


# The Advent REVIEW And Sabbath HERALD



TAKOMA PARK STATION, WASHINGTON, D. C., NOVEMBER 8, 1906

## *The Blessed Hope*

L. D. SANTEE

"The coming of the Lord draweth nigh." James 5:8.

The mourner's sobbings reach the pitying skies;  
From darkened dwellings, tears and prayers arise  
To Him in whom the stricken heart can trust,  
To Him that watches o'er our precious dust.  
Is there no sunrise on earth's deepening gloom?  
Is there no Saviour that can ope the tomb?  
A whisper runs along the listening sky,  
"The coming of the Saviour draweth nigh."

O wondrous coming! Darkened sun and moon  
Have told its nearness, and the old world's doom.  
O grand event! The heavens and falling stars  
Herald the judgment and earth's closing wars,  
And rich reward for all the pure in heart,  
Who for the truth have nobly borne their part;  
Soon shall they reach that paradise on high:  
"The coming of the Saviour draweth nigh."

O Paradise of God! no pain nor sin  
Can mar the purity that reigns within;  
No tears are there, no tired or weary feet,  
But all the loved, around the throne shall meet.  
O heaven of God! my being longs for thee,  
Longs for the change to immortality.  
We watch with eager eyes earth's changing sky,  
To greet that welcome coming, now so nigh.

Chicago, Ill.

## Publishers' Page

Conducted by the Department of Circulation of  
the Review and Herald Publishing  
Association

### Tracts and Leaflets

As the writer of the notes for the Publishers' Page of this week's REVIEW looks from the windows of our new building, the leaves are seen dropping in quick succession from the various kinds of trees. He is reminded of that expression which is familiar to all Seventh-day Adventists, that our publications should fall "like the leaves of autumn." Although each leaf in itself is small, taken collectively they represent a great accumulation and cover the ground. The scene suggests the importance of scattering our publications broadcast, even though it be but a small tract of a few pages.

We have thought well to use the Publishers' Page this week in giving a list of small tracts and leaflets which may be scattered in large quantities at small expense.

#### Is the End Near?

The nature of this tract (W. T. S., No. 22) is a Biblical reply to the above question. It seems unnecessary to enter into further explanation, since it has had a circulation of hundreds of thousands, and many can testify to the good it has done. A new edition has just been printed. One order from a single individual calls for 25,000. Price, ½ cent each; 40 cents a 100, post-paid.

#### Can We Know?

This tract (W. T. S., No. 32) at once appeals to a certain class of persons who are ever ready to answer in the negative. As the leaves now falling indicate that winter is near, so the scriptures quoted must prove to any candid thinker that we may know when He is near, "even at the door." Price, ½ cent each; 40 cents a 100, post-paid.

#### A Challenge to Protestants

The contents of this tract (W. T. S., No. 4) are selected from an article written by Father O'Keefe in the *Catholic Mirror*. Professed Protestants, who claim to take the Bible as their only rule of faith, are sharply taken to task for their practices, for which they must give credit to the Catholic Church, or repudiate them. This is a challenge which should make every true Protestant think. Price, ½ cent each; 40 cents a 100, post-paid.

#### The Civil Sabbath

History so clearly unfolds the evil which comes from religious legislation, that "Sabbath legislation" often seeks a disguise under the garb of a *civil* benefit. This has come to be a common tactic in appealing to the working classes for Sunday rest. It bears careful consideration. R. L. Leaflets, No. 4. Price, ¼ cent each; 60 cents a 100, post-paid.

#### Come, Lord Jesus

This tract (W. T. S., No. 14) is a ray of sunshine to the weary pilgrim on the dark roads of a desolate and sinful earth. It is based on the last verse of

the Bible, wherein is the promise that He will come quickly; and the blessings of heaven, which are promised to those who choose to love and obey him, will be an incentive to others to join in the responding choir, "Amen. Even so, come, Lord Jesus." Price, ¼ cent each; 20 cents a 100, post-paid.

#### Important Questions on Great Events

This tract (W. T. S., No. 27) asks the reader, though he may not be a Bible student, to consider, if for nothing more than curiosity's sake, the questions asked and the answers given, which are taken from the Bible, believing that it will prove to any one that the Bible is an up-to-date book, dealing with current events, about which prophecy was written hundreds of years in the past. This is a tract of a few pages with volumes for study. Price, ½ cent each; 40 cents a 100, post-paid.

#### Principles Too Little Understood

In a demand for religious legislation, many persons are honest, but have not studied the principles underlying their demands, to know what the results will be when such legislation is broadened on the same principle. If such persons understood the principles involved in religious legislation, they would doubtless change their attitude toward it. Give them this tract, R. L. Leaflets, No. 1. Price, ½ cent each; 40 cents a 100, post-paid.

#### Candid Admissions

"Admissions in favor of truth from the ranks of its enemies constitute the highest kind of evidence," and this little tract (W. T. S., No. 6) is filled with such admissions from great men and leaders in the different denominations. Persons who base their belief in Sunday sacredness on what "the minister says," will find in this tract some startling statements. Price, ½ cent each; 40 cents a hundred, post-paid.

#### Sunday Laws — Their Origin, Nature, and Object

This tract (R. L. Leaflets, No. 2) is a direct consideration of Sunday laws, and enters into the origin of such laws, dealing with their outcome in the past, and showing the result of parallel legislation to-day. After considering the subject, it adds a few terse statements from prominent men, to the effect that no proof exists in the Bible for Sunday sacredness, and closes with an example of Sunday enforcement as proposed by one class of "reformers." Price, ½ cent each; 40 cents a 100, post-paid.

#### The Logic of Sabbath Legislation

Coming to the real gist of the matter, serving the state in its jurisdiction is civil duty; serving God according to the dictates of conscience, without infringing upon the rights of others, is a religious duty. What shall be the attitude of the state toward the religious duties of man? A logical consideration of this subject will be found in R. L. Leaflets, No. 4. Price, ½ cent each; 40 cents a 100, post-paid.

#### An Appeal to the Clergy

This little tract which, during a few months of 1905, reached a circulation of about half a million copies, was pre-

pared by the Seventh-day Adventist ministers of Washington, D. C., and addressed to the Protestant clergy. Having been written by ministers, and addressed to ministers, it is only reasonable to believe that this tract should be an able and authentic treatise of the subject in hand. It deals with the Sabbath question, as to which day really is the Sabbath, and why religious legislation in favor of any day is iniquitous. W. T. S., No. 43. Price, ½ cent each; 40 cents a 100, post-paid.

#### Is Sunday the Sabbath?

The title of this tract (A. G. L., No. 76), of course, reveals its nature. It is a direct reply to the question involved, and as it has been in the hands of our people for a long while, and many have been circulated, it needs but little introduction. The Biblical consideration of the subject is clear and convincing. Price, ½ cent each; 40 cents a 100, post-paid.

#### Which Day Do You Keep, and Why?

This little tract (A. G. L., No. 75) asks of the reader an important question, and at once proceeds to answer the question as to which day should be observed as holy according to God's Word. It is a good tract to have on hand, ready both to ask and to answer the question in meeting friends and neighbors. Price, ½ cent each; 40 cents a 100, post-paid.

#### Thoughts for the Candid

To suggest to a bereaved friend that the deceased one sleeps, takes away the soothing, erroneous sensation experienced from the belief that such a one has gone immediately to glory and is with the angels. What says the Bible? You will be pleased to see how kindly the subject is treated by Elder J. N. Andrews in this tract (B. S. L., No. 47). Your friends, now and in time of bereavement, should know of that glorious day when the dead in Christ and the righteous living shall ascend together to meet the Lord in the air. Price, 40 cents a 100, post-paid.

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A series of sixteen leaflets, covering vital phases of Bible truth for this time. These leaflets contain only two pages each. The titles are as follows:—

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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.

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## Editorial

It is a good time to emphasize the warning that we should not be "carried about with every wind of doctrine." Those who are established in the truth by a plain "Thus saith the Lord" ought to be able to discern between the light of the third angel's message and the will-o'-the-wisps of fanciful interpretation. Because we have been willing to give up error for truth, it should not follow that we are equally ready to give up that truth for some other error, even though that error be presented to us by one who claims to be a Seventh-day Adventist. Willingness to receive the genuine light of truth does not mean that we should become mere rainbow chasers. "Be ye steadfast, unmovable."

THIS advent movement is in itself a sign of the end. The history of God's dealings with the world shows that a message has always been sent to prepare the way for any great event. So it was before the flood. "A hundred and twenty years before the flood, the Lord by a holy angel declared to Noah his purpose, and directed him to build an ark. While building the ark he was to preach that God would bring a flood of water upon the earth to destroy the wicked. Those who would believe the message, and would prepare for that event by repentance and reformation, should find pardon and be saved." Noah's message was a sign of the coming flood. In the same way the message of John the Baptist was a sign of the first ad-

vent of our Lord. The very work of making ready a people prepared for the Lord witnessed to the fact that the coming of the Lord was at hand. The same principle applies in our day. In no other generation since the ascension from Olivet has there been a world-wide movement carrying the good news to every land that Jesus is about to come to take his people to the mansions which he went to prepare. This movement is the fulfillment of prophecy, and is itself a prophecy. Every true Seventh-day Adventist is a living sign-board.

THE highest possible exaltation for man is found in glorifying God. The lowest possible degradation for man is found in glorifying himself. But he who attempts to glorify God in order to exalt himself will neither glorify God nor exalt himself. The heavenly principles of the divine philosophy will not lend themselves to further the schemes of a worldly ambition. Sincerity of soul, honesty of purpose, and singleness of heart are essential to a successful application of these heavenly principles in daily life. What seems paradoxical to merely worldly wisdom is a matter of common experience to the one who exercises a simple faith in God. "God resisteth the proud, but giveth grace to the humble."

