicles] we learn that the Babylonian empire of this time embraced on the one hand the important country of Susiana or Elymais (Elam), while on the other it ran up the Euphrates at least as high as Carchemish, from thence extending westward to the Mediterranean, and southward to, or rather perhaps into, Egypt. The Apocryphal book of Judith enlarges these limits in every direction. That the Nabuchodonosor of that work is the reminiscence of the real Nebuchadnezzar there can be no doubt. The territories of that monarch are made to extend eastward, beyond Susiana, into Persia; northward to Nineveh; westward to Cilicia in Asia Minor; and southward to the very borders of Ethiopia. Among the countries under his sway are enumerated Elam, Persia, Assyria, Cilicia, Cœle-Syria, Syria of Damascus, Phenicia, Galilee, Gilead, Bashan, Judea, Philistia, Goshen, and Egypt generally. The passage of Berosus is of a more partial character. It has no bearing on the general question of the extent of the Babylonian empire, but, incidentally, it confirms the statements of our other authorities as to the influence of Babylon in the West. It tells us that Cœle-Syria, Phenicia, and Egypt, were subject to Nabopolassar, and that Nebuchadnezzar ruled, not only over these countries, but also over some portion of Arabia."—*Seven Great Monarchies, Three Volume Edition, Vol. II, pages 123, 124.*

Daniel and Joseph

The remarkable change from Daniel the captive in Babylon, to Daniel the ruler "over the whole province of Babylon," and the "chief governor over all the wise men of Babylon," can perhaps be paralleled only by the experience of Joseph, who was taken from the prison to be chief ruler over Egypt, and in both cases the ability to tell and to interpret a dream was the direct cause of the promotion.

Witnesses in Babylon

Although thus suddenly elevated to high position, Daniel did not forget his companions who had united with him in prayer to the God of heaven, and at his request the king "appointed Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon." Thus these four young men whose loyalty to prin-

ciple had prevented them from defiling themselves "with the king's dainties," and "with the wine which he drank," occupied leading positions in the administration of the government of Babylon, and had the widest opportunity afforded to them to reveal in the practical affairs of life the superiority of that wisdom which is imparted through personal fellowship with the God of heaven. Although these young men were in Babylon, they were not of Babylon, and thus were they fitted to proclaim in Babylon the principles of the kingdom of heaven. The influential positions which they occupied did not lead them to exalt themselves, but rather to make known in all the province of Babylon the meekness and righteousness of a true servant of the living God.

The Silver Lining

No moral person can be content who has not a task to do. Idleness is a great curse. When one's thoughts and energies are not made to expend themselves upon some outside interest, the mind and heart will turn inward, and become self-consuming. "There is no poison like an ingrowing soul," which consumes itself in fret, worry, lamenting, or remorse.

Worry kills more people than work; better to wear out than to rust out. All human experience goes to indorse the maxim that would bid us ever have a task to do.

"A clean inside" may be, and should be, both physical and moral. Disease is a poor concomitant to cheerfulness, and a poor stepping-stone to success; not that a person can not maintain a cheerful disposition in spite of a sickly constitution, or make a brilliant success of life notwithstanding the heavy handicap of ill health; but the sound body is essential to the best development of the sound mind. Hence the advisability of shunning all habits that tend to make the body in any part less sound, in any organ less efficient, than it might be.

And what applies to the cleanness of the inside physically, applies with even greater force, if that can be, to its cleanness mentally and morally. Ignorance and vice are implacable foes to real cheerfulness and genuine happiness.

He who would have friends must show himself friendly. Who would not have friends must be of a warped or evil nature, shunning the light of companionship, the gleam of recognition and appreciation in the eyes of friends, because of evil ways that love to shrink into the darkness. But every naturally-disposed man and woman desires and enjoys friendship. What a selfish thing it would be to expect others to be friendly with one who would not go out of his way, or one who would not exert himself gladly, to be on friendly terms with those among whom he mingles.

As for "the sunny side," any one who did not believe in that would scarcely be reading this article, so it

appeals to every reader. How often you and I have proved the worth, the advantage, the helpfulness to ourselves and to others, of looking on the sunny side of even the darkest clouds.—*W. R. Rutherford.*

Thirty-Nine Stars

W. H. THURSTON

IN looking over the \$150,000 fund, as reported in the REVIEW of July 9, I observe that thirty-nine conferences and mission fields have stars. This indicates that they have paid their membership share of the fund. There are sixty-nine without stars. Some, no doubt, have almost reached the star line, while others are afar off. What a jubilee there would be if all would quickly come into the star line, complete the work, and finish the fund without longer delay.

We began the raising of this fund with courage and hope, and ran well for a season, but some are getting weary before the end is reached. Why is this? It is not because there is no more money, but it must be that we are losing interest in the task undertaken, and are slowing our pace. If in some way we could be revived once more, and make another run, we could all come into line, and be crowned with stars, as our sister conferences and mission fields have been. This would complete the fund, and the money could be sent on to the fields, where it has been assigned and is much needed. If any of the conferences that have already received their stars should become weary in waiting for us who are following on, they may be at liberty to give us a financial push toward the star line. Let us who are still under the burden renew our strength and lift to the finish. It can be done, and will be done if all unite in doing, and it may be done promptly. Why not take hold anew and finish this undertaking? We have never failed yet in accomplishing any task that we have undertaken, and we should not tarry longer with this, when we are so near the realization of our hopes. Let us all pull once more, and not give up until we reach the star line, and complete this fund. We should do it, and we can do it. All should deem it a privilege to have a part in finishing this work now. So may it be.

Ottawa, Ontario.

Are You Critical?

TAKE away the element of personal criticism, and conversation, one must admit, would lose a great deal of its interest. Yet it is not a little disturbing sometimes to reflect, after leaving a house where you have been entertained for half an hour by brightly and witty comments on mutual acquaintances, that in all probability your own personality is furnishing the text for a similar entertainment with the next group of callers. After all, it is better to be kindly than amusing.—*Christian Guardian.*



Each by Name

NEVER a little foolish lamb astray in the gloaming dim
But the tender Shepherd knoweth its name, and calleth it home to him.
In the flock and the fold the sheep are his, and he keepeth them close in his care;

And each for itself in the Shepherd's heart hath its own peculiar share.

Never a moor so wrapped in mist, nor a hill so gray and dun,
But the Shepherd counteth his lambkins there, and watcheth them one by one.

Never a day so bleak and chill, nor a night so dark and drear,
But the tireless love of the Shepherd waits for the sheep that are passing dear.

Never a weary, wayworn sheep in the great world-flock to-day,
But may hear the call of the Shepherd's voice, may follow him and obey.

The Shepherd hath ransomed the great world-flock, he hath bought it for his own;

And he loveth and guardeth it, one by one, as were each in the world alone.

—Margaret E. Sangster.

The Father at the Table

WE all agree in theory with the suggestion of a quaint little book on domestic life: "The right administration of the table is an important item in home education. The meals are more than means for sustaining physical wants; they are opportunities of improvement and social happiness. Is there danger of affixing undue importance to that which may teach, at the rate of three lessons a day, punctuality, order, neatness, temperance, self-denial, kindness, generosity, and hospitality?"

If these lessons are to be taught, some one must give thought to preparing and impressing them, and this burden should not be put upon the mother alone.

Table manners indeed must be taught, line upon line, but there are other lessons than those of forks and spoons, and the proper dimensions of a mouthful. In many of the homes where these words will be read, meal-time is the father's only week-day chance for genuine acquaintance with his children, following their daily work and play, keeping in touch with their progress, and sharing their ideas and purposes. Unrecognized, this chance will pass unimproved; appreciated, it may become a priceless opportunity. The father may direct and not simply drift upon the stream of talk, which with five vigorous children around him, is not likely to suffer from feebleness of volume, and may easily pass into

uselessness or ill-tempered disputation. Let the father plan somewhat for topics, and skilfully bring them forward in a natural manner. Above all things, let him thus drive out personal and petty discussion of neighborhood affairs, which are unworthy of minds having or hoping for any greatness. One lovely home has its meal-time spoiled, according to my thought and feeling, by perpetual attention to minute details of the affairs of other people. As a result a large circle of bright and otherwise finely trained children are being taught by their elders some sad lessons of petty gossip.

There is no reason why large themes should not have brief and bright discussion at the table. In these days, when current events are so engrossing, when the doings of our own nation and of other lands have so much which children ought to know and in which their schools are now frequently trying to interest them, the father's duty at the table is a plain one. Each child's progress in school work, favorite lines of study, questions of school ethics, kindly and just judgment of the traits and deeds of schoolmates, reports of one's reading items in the daily press worth noticing—here are a few of the directions in which a father may turn the thought and conversation at meal-time, so that it shall be equally pleasant and profitable. Success in this, however, means earnest thought, hard work, constant struggle against absorption in one's personal moods, and unwearying patience.

One more privilege and duty of the father at the table deserves emphasis. It is here that the Christian father's priestly function may reveal itself, not with unnatural obtrusiveness, but with great and vital power. The blessing at the beginning of the meal must be thoughtful and not mechanical; and there is, in my judgment, no such hour or place for week-day family worship as at the breakfast table, when all the family are together for the first (and sometimes the last) time in the day. The waiting fruit or cereal will suffer no harm while there comes a reading from the Sabbath-school lesson study, or a familiar psalm recited in unison, and a prayer, in which the family gratitude shall be voiced, with specific petitions for daily needs. There is no father so hurried by the approaching train or the electric car that he can not, under ordinary circumstances, accomplish this, maintaining thus the reality of family worship, while escaping the formalism which has had so much to do with its disappearance. If to these things the father is willing to give thought and persistent effort, great will be his reward.—Rev. John L. Sewall.

The Missing Home-Maker

THE salvation of a boy is a home that to him is heaven. And it is only a good woman who can be the saving angel to child or man. When a boy at school or in business thinks of "going home" as the end of all longing, wearings, waitings, plans, and hopes, he knows the delights of the saved. And his paradise is made for him by a mother who is worth the name, with possibly sisters of equal merit. Father and brothers are simply comfortable and convenient accessories. When we say that "the sphere of woman is the home," we mean just this angelic ministry to human life. The strangest delusion of our American women is that they can do more for their men and their country by being abroad and keeping before the public.—Rollin A. Sawyer, D. D.

Ministry of the Home

THE restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families, and is what the heads of families make it. Out of the heart are the "issues of life;" and the heart of the community, of the church, and of the nation, is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences.

It is by the youth and children of to-day that the future of society is to be determined, and what these youth and children shall be depends upon the home. To the lack of right home training may be traced the larger share of the disease and misery and crime that curse humanity. If the home life were pure and true, if the children who went forth from its care were prepared to meet life's responsibilities and dangers, what a change would be seen in the world!

Great efforts are put forth, time and money and labor almost without limit are expended in enterprises and institutions for reforming the victims of evil habits. And even these efforts are inadequate to meet the great necessity. Yet how small is the result! How few are permanently reclaimed!

Multitudes long for a better life, but they lack courage and resolution to break away from the power of habit. They shrink from the effort and struggle and sacrifice demanded, and their lives are wrecked and ruined. Thus even men of the brightest minds, men of high aspirations and noble powers, otherwise fitted by nature and education to fill positions of trust and responsibility, are degraded and lost for this life and for the life to come.

For those who do reform, how bitter the struggle to regain their manhood! And all their life long, in a shattered constitution, a wavering will, impaired intellect, and weakened soul power, many reap the harvest of their evil sowing. How much more might be accomplished if the evil were dealt with at the beginning!

This work rests in a great degree with

parents. In the efforts put forth to stay the progress of intemperance and of other evils that are eating like cancer in the social body, if more attention were given to teaching parents how to form the habits and character of their children, a hundredfold more good would result. Habit, which is so terrible a force for evil, it is in their power to make a force for good. They have to do with the stream at its source, and it rests with them to direct it rightly.

Parents may lay for their children the foundation for a healthy, happy life. They may send them forth from their homes with moral stamina to resist temptation, and courage to wrestle successfully with life's problems. They may inspire in them the purpose, and develop the power to make their lives an honor to God and a blessing to the world.—“*Ministry of Healing.*”

Cooking Without Fire

C. G. HOWELL

A WONDERFULLY useful apparatus can be easily made as follows: Take a trunk, or a box about that size; place a dozen thicknesses of paper in the bottom and sides; then fill in hay or straw several inches thick on bottom and sides. Place a kettle in each end of the trunk, and press the hay all around them, leaving nests fitting close against the kettles. Cut two boards to put in where the till rested, and two cross-pieces to nail to them. Nail them, and then place papers on the frame thus made, so they will fit closely where the till rested. Fill with papers to the depth of an inch, and nail on an upper frame like the lower one; nailing the two together. Place the cross-pieces far enough from the ends so they will do for handles to raise up this paper cover. Then have a hay pillow made to fit under this paper cover, and use to place just over the kettles.

Oatmeal boiled for ten minutes over the fire and placed in this apparatus will cook thoroughly, and remain warm for twelve hours. Wheat boiled for the same length of time, will partly cook; it should then be taken out and brought to the boiling-point; then replaced, and left until done.

I want all our missionaries and canvassers especially to know of this, for it is such a saving. Saves fuel, “burning on,” watching, stirring, and cooks the food with better flavor. Don't wait, but try it.

Daylight, Tenn.

THERE are few tragedies more pathetic than our every-day failure to appreciate those among whom we live, and whose lives touch ours closely. Again and again men's “eyes are opened” only when the clods fall on the coffin, and the saddest words of grief are those which confess lost opportunities of appreciation, failure to see the fine and noble spirit in the daily round of commonplace toil.—*Selected*



A Message to China

T. E. BOWEN

OUR missionaries are continually sending cheering messages to the home field, words of courage to those who are “holding the ropes” at home. We have often wished that these workers might have messages returned to them, warm from the hearts of the loyal ones at home who are laboring and praying for the success of the missionaries. As we often hear the earnest, simple prayers of the children in behalf of the missionaries “who have gone to tell others more about Jesus,” I have thought what an encouragement it would be to the worn toiler actually to hear the prayer in his behalf. The missionaries over in China may be cheered by getting a message from an earnest little band of children — also missionaries — at one of the camp-meetings in a western conference, who, after donating their pennies, wanted to express their love by having a message written out to their little sisters in China, for them all to sign. Here it is:—

“May 29, 1908.

“GREETINGS TO OUR SISTERS IN CHINA:—

“The children's meeting at the Seattle camp-meeting sends love to the girls of China. We have given our pennies (\$8.58 in all) to help our little sisters in China to learn about Jesus. We are trying to do right, so that we may be ready to meet Jesus when he comes, and then we want to see the children from China in the kingdom of heaven. Some of us sign our names, and the little ones make their marks. We pray for you.”

Following the letter appeared over eighty names and marks written by the children. Indeed, this is a message of love from these dear children to the little girls of China. And God hears the prayers of the children for China's little ones, and will reward and bless every effort made to send them the sweet word that Jesus in heaven is their best friend, who greatly loves them, and is coming soon to get those who truly love him.

Are there not many other children who have this same loving message to send to the little boys and girls in China or some other heathen lands, who know nothing at all of Jesus? Think of the many in India, Africa, and the islands of the sea, who would also learn to love Jesus, if they knew about him. Some one ought to go to tell them about him, and not delay. By saving the pennies and nickels and dimes spent for things that do not really do us any good, many more missionaries might go to carry to these children this loving message. Let us join our little

friends over in Washington by praying and also giving to send abroad this sweet message of Jesus' love.

Takoma Park, D. C.

A Visit to Guadeloupe

PHILIP GIDDINGS

ACCORDING to the suggestion of the West Indian Union Conference Committee, I paid a visit to this island. Our boat, leaving after midnight, arrived at seven o'clock the next morning at Basseterre, the capital, a town of about seven thousand five hundred souls. I set down my parcels at the hotel, and started out, with a collection of tracts, to make acquaintances. Learning of a man who was preaching, I went in search of him, and found him one who, so far as I can tell, is converted to the Lord. He was very glad to see me, although on finding that I was a Seventh-day Adventist, he was sorry, as he did not adhere to any day, except as it might afford opportunity to speak to the people.

The next morning I left Basseterre, taking the coast boat to a village called Pointe-Noire, which has over seven thousand inhabitants. Here is a school-teacher who has been reading our literature. I spent five days with him. During the day different ones would call for instruction, when I would read the Bible to them. Many had never heard of or seen a Bible before.

On Sunday I obtained permission of the mayor to use *La Place*. Arriving there, I started to sing, and the people began to gather. Some, more cautious, stood off watching. By the time I had an audience, I took out my French Bible to read certain portions. At this time a French gendarme came up, and asked who gave me authority, and to show it. As I had only a verbal permission, he told me I would have to cease, but I might conduct the meeting in my room. The people seemed disappointed, and some followed me, and asked me to speak to them before my door, while they would stand on the street. This I was glad to do. So far as my own words and ability to use the language were concerned, I realized they were very feeble. But I put the burden on the Bible, and made it talk to the people. The next morning as I was visiting, an old lady living near *La Place*, called me in to sing for her. Leaving there, I was called to another home to pray.

I made several acquaintances here, distributed tracts, and took orders for the French Bible. I found a liberal-mindedness, an intelligence, and an ability to read and listen, that were surprising for a Catholic community. The Methodist minister, with whom I was

fellow passenger for Dominica had told me the same thing. He said he believed Guadeloupe was waiting and ready for Protestant effort.

From Pointe-Noire I came to Pointe-à-Pitre, the commercial capital, a city of over eighteen thousand souls. With funds so low in my pocket, I could not think of a hotel. But I had told the Lord to adjust conditions. So resting my parcels, I took my valise with tracts for the boulevard. I passed groups of men sitting in the cool shade of over-spreading branches, I introduced myself as a Protestant missionary, and received warm welcome. From group to group I passed on, distributing to those who seemed intelligent and appreciative of literature. When evening came, I had not decided where to lay my head, but an old gentleman came up, and said if his place were not so humble, he would have asked me home, but if I did not mind, he would be glad for me to go with him. I went. The following morning he took me around to several of his friends, saying to them, "Let the Protestant minister read you God's word from the Holy Bible." Like droughty land, so his heart and soul and mind thirsted for the water of the Word. He gave me no rest. I had to read to all his friends. Some were at work, and I thought discretion would dictate some other time; but the old gentleman would have no postponement, and so they had to stop and I had to read to them the Holy Bible. Thus day after day we went around to different persons, reading the Scriptures to his many friends.

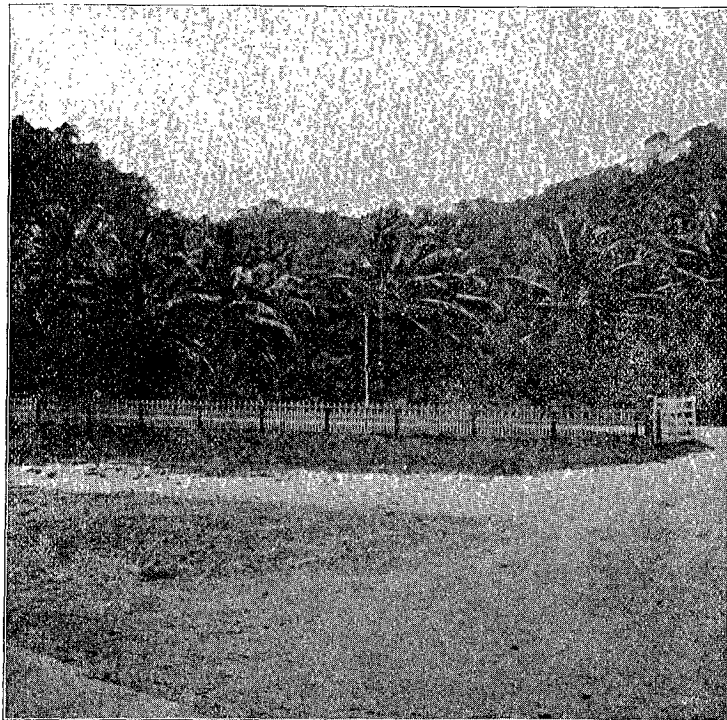
Among those to whom he introduced me was the *Secrétaire Général de la Boursada Travail*, who received me very kindly, and asked me to call again the next day at ten o'clock, when he would take me to the *Deputé de la France* and *Conseiller Général de la Guadeloupe*. At the time appointed, I made this gentleman's acquaintance. He was very affable, and was glad for my visit. He was entirely dissatisfied with religion as he saw it administered in his country. I handed him some French literature. He started to read, remarking, as he read, "This sounds right." When I bade him good-by, he accompanied me to the door. Then he said to the secretary: "Tell the gentleman I have a large house, and plenty of beds in town; if he desires, he can occupy as long as he stays." So I thanked him, and spent six days at his house. The housekeeper was as kind as her employer. When leaving, I offered her a few francs for her kindness, but she would not accept.

While there are French infidels, and

natives who have imbibed their sentiments, there is a large class besides, who, although they have lost faith in their religion, have not gone over to infidelity, but are waiting for the genuine gospel.

The general intelligence of the people, sharpened, some think, by their ardent love for politics; the school facilities, freed from all church embargo and meddling, have prepared a people who can read and reason. What the percentage of literacy is, I do not know; but it was my good fortune to meet scarcely a man in Guadeloupe who could not read, while the opposite is nearer true in Dominica.