#### Moral Tone

THERE is the moral tone of the individual, and there is the moral tone of companies of individuals. The latter is a kind of general average of the former. This moral tone determines the general plane of thought and action of each one or of each community, and is itself determined by the attitude of each person toward the divine standard in morals. He who repudiates God's standard of rightness of character and the divinely ordained means of attaining to that standard of rightness, or righteousness, may be an earnest advocate of every reform movement, and may devote his energies and his means to the most approved philanthropic and sociological efforts for the betterment of mankind, but he will be unable to maintain his own moral tone or to raise the moral tone of his community if we judge by the true standard. A high degree of civilization, a passionate devotion to literature and art, and a world-wide

power are all compatible with a low moral tone. History bears testimony to this fact, and the present condition of things emphasizes it. The contempt which has been shown toward God's law during the present generation by the professed conservers of Christianity, and the refusal to accept that law as the standard of righteousness, have led to a lowering of moral tone, as is being plainly manifested in an alarming manner. The enemy of truth and righteousness, who has plotted to bring about this very situation, now takes advantage of it to redouble his assaults and to press his temptations with satanic skill. Futile efforts are being made to stay the tide of evil by seeking the power of the state as a substitute for the power of the Spirit in the heart, and by attempting to erect the standard of human law in the place of the divine law. It will be impossible, however, to accomplish a reformation by these means, or to renovate society as a whole, and the only hope for individuals will be found in stimulating the moral tone by applying the gospel remedy—the law of God written in the heart through faith in the operation of the Holy Spirit. It is the mission of this advent movement to furnish this remedy.

#### The Christ of the Prophets

GENUINE Christianity is a personality. Men may devise systems of morals, more or less feeble imitations of the Biblical code, but there has been only one incarnation. Paganism may have its priests, but there is only one priest who has been made "after the power of an endless life." Many creations of the human mind may be venerated as deities, and there may be a plenty of so-called mediators, but Christianity knows only one true God, and his Son as the only mediator. "For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him." "There is one God, one mediator also between God and men, himself man, Christ Jesus."

As there is the one God and the one way of salvation in contrast with the many, so there is the true Christ in contrast with false Christs. Jesus himself

said, "Many shall come in my name, saying, 'I am the Christ,' and, 'There shall arise false Christs.' How, then, shall we distinguish between the genuine and the counterfeit, the true and the false?"

An assuring and satisfying answer to this question may be found by considering it in the light of some experiences at the time of the first advent of our Lord. There was nothing in the mere outward form or appearance of Jesus of Nazareth which would indicate to the unspiritual observer that he was the incarnate Son of God. His neighbors therefore said, "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him." Again we read: "The Jews therefore murmured concerning him, because he said, I am the bread which came down out of heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, I am come down out of heaven?" To what was the appeal made in order to satisfy the people of that time and of all time that this Jesus of Nazareth was God manifest in the flesh? It was to the fulfilment of prophecy. The true Christ must be the Christ of the prophets. The Word made flesh must be the embodiment of the written Word. "He who understands not the election of Abram, the exodus of Israel, the Angel of Jehovah, the types of the tabernacle, the high priest, and the sacrifices, the meaning of the shepherd-king, the son of Jesse, and of the sure mercies of David, must find insuperable difficulties in the life of Christ. All attempts to understand Jesus Christ, separate from the Old Testament, are most unphilosophical, and can tend to no satisfactory result. For Jesus Christ is the fulfilment of Moses and the prophets."

It will be helpful to notice how completely the evidence of the Messiahship of Jesus was based upon the fulfilment of definite prophecies. The time of the advent was announced through the prophet Daniel: "Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah, the prince, shall be seven weeks, and threescore and two weeks." And when Jesus began to preach after his baptism, he declared, "The time is fulfilled."

After setting forth the circumstances of Jesus' birth the gospel writer says: "Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel; which is, being interpreted, God with us." Thus were the specifications of Isaiah's prophecy fully met.

The place of the birth of the true Christ was foretold by a prophet. When, therefore, Herod inquired of the chief priests and scribes "where the Christ should be born," they replied: "In Bethlehem of Judea: for thus it is written through the prophet, And thou Bethlehem, land of Judah, art in no wise least among the princes of Judah: for out of thee shall come forth a governor, who shall be shepherd of my people Israel." And even the slaughter of the children of Bethlehem, that terrible effort to cut off the dreaded king of the Jews, was written in prophecy. "Then was fulfilled that which was spoken through Jeremiah the prophet, A voice was heard in Ramah, weeping and great mourning, Rachael weeping for her children; and she would not be comforted, because they are not." Furthermore, the flight into Egypt and the place of his residence after his return was a part of the biography of Jesus which was recorded by the prophets: "That it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son." And he "dwelt in a city called Nazareth; that it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene."

And so, after his crucifixion and resurrection, when he walked with the two disciples on their way to Emmaus, he did not assert on his own authority that he was the very one "who should redeem Israel," but he appealed to the prophets as the witnesses to his experience, and said: "O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself."

From these quotations and others which might be made it is perfectly clear that Jesus of Nazareth was the Christ of the prophets. Those who did not fulfil the prophetic declarations were false Messiahs.

We may apply these same principles in seeking a test for the true Christ of the present generation—the Christ who is to come with power and great glory. The prophecies concerning the second advent are to be fulfilled just as completely as were those concerning the first advent. And inasmuch as the prophecies indicate plainly that this is the generation in which the Son of God is to re-

turn to this earth to reap the fruit of his sacrifice and his priestly ministration, the true Christ will now be proclaimed as the coming Saviour. The conclusion which follows from this statement is startling, but true: it will soon be a fact that any preaching of Christ which does not emphasize his coming in the clouds of heaven as an impending event will be the proclamation of a false Christ who is not the Christ of the prophets.

During the last quarter of a century the higher critics have made havoc with the Christ of the Scriptures. They have denied the virgin birth; they have repudiated the claim that he was the Son of God in any unique sense; they have rejected the teaching of the apostles concerning his death and resurrection; they discredit the account of his appearances among his disciples after the resurrection and of his ascension; they refuse to believe in the efficacy of the atoning sacrifice; and, with all the rest, they of course do not accept the plain teachings of prophets and apostles concerning our Lord's second advent. What conclusion must we draw? Is it not clear that those who have set aside the Christ of the prophets, and are proclaiming a Christ who is the product of a merely human philosophy, have betrayed their Lord, and are the heralds of a false Christ? Listen to the teaching of one of these modern interpreters of a new theology, and judge:—

Popular presentations of the remission of sins by faith in the finished work of Jesus are untrue, unethical, and contradicted by the facts of every-day life. In proportion as a selfish man becomes loving, the life of God enters into and possesses his soul. . . . What popular theology says of the person of Jesus is true of the ideal humanity which is ever in the heart of the Father. The uniqueness of Jesus consists in the fact that in him the life of God was manifested for the world to see. That is the life which we are called to live as truly as he was. Faith in him is faith in God, faith in love, faith in the ideal within ourselves, and faith in the great atonement of the race with God.

In plain terms, this means that Jesus was an example for us, but not a power within us, and that we are to attain unto our salvation from sin, which is defined to be "offense against the God within," through faith in ourselves, rather than through faith in the work of Jesus. Such teaching as this is a travesty on revelation, a complete rejection of the Christ of the prophets, and puts man in the place of God.

The gospel message for to-day should exalt the Christ of the Scriptures as the coming Saviour, and should proclaim righteousness by faith as the only way of salvation. Any other message denies the Christ of the prophets.

### Zinzendorf and the Sabbath

THE earnest zeal with which the Moravians prosecuted their work has furnished many lessons in missionary enterprise during the last two centuries. Their origin is found in the earlier Reformation, under Huss and Jerome, rather than in the later reform movements of Luther's day.

"The Moravian doctrine," says Goethe, "had something magical in that it appeared to continue, or rather to perpetuate, the condition of those first times [the apostolic times]. It connected its origin with them, and had never perished, but had only wound its way through the world by unnoticed shoots and tendrils, until a single germ took root under the protection of a pious and eminent man, once more to expand wide over the world."

This man was Count Zinzendorf, who, in 1722, gave many of the persecuted Moravians a place of refuge on his estates in Saxony, and became their leader and organizer. Missionaries were sent to foreign lands, and through Count Zinzendorf's personal influence they obtained from the English Parliament an act authorizing the establishment of Moravian missions in America.

In 1742 Zinzendorf visited America, and established congregations in Bethlehem and Nazareth, Pa. Speaking of his life there, a French biographer, M. Bovet, mentions an interesting fact. Some years ago Brother J. Vuilleumier, editor of our French paper, gave me this translation of M. Bovet's account:—

In June, after the closing of the seventh synod, Zinzendorf went to Bethlehem. New recruits of one hundred and twenty brethren had just arrived from Europe. The count then gave to this colony a regular organization, nearly the same as that of the Moravian communities of Germany. This American community had, nevertheless, some institutions which were particular to itself; for instance, the celebration of the seventh day of the week as a day of rest. Zinzendorf had always as much as possible celebrated the Sabbath by abstaining himself from labor on that day, and devoting it to prayer. It was also that day that he used to choose in preference for the agapæ. That which in his own eyes was the particular value of the Saturday, was not the Mosaic commandment (for in this case he would have believed himself to be obliged to conform to other prescriptions of the Old Testament); it was the blessing placed upon this day by the Lord after the work of creation. Nevertheless, he differed from the English and American Sabbatarians in celebrating with the Christian church the first day of the week, as being the one of the resurrection of Christ.

In a word, he did not pretend to impose upon any one his opinion and his way relative to the rest of the seventh day. On the contrary, seeing the inconvenience that a respite of two consecutive days would bring to the men who were obliged to live by the work of their

hands, he did not hesitate to express himself in the community of Bethlehem, declaring that every one was free to act in the matter as he liked. But for himself he continued all his life to celebrate the Saturday and the Sunday, with all his family. All this did not shelter him from the rigors of the American Puritanism. One Sunday evening, when he was occupied with his daughter, composing some hymns, the justice of the peace entered and summoned them in the name of the king, forbidding them to continue to write. The next day they were obliged to appear before the court for this offense, and in spite of their defense were condemned to pay a fine of six shillings each, as profaners of the sabbath [Sunday].

In considering the history of various early reform movements which have striven to pattern after the primitive faith and practise, we have frequently to record how such awakenings to Bible truth led individual believers to the keeping of the Lord's Sabbath.

It is not surprising that, with his early training and the example of the religious world, Count Zinzendorf should also have recognized the Sunday. Not so great light was then shining in the world as to the origin of its observance; nor had that "time of the end" of Daniel's prophecy been reached, which was to bring to the student of the Scriptures an understanding of those prophecies relative to the works of the man of sin in seeking "to change times and laws" of the Most High. But it is significant that the leader of the great missionary movement which prepared the way for the "century of missions," was also ahead of most in his time in the recognition of the Sabbath truth, which is now being carried to all nations.

W. A. S.

### A Fulfilment of Prophecy

THE modern city is a fulfilment of prophecy. The days that were before the flood were a type of the days that would precede our Lord's return to this earth. They were sinks of iniquity then; they are certainly nothing less than that at the present time. There may be cities in this world that are honestly ruled from highest officials down; but there are few who will dispute the statement that the municipal machine is operated for "graft" in the vast majority of cities.

The world in the antediluvian days was teeming with vice and lawlessness; and while iniquity is abroad in the land to-day, it is found centralized in every large city. Whatever antediluvian cities were, the cities of to-day are; whatever was found in Sodom and Gomorrah seems to be indigenous to city life to-day. "Because iniquity shall abound, the love of many shall wax cold." Every evil thing that has been turned into gold in days of old is making that same trans-

formation to-day, only the transformation is accelerated by the impetus of the accumulated years and the educated keenness of experienced wicked men.

Statistics that are before us show that there is a much more rapid growth in the population of the cities than there is of rural communities; and as the strife for existence becomes more keen, meaner and more degrading and unlawful pursuits are engaged in. Children arrested for picking pockets accuse parents or guardians of teaching them to do that unlawful work. Common thievery is taught the young by those older in years and experience. Official statistics show that in many cases, in the Old World, parents dwelling in cities have compelled their own daughters to lead lives of shame to add to the family income.

Listen to this fearful arraignment of city life in New York by Jacob A. Riis:—

They [lawless landlords] have a grievance, for the law which they hate now puts a fine of a thousand dollars upon the tenement that harbors prostitution with the knowledge of the landlord. We have heard it until it has made our heart sick, how they traffic in virtue, these vultures, that their pockets may bulge and their diamonds blaze while mothers weep; how girls are snared for the bagnio, and sold by their seducers into a slavery from which death is the only escape; for while they live, they must help fill with the wages of their shame the bottomless coffers that buy elections and our liberties. There came in my mail to-day a reprint of a paper read before the American Medical Association by the assistant surgeon of the Good Samaritan Dispensary. It tells of the new horror of children of tender age coming to the hospital with unnamable diseases; and I know that it is all true, for I have seen it.

Mr. Riis declares that the political issue there should be whether New York shall continue to stand before the world as a silent partner of the most infamous conspiracy of any day, to which nothing is pure, nothing sacred; which drags down with one polluting hand innocent womanhood, and with the other collects blackmail impartially from "the prostitute it has made, the friendless peddler, the sweeper in the street, the policeman on his beat. On the very buttons on his coat they have set a price which he must pay, or pay the penalty."

But New York City is not by any means alone in this. In some degree, and in a larger degree than realized, it is carried on in nearly all, if not all, the large cities, and in many of the smaller cities and villages. The growth of the cities at the expense of the rural communities is not imaginary, but is proved by statistics to be rapid and continuous; and with this increase, the distressful conditions also continue to increase. The soil which makes that increase possible is becoming more mellow and pro-



ductive. The Word declares that "evil men and seducers shall wax worse and worse, deceiving, and being deceived," and this was to be in the last days. The records of these present days identify them as the days to which Inspiration refers. Wicked men and seducers are fulfilling that prophecy to-day as never before.

In view of these things are we not warranted in assuming, as many do, that there is a glorious temporal future before this and succeeding generations? If that assumption be true, God's Word can not be. We see now the duplicate of those sin-breeding days of Noah's generation, and by that sign know that we are in the days of "the coming of the Son of man." We are living to-day in the most solemn hours of this earth's history. The moral conditions of the world, together with what God has said concerning them, show beyond the shadow of a doubt that the time of Christ's return is near at hand. The very wickedness of the world is a warning to its inhabitants that the end of sin's dominion is near at hand. It is a sad fact that the great city so recently shattered by earthquake and seared by flame has risen up out of her ashes more wicked than before. We know that other cities will similarly suffer, and we have no reason to expect that they will remember the punishment long enough to practise the righteousness which it ought to teach.

The increase of wickedness will go on with the increase of city growth until the cup of this world's iniquity is full; and the intensified workings of the mystery of iniquity and the renewed intensity of missionary zeal among the people of God are both indications that the day of Israel's deliverance is near at hand.

C. M. S.

## Note and Comment

THERE is an occasional illustration of the cruelty of religious bigotry which indicates what will happen when the restraint of law and public sentiment is removed. The following paragraph from *The Signs of the Times* gives the particulars of one such case:—

Brother G. W. Reaser, president of the Southern California Conference, reports a sad case of persecution that occurred in connection with meetings held in Pasadena by Elder W. Simpson. A woman of unusually brilliant mind came to the meetings from night to night, and finally decided to accept the truth. She expressed her convictions to her husband, who is a strong Roman Catholic. He told her that if she became a Seventh-day Adventist, he would have her placed in an insane asylum. True to his threat, through the influence of a relative who is a strong Catholic attorney in the State of

New York, he has had his wife placed in close confinement in an insane asylum. People in Pasadena, and others who are acquainted with the lady, are ready to give evidence that she was a woman of unusual talent, and perfectly sane in mind.

In one of the recent Torrey-Alexander revival meetings at Nashville, Tenn., Dr. Torrey read the first sentence of the fourth commandment, "Remember the Sabbath day to keep it holy," and then said: "Right here I want to point out that that doesn't mean Saturday, Sunday, or Monday." If the commandment requires merely one day in seven to be observed, then those who keep the seventh day of the week are just as right as anybody else can be; if the commandment requires the observance of the seventh day of the week, just as it reads, then those who keep the seventh day are still right, while all others must be wrong. We therefore still think, even after reading Dr. Torrey's illuminating comment, that it is advisable to rest "the Sabbath day according to the commandment," following the example of those women who chose the day before the first day of the week as the one designated by the commandment.

THE English Education bill has now reached a most interesting stage. It has commanded attention for months on both sides of the Atlantic. The world has been wondering what the House of Lords would do with the bill. As it had passed the House of Commons with a very strong majority, and as it was known that the House of Lords was strongly opposed to it, interesting times were looked for when the upper house should take action. The bill came before the House of Lords on October 29, and an amendment was offered which practically nullifies the whole intent and purpose of the proposed law. This amendment provides that religious education shall be made compulsory during a part of the daily school hours in all the public elementary schools. The amendment carried by a vote of two hundred and fifty-six to fifty-six. This stand sets the two houses against each other upon the most vital question that has arisen in England for many years. It also sets the House of Lords against the present administration, which is in favor of the passage of the bill. It is stated that when the bill again comes before the Commons, the obnoxious amendment will be stricken out, and the original bill will be passed again. It will then be laid once more before the upper house, and will probably be amended again. It is not possible to predict what course will be taken by the government and the

Commons following the final refusal of the upper house to sanction the bill. Some suggest the dissolution of Parliament and an appeal direct to the people. It is even predicted that a bill may be passed by the lower house to abolish the House of Lords. Opposition to the bill has been strong among adherents of the established church and the Catholic Church, and some have even predicted the shedding of blood in the settlement of the matter. For years the English and Welsh non-conformists have been suffering in the matter of the payment of taxes to be used in teaching their children a form of religion in which they did not believe. The sentiment against the continuation of the injustice has been growing stronger during the past few years, and has been organized into a definite movement. Fines and imprisonments have been their portion for refusal to comply with a law which made such a thing possible. The present agitation and bitter feelings are the natural result of an attempt to combine the functions of the church and the state. Such a condition is a survival of medievalism, and is directly opposed to the principles of civil and religious liberty.

THE larger part of the editorial space in a recent issue of *The Sabbath Recorder* is devoted to a suggestive consideration of the Sabbath question for the special benefit of those who may think of preaching upon that subject. The following titles will indicate the general ground covered: The Sabbath in the Bible, The Deeper Meaning of the Sabbath, The Sabbath Question a Religious One, The Sabbath in the Time of Christ, A Large Question. We quote one paragraph from what the *Recorder* said under the last title:—

We are satisfied that one element of weakness on the part of pastors and people is the mistaken notion that the Sabbath question is a minor one in extent and importance. Too many sermons treat it hastily and imperfectly, either because those who preach upon it are not so well informed as they should be, or because they fear that the people to whom they preach will become restless if the question is not treated briefly. Best results are lost when the question is considered in such a way. If the history of the Sabbath question—which is really a very important feature of the question in these days—be taken up in connection with the discussion of what the Bible teaches, not less than seven carefully prepared and elaborate sermons can cover the field. . . . No preacher, however able, can do anything like justice to the Bible, or to the Sabbath question, who attempts to crowd the whole matter into a single sermon. Four sermons, resulting from the work of months rather than hours, are requisite to a fairly adequate treatment of the Sabbath as it appears in the Bible.