It seems to me the time has fully come to carry this message to the eighteen thousand Guadeloupians—not that it will be all easy sailing: the church party may awake to keep their Diana. But



COCOANUT GROVE, WEST INDIES

despite Ephesian uproar, there can follow an Ephesian church.

In Guadeloupe school is kept on Saturday, the weekly holiday being Thursday. On Sunday the market-places and grocery stores, post-office, etc., are opened, and are closed with a ball at night.

The manners of the people are typically French—hat-raising, bowing, and suavities. I came short sometimes, when my old friend and guide would remind me. Not only the women, but the men friends, on meeting, kiss each other in French fashion, on both cheeks.

I have taken the names of several persons to whom I hope to send literature until some one shall go, which should not be long. We can use to good advantage any French literature—tracts, old periodicals, etc. Who will help us? The isles wait for his law. Isa. 42:4. Let them wait no longer.

I am asked to visit Martinique also. Pray that the Lord will open the way speedily for the work to enter both of these French islands.

Crumbs From the Canton (China) Workers' Meeting

FURNISHED BY MRS. J. N. ANDERSON

Topic—Our Message

REV. 14:6 speaks of a present-day message. We need not here say who is to give this message. We all very well understand. This angel is represented as flying in the midst of heaven. What does this indicate—a messenger flying in the midst of heaven? Every man in every part of this earth can see what transpires in the midst of heaven. So this message is to every nation, kindred, tongue, and people. No other denomination professes to bear a message for the world. Wherever this people go, all around the earth the law of God is magnified, and the Lord's coming is heralded. The judgment is at hand, and the world must be warned. God will clothe this message with power and glory, but we must know that every man of us has a duty to perform.

LO KAN SHAN.

We Chinese know what meat in due season is. When we get sick, we do not eat rice, salt fish, salt eggs, and vegetables. If we have a fever, we leave off rice, and take only *congee* and cooling foods. At other times we need other kinds of diet. Just so God gives to his people just that kind of spiritual food they need for the conditions under which they live. Now I want to say to the students in our schools, and to all my young friends, You can not catch fish in a tree. No more can you pick peaches from a wild-thorn hedge. You are expecting to join a church some day.

Now if you want the message of God for these times, you must take hold where you cast your lot. If you want the meat in due season for this generation, you must go where it is found. Take heed lest you miss the path, and go to destruction. As laborers in this cause, our message must have a decided tone. When the cock crows, the farmer calls, Get up, the dawn is breaking. No such call is given in the afternoon: it would not be true, not in season. Let us suit our message to this time, and to the people who are to hear it.

LIU KOON PING.

Topic—Means and Methods of Labor

The first way in which this truth is to be advanced is by the lives of the people who profess it. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Phil. 2:16 speaks of Christians shining as lights in the world. The stars are silent, but they guide the sailor who understands how to interpret them. Those who can not

engage in active work in the ministry can do much by writing letters. Paul tried by "all means" to "save some." A certain dumb man put a placard on his back, and walked up and down, stopping now and then for people to read his message; when he was too tired to stand, he lay down with the placard exposed to the view of passers-by. At last he was driven away. Then he wrote letters. Through this mute's labors, a great many souls heard the gospel and believed.

HUNG HEI YING.

No facilities or methods of labor can take the place of personal dependence upon our Saviour, Jesus Christ. Without him we can do nothing. Peter caught fish when he cast his net at the command of Christ. Thus only shall we be successful in winning men to him.

WONG OI TONG.

Is the Law of God Null?

Soon after I began to keep the Sabbath of the fourth commandment, an old friend and former fellow Chinese pastor called on my family during my absence, and offered some counsel to my wife. He said, "You better not follow your husband in this foolish step of keeping the Jewish Sabbath. The law has all passed away, and Christians today are under no obligation to the fourth commandment. Let me prove it to you," he went on. "In the Old Testament times, people were put to death for breaking the Sabbath. You remember how the man was stoned for picking up sticks. Now look at me. I am well and hearty, and have been breaking the Sabbath all my life."

When I returned home, my wife announced that she intended no longer to keep the Sabbath, and in defense of her position produced the pastor's, to her, convincing argument.

I was in perplexity. My wife had been somewhat wavering, and now it looked as if my home might be divided in opinion on this subject. After careful thought I decided to return the pastor's call, and took the first opportunity to do so.

When we were seated, and had chatted a few minutes, I said, "My wife tells me you say the law is done away because men no longer die for Sabbath-breaking."

"Yes, yes, that is what I believe."

"So? Then it is no sin to lie," I said, appearing to be quite pleased to know it.

"Why so? How can you say that? What proof can you produce for your statement?" the pastor demanded.

"Most excellent proof," I maintained. "Let me show you. You remember how in the days of the apostles, Ananias and Sapphira lied, and were stricken dead on the spot. Well, thousands of Chinese all about us go on lying every day, and do not fall dead because of it."

He saw the point, and my wife has been keeping the Sabbath with me ever since.

KEH NGA PIT.

Mrs. Liu's Testimony

When my husband died, and left me with four children, all girls, and the

youngest but a mere baby, I felt very sad; but though my feet were bound, and very small, still we were not poor, and so I thought we could get along. I worshiped the idols more devotedly, and kept on praying to the gods to have mercy upon us.

Then there came a great fire in the ward just west of us here. I was driven out in the night with my four children, the eldest also bound-footed, to make our escape as best we could, while our home and the shop from which we derived our principal income were burned to the ground. This left us poor, and I felt very much distressed. The eldest girl was soon married; still it was hard getting on. Things were not always pleasant at my father's house among his four wives, but I tried to put up with it, and kept on praying that the gods would have mercy upon us. This is the way the heathen do—keep hoping that by and by the gods will have mercy. It sounds very stupid, but I did not know the true God then. My heart was not at peace, though I worshiped the idols assiduously, and I thought I must have done something to cause the gods to bring so much trouble upon me. Then I decided to give my youngest child to become an idolatrous priestess, or nun. She was taken off outside the city to a temple upon White Cloud Mountain; but this, instead of bringing the peace I sought, only vexed me the more, and the two little sisters kept crying for the baby, and pleading for me to get her back, till at last I yielded. When we were all together again, I felt more satisfied, and as our business affairs brightened up a little, I rented a little house, and we began living by ourselves. All this time I kept on praying the gods to have mercy upon us, but I was very unhappy. A distant relative from Hongkong paid us a visit. She tried to talk to us about the gospel, and sang to us some of the sacred songs she had learned. My people all ridiculed her; but while my heart was so dull I could not understand what she was really talking about, still I saw she was very sincere, and that her life was better than ours, and the children liked to hear her sing.

Thus things continued till one day about four years ago a young woman came in to chat a few minutes. During the conversation she told me that a certain woman, a foreigner, was opening a school for girls in her own home, only a few blocks away. Now, thought I, is my chance; I will put my girls to school. They shall not grow up sad and stupid as I am.

The girls began to study the very first day the school opened; but the word no sooner got abroad than my friends began to call, and harrow my mind with all sorts of evil suggestions. One stoutly affirmed that the sole object of that school was to gather in girls, kidnap them, and take them off to America. I determined to take them out of school, but they pleaded so strongly that I wavered till the friend from Hongkong came again to visit us. Assured by her

that the foreign lady had only the best of motives toward the girls, I allowed them to continue.

Seeing how much they enjoyed their work, I sometimes went with them to the Sabbath-school, but I could see nothing in it; and my stupid, darkened heart kept on praying the gods would have mercy upon me, and that my girls might not be overtaken by calamity.

When they began to talk about being Christians, and loved nothing so much as to sing and read the Bible and pray, my father became angry, and threatened to strip us of every bit of property if they became believers. But their entreaties became irresistible, and at last I promised they might be baptized when their grandfather died. But by and by they so far overcame his prejudice that they were baptized almost one year ago. It was a great pleasure to me to dedicate them to the Lord. Since we have been living at the school, I have had opportunity to study the Bible, and learn of God's great love for us unworthy sinners. I no longer hope the gods will have mercy upon me. I know that the true God has had mercy upon me, and forgiven my sins. I am at peace. Although I have not yet been baptized, I know that I am his child, and that the Holy Spirit dwells in my heart. This meeting has been one of great blessing and profit to me, and I pray that we may all go out from here to work for our friends and relatives, that they, too, may receive the gospel and be saved.

Mission Notes

THE secretary of the South American Union Conference writes that a good opening is afforded nurses in Argentina. They do not experience difficulty in obtaining license, as do physicians, to practise, but can engage in self-supporting work from the start.

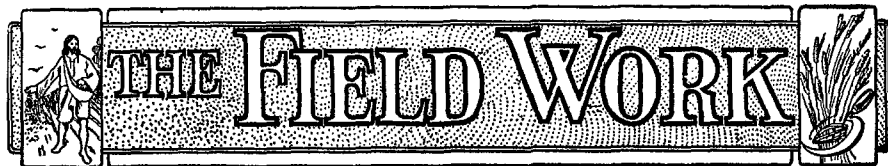
THE *Missionary Review* gives the following interesting facts in reference to the English Baptist Missionary Society: "This oldest of missionary bodies, whose first missionary was William Carey, at the end of one hundred sixteen years reports the largest receipts ever gathered, amounting to \$437,510. Its missionaries now number two hundred ninety-three, including wives and unmarried women, and its native helpers, five hundred thirty."

Good, thorough work in the school at Nyassaland mission is being carried forward. Of their work, Brother Rogers says: "While we are not working under the educational code, we feel that our school ought to be better, if possible, than anything they give. I will give one or two instances of how our boys and girls learn. In the morning Bible classes, while having regular lessons in the Gospels, studying the miracles of Jesus, they committed to memory all of the beatitudes, the ten commandments, and parts of the nineteenth and twenty-third psalms. My wife had charge of this

class, and it would do you good to hear them repeat these verses, mostly in good English. In the afternoon school, including grades two to five, our studies were on the books of Daniel and Revelation. I had a class of about thirty. While hearing practical and doctrinal lessons from these books, they memorized thirty-three verses in Daniel, and thirty-four in the first fourteen chapters of Revelation. These included all of the third angel's message, and all of the Laodicean message. They like this memorizing, and when they go to the heathen villages without a Bible, they are able to tell what they have learned."

ONE brother, although writing privately, drops the word that he and his wife had been under the strain of mission work for over six years, most of the time carrying its responsibilities alone. During this whole time his wife had been away from the mission only six weeks. This simply illustrates that when workers keep well, because of their deep interest in the work and the great need and scarcity of workers, they are often compelled to labor on year after year, often beyond their strength; for they can not think of going aside to rest, with no one to look after the work.

It will be remembered that Brother Kalbermatten, a young brother in the army in South America, has experienced much difficulty recently because of his strict adherence to principle in the matter of obeying the Lord in keeping the seventh day, under penalties of floggings and imprisonment. The good news now comes that he has gained the consent of the army officials to keep the Sabbath, providing he will work on Sunday. Upon the Sabbath he has a little meeting by himself, studying his Bible and singing hymns. One Sabbath the officers heard him singing and gathered about him, asking many questions regarding his religion. A very interesting experience occurred at the last trial before obtaining liberty to keep the Sabbath. Brother Kalbermatten had arranged with the captain for permission to state his reasons for refusing to work on the Sabbath to the head officials of the army. This was granted. He supposed he was to meet only two or three, but was surprised to find a room full, and among them a priest. Many hard questions were asked him, but God blessed his servant with ready answers. The priest failed completely in his effort to confuse him. Then Brother Kalbermatten required the priest to produce from the Bible one single command for the observance of Sunday as the Sabbath. The priest admitted there was no such command, but that the day was changed by the sole authority of the Roman Catholic Church. The priest still visits him on the Sabbath, seeking to persuade him to refrain from keeping it; at the same time, he has been persuaded by Brother Kalbermatten to read "Steps to Christ," and a tract upon religious liberty. Pray for this young man.



The Portuguese Publishing Work in Brazil

THE state of Sao Paulo is with one exception the most populous state of Brazil, the inhabitants numbering about two million five hundred seventy thousand. The city of Sao Paulo is the capital, having a population of some three hundred thousand. Two and one-half hours distant by train is Santos, its port, and the largest coffee port in the world, with a population of eighty thousand. Between these two cities is the busiest, best, and cheapest railway of Brazil, a railway that will compare favorably with any of the great railways of the world, considering its length. Two hours by train from Santos and one-half hour from Sao Paulo is the village of Sao Bernardo, situated at an altitude of about three thousand feet. A little more than a mile from the station our brethren have purchased a property located in the country for their publishing work which is also to be the general headquarters for the work in Brazil. It is hoped that this will prove to be a healthful place in this tropical climate.

The property consists of about twelve acres. There was located on it a house with an upright and a wing built of brick. There were also other outbuildings, one of which has been enlarged for a dwelling for the secretary at an expense of five hundred dollars. The original cost was nearly three thousand dollars. The wing is in need of considerable repairs. The building is not nearly large enough to give the necessary room for their work, and so it has been arranged to erect an addition thirty-three feet square. It is believed that this will meet the demands for some time to come.

A medium-sized Augsburg (German) power press has been ordered, and as soon as the addition is completed, it will be installed. Besides the press donated to the Brazil work by the Emmanuel Missionary College a few years ago, they will have two other small presses, one donated by the Hamburg Publishing House. A two-horsepower gasoline motor of German manufacture has just been installed, and some binding machinery has been secured. Brother George Sabeff, who has charge of the printing, is studying hard to become proficient in all lines of the printing trade. There is now a good prospect that we will soon have the much-needed books for the Brazilian work. Brother Wm. Stein is hard at work preparing material for the presses.

"Steps to Christ" has been retranslated, and is already in type. The manuscript is under preparation for "Christ Our Saviour." As soon as it can be revised, a second edition of "His Glorious Appearing" will be printed. The first edition is practically gone. "Christian Temperance" and other books and tracts will follow as soon as they can be prepared for the press. The canvassing work is promising well for the future in Brazil. Some new canvassers have done

quite well in their work, and a goodly number are offering their services. The lack of suitable books has been a great hindrance.

The brethren are all of good courage with reference to this work. Brother August Pages, who has charge of the publishing work, is for it, through his former connection with the Herald and he is an untiring worker in its success. J. W.

The Vancouver (B. C.) Conference Meeting

THE camp-meeting for British Columbia was held in Vancouver, beginning July 1-2, a very small, and a very successful one, continuing from Thursday night. But it was a blessed and evidently the Lord is ready for a little conference of believers in this little conference of believers and needy province of the developing Northwest.

All the ministers in the province were present,—Elders W. J. L. Wilson, T. H. Watson, P. P. Adams, and P. White, of the North Pacific Conference, also present, and we all appreciated the strong help his counsel and advice gave us in the meetings.

Sabbath seemed more than a day of special blessing. The Lord melted, and lives surrendered, was a laying hold of the promise in a very practical way. The difficulties that had filled our hearts with anxiety for the work seemed to melt away, and we believe the message will go forward with power in this important field.

The financial problem of the conference was the erection of a building for the Manso School, near Port Hammond, Fraser River. In the little company gathered at the camp, about two thousand dollars was pledged, but quite largely on condition of the sale of property. The work on the school should go forward at once, as its present equipment is altogether inadequate for the students who ought to be under instruction. Here are strong, active young people with faces turned toward the work, and the brethren were most anxious to get their school up. Elders Adams, Wilson, and Watson were appointed a committee to solicit funds, and it was hoped that unconditional pledges to warrant going forward with the building might be secured this summer.

This province is a vigorous and growing country, and our work should be pushed here. The conference has done some work among the Indians of the northern coasts, and means to do more. Some day soon they should have a permanent mission station in the Indian country already entered.

Vancouver is a beautifully situated city. Snow-capped mountains look down upon it, and its fine harbor and docks

make it the western gateway of the great Canadian Dominion. In twenty-two years it has grown from a few houses among the stumps to a city of eighty thousand. A strong work will yet be developed for this cause in British Columbia. The believers there are working for it, and we must help them to hasten the time. W. A. SPICER.

God's Blessing Brings Success

THAT the guiding hand of God is manifest in the distribution of our literature is very marked when we compare the circulation of our books with worldly publications. In the April number of *Munsey's Magazine* is an article entitled, "What Has Happened to the American Book Publisher?" From this article I quote the following: "From 1895 to 1900 the American publisher reaped a golden harvest. Before that time a book was considered highly successful if twenty-five thousand copies of it were sold. A sale of fifty thousand copies was astonishing; while only at rare intervals did a book of any sort reach a sale of one hundred thousand copies. But after 1895 there was a notable expansion in book sales. 'David Harum' represents the high-water mark. It had a circulation of six hundred thousand copies. How stands the case to-day?—These hopes have not been realized. On the contrary, there has been not merely a decline in the business but an actual 'slump.' Very few books to-day attain a sale of fifty thousand copies. The enormous figures of ten years ago seem now like a strange dream to the publishers—unreal, or at the most, only a fascinating and tantalizing reminiscence; and of the books that sell it is only the novels and romances that are conspicuous."

While the worldly publishers have witnessed a great decline in their book business, the past few years, we have had a wonderful increase in the circulation of books containing the third angel's message. The following figures show the enormous circulation of some of our large books: "Bible Readings," 1,250,000; "Great Controversy," 400,000; "Daniel and the Revelation," 220,000; "Patriarchs and Prophets," 200,000; "Coming King," 370,000; "Marvel of Nations," 90,000; "Heralds of the Morning," 150,000; "Prophecies of Jesus," 50,000; "Desire of Ages," 15,000; health books, 140,000. What is the meaning of this mighty work?—There can be but one meaning. A message is due to the world, and consecrated men and women are giving it. Only a cause that is divine could be so marvelously blessed. JAS. COCHRAN.

Graduation of Nurses at the Graysville (Tenn.) Sanitarium

WHAT was to our sanitarium an important event, passed off very agreeably June 22, 23. After an existence of about seven years, there was graduated the first class of nurses from this sanitarium. A special interest was felt in this occasion, as the class was made up of seven persons who gave promise of usefulness, and some of whom have spent more than the usual time and effort to complete their course.

On the Sabbath preceding, we were

favoured with the baccalaureate sermon by Elder Westworth, president of the Southeastern Union Conference. This was the first Sabbath sermon delivered by our new president to our church, and while it was not of a character that could be designated as applying to a particular phase of our work, it was especially suited to a class of workers who need practical help in meeting added responsibilities. The deep spiritual truths presented met with heartfelt response on the part of each one of the class.

On the night of June 22, a program was given by the class at the sanitarium, to which a general invitation had been extended. The audience was seated on the lawn facing one of the verandas which had been arranged to represent a nurses' exchange. The program opened with all the members of the class at home once more, discussing some of the privileges they had enjoyed, and then with the suggestion that they spend



THE FIRST NURSES' GRADUATING CLASS AT THE GRAYSVILLE (TENN.) SANITARIUM

a little time with music and other appropriate selections. The suggestion was followed, but they were very soon interrupted by emergency calls by telephone and otherwise, giving opportunity to demonstrate in a practical way some of the things that they had learned in their training. Wounds and dislocations were properly dressed and bandaged, a drowned boy was resuscitated, and various other phases of the nurses' work were presented. When the day's rush was over, and the nurses were again together, the closing of the program was given with music, an address, etc. One item worthy of special mention was a class history given by Miss Mabel Wood, combining in a very interesting manner little personal incidents and descriptions of the subjects of the sketch, with the providential leadings that brought them finally into God's work. The program was arranged and carried out in a manner that made us feel pleased with this class, especially considering that they had only two days in which to prepare for the occasion.

On Tuesday night the final exercises were held at the church, the program beginning with a sacred march, to which the entire sanitarium family entered the church and took their places, the gradu-

ating class seating itself on the rostrum. A congregational hymn, Scripture reading, and prayer followed. A vocal duet was then rendered by Brethren Westworth and R. L. Williams. Then came a few remarks on the medical missionary work in the South, after which was given a vocal quartet, the words and music of which were especially composed for the occasion, and dedicated to the class, using the class motto, "Loving Service." It was sung by four members of the faculty, and was a pleasant surprise to the class.

The address of the evening was given by the superintendent, Dr. A. J. Hetherington, and was full of wholesome and practical instruction, many illustrations being given of what might be accomplished by earnest effort and perseverance. A rendering of Mendelssohn's Consolation was then given. The diplomas were then presented, and the benediction was pronounced. An effort

was made to have all these exercises simple yet practical, and it was felt that this was accomplished.

The class consisted of two young men and five young ladies. Carl N. Hewitt left soon after the graduating exercises to connect with the Atlanta Sanitarium, where he is giving valuable service. George J. Lovell plans to take up active work in the Southern field. Miss Vinnie Goodner spends a month's vacation with friends at Birmingham, and then will take up duties in connection with the sani-

tarium. Miss Helen V. Price was called at once back to Chattanooga, where she is doing full duty in nursing and treatment-room work in connection with Dr. Hayward. Miss Mabel Wood is spending a few days at home, preparatory to her permanent work. Misses Amy Lea and Elizabeth Jones remain with the sanitarium for the present.

Another class now becomes "second year," and new ones take their places. Pray that this important work of training valuable workers may be properly done. L. A. HANSEN.

Ecuador

QUITO.—On arriving in Ecuador in 1904, we expected to go right up to Quito, the capital, but it seemed that the Lord would have it otherwise, so we were detained. June 25 was the inauguration of the arrival of the train at the capital, and the writer had the pleasure of going on the first special train carrying delegates from the different provinces to attend the festival.