# The Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

## Plans for Raising This Fund

At the late General Conference Committee Council held in Washington, very careful consideration was given to the best plan for raising the \$150,000 fund. After a most thorough discussion of various suggestions, the conference presidents submitted the following recommendations:—

"In harmony with the action taken to raise \$150,000, to prosecute various enterprises, we recommend,—

"1. That to accomplish this work the General Conference Committee immediately establish an active agency at headquarters to disseminate information to forward the raising of this amount, with such auxiliary agencies in other publishing centers as the committee may deem advisable.

"2. That each union conference provide a man to directly engage in this work.

"3. That each union and local conference be free to adopt such measures as in its judgment are best suited to its locality.

"4. That as conference presidents we pledge ourselves to do all in our power to accomplish the raising of this fund as soon as practicable.

"5. That the publishers of the REVIEW AND HERALD be requested to publish the donations by conferences, and in aggregate only."

The first recommendation advises the General Conference Committee to establish an active agency at headquarters to disseminate information that will assist in raising this fund.

In harmony with this counsel, the committee appointed the officers of the General Conference Committee and the editor of the REVIEW to send out from the General Conference office the information required. As calls for definite statements regarding various phases of the enterprise are beginning to come in from conference presidents, we shall soon be able to send out the desired information, which we hope will be helpful to all.

The second recommendation urges that "each union conference provide a man to directly engage in this work." We learn from the Southern Union Conference that in connection with the president of the conference, Elder J. S. Washburn has been selected to push the work in that union.

Although the brethren and sisters in the South are not generally in as good financial condition as our people are in

other parts of the States, the leaders are taking hold of this enterprise with courage and energy to raise their share of this large fund. We believe they will succeed, and we shall watch the developments with deep interest.

From his long and very intimate connection with the general work of this cause, Elder Geo. I. Butler, the president of the Southern Union, will do more than to aid in raising the amount that it is thought should be secured in the South. Brother Butler will speak to all our people through the REVIEW. Brother Washburn will also furnish articles for the REVIEW regarding the situation in the South and the work generally.

The third recommendation provides that each union and local conference shall be left free to adopt such measures as each may consider best suited to its locality. While all will work earnestly and harmoniously for the one great purpose, all are free to form and carry out such plans as local conditions may suggest.

Number four in the list of recommendations is a splendid, assuring covenant on the part of the presidents. It reads as follows: "As conference presidents we pledge ourselves to do all in our power to accomplish the raising of this fund as soon as practicable." This pledge means the success of the enterprise. These men hold important official positions in this cause. They have the confidence of the people. They have confidence in the undertaking. They mean what they say, and will keep their pledge. As soon as these recommendations were adopted, it was plain to all that the presidents had planted their feet for lifting the load. It has been very encouraging ever since to see them shaping their plans for earnest, successful work.

By this action of the conference presidents, a great burden is lifted to a large extent from the shoulders of the General Conference officers, and laid upon many strong shoulders. This distribution of this kind of responsibility is in harmony with the whole plan of organization which we have adopted. And now the responsibility assumed by the presidents should be shared by all the church officers in every local conference. If the officers of every church will do their best to raise their share of the whole amount, this burden will be still further distributed, and thus made lighter for all.

The fifth recommendation is that the contributions be acknowledged through

the REVIEW from conferences instead of from individuals. In raising the \$100,000 fund the names of all persons as far as secured were printed in the REVIEW with the amount given. There was more or less objection to this. It is understood that each local conference will keep a faithful record of all donors, and will send receipts for all money received. As the conferences forward their sums from time to time, these will be printed in the REVIEW. After the name of the conference is once entered in the REVIEW, it will remain until the entire fund is raised, and each week will show just what has been received at the General Conference treasury from the various conferences.

Thus the plans are all well laid for harmonious, earnest, successful work. Some have already begun. Soon the reports will begin to come in, and in a short time the whole amount will be raised. There is no doubt about this. Without this special organization for general effort, \$115,000 was raised in eighteen months. This large amount was given by many; no one is poorer today for having raised that sum. And so it will be in the present case. But what a help it will be to our glorious cause which is ever struggling to make advancement! The hearts of the workers in many fields will be encouraged.

A. G. DANIELLS.

## A Great Missionary Movement

THE raising of this \$150,000 has now resolved itself into a great forward missionary movement to establish our work more firmly in the regions beyond. While I felt that I could heartily throw my whole soul and energy into the raising of our portion of this sum in Indiana as it stood at first, on account of the great needs at Washington and the South, I now feel, since the division of this fund, so much of which is to go to strengthen our mission posts in different parts of the world, that I can push the matter with even greater zeal; and I am confident that all our brethren and sisters will feel the same. And now as our plans are fully perfected, and the field divided, shall we not take hold and make this a quick work? Plans have been laid which will lay the burden of raising the Indiana portion of this sum upon the officers of our conference first, then upon all our workers, our church officers, and then upon our lay brethren. Every Seventh-day Adventist in the conference will be asked to get under this load and lift all he possibly can, until the fund is raised. May God give us all willing minds and liberal hearts to give, and give now.

W. J. STONE.

## 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.

### A Simple Prayer

My life-bark swings on the billow  
That rides o'er a boundless sea,  
And the sea-gull rocks on the pillow  
That is only for him and me.  
My vessel is drifting, drifting,  
To a land that is dim and gray,  
O'er a tide that is shifting, shifting,  
But aye to myself I say:  
Hope for the long to-morrow;  
Strength for the brief to-day;  
Faith to guide o'er the waters wide,  
And love in my heart alway.

Ah well I know the haven,  
And whither the journey tends,  
Though my soul at times is craven  
When the storm-wraith raves and rends.

Then a whisper comes to cheer me:  
"Peace! For the winds obey  
The One who is ever near thee,"  
And again to myself I say:  
Hope for the long to-morrow;  
Strength for the brief to-day;  
Faith to guide o'er the water wide,  
And love in my heart alway.

'Tis a simple refrain only,  
Unknowning the schoolman's lore,  
Yet still when my heart is lonely,  
It haunteth me more and more;  
Till I turn to the One who heeds us,  
Where he sits in the blue divine,  
And tenderly guides and leads us,  
And he knows that the prayer is mine:  
Hope for the long to-morrow;  
Strength for the brief to-day;  
Faith to guide o'er the waters wide,  
And love in my heart alway.

—*Youth's Companion.*

### A Solemn Message to the Church

MRS. E. G. WHITE

WE are rapidly nearing the close of this earth's history. The end is very near, much nearer than many suppose, and I feel burdened to urge upon our people the necessity of seeking the Lord earnestly. Many are asleep, and what can be said to arouse them from their carnal slumber? The Lord would have his church purified, before his judgments shall fall more signally upon the world.

"Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

Christ will remove every pretentious cloak. No mingling of the true with the spurious can deceive him. "He is like a refiner's fire," separating the precious from the vile, the dross from the gold.

Like the Levites, God's chosen people are set apart by him for his special work. Every true Christian bears

priestly credentials. He is honored with the sacred responsibility of representing to the world the character of his Heavenly Father. He is to heed well the words, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

"But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

"Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and the judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

I am instructed to urge upon our people most earnestly the necessity of religion in the home. Among the members of the household there is ever to be a kind, thoughtful consideration. Morning and evening let all hearts be united in reverent worship. At the season of evening worship, let every member of the family search well his own heart. Let every wrong that has been committed be made right. If, during the day, one has wronged another, or spoken unkindly, let the transgressor seek pardon of the one he has injured. Often grievances are cherished in the mind, and misunderstandings and heartaches are created that need not be. If the one who is suspected of wrong be given an opportunity, he might be able to make explanations that would bring relief to other members of the family.

"Confess your faults one to another, and pray one for another," that ye may be healed of all spiritual infirmities, that sinful dispositions may be changed. Make diligent work for eternity. Pray most earnestly to the Lord, and hold fast to the faith. Trust not in the arm of flesh, but trust implicitly in the Lord's guidance. Let each one now say, "As for me, I will come out, and be separate from the world. I will serve the Lord with full purpose of heart."

"For we are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more (for they could not endure that which was commanded. And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake): but ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the

mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

"See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which can not be shaken may remain. Wherefore we receiving a kingdom which can not be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire."

Shall we heed the warnings that God has given? The Lord will show his loving favor to those who will keep his commandments. The Word, the living Word, received and obeyed, will be a savor of life unto life. The reception of the truth will regenerate and cleanse the sinful soul.

This work of individual purification of character can not be safely delayed. Let our brethren and sisters take hold diligently of this work, co-operating with him who "loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Put away all deception. Let no one idolize his own opinions. Take your position decidedly to be fully consecrated to truth and righteousness. Christ is ready to receive all who will come to him. Exercise a firm faith in all the promises of God. With confession and prayer, take your stand to be wholly the Lord's henceforth and forever.

To my ministering brethren I would say, Unite in a work of humbling your souls before God. Some have lost their first love, and need a new experience.

Be determined that you will not yield to the enemy. Be patient toward all men, remembering that Christ has died for them. Improve every capability for the Lord's work, and labor faithfully, untiringly, to save souls. Seek to arouse the churches by your own zeal. Thus you may be the Lord's helping hand, laborers together with him.

We all have a part to act in the Lord's great plan for his work in the earth. We shall all have something to do, though it may be in jots and tittles, as opportunities present themselves.

If these warnings are not heeded, if diligent work is not made to overcome and put away defects of character, God will soon have finished the work of judgment, and many will be found wanting. Shall we now, at once, cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God? We can not afford to delay this



work of confession and humbling of soul, that our offerings may be acceptable unto God. Fulness of joy is to be found in an entire surrender to God.

Sept. 5, 1906.

## The Cause of Our Disappointment

As Published in 1853

WHY were those disappointed who looked for Jesus in 1844? This important question, we believe, can be answered in the most satisfactory manner. Our disappointment did not arise from mistaking the beginning of the seventy weeks. The argument by which the original date is sustained, is, as we have seen, invulnerable. Nor did our disappointment arise from a mistake in believing that the seventy weeks form a part of the twenty-three hundred days; for every part of that argument, as we have shown, still stands good. These two points being susceptible of the clearest proof, we were not mistaken in believing that the twenty-three hundred days would terminate in the seventh Jewish month, 1844. Neither did our disappointment arise from believing that at the end of the twenty-three hundred days the work of cleansing the sanctuary would take place. For it is plainly stated, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

But when we said that this earth, or a part of this earth, was the sanctuary, and that Christ must descend from heaven at the end of the twenty-three hundred days, to purify the earth by fire, we looked for that which the Bible did not warrant us to expect. Here was the cause of our disappointment. For we have seen that there is no Scriptural authority to support the view that any part of the earth is the sanctuary, or that the burning of the earth, and the melting of the elements, is the cleansing of the sanctuary. 2 Peter 3.

By a multitude of witnesses, we have proved that the tabernacle of God is the sanctuary to be cleansed, and that its cleansing is a work performed in that sanctuary, with blood, and not with fire. Our disappointment, then, arose from a misunderstanding of the work to take place at the end of the days.

Our evidence established the fact that the sanctuary should be cleansed at the end of the twenty-three hundred days, and that they would terminate in the seventh month, 1844. The types in the example and shadow of heavenly things, set before us the work of the high priest in the seventh month; namely, his act of passing from the holy place to the holiest of all, to cleanse the sanctuary. We reasoned that as the paschal lamb, which was slain on the fourteenth day of the first month, met his antitype in the death of the Lamb of God, on that day (Ex. 12:3-6; 46; 1 Cor. 5:7; John 18:28; 19:36); and the offering of the first-fruits on the sixteenth day of that month, met its antitype in the resurrection of Christ, on that day, the first-fruits of them that slept

(Lev. 23:10-15; 1 Cor. 15:20, 23); and the feast of the Pentecost met its antitype on the day of its occurrence (Lev. 23:15-21; Acts 2:1, 2); so the cleansing of the sanctuary in the seventh month (Leviticus 16) at that time of the year when the twenty-three hundred days would end, we believed would meet its antitype at the end of that period.

Could we then have understood the subject of the sanctuary, our disappointment would have been avoided.—J. N. Andrews.

## Our Prophetic Responsibility

J. L. MCELHANY

"HE shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." Isa. 42:4.

In the days of Isaiah the knowledge of geography, as compared with the present time, was small indeed, but in prophetic vision he looked down the stream of time and saw the great island fields, and in prophesying of the work of Christ, makes the statement given above.

The prophecy, "The isles shall wait for his law," calls for a definite fulfillment. In direct response to this there must be some movement having as one of its chief aims the proclamation of the law of God. There is one, and only one, direct answer to this prophecy, and that is found in the threefold message of Revelation 14. In these three messages we have combined every phase of the everlasting gospel, the commandments of God and the faith of Jesus.

These messages must be proclaimed to every nation, kindred, tongue, and people. Verse 6. This, of course, includes every island, as foreseen by Isaiah. The third angel's message (verses 9-12) is that part of the everlasting gospel which deals with God's law, and the result of preaching this message to every nation is the development of a people who "keep the commandments of God, and the faith of Jesus." This is the only message given in prophecy, applicable to the last days, that is to work a reform in obedience to God's law. The context shows that this is the very last message of warning that will be given to the world, and as soon as the message has accomplished its work, Christ will come to reap the harvest of the earth. Isaiah saw the isles waiting for this last message; he saw the repairing of the breach (Isa. 58:12, 13), and beheld the redeemed in the new earth, coming up from one Sabbath to another to worship the Lord. Isa. 66:22, 23.

Let us notice the nature of the third angel's message. It is a positive warning against a certain power, the beast. This beast, we are told, has power given to him "over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:7, 8.

Can the message warning against this power be less extensive in its proclama-

tion than the power and influence exercised by the beast?—Certainly not; therefore it follows that the third angel's message must be proclaimed to "all kindreds, and tongues, and nations." The revelator saw, in vision, a company who had gotten the victory over the beast (Rev. 15:2), in which all nations were represented. As there is no other warning given against this power, it is evident that this company will "stand on the sea of glass, having the harps of God," because they have obtained the victory through the third angel's message.

Our responsibility in giving the message becomes a matter of the utmost importance. To do the work the Lord has given us to do, we can not stop short of giving the message to every kindred, tongue, and nation. Whether we, as individuals, have a place finally among that victorious company depends on the attitude we sustain to the work of proclaiming this definite message to all nations.

There is a special commandment to which we desire to call attention, in connection with our responsibility in giving the message: "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." Matt. 28:19, 20. In obeying this commandment, Isaiah's prophecy will be fulfilled, and the waiting isles will receive his law. How many have considered that to be commandment-keepers they must obey this commandment? The responsibility rests equally upon every believer. But is it possible for all to go?—Yes, it is possible, to the extent of fulfilling the obligation of this commandment. Age and other reasons keep some from crossing the seas to distant waiting lands, but their prayers and their means can go to sustain the work, and thus they have a part. Many, more than have thought it possible, can actually go. How much longer must millions of perishing souls be kept waiting? How many are ready to keep this commandment? "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." The answer to your prayer may be a call to go yourself. Are you ready if the Lord should say, "Go work to-day in my vineyard"? Jesus was a commandment-keeper, and if we would see him as he is, we must be like him, in order to share in the commandment-keeper's reward. Rev. 22:14. "Here am I, Lord, send me."

"Far and near the fields are teeming  
With the sheaves of ripened grain:  
Far and near their gold is gleaming  
O'er the sunny slope and plain.

"O thou whom thy Lord is sending,  
Gather now the sheaves of gold!  
Heavenward then at evening wending  
Thou shalt come with joy untold."  
Manila, Philippine Islands.

## Church Etiquette

W. M. CROTHERS

OF the true God, the Creator of the heavens and the earth, it is said in the Holy Scriptures that he is holy, righteous, perfect, infinite in power, might, goodness, love, mercy, compassion, pity, and every other quality of good. Heaven is his throne, and earth is his footstool. He "sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers." Before him "the nations are as a drop of a bucket, and are counted as the small dust of the balance." His greatness is incomprehensible to man. David says, "Great is the Lord, and greatly to be praised; and his greatness is unsearchable." Of the ineffable glory and majesty of his person, much has been written in the Word of truth, but little comprehended. Paul writes of him, "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." In his unveiled presence man would perish, and from his presence, by and by, the heavens and the earth will flee away. He can be approached only through a mediator.

His presence in any place or thing makes it holy. At the burning bush he said to Moses, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." His presence in the Sabbath makes it holy, and his presence in man makes him holy. He is the Lord, our righteousness. His presence in the tabernacle and the temple hallowed those places of worship so that the unclean and the sinner could not enter; while the righteous, the pure in heart, and even the consecrated priest, must draw near to worship and do service with the greatest reverence and adoration for him "who inhabiteth eternity," and before whom angels and arch-angels prostrate themselves and do homage. The worshipers also gave scrupulous care to their persons and dress, and all the services were regarded with awe and solemnity.

When a house has been builded for, and dedicated to, the worship of God, it is no longer a common place, and can not be treated as such without dishonoring and showing disrespect, if not contempt, for the One who is invited to meet with us therein. The Lord and holy angels are there, and the worshipers should deport themselves with reverence and godly fear, as in their presence. To do otherwise is to dishonor the Lord and grieve away the Holy Spirit.

Paul writes to the leaders of the Christian churches which were under his care, "that thou mayest know how thou oughtest to behave thyself in the house of God;" and he gives careful instruction to the Corinthians on the same subject (1 Corinthians 14), and exhorts that all things be done decently and in order. Verse 40. Notwithstanding all these considerations, many are careless, and thoughtlessly offend. The following suggestions, most of which appeared recently in a secular paper, if studied and

practised with a true sense of their appropriateness by all who attend the house of God, would make the place of worship more inviting to both angels and men, and the services would produce deeper, more lasting, and more helpful impressions upon all:—

1. If possible, be on time. You need at least a few minutes after coming in, to get warm or cool, to compose your body and mind, and to whisper a prayer before the service begins.

2. Find your seat before the minister enters the pulpit, and bow your head while he breathes a silent prayer for help.

3. Never pass up the aisle during prayer or Scripture reading. If you do, your action will distract the minds of many in the audience.

4. Be devout and reverential in attitude. All whispering, or making other noises, should be studiously avoided. Find the hymn, and sing if you can. Share your book with your neighbor if he has none.

5. If the sermon has begun, take a seat near the door, so as not to divert the attention of others.

6. Be thoughtful for the comfort of others. Take the inside of the pew, if you are the first to enter, and leave all vacant space at the end of the seat.