Since the liberal party gained control in 1895, Alfaro has been doing his best to get the railway to Quito, and after years of opposition from the clerical

party, he at last has seen his object accomplished. The festival took place on the president's birthday, and a great crowd was there to celebrate the occasion.

Quito is a very beautiful city of from sixty to eighty thousand inhabitants. Its water-supply is taken from a waterfall right up in the snow belt. Being on the mountainside, the city is easily drained. From the hills overlooking the city one obtains a beautiful view of the buildings, the many large churches and convents being the most prominent.

The Lord gave me success selling *Señales*, on the way up, in the crowded cars. At the present time the capital has no evangelical workers, and it is certainly a proper time for some one to work there selling our literature.

The distance from Guayaquil to Quito is 289 miles, and is covered in two days. The train stops over the first night in Riobamba, and arrives at Quito the second evening. THOS. H. DAVIS.

Received on the \$150,000 Fund up to July 21, 1908

*Atlantic Union Conference	
*Central New England	\$ 2,791.02
*Greater New York	1,682.41
Maine	865.39
*New York	2,346.59
*Southern New England	1,210.50
*Vermont	1,406.74
*Western New York	2,085.61
Total	12,388.17
Canadian Union Conference	
Maritime	583.99
Quebec	181.64
Ontario	817.53
Newfoundland	20.80
Total	1,603.96
Central Union Conference	
Colorado	4,681.93
Kansas	3,960.02
Missouri	2,009.50
*Nebraska	6,123.63
*Wyoming	872.81
Total	17,647.89
*Columbia Union Conference	
Chesapeake	804.01
*Eastern Pennsylvania	2,560.51
*New Jersey	1,246.98
*Ohio	6,402.43
*Virginia	1,034.77
*West Pennsylvania	1,989.49
*West Virginia	558.86
Total	14,597.55
*District of Columbia	
*Washington churches	1,401.54
Lake Union Conference	
East Michigan	3,185.48
*Indiana	5,249.02
North Michigan	1,780.22
*Northern Illinois	2,971.56
*Southern Illinois	1,642.50
*West Michigan	8,774.70
Wisconsin	6,276.23
Total	29,879.71
North Pacific Union Conference	
Montana	1,085.37
*Upper Columbia	3,036.43
*Western Washington	3,370.03

Idaho	1,045.20
Western Oregon	3,037.36
Hawaii	21.05
Alaska	20.00
Total	11,615.44
*Southern Union Conference	
*South Carolina	315.84
Alabama	623.14
*Tennessee River	1,406.31
*Florida	976.48
*North Carolina	954.75
*Cumberland	1,360.99
*Louisiana	572.54
Mississippi	413.33
*Georgia	474.97
Conference not specified	97.41
Total	7,195.76
*Northern Union Conference	
*Iowa	9,661.86
*Minnesota	5,811.64
*South Dakota	2,672.47
*North Dakota	2,181.63
Conference not specified	73.82
Total	20,401.42
*Pacific Union Conference	
*Southern California	4,925.38
*Arizona	466.79
*California-Nevada	10,258.53
*Utah	440.58
Total	16,091.28
Southwestern Union Conference	
*Arkansas	938.93
Oklahoma	4,498.68
Texas	2,617.14
Conference not specified	22.82
New Mexico	2.00
Total	7,779.57
Western Canadian Union Conference	
*Alberta	1,211.35
British Columbia	303.60
Manitoba	350.76
Saskatchewan Mission Field	63.10
Total	1,928.81
Unknown	
Unknown	161.70
Foreign	
*Algeria	13.33
Australia	188.48
Bermuda	36.00
China	165.60
South Africa	439.02
Jamaica	73.86
Yukon Territory	20.00
England	283.99
*West Africa	50.00
Mexico	65.97
India	418.25
South America	82.81
Switzerland	9.69
Central American Mission	26.00
Trinidad	28.69
Norway	25.00
Japan	17.50
Haiti	5.00
*Egypt	51.55
Palestine	2.00
Tobago, W. I.	1.22
Cuba	8.00
Hungary	3.00
Tahiti	14.88
France	6.80
Philippine Islands	1.00
Samoa	8.00
Barbados	5.00
Portugal	6.00
Straits Settlements	10.08

Pitcairn Island	20.00
New Zealand	1.52
Fiji	4.87
St. Kitts	7.51
Ireland	25.56
Russia	5.00
Denmark	14.59
Santo Domingo	2.50
West Caribbean	96.35

Total 2,244.62
Grand Total \$144,936.92

I. H. EVANS, Treasurer.

Field Notes and Gleanings

FOUR persons were baptized by Elder Fred Johnson, on July 5, at Feeley, Minn.

TEN persons were recently baptized at Coleman, Mich., by Elder E. R. Lauda.

FIVE persons were baptized recently at Albion, Mich., and united with the church there.

ON Sunday, July 5, seven willing souls were buried with Christ in baptism at Wilson, Mich.

ELDERS B. L. HOWE AND C. M. GARDNER report the baptism of thirty-two candidates recently at Grangeville, Cal.

THE *South African Missionary* for June reports that on Sabbath, May 23, Brother Walston baptized ten boys and girls.

THREE new members have recently been added to the church at Burdett, Kan., two of whom at the time of joining were buried with their Lord in baptism.

A REPORT from Hawarden, Iowa, states that seven persons are fully determined to obey the truth in that place, and that a number are still halting between two opinions.

ELDER J. K. HUMPHREY reports the baptism of four persons on July 4, at Brooklyn, N. Y. Five united with the church (colored) on this day, one being a sister who was baptized three months before.

BROTHER IRVIN BLUE, in a letter to *The Educational Messenger*, says: "Elder C. H. Miller and I have just concluded a short series of meetings near Platte Center, Neb. We had the privilege of seeing four precious souls buried with Christ in baptism at that place."

At the quarterly meeting service, July 4, at Newellton, La., eight persons went forward for baptism. Brother Wright L. Battle, in his report, says: "We expect that by the time of the next quarterly meeting, eight or ten more will be ready for baptism. Since last October we have received and baptized twenty-seven new members."

ELDER W. H. THURSTON, president of the Canadian Union Conference, writes: "Brother Emile Fawer, the French laborer recommended at the Washington Council for the Canadian field, has arrived in Montreal from Hayti, and entered upon his work. This will supply a long-felt need of a French laborer in the Province of Quebec."

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

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

IN this number of the REVIEW is published the first of a series of five articles from Sister White on the publishing work. These Testimonies have been received during the past two years, and have been a great encouragement and inspiration to our workers. We are glad they are to appear in this form.

Achievements at the Front

ALTHOUGH our canvassing work this year is beset with many peculiar difficulties, yet the reports from the field are among the best it has ever been our pleasure to receive. The difficulties only make the successes shine brighter. If space would permit, we would publish the reports from several conferences in detail. The chief point of excellence is the average time worked by our canvassers, and especially by students' who are working for scholarships. The increase in the number of hours worked each week is one of the best omens we now see, and, as might be expected, the success of those who put in such faithful time, is correspondingly good.

Interesting Problems

1. Four sevenths of the book sales in the Columbia Union Conference during the month of May were made in two small conferences. What would have been the total for the union if the other five conferences had done as good work in proportion to their wealth and membership?

2. Fifty-five per cent of the sales in the Central Union Conference were made in Kansas during the month of June. What would have been the total summary for the Central Union Conference if all the other States had made equal sales in proportion to their wealth and constituency?

3. The average time worked by our canvassers during the month of June was about twenty hours a week. How would our summary have stood if all had come up to the standard of forty hours a week or better?

4. If over eighty-two thousand dollars' worth of books were sold during the month of June in four weeks, with the agents averaging half time, what ought the summary to be for July for five weeks, with the agents working full time?

Let us all rejoice in what has been accomplished thus far; and as we study such problems as those given above, and the importance of the times in which we live, let us "stretch to the race and arm for the battle."
 E. R. P.

The Summary

THE canvassers' summary for the month of June gives cause for encouragement, and furnishes a theme for profitable study. First, let us notice a few of the encouraging features:—

Canvassers' Summary for June, 1908

	AGENTS	HOURS	ORDERS	VALUE
Atlantic Union Conference				
Central New England	12	1181	249	\$1215.55
New York	15	1089	286	1000.25
Southern New England	10	531	109	320.85
Maine	11	829	215	759.40
Western New York	17	927	381	1017.50
Greater New York	11	317	103	279.75
Vermont	11	837	246	624.05
Totals	87	5711	1589	5217.35
Columbia Union Conference				
New Jersey	22	1919	693	2078.60
Chesapeake	18	1757	868	2005.60
Ohio	19	1533	842	1240.50
Virginia	18	1134	519	859.50
Eastern Pennsylvania	13	384	208	398.20
West Virginia	11	636	80	243.50
West Pennsylvania	5	242	94	182.65
Totals	106	7605	3304	7008.85
Lake Union Conference				
North Michigan	7	281	96	258.05
East Michigan	16	647	271	630.45
Wisconsin	15	1079	364	1163.15
Northern Illinois	11	567	302	873.95
Southern Illinois	10	376	139	375.45
West Michigan (one week)	6	132	25	49.55
Indiana	10	831	286	635.05
Totals	75	3913	1483	3985.65
Central Union Conference				
Colorado	14	1130	244	886.50
Kansas	44	5399	1838	6825.07
Nebraska	21	1510	490	1787.70
Missouri	28	1737	571	1902.85
Wyoming	8	545	256	856.75
Totals	115	10321	3399	12258.87
North Pacific Union Conference				
Montana	15	796	280	998.15
South Idaho	9	550	151	723.25
Upper Columbia	15	1251	491	1620.00
Western Oregon	30	1719	853	2130.70
Western Washington	37	1665	772	2493.55
Totals	106	5981	2547	7965.65
Northern Union Conference				
Minnesota	24	2290	699	2049.90
South Dakota	16	1194	366	1343.10
North Dakota	6	977	425	956.75
Iowa	13	1341	425	1092.50
Totals	59	5802	1915	5442.25
Pacific Union Conference				
Arizona	1	....	....	245.00
California	23	1767	1117	2024.80
Southern California	19	1668	1111	1770.45
Utah	2	347	360	370.20
Totals	45	3772	2588	4410.45
Western Canadian Union Conference				
Alberta	10	862	322	863.00
British Columbia	19	775	338	873.85
Manitoba	5	648	334	854.35
Saskatchewan	4	584	278	803.95
Totals	38	2905	1272	3395.15
Southwestern Union Conference				
Oklahoma	21	1718	614	2109.60
Arkansas	28	1980	694	1946.80
Texas	18	1540	478	1516.80
West Texas	4	318	126	319.40
New Mexico	1	45	14	34.50
Totals	72	5601	1926	5927.10
Southeastern Union Conference				
Cumberland (two months)	10	1837	1019	1526.00
Georgia	6	953	382	771.50
North Carolina	7	916	579	721.00
South Carolina	11	1008	993	1444.50
Florida	..	....	....	.....
Totals	34	4714	2973	4463.00