7. If in your own church, sit up front, if there is room. Sitting on the back seat, when there are vacant ones in front, shows lack of interest, and disrespect for the speaker.

8. In a quiet way, speak a bright, cheery word to as many as possible at the close of the service, especially to strangers, but never visit.

9. Never put on your coat, overshoes, or wraps during the closing hymn, nor make your way to the door.

10. Do not engage in loud talking or make a rush for the door immediately after the benediction is pronounced. Laughing or jesting are not to be tolerated in the house of worship.

*Grand Rapids, Mich.*

## A New Bible Story

DURING the siege of Port Arthur, a Japanese soldier lost both his eyes by a cruel bullet. Again and again he begged his comrades to kill him, but, of course, they would not. He was brought to one of the military hospitals in Tokyo to be cared for until able to return home.

Here also he pleaded with the other soldiers to end his life, and as he began to recover his health, he became more and more sad. One day he said: "Well, I will go home and let my family see me just once, then no one can prevent my killing myself. No harm in putting an end to my own misery."

Every few days a missionary visited this hospital, taking the soldiers flowers, Gospels, tracts, etc., and taught them about Jesus. Some of the officials of the hospital said to her: "There is a man there who has lost his eyes and seems quite lonely. If you have time, we should like to have you visit him."

They did not tell how he had wanted to die, and how he had threatened to kill himself. This missionary went to his bedside and talked to him several times. At first he did not take very much interest in anything she said, but gradually he became quite friendly.

Finally she asked him if he would not like to learn to read, and he was so surprised at such a question, for while he could read before going to battle, how could he ever do so again? But the missionary taught him to read the blind man's Bible, just as blind people in America are taught to read, and he was just as happy as the blind man whom Jesus healed. Day by day he read the Bible, and became a happy Christian.

The other soldiers could not believe that he could read, and tried to tease him, so he said: "You may pick out any verse you please, and I will show you that I can read." So they kept selecting, and to their astonishment he could read everything and enjoyed doing so, all the more because he wanted to teach the Bible to the other men.

When this blind soldier was able to return home, some one said to him, just as he was leaving the hospital, "Are you going to kill yourself after you have seen your family?" and he replied, "No, I am going home to teach my wife and children Christianity; I am glad that I was wounded, for now I am a Christian."—*Selected.*

## Raising Swine for Market

T. E. BOWEN

SOMETIMES the query is raised by our brethren on farms as to whether it is right to raise hogs for the market. They reason that the people will use pork anyhow, and that to save the milk that would go to waste, by feeding it to the growing pigs, and then turn the hogs into cash in the fall, would be a perfectly proper thing to do. Some live on rented farms, and the landlord wants swine to be raised. This question consequently, often becomes a very live one. And it is one that should be carefully considered and wisely dealt with. It is possible that no set rule could be laid down to be arbitrarily carried out in every instance, but we do believe that God has given his people so clear direction in this matter, that all, if they truly purpose in their hearts to obey him, may be guided aright.

The only point that can be raised by our people to sustain this practise is to obtain the gain to be derived financially from the sale of the hogs; for God's people were expressly commanded not to eat the flesh of swine. Lev. 11:7; Deut. 14:8; Isa. 65:4. And Jesus left on record just one instance where his rebuke was upon this very identical point of gain to his people in the raising of swine for flesh food for those who use it. This occasion was his visit to Gadara, across the Sea of Galilee from Capernaum. Two men dwelt on this coast who were possessed by a strong company of demons—fallen angels.

Their name was legion. Through the mighty power of Christ's word, these men were delivered, and sat at Jesus' feet subdued, gentle, with intelligence beaming from their eyes.

"But the demons were permitted to sweep a herd of swine into the sea; and to the dwellers of Gadara the loss of these outweighed the blessings which Christ had bestowed, and the divine Healer was entreated to depart. This was the result which Satan designed to secure. By casting the blame of their loss upon Jesus, he aroused the selfish fears of the people, and prevented them from listening to his words. Satan is constantly accusing Christians as the cause of loss, misfortune, and suffering, instead of allowing the reproach to fall where it belongs, upon himself and his agents.

"But the purposes of Christ were not thwarted. He allowed the evil spirits to destroy the herd of swine as a rebuke to those Jews who were raising these unclean beasts for the sake of gain. Had not Christ restrained the demons, they would have plunged into the sea, not only the swine, but also their keepers and owners."—*"Great Controversy,"* page 515.

To the obedient child of God this rebuke of Christ's upon this practise of raising swine "for the sake of gain" will be sufficient for them to decide as to what they ought to do regarding this matter. The Lord changes not; and if his rebuke was upon this practise when he was here upon the earth, he would rebuke it among his people to-day. There are many ways which are open before the followers of Christ to gain a livelihood without engaging in that which is questionable, or that which can be construed by the enemy to lessen the power and influence of the truth upon the hearts of others.

Rome, N. Y.

### The Work in the Cities

M. W. DE LHORBE

"I MUST write something in regard to the way in which our cities in America have been passed by and neglected, — cities in which the truth has not been proclaimed. The message must be given to the thousands of foreigners living in these cities in the home field.

"I can not understand why our people have so little burden to take up the work that the Lord has for years been keeping before me,—the work of giving the message of present truth in the Southern States. Few have felt that upon them rested the responsibility of taking hold of this work.

"Our people have failed to enter new territory, and to work the cities in the South. Over and over again the Lord has presented the needs of this field, without any special results. . . . But the Lord has a controversy with our ministers and people, and I must speak, placing upon them the burden of the Southern work, and of the cities of our land." "Let not the fields lying in the shadow

of our doors, such as the great cities in our land, be lightly passed over and neglected. These fields are fully as important as any foreign field. God's encouraging message of mercy should be proclaimed in the cities of America.

"Men and women living in these cities, are rapidly becoming more and still more entangled in their business relations. They are acting wildly in the erection of buildings whose towers reach high into the heavens. Their minds are filled with schemes and ambitious devisings. . . .

"The work in the home field is a vital problem just now. The present time is the most favorable opportunity that we shall have to work these fields. In a little while the situation will be much more difficult. . . . Are those who should appreciate the value of souls, carrying, with Christ, a burden of heaviness and constant sorrow, mingled with tears, for the wicked cities of the earth? The destruction of these cities, almost wholly given up to idolatry, is impending."—*"Testimonies for the Church,"* Vol. VIII, pages 30-35.

God's judgments are now, one after another in quick succession, being visited upon the wicked cities of our world. Since Jan. 1, 1906, about fifty thousand persons have lost their lives by earthquake, fire, and storm. The loss in destruction of property by the same causes, has reached the enormous sum of nearly one billion dollars. These judgments are permitted that those who lightly regard God's law, trample upon his authority, and spurn his love and goodness, may be led to tremble before his power, and realize their need of a preparation for the kingdom of God so soon to come.

These judgments are also designed to arouse the people of God to action, and lead them to sense the great responsibility resting upon them of warning the inhabitants of these doomed cities to flee from the wrath to come. The Lord is not willing that even one of these poor neglected souls should perish. What answer, then, can we give in the great day of final reckoning, for neglecting to warn these cities now?

Brethren and sisters, we have delayed the finishing of God's work in the earth and the coming of the Lord many years by our indifference and lack of love and sympathy for those who are perishing in darkness.

"And the angel which I saw standing upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth forever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, that there should be delay no longer." Rev. 10: 5, 6, margin, R. V.

And the message was again given through the spirit of prophecy a short time ago, in a Special Testimony: "There shall be delay no longer." And again, "The work of the Lord shall no longer be delayed by the listless indiffer-

ence of God's people." My brethren, if we do not arouse to action, God will raise up others to take our places in the work. The cities must be worked, and that without delay.

There are millions in our cities who have never heard the truth, and many of them are prepared to receive the message, but no one carries it to them. Among these are the representatives of many nations. O, may God arouse us to see the situation! We must proclaim the message of the soon-coming Saviour to the ends of the earth. A message similar to that given by John the Baptist must be given.

I would be glad to hear from any who are especially interested in city work. If brethren and sisters have copies of the *Signs, Watchman, Review, Life and Health*, or tracts in their homes that they can spare, I would be glad to have them sent to me at Greenville, S. C., and I will see that they are placed in homes in our Southern cities, where they will be read. These papers and tracts containing present truth must and will be scattered "like the leaves of autumn" in all the cities in our land. Who will engage in this work?

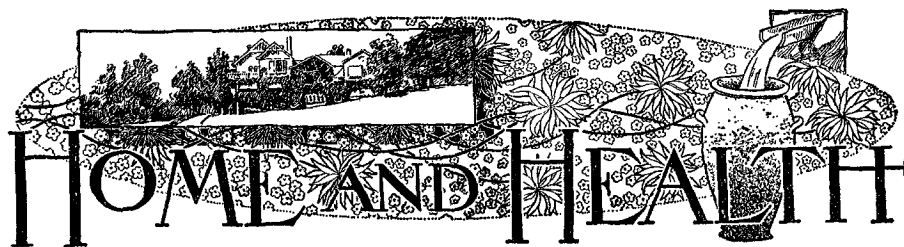
Spartanburg, S. C.

### The First Evils

BEWARE of the first evils, for as sure as you are living, the first step taken will make the second seem to become necessary. The first drop will be followed by a bigger second, and the second, at a shorter interval, by a more copious third, until the drops become a shower, and the shower becomes a deluge. The course of evil is ever wider and deeper and more tumultuous. The little sins get in at the window, and open the front door for the big house-breakers. One smooths the path for the other. All sin has an awful power of perpetuating and increasing itself. As the prophet says in his awful vision of the doleful creatures that make their sport in a desolate city, "None shall want her mate." "The wild beasts of the desert shall also meet with the wild beasts of the island." Every sin tells upon character, and makes the repetition of itself more and more easy. "None is barren among them." And all sin is linked together in a slimy tangle, like a field of seaweed, so that the man once caught in its oozy fingers is sure to drown.—*Maclaren*.