Southern Union Conference				
Alabama	6	733	822.28	
Kentucky	15	1570	1063.15	
Louisiana	7	827	807.85	
Mississippi	9	717	764.10	
Tennessee	6	701	676.15	
Totals	43	4548	4133.53	
Canadian Union Conference				
Ontario	7	379	204	476.00
Quebec	1	70	76	150.50
Maritime	4	62	314	64.65
Totals	12	511	314	682.15
Total North American Union Conferences				\$64,890.00
Foreign Union Conferences				
British Union Conference	66	6383	2354	3642.76
Finland Mission .....	..	1703	753	1109.83
Latin Union Mission Field	16	1488	1511	540.95
German Union Conference	253	....	....	6202.55
Australasian Union Conference..	56	3969	1417	5543.36
South African Union	11	1456	....	831.50
Mexican Mission	4	....	....	117.72
Total Foreign Union Conferences and Mission Fields				17,988.67
Grand Total				\$82,878.67

Comparative Summary

The following figures are the grand totals of the canvassers' summaries for the first seven months of 1906 and 1907 and the first six months of 1908:—

	1906	1907	1908
January	\$21,000.00	\$26,325.50	\$25,920.06
February	15,000.00	26,369.61	30,466.40
March	18,000.00	36,253.65	36,390.09
April	23,700.00	35,276.76	43,858.29
May	36,800.00	51,097.51	67,445.44
June	46,300.00	65,317.23	82,878.67
July	52,218.04	75,691.57	.....

Taken as a whole, the summary is the best we have ever published. The total is about seven thousand dollars above the total for the month of July, 1907. That report has stood as the high-water mark until now.

This summary for the month of June covers four weeks, ending June 26. The summary for the month of July, 1907, was for five weeks. Therefore the summary for June, 1908, is much better in comparison with July, 1907, than appears by simply comparing the figures.

In the Comparative Summary which follows the June Summary, the reader will find an interesting comparison of the totals of each summary published during the first seven months of 1906 and 1907, and for the first six months of 1908. We are now making the record for July, and shall wait with interest for the figures which will doubtless make it the record month for the current year.

The summary is almost complete, there being only one field that failed to report; and that failure we believe to be due to a misunderstanding as to where the report should be sent. It is not often that we have a blank space in any of our Southern union conferences.

We appreciate the reports from the Southern and Southeastern union conferences. While we can not expect them to compete in large figures with some of the wealthy conferences of the North, yet they certainly do excel in steady work, and in faithfulness in reporting; and when we bear in mind that these two weak unions, with a small constituency, have been formed out of the Southern Union Conference, and consider their total sales for four weeks (\$8,596.53) in the light of their small constituency, small schools, and the many difficulties

under which they labor, it becomes evident that our brethren in the South are lifting with an energy which should be an incentive to many of our conferences in the North.

The Atlantic and Columbia Union conferences were formed from the conferences of the old Atlantic Union and Ohio. The sales from these two unions for the month of June, 1908, amount to \$12,226.20. In the same territory for the corresponding month last year, the sales amounted to \$5,899.46, thus showing the gain to be over one hundred per cent.

The gain in the North Pacific Union is also above one hundred per cent, the summary last year amounting to \$3,655.53, as compared with \$7,965.65 for June, 1908.

And so the grand work of spreading the gospel moves mightily onward. We can hardly comprehend the meaning of this advance, or keep trace of it in our own minds. Let your eye run over the summary and catch such items as the sales in Kansas; the total for the Central Union, which is the largest we have ever published for one union conference; the substantial standing of the new union formed in Western Canada; and the strong, steady work in some of our foreign mission fields. Then after looking up these details of progress, let us try to comprehend the report as a whole, and understand, as far as we may be able, what it means to have about twelve hundred consecrated, well-trained canvassers going from house to house and leaving such a number of our message-filled books with the people. The Lord is surely working with his people, and is demonstrating beyond the possibility of a doubt the strength of his everlasting arm when it swings in opposition to such

adverse conditions as Satan is able to bring to bear upon the workers.

We have no further need to fear that panics or politics, labor conditions or weather conditions, will be sufficient to hinder God's work so long as we rely upon him who controls all conditions, and who obtains his chiefest glory from victories of his children under adverse circumstances.

E. R. P.

Experiences in the Publishing Work—No. 7

AFTER our people had received the light on the sealing message, and following the wonderful experience and the vision of Sister White, mentioned in our last article, Brother Bates was strongly impressed with the importance of preparing a pamphlet in which the truth concerning the sealing message, and the facts brought out in the vision of Nov. 18, 1848, could be placed before those who had accepted the Sabbath, or those who might be led to investigate the subject.

As I write, there lies before me a copy of this pamphlet, the title-page of which reads as follows: "A Seal of the Living God. A Hundred and Forty-Four Thousand of the Servants of God Being Sealed, in 1849. Joseph Bates." Then he quotes in full Rev. 7: 1, 2, and Eze. 9: 3. The imprint is: "New Bedford, Press of Benjamin Lindsey, 1849."

This book contains seventy-two pages of "long primer" type. First, he shows that angels are used as symbols to represent messages of truth which God communicates to the world through his own chosen agency—mankind. The symbol of winds as representing wars is also considered. Then comes the proof that the seal of the law is the Lord's Sabbath. Next it is shown that the true Israel of God to be sealed are the Lord's people who will be found in readiness for his coming.

After this follows an account of that vision of Sister White, given Nov. 18, 1848, of which mention was made in our last article. He also gave an account of the start and progress of the confusion on the continent of Europe up to the time of his writing, and set forth the assurance that, as expressed when the vision was related, "These wars would be checked, and the winds would be held until the sealing work should be accomplished."

At the close of the pamphlet was placed the following poem, called "The Seal," from the pen of Brother Heman S. Gurney, the singing evangelist who labored so much with Elder Bates:—

"Behold a light appears,
The holy Sabbath day,
And magnified so clear,
That none may need to stray;
Though small at first as sunbeam's ray,
Its strength ascends to perfect day.

"It is the message clear,
Ascending from the east,
God's servants now appear,
Who will not worship 'beast';
Four angels hold the winds revealed,
Until God's servants all are sealed.

"Hebrews in Egypt's land
Must all receive a sign,
When forth from Pharaoh's hand,
Deliverance was designed;

A sign, a token, thus shall be,
Before the earth and heavens flee.

"The Sabbath is a sign,
A mark which all may see,
And sure will draw a line
When servants all are sealed;
And while destruction's in the land,
This mark will guard the waiting band.

"Then wrath in vengeance comes,
The great and dreadful day!
God's voice in thunder tones,
Shakes heaven and earth and sea;
Ye living saints, who faithful be,
No plague shall e'er come nigh to thee.

"O God! the living God,
Do thou the seal apply;
And from destruction's rod,
O keep us lest we die,
And while the storm of wrath descends,
O hide us till the earth be cleansed."

When Brother Bates had the manuscript prepared for his book, he had no money with which to get it printed. He trusted the Lord to open the way for the publication, and so it came to pass, without delay. A maiden lady who had accepted the truth, and who had some money, on hearing of the situation, handed Brother Bates, as a gift, what was needed to meet the expense of printing this, his fourth book in the interest of the third angel's message. So it was soon on its way—a free gift to all who would read it. It was indeed a source of strength to those moving out with the "little flock" to secure the needful preparation to receive the "seal of the living God."

The sister who gave the money for the printing of the book was spared for more than a score of years, to see the message rise from its small beginning. On her death-bed she made mention of the gift she had the privilege of making to Elder Bates, that he might print that book on the sealing, and said "it was a joy to her in her last hours." The four books which we have mentioned, that were published by Elder Bates, did a great work for the then new and needy cause of present truth.

J. N. LOUGHBOROUGH.

Current Mention

—Near Columbia City, Ind., on July 18, an automobile containing six persons was struck by a train, and all the members of the party were killed.

—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.

—At the present time practically the entire fleet of British warships is engaged in a sham naval battle in the English Channel and the North Sea. There are three hundred fifteen warships, all told, participating in this maneuver. These war-vessels are divided into two fleets,—one for an attack upon England, and the other for the defense, while the directing of the defense will be carried on from London entirely by the aid of wireless telegraphy.

—The prince of Wales landed at Quebec on July 22, to take part in the celebration which is now going on in that city. He arrived on one of the largest battle-ships of the British navy, which was welcomed by warships of the principal nations of the world. Vice-President Fairbanks and other influential Americans were present upon this occasion, and the vice-president presented a felicitous address to England's future king.

—The total appropriations of the last Congress have just been published in detail. The sum of all amounts to \$1,008,397,543. Of this \$11,672,000 was devoted to agriculture; \$95,382,000 to the army; \$32,832,000 to the legislative, executive, and judicial departments; \$122,663,000 to the navy; \$163,053,000 to pensions; \$222,970,000 to the post-office. The increase in the total appropriations over last year amounts to \$87,599,399. Fifty-four per cent of this enormous increase goes to the army and navy.

—A petition was filed in the Supreme Court of the District of Columbia on July 20, by the Buck Stove and Range Company of St. Louis, Mo., asking for a rule against Samuel Gompers, Frank Morrison, and John Mitchell, officers of the American Federation of Labor, requiring them to show cause why they should not be adjudged in contempt of the decree of the court of March 23 last, perpetually enjoining them from boycotting the stove company's business. The officials of the labor union, it is declared, have taken no notice of the injunction, and are still carrying on the boycott.

—The government of Venezuela now stands in a somewhat isolated condition with respect to the other nations of the world. Diplomatic relations with the United States of America have been completely broken off. The minister of the Belgian government has been dismissed by Venezuela, and in addition to this, the general manager for two large English concerns has been called home by the English government. It is realized on all sides that this is a condition which can hardly continue for any length of time without international ruptures of some kind. The latest developments in this affair seem to indicate that there is trouble ahead for Venezuela in the near future.

—Some months ago a subsidiary company of the Standard Oil Company was fined by Judge Landis in the United States District Court, in the sum of \$29,240,000. The case was appealed to the United States Circuit Court of Appeals, and on July 22 the decision of Judge Landis was reversed, and the case ordered to a new trial. The defendant company was known as the Standard Oil Company of Indiana, and was found guilty by Judge Landis of accepting rebates on shipments of oil. Judge Landis fined the company \$20,000 on each of 1,462 counts, each count representing a carload shipment. The court of appeals held that Judge Landis erred in regarding the shipment of each carload lot as a separate offense, and also in imposing upon the defendant the maximum fine in each case. The court of appeals also held that the parent company, which was not on trial in this case, would be compelled to share in the punishment if the decision were allowed to stand.