### Two Possibilities

THERE is enough wickedness in every man to make a demon out of him, if Satan can get the job. There is a possibility in every man of making a saint out of him, if he puts himself in the hands of Christ. We are transformed into the image of the one we serve. It is not so much a question what faculties we possess as it is what we are going to make out of them. It is not so much a question where we are as the direction we are traveling.—*Central Baptist*.



### A Kind Word, a Sunny Smile

It was only a sunny smile,  
And little it cost in the giving;  
But it scattered the night  
Like the morning light,  
And made the day worth living;  
Through life's dull warp a woof it wove  
In shining colors of hope and love;  
And the angels smiled as they watched  
above,  
Yet little it cost in the giving.

It was only a kindly word,  
A word that was lightly spoken;  
Yet not in vain,  
For it stilled the pain  
Of a heart that was nearly broken.  
It strengthened a faith beset by fears,  
And groping blindly through mists of tears.  
For light to brighten the coming years,  
Although it was lightly spoken.  
— *Epworth Herald*.

### Confidence and Companionship

HAPPY is the lot of that boy who has found perfect confidence and enjoyable companionship in his mother; and happy indeed is the lot and the prospect of the mother who has brought about that blessed relationship, as the following will illustrate:—

"There's a tip-top book, Ellis, you can take to read, if you want to. I've just read it, and it is a splendid story."

"Then I should like to read it. I don't very often get a chance at a new book. But I think books are best of anything, and when I am a man, I mean to have stacks of them. Mother and I read them together, and then we talk over what we have been reading about; so it's twice as good as if I had read it alone."

"Is that the way you do?"

"Of course it is. Why shouldn't I? Mother and I are all the family that is left, and we do everything we can together. I tell you my mother is the best company I ever had. She is just jolly, besides being good as she can be. She goes singing around the house, making a fellow feel rich."

"Ain't she old?"

"No; and it wouldn't make any difference if she was; she'd be my mother all the same."

"To be sure she would. But if you take this book, you must keep it out of her sight and read it on the sly."

"Why must I?"

"Because she wouldn't like it. My mother would make a great fuss if she knew I read such a book."

"Then what do you read it for? What's the matter with the book? You said it was splendid."

"So it is, but your mother wouldn't think so."

"Then it ain't so, for I tell you mother knows. I won't read anything on the sly. I don't do business that way. I advise you not to. My mother knows best."

"If you think so, I don't suppose it's of any use to try to make you think differently."

"No sir, it ain't."

You see there, was nothing more to say. And this story simply means for you not to do anything on the sly, for be sure your sin will find you out. Don't read a book or paper your mother would not approve. Don't look at a picture you would not be willing to show her.

"Evil communications corrupt good manners," and evil words upon a printed page corrupt both soul and body. Don't read them.— *Round Table*.

### Is Smoking Injurious?

FROM an article by R. Brudenell Carter, F. R. C. S., in *The Grand Magazine*, the first section of which is devoted to the poison-producing powers of tobacco and its deleterious effects upon the human system, we take the following paragraphs:—

"But the one great fact concerning disease produced by tobacco is that it is liable to excite a peculiar and quite definite form of inflammation of the optic nerves, which, if the tobacco be not abandoned, leads to blindness. For many years no month passed which did not bring to my consulting room or to my hospital a patient to whom I had to say that he was destroying his sight by tobacco, that he required no treatment but its complete and absolute abandonment, and that if he followed this prescription, he would in all probability get well. Those who had strength of mind abstained and recovered; those whose wills and energies had been sapped by the narcotic continued on their downward path."

"Such cases are not absolutely numerous, but they are sufficiently so to establish the proposition that tobacco not only 'soothes,' or, as I would rather say, 'stupefies,' the nervous system generally, but that it also excites destructive changes in certain parts of it. Alterations in the nerves of sight are produced by other drugs as well as by tobacco, and are described generally as 'toxic,' but examples from other drugs are rare, and tobacco is responsible for the greater part of the occurring cases."

"In the return for last year of the patients attended at the great Eye Hos-

pital for the Netherlands, at Utrecht, I find fifteen of these 'toxic' cases among 6,823 patients, the great majority of whom were, of course, suffering from maladies of very common occurrence. There were fifty-seven other cases of trouble or wasting of the nerves, and it is probable that a considerable proportion of these were due to the same cause."

### For His Mother's Sake

THE florist's boy had just swept some broken and withered flowers into the gutter, when a ragged urchin darted across the street. He came upon a rose seemingly in better condition than the rest; but as he tenderly picked it up, the petals fluttered to the ground, leaving only the bare stalk in his hand.

He stood quite still, and his lips quivered perceptibly.

"What's the matter with you, any way?" the florist's boy asked.

The ragged little fellow choked and answered:—

"It's for my mother. She's sick and can't eat nothin', an' I thought if she'd a flower to smell, it might make her feel better."

"Just you wait a minute," said the florist's boy as he disappeared. When he came out upon the sidewalk, he held in his hand a beautiful half-opened rose. "There," he said, "take that to your mother."

He had meant to put that rosebud on his own mother's grave, and yet he knew that he had done the better thing. He said to himself, "I know this would please her most if she knew."— *Selected*.

### Danger in Kissing Babies

Many Diseases Contracted by Infants Through Osculation

"I NEVER kiss a baby on the mouth. It is criminal," says a woman physician in one of the women's hospitals in New York.

"I know of no more injurious thing than the kissing of a baby's mouth," she declares, "for from experience I know that many diseases are transmitted to little ones by their parents or others touching their lips."

"A mother should guard her infants just as closely from kisses as from measles or whooping-cough. Though grown persons do not, as a rule, have any of the diseases to which children are susceptible, and so do not give them to the little ones, such as they frequently have are chronic, and for that reason much worse if contracted through the breath by young babies."

"I had one case where a newly born child died as the result of a kiss. It was only a few days old when a nurse caring for the mother kissed it on the lips, and the next day she developed scarlet fever. I took every precaution to prevent the little one from coming down with the same disease, but to no purpose, for it had a most severe attack, and died in less

than a week from the time its lips were kissed.

"I always advise mothers against allowing their little ones to be kissed on the lips, even by their parents and immediate family. A baby's mouth should not be kissed, I contend, and if this rule were strictly followed, there would be fewer sick infants, for microbes would not then be transmitted to them. I warn against any kind of caress on the face, head, or hands.

"In fact, I believe that young children should be shown all possible tenderness, but not kissed and caressed. They do not understand it, and frequently I have seen them made most uncomfortable by being squeezed close in a mother's arms and half smothered by kisses on the lips.

"Grown persons do not often realize how hard they are pressing the little body in their arms until the infants cry out in pain, and then they frighten the youngsters by suddenly kissing them all over the face in an effort to show how sorry they are because the little one cried. I wish I could make mothers, fathers, and nurses realize that they can best show their love for a young baby by touching it as little as possible."

### Talk It Over With Your Wife

THERE are thousands of families homeless, or living in poverty and wretchedness to-day, who could have been living in comfort, in good homes, if the husbands had confided their business affairs to their wives.

Women are very much better judges of human nature than men. They can detect rascality, deception, and insincerity more quickly.

I know business men who would never think of employing a manager or superintendent, or a man for any other important position, or of choosing a partner, without managing in some way to have their wives meet the man and get a chance to estimate him.

I have known of several instances where a wife had cautioned her husband against having anything to do with a man with whom he was thinking of going into business, but the husband ignored the wife's opinion as silly, and disregarded her advice to his great sorrow later, as the man turned out exactly as the wife had predicted.

If you are in doubt as to whether you can quite afford a certain thing or not, talk it over with your wife. How many men who have made a failure of life wish they had talked their affairs over with their wives!

Many men think that because their wives have never had any experience in business it would be foolish for them to talk business matters over with them. But, no matter how much experience you may have had, no matter what a great brain you may have, you need the swiftness and the accuracy of woman's instinct to keep you from making foolish investments, from making alliances with bad men, and from foolish things generally.—*Success.*

### Scales for Weighing Young Men

1. Has he a good character? Is he a Christian? Has he definite purposes for life or for good? Has he good habits? Has he no bad habits?

2. Does he keep good company? Does he shun bad company? Is he a member of the church? Does he attend the services of the church with enjoyment? Does he help in supporting the church? Does he shun the places of vice?

3. Has he made the most of his school privileges, or has he neglected them? Does he enjoy reading and study? Does he choose the best books and papers, or does he prefer those that are immoral and sensational?

4. Has he employment? Is he industrious? Does he know how to make money? Does he save money? Does he give a portion of his income to worthy purposes? Is a portion wasted or expended for unworthy purposes? Has he property? Does he exercise forethought, or is he shortsighted? Is he likely to ever have a home of his own, or will he always be a tenant? Is he likely to help build up the community in which he lives, or will he always be a drawback?

5. Is he kind? Is he cheerful? Is he careful? Is he patient? Is he friendly? Is he frank and unsuspecting? Is he persevering? Is he courageous?