Christian Liberty

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

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

THE United Christian party in a convention held at Rock Island, Ill., May 1, nominated a national ticket as follows: For president of the United States, Daniel B. Turney, of Decatur, Ill.; and for vice-president of the United States, L. S. Coffin, of Fort Dodge, Iowa. In his letter accepting the nomination, Mr. Turney said: "The problems which confront our nation and the rest of the world, can be solved by political and personal application of the ten commandments, the golden rule, and the wise and paternal principles in the God-honoring platform of united Christians." In accepting the nomination for the vice-presidency, Mr. Coffin declared that the united Christian party "may be the germ of a mighty power whose influence is bound in the not-far distant future to mold and elevate the standard of government in this so-called Christian nation." Thus this party is fully committed to the un-American principle of the union of religion and the state. Indeed, the official organ of the party makes this statement: "Whenever and wherever you hear a man say, 'Do not mix religion with politics,' or read, 'Keep state and church separate,' you may know that antichrist is either talking or writing."

Report of Religious Liberty Department of Lake Union Conference

It is with some embarrassment that I undertake to make a report of the work in this union properly coming under the head of the Religious Liberty Department, for only a comparatively small portion of my time has been spent in this work. It was understood at the time I was called to take up this work, two years ago, that only a limited portion of my time would be demanded by the general work. During the summer of 1906 I attended eight camp-meetings, and last summer four. Besides these, I have attended two general meetings. The religious liberty work proper has received the earnest consideration and support of the local conferences. In Ohio, Indiana, Michigan, and Wisconsin, close attention has been paid to the legislatures by persons specially chosen for that work. In Michigan the regular sessions of the legislature and the constitutional convention recently closed, have had the careful attention of one of our workers definitely assigned to that work. The results have been especially good. The department in Wisconsin had a hard fight before its legislature last year. The Sunday bill proposed there was the most unique of any that has ever come to my attention. If ever any bill was framed on the basis of a "civil rest day," this was the one. But we are glad to say that without any

question the earnest work of our Wisconsin brethren was the most potent factor in defeating the bill. Our brethren in the other States were required to meet bills of a local nature.

The biennial period now closing records the beginning of Sunday prosecution in this union; and a well-defined movement to ignore the exemption clause in these laws has begun. We are now compelled to admit that it will not be necessary that there shall be special or additional Sunday legislation, nor for amendments to the Constitution to be passed, in order to bring prosecution against observers of the seventh day. By one means or another the end will be accomplished. A justice will be found who will decide that unless the seventh day is observed from twelve midnight to twelve midnight, or some other legal or technical turn will be taken, so that one can not claim exemption; and when the Lord's Spirit has been withdrawn from men to a sufficient degree, some will be found ready to hale Sabbath believers before courts and commit them to prison.

A most unique case, which occurred not long ago, was that of a man who had once been baptized into the Adventist faith, but had never joined a church, who kept his photograph gallery open on Sunday. He claimed exemption from prosecution for Sunday work upon the ground of being an observer of the seventh day. It was proved, however, that he did a considerable amount of business on the seventh day, though perhaps not as much as on other days. At times he refrained from much of his labor on the Sabbath, and yet would do business. The jurors disagreed, and the case was dismissed; but all the animus was present.

A most notable contest over Sunday enforcement occurred in the city of Grand Rapids, Mich., where an ordinance had been passed closing the theaters on Sunday. The people of Grand Rapids, under their charter, had been given the right of referendum. This was invoked, and the contest against the carrying out of the ordinance was very warm. The ordinance was defeated by a majority of six hundred in a total of approximately twenty-five thousand votes. So far as our knowledge extends, this, the first use of the referendum in the Lake Union Conference, and that on the Sunday question, was a victory in favor of freedom of conscience.

It needs now, not faith, but sight only, to know that the Religious Liberty Department of our work is about to become the hottest corner of the battle-field. The rank and file must be drilled for battle.

And another thing, in the near future, to human eyes, it may appear that our army is meeting defeat. So far religious legislation and the enforcement of Sunday laws have been delayed and held in check; but the day is close at hand when all our efforts to keep Sunday laws from the statute-books, and all our opposition to Sunday enforcement, will prove unavailing. We shall then need to be men and women who can face apparent defeat without discouragement or wavering; who can see not only the chariots and hosts of our advancing enemies, but also the horses and hosts and chariots of fire in the mountains beyond.

J. G. LAMSON, *Secretary.*

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
Quebec	Aug. 27 to Sept. 6
Maritime, Williamsdale, N. S.,	Sept. 10-21
CENTRAL UNION CONFERENCE	
Missouri, Sedalia	Aug. 6-16
Kansas, Ottawa	Aug. 13-23
Colorado, Pueblo	Aug. 20-30
Nebraska, Hastings	Aug. 30, to Sept. 6
COLUMBIA UNION CONFERENCE	
Ohio, Mansfield	Aug. 13-23
New Jersey, Woodbury	Aug. 20-30
West Virginia, Charleston,	Aug. 27 to Sept. 6
Virginia (local), Newmarket	Sept. 8-13
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, Streator	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, Moreland	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.

Vermont, Notice!

THE forty-sixth annual conference of Seventh-day Adventists of Vermont will be held in connection with the camp-meeting in Waterbury, Vt., August 20-31.

O. O. FARNSWORTH, *President.*

The Northern Illinois Camp-Meeting

THE annual camp-meeting for Northern Illinois is to be held in Streator, August 20-30. Excellent accommodations are provided on the Chautauqua grounds, and these have been secured for the camp-meeting. Everything that could be desired is furnished, and we shall be glad to have a full camp of our people in the tents to be pitched there. The place for every Seventh-day Adventist belonging to the conference during the time of the meeting is in this camp. We confidently expect

an occasion of unusual interest, and therefore plead for a large attendance.

W. M. COVERT.

Notice!

THE first meeting of the sixth annual session of the North Michigan Conference will be held on the camp-ground at Petoskey, Mich., at 9 A. M., on Friday, Aug. 28, 1908, to elect officers and to transact the usual business connected with the conference. A full delegation is desired at the first meeting.

C. A. HANSEN, *President.*

Notice!

THE sixth annual session of the North Michigan Conference Association of Seventh-day Adventists is hereby called to convene at the camp-ground at Petoskey, Mich., Aug. 28, 1908, at 10 A. M., to elect officers and to transact any other business which may legally come before this meeting.

C. A. HANSEN, *President.*

East Michigan Camp-Meeting

THE annual camp-meeting of the East Michigan Conference is to be held at Lapeer, August 20-30. This is to be an important meeting. Good help will be present from the union conference, also from the General Conference. Any correspondence in reference thereto, with all orders for tents, etc., should be addressed to the undersigned, at Holly, Mich.

E. K. SLADE, *President.*

West Virginia Camp-Meeting

THE annual camp-meeting and conference of Seventh-day Adventists in West Virginia will be held at Charleston, August 27 to September 6. The regular business of the conference will be transacted, officers elected, and plans laid for the coming year. The first meeting in the conference session will be held Friday, August 28, at 10 A. M. Let every delegate plan to be present at this first meeting, that we may start our work promptly.

J. M. REES, *President.*

Business Notices

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

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

Conditions

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

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

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

WANTED.—At once, a competent cook. State experience and give references with reply. Address C. W. Larson, Iowa Sanitarium, Des Moines, Iowa.

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

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.

FOR SALE.—At reasonable price, good bakery and confectionery store, doing \$1,000 net a year. Write for information to F. A. Wright, 207 Territorial St., Benton Harbor, Mich.

LETTERS from old customers inquiring for Keifer Pears prompt us to announce price as before, \$1.15 for single two-bushel crate. Five or more, \$1 each. Send money-order to Occoquan Fruit Farm, Occoquan, Va.

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.

HYGIENIC COOKING OIL, the standard food fat among our people. 5 gal., \$3.40; 10 gal., \$6.55; 60 cents a gal. in bbl. and ½ bbl. lots. Shipped from Louisville, Ky. Send stamp for cook-booklet and descriptive circulars. Address Dr. O. C. Godsmark, Chattanooga, Tenn.

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.—Owing to the death of my husband, Harry Weber, I wish to dispose of a desirable, well-stocked dairy and poultry ranch of one hundred sixty acres in a rapidly developing section of northern Colorado. Good improvements and equipment. Free range. Good prospect for irrigation. Cheap if taken soon. Mrs. Angelia W. Weber, Carr, Colo.

FOR SALE.—Large ten-room house and seven-room cottage between Owosso and Corunna, Mich., on electric car-line. Both equipped with barn, hen-house, well, cistern, cellar, wagon-shed, etc. 2 acres and 1½ acres respectively. Church and church-school buildings near. Families needed to keep up school. Address J. A. Reavis, Box 31, Route 1, Owosso, Mich.

NURSES WANTED.—At once, a competent lady nurse and a male nurse, between twenty-five and thirty-five. Must be graduates, qualified for any line of nursing, of good address and good education. Wages, forty dollars a month, board and room. A chance for increase to the most efficient. No transportation. Give references. Send photo. Address F. M. Rossiter, M. D., Sanitarium, North Yakima, Wash.

FOR SALE.—Being called in my labor to locate in another place, my home in Fort Worth, Tex., is for sale. I have a pleasant, modern house, with seven living rooms, a bath-room without fixtures, water in the house and outside, an east front, house newly built last fall, a small barn, and lot 50 x 150 feet, with an added alley of twenty feet. One block from street-car line. Located in the southwest part of the city, in the most inviting residence portion, called "Hemphill Heights." Many in the North have written to ask me of the climate, water, etc., of this part of Texas. The water is soft and pure, and we have had but little freezing weather or frost since I have been in the State. Will take \$2,500, part cash, balance on time if desired. This property is a real bargain, and is advancing rapidly in value. We have an organized church, and regular meetings. If you desire a home in this mild climate, write me for a more full description. Clarence Santee. Keene. Johnson Co., Tex.

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. Those responding to requests for papers

should send only clean copies, neatly folded, and securely wrapped.—Ed.]

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

Mrs. Jane E. Harris, 330 Plain St., Columbia, S. C., *Signs and Review*.

J. M. Cameron, Stapleton, Baldwin Co., Ala., *Signs, Watchman, Review*, etc.

G. M. Hambly, Sundance, Wyo., *Signs, Watchman, Life and Health*, and tracts.

Mrs. C. L. Burlingame, Bridgeport, Neb., *Signs, Watchman, Life and Health*, and tracts for use in reading-rack.

Peter Paulson, Halbrite, Saskatchewan, Canada, copies of our publications in German, Danish, Swedish, and English.

Address

THE office address of the Iowa Tract Society has been changed from Des Moines to Nevada, Iowa.

Obituaries

BLISS.—Died at her home in Blackberry, Minn., July 1, 1908, of tuberculosis, Anna M. Bliss, aged 44 years, 7 months, and 19 days. Sister Bliss was born in Drammen, Norway, in 1863. She emigrated early to this country, and united with the Seventh-day Adventist church of Minneapolis, Minn., in 1902, but had been a believer for some eight or ten years before. A husband and eight children are left to mourn. We know she will rise at the voice of the Life-giver. Words of comfort were spoken by the writer, to a large number of friends, from Rev. 14:13. FRED JOHNSON.

SMITH.—Died at her home near Nevada, Mo., July 6, 1908, Emma Smith (*née* French), of cancer. During her terrible suffering her faith and trust were ever in her Saviour, and she entered her last sleep in full assurance of soon being called to meet her Redeemer at his coming. She was born in Gillingham, Kent Co., England, and became a member of the Methodist Church when fourteen years old. About twelve years ago she accepted present truth, and remained faithful until her death. A husband, five sons, and two daughters survive to mourn. Words of comfort were spoken at the funeral by Rev. Frasier (Presbyterian), from Ps. 116:15. HENRY SMITH.

OWENS.—Chandler H. Owens was born in Conewango Township, Warren Co., Pa., Aug. 20, 1831, and died of heart trouble at his home near the same place, June 5, 1908, aged 76 years, 9 months, and 16 days. He was united in marriage to Miss Marcia M. Loucks, Sept. 19, 1854. With his companion he accepted the third angel's message about thirty years ago, and remained a faithful follower of his Master until death. His loved companion, three sons, and one daughter are left to mourn. Funeral services were held at the North Warren church. Words of comfort, based on Rev. 14:13, were spoken by the writer to a large audience. I. N. WILLIAMS.

BENSON.—Died June 13, 1908, at Brooklyn, N. Y., of blood-poisoning, Mrs. Mary E. Benson, aged thirty-four years. At the age of thirteen she gave her heart to the Lord, and united with the M. E. Church. Later, seeing the importance of immersion, she united with the Baptist Church. Her godly life led to the conversion of her mother and fifteen other souls, and for seven years she and her mother became workers in a Baptist mission. During the hall meetings conducted by the writer in Brooklyn, both Mrs. Benson and her mother accepted the Seventh-day Adventist faith. She leaves to mourn their loss, a husband, two children, a father and mother, besides a host of friends. Funeral service was conducted by the writer. L. H. PROCTOR.

HICKEY.—Julia Hickey was born in Jeffersonville, Ind., Sept. 25, 1873, and died of consumption, at El Nora, Ind., July 2, 1908. At the age of thirteen she was converted, and connected with the M. E. Church. Hearing the third angel's message in 1895, she accepted present truth, and joined the Seventh-day Adventist Church, ever living a consistent Christian life. Her husband and three children survive her, but not to mourn without hope. Words of comfort and consolation were spoken by the writer from 1 Cor. 15:19-22. A. L. MILLER.

WILSON.—Died June 27, 1908 at her home in Battle Creek, Mich., Sister Martha Weyand Wilson, aged 65 years and 9 months. She leaves a husband, two sons, and a daughter to mourn, but not without hope, for they believe they will meet her again. She formerly resided at Salina, Iowa, and was well known to many of the Adventist people of that State. She was a devoted, faithful woman, and was cheered with the hope that Jesus is soon coming. Funeral service was conducted by the writer, assisted by Elder H. Nicola. We expect to meet her in the glad morning. L. McCoy.

GIBBS.—Almira Gibbs, wife of C. J. Gibbs, quietly fell asleep in Jesus at her home near White Cloud, Mich., May 17, 1908, after an illness of only a few hours, aged 65 years, 5 months, and 18 days. She complained of no pain, only weariness. She was brought to Covert, the funeral service being held in the church of which she was a faithful member, and she was laid to rest beside her only daughter in the Covert Cemetery. She leaves to mourn their loss a husband, one son, two sisters, two brothers, and a large circle of relatives and friends. Our hope is in the resurrection. Mrs. R. C. HORTON.

WARD.—Died at Bay Shore, Mich., June 28, 1908, Mrs. Harriet A. Ward, aged 60 years, 10 months, and 28 days. Sister Ward was a member of the church at Petoskey from the time of its organization until her death. She loved the truth, and the associations of the house of God were her delight. Her hope was bright, and, as a true soldier of the cross, she faced death calmly, and said that she was ready to go. The writer spoke to a large company of friends and neighbors concerning the blessed hope that lightens the future, and dispels the gloom of the grave. M. C. GUILD.

ERICKSON.—Died at Longmont, Colo., June 17, 1908, of cancer of the stomach, Eric Erickson, aged 61 years, 2 months, and 8 days. Brother Erickson and wife accepted the faith of the Seventh-day Adventists at Fulda, Minn., in 1897, under the labors of Elders J. H. Behrens and A. W. Kuehl, and has been an earnest and faithful believer in the message, and has given largely of his means to advance the work. He died with a bright hope, and was happy in Jesus. A loving wife and daughter, one sister in Chicago, and a brother and sister in Sweden survive him. Rev. 14:13 was the basis of the funeral service, which was conducted by the writer. E. E. FARNSWORTH.

GRAHAM.—On the evening of June 14, 1908, at South Lancaster, Mass., Mrs. Mary A. Graham, aged 74 years, 1 month, and 2 days, peacefully fell asleep after an illness of but six days. Though her strength had been failing for some time, she was constantly hard at work, never sparing herself. For fifty-five years she had been a Sabbath-keeper, having been baptized into this faith in 1853. With her parents she passed through the experiences of the first angel's message, and was well acquainted with Elder Joseph Bates, and many other pioneers of the cause. Having lived in this place for thirty-four years, she was the oldest resident member of the church, and her house was always a home for God's servants. She died strong in the hope in which she had lived, leaving a bereaved husband, one daughter, three grandchildren, two brothers, and six sisters. The interment was made at the North Lancaster Cemetery. F. C. GILBERT.



WASHINGTON, D. C., JULY 30, 1908

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

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WE are glad to hear the encouraging reports from the Northwest brought by Elder W. A. Spicer, who has just returned to Washington after an absence of between two and three months.

PROF. H. R. SALISBURY, the president of the Foreign Mission Seminary, left Washington last week for the West, and will be away for one or two months. He will attend a number of camp-meetings in the interest of the Seminary.

THE August number of Life and Health is well up to the standard set by the best hitherto published. It is impossible to give here the contents of the journal; but we would call attention to the value of such articles as "How to Live Twice as Long and Twice as Well," by Dr. D. H. Kress; "The Importance of Cleanliness," by Mrs. E. G. White; "The Holy Spirit and Healing," by Mrs. A. C. Bainbridge; and the many helpful

suggestions for the home, for the training of children, for the rational treatment of disease, etc., etc. If not a subscriber already, send ten cents for a sample copy. Address this office.

BROTHER ELIHU WOOD and wife, who were appointed to school work in Jamaica at the recent Council of the General Conference Committee, left Washington last week, expecting to go soon to their new field of labor.

ON Thursday of last week Elder A. G. Daniells left Washington for a trip to the Pacific Coast. He will stop at several places en route, and will attend the Southern California camp-meeting, returning to Washington early in September.

WE are sure that all our readers will study with interest the Canvassers' Summary for last month, which is printed on the nineteenth and twentieth pages. It will be noted that Kansas leads all the local conferences in the number of agents and the total sales. Only two union conferences, aside from the one in which Kansas itself is located, show total sales so large as this State. Taken as a whole, this summary, with the Comparative Summary annexed, furnishes the facts to show that the work of placing our subscription books in the hands of the people is being greatly prospered.

A Valuable Publication

WHEN the Johnston Sunday Bill was passed by the United States Senate, May 15, 1908, a step of great significance was taken toward the accomplishment of the long-cherished purpose to commit the government of the United States to a policy of religious legislation. In view of this fact, it seemed that the time had come when the magazine Liberty should speak in no uncertain tones concerning the present peril and the outlook for the immediate future.

In the issue of Liberty for the third quarter, now ready, this matter has accordingly been presented with the utmost plainness, from the standpoint both of prophecy and history. The experience of the fourth and fifth centuries, when church and state were united in the Roman republic, resulting in the making of "the beast" of prophecy, is fully set forth, and the parallel drawn between the making of "the beast" in those days and the making of "an image to the beast" in this republic in these days. As an essential part of the development of this subject, the Johnston Sunday bill is considered, and the religious character of such legislation is clearly demonstrated. The general principles which are at stake in all religious legislation are also discussed.

The feature of this number of Liberty which, we believe, will enable canvassers to sell it almost at sight, is a full-page combination picture of Hon. W. H. Taft and another of Hon. W. J. Bryan, the two leading candidates for the presidency.

This number of Liberty ought to have a very wide circulation, and we hope that many who have not engaged in this work heretofore, will act as agents for it. Full particulars concerning rates, etc., can be obtained from this office.

The Missionary Campaign

OUR people have already been informed that the Council of the General Conference Committee, held in Takoma Park last April, decided to consecrate Thanksgiving week, November 23-30, to a vigorous missionary campaign. It is hoped that there will be many thousands of dollars raised for missionary work at this time. The missionary number of the Review will be ready for delivery, and in the hands of all our churches before that date. Surely this is the biggest undertaking that has ever been attempted by Seventh-day Adventists. The plan is that the missionary number of the Review shall be distributed free, and each one who receives a copy will be solicited for a donation for our foreign missions.

Other missionary societies solicit large offerings, and receive many hundreds of thousands of dollars, for the support of their work. We believe that the work which Seventh-day Adventists are doing in foreign fields is greater by far in proportion to our membership than that of any other missionary society or organization in the world. We are expending in behalf of foreign missions a sum that will equal more than five dollars per capita of our church-membership. This means much to our people, and we believe that our friends and neighbors will gladly share with us in the work of giving the gospel to the heathen lands.

We look forward to Thanksgiving week as a time when our people will plan to lay aside their business cares as far as possible, and give the entire week in service to the Lord in endeavoring to solicit funds for our foreign mission work. Correspondence concerning this plan is invited from any one who feels a burden to write.

I. H. EVANS.

To Medical Students

As a number of young people who are thinking of taking a medical course are making inquiry concerning rents, board, etc., in Washington, we take this opportunity to state that the Medical Department of the General Conference is endeavoring to arrange for a medical students' home for the coming year. It is hoped that many advantages in the way of economy, and social, spiritual, and educational helpfulness may be secured by this arrangement. All who think of attending the Medical Department of George Washington University should notify the committee on arrangements at once, stating whether they would like to join the family, or plan for themselves. Write to Dr. W. A. Ruble, or to the writer, Takoma Park Station, Washington, D. C.

A. G. DANIELLS.