6. Has he good health? Has he a strong body? Is he well balanced? Is he well-endowed with common sense? —*E. W. Curtis.*

### The Book in a Korean Village

THE following incident appears in the report of the annual meeting of the British Bible Society, held in London:—

"Mr. Ritson roused intense interest by exhibiting a copy of St. Matthew's Gospel in Korean, which he had received a fortnight ago with a letter from a missionary in Korea. This missionary wrote from a village near Songdo, where he had gone to receive fourteen Christians into the church. No missionary had ever worked in that village, but seven years ago a native Korean named Pak had bought that identical Gospel at the Songdo depot. He had kept his accounts on the back of the volume; and afterward it lay hidden in dust and dirt for five years, until it was brought out and read and lent round the village. And through the reading of that single copy of the Gospel, fourteen persons had given their hearts to the Lord Jesus Christ."

### Is It Worth While, After All?

"BRAIN fever at twelve—and we are left alone."

"We pushed her, and God knows how we have suffered for our mistake."

"She was graduated, but she never recovered, and in two years we had no daughter."

"I thought more of a diploma than I did of my child. Now I have only the diploma."

"Everything that love and skill could suggest was done. But our eyes were opened too late."

"'Promotion! Promotion!' was our cry. Then our little girl was promoted. But not in the way we hoped."

"We placed an education above health, and the life of a promising boy of eighteen is the price which we paid for our mistake."

"It was music and painting added to a tired brain. Now our house is still—a monument to our thoughtlessness."

"What would not my husband and I give of our means to-day if we could undo the past and bring back our only child! That is the hardest part to bear—the feeling of what we might have done. From the housetops would we cry out to parents to take care!"—*Nine American Parents, in the Ladies' Home Journal.*

### Prohibition Tested

PROHIBITION by constitutional amendment has been in force, more or less, in Kansas for twenty-one years, which is time enough to test its value. The statistics which have been gathered are full of interest. In five of the one hundred and five counties the prohibitory law is not enforced. These five counties have seventeen per cent of the population, and furnish over thirty per cent of the crime. The population in these twenty-one years has increased from 996,616 to 1,470,495, while the number of prisoners has decreased from 917 to 788. That prohibition is generally enforced appears in the fact that the United States collects in Kansas only \$7,700 for each 100,000 inhabitants, while in Nebraska, not a prohibition State, it collects \$252,000. In the last ten years Kansas has gained three cities of over 10,000 inhabitants, while Nebraska has lost three. Kansas, while not a populous State, is one of the most prosperous in the Union, and can afford to spend \$2,000,000 annually on her schools. She saves it in beer and whisky.—*Independent.*

### Being and Doing

MANY persons are possessed with a desire to do or to say, while they forget that what they are is far more important than what they do. Doing is the result of being. God sees what a man is, men see what he does. There are persons who wonder that their words have no power. They need not wonder. When Napoleon was asked which was the best style of rifle, he replied, "It depends a great deal on the man that stands behind it." The same thing might be said of a sermon, an exhortation, or an admonition. A thought largely derives its importance from the character of him who uttered it. Our first duty is to be what we should be; then comes the obligation to say and to do things which God requires at our hands. Being must go before doing, as thinking precedes saying.—*Selected.*



# THE WORLD-WIDE FIELD

## The West Indian Training-School

GEO. F. ENOCH

WE are sure that the readers of the REVIEW will be interested in a new educational institution that is being started in the West Indies. The progress of the third angel's message in this island field forms an interesting chapter in the history of our missions. The workers sent there were firm believers in the circulation of our literature, and the continued, faithful, persistent distribution of the printed page has borne its fruit. At the present time there are more than three thousand baptized believers in these islands.

### The School Constituency

In such a mission field as the West Indies, a large industrial school like the one proposed should come as a matter of growth. The investing of a large sum of money in such an enterprise where there is no constituency for a school is unwise. But among the more than three thousand believers in the West Indian Union Conference there are many scores of young men and women who are hungering for an education. With longing eyes they have looked toward our schools in the States, yet but few have been able to reach them. Some have hoped and waited for years, until they have well-nigh given up in despair. Many of them are drifting to-day—where, we do not know. Unless something is done for them quickly, they will be lost to the cause, and may lose their own souls. We can not afford to leave them thus unfitted for the work of God while the needs of this field are so pressing.

In the REVIEW of August 9 the writer reported a trip through Jamaica and Central America, in the interest of that school. At our conference meeting in Trinidad, in June, the action of the Jamaica brethren was ratified. The following petition sent from that conference to the General Conference represents the unanimous voice of the West Indian young people, and is worthy of our consideration:—

*"Dear Brethren in Christ, Greeting:—*

*"We come to you with this petition, knowing your deep interest in the work in the West Indian field.*

*"From the very beginning the General Conference has liberally maintained the work in this territory. Quite a large number of men have been sent to this field, some of whom have laid down their lives, while others have continued in the work with a greater or less degree of success.*

*"We have in the territory embraced in the West Indian Union Conference about three thousand Sabbath-keepers. A large per cent of these brethren and*

*sisters are poor in this world's goods, and have no more than is sufficient to supply their daily needs. However, they love this truth, and as far as their ability goes, are really earnest in supporting and maintaining the cause. Among this constituency of three thousand Sabbath-keepers there is a large number of young people from the age of fourteen to twenty-five, who are in dire need of educational advantages. The public schools in these islands are largely denominational. These schools*



"ABBY PALM," IN THE YARD OF OUR WEST INDIAN INDUSTRIAL SCHOOL

*are not adapted to the training and educating of workers for our cause. In the West Indian Union Conference there is a large number of bright and intellectual youth, who need the advantages of a school where they can be taught the dignity of labor, the economical use of their time and means, as well as the usual literary branches.*

*"We believe that, owing to the depressed financial condition of the West Indies, very few of the youth from this field will ever be able to pay their transportation to the States, or the larger expenditure of maintaining themselves while attending school there, and therefore the majority will never enjoy good school privileges unless a school is provided in this field.*

*"We assure you that we will use the utmost economy in the handling of the funds, and will endeavor to keep out of debt. The Jamaica Conference has already raised cash and pledges to the amount of fifteen hundred dollars for this enterprise. Other conferences will do*

*all they can to assist, and yet we find ourselves wholly unable to bring this work to a completion, without assistance.*

*"We shall be grateful to you for all that you do in behalf of this school, and trust that you will be free to give us counsel and advice at any time concerning the same."*

Now, what shall your response be to this petition, my brethren and sisters? The message preached by those who have gone out from among you to labor in the West Indies and Central America has been greatly blessed of God. Many have believed through their word. These turn now to you, saying that the message which you have sent has separated them from the world, and kindled in their hearts the desire for an education and a training for their youth and children, who are dear to them. We

can not now turn a deaf ear to the cry that comes from their hearts as a result of the message which we have sent them.

### Need of Workers

Within the borders of the West Indian Union Conference there are more than fifteen million people, scattered over thousands of square miles, speaking eight different languages. Swallowed up in this great territory, we have a handful of workers. Their numbers must be increased, for the work will be finished in this generation. Now that the Lord has given us hundreds of

bright young men and women right in the territory itself, is it not right that an educational center should be established there, so that an army of workers may be developed on the ground?

We need an educated native minister. Our hundreds of children plead most eloquently for an army of church-school teachers; a great door is opened for the Bible worker; and we must have a multitude of canvassers and colporteurs to lead out in the work of covering the field with our literature. The homes of our people in the field need the uplift that such an educational institution may be in their midst. Not only will our field be benefited by this school, but the Southern States have already drawn on us for workers. Without a training-school, we have seen thirteen of our young men in the West Indies enter the gospel ministry. Five of them have already had sufficient experience to warrant their being set apart by ordination.

But away to the east of us, in the same latitude, lies tropical Africa, with

its millions in heathen darkness. Already the hearts of our young men and women are yearning to carry the gospel message to their brethren in that dark continent. The Young People's Societies are now saving their donations for the Sudan. Some are preparing to go. Our workers on the Gold Coast are already pleading for the first delegation.

And why should it not be so? England conquered and holds in subjugation her possessions in tropical Africa, by her West India regiment. The Anglicans, Baptists, and Wesleyans have missionary colleges here, where their recruits for tropical Africa are trained for service.

Here in this beautiful "Isle of Springs," surrounded by the wealth of tropical vegetation, the Lord has led us to a quiet retreat, where our young people may be trained to bear their part with us in the finishing of this work. We feel sure that our brethren everywhere will esteem it a privilege to have a part in establishing this work. Next week we shall describe some of the unique features of this proposed school.

### The German Union Conference

GUY DAIL

OUR sixth annual session was held at Friedensau, near Magdeburg, July 19-29. The more than two hundred and sixty-nine million souls living within the borders of the eight conferences and nine mission fields composing the European, Asiatic, and African territory of this union conference were represented by ninety-four delegates and nine hundred of our own people, occupying the one hundred and thirty tents on the ground, or lodging in the school, the sanitarium, the three dwelling-houses, the two barns, the two workshops, the mill, and the food factory, which constitute the small settlement of Friedensau. Brethren from Germany, German Switzerland, Flemish Belgium, Holland, Austria-Hungary, the Balkans, and Russia were present, as well as visitors from the States, from Africa, from Brazil, and from Palestine. This was the largest and the best meeting the German Union has ever held.

Brother Spicer's counsel and spiritual assistance were greatly blessed of God. The Lord helped Brother Conradi in his efforts to set before the people, the colporteurs, and the gospel and medical workers the principles of love and self-denial that should characterize our service for the Master. I never saw a more tender spirit manifested in the committee meetings of any field than was to be seen in the sessions of the German Union Committee. The business of the conference, the reports of the laborers concerning their fields, and the statistics rendered by the various union institutions, did not appear as a lifeless, spiritless recitation of dry facts, but the power of God was mercifully granted to his servants as they witnessed to what he had done for them the past year. So far as I was able to learn, there was no discordant note struck during the whole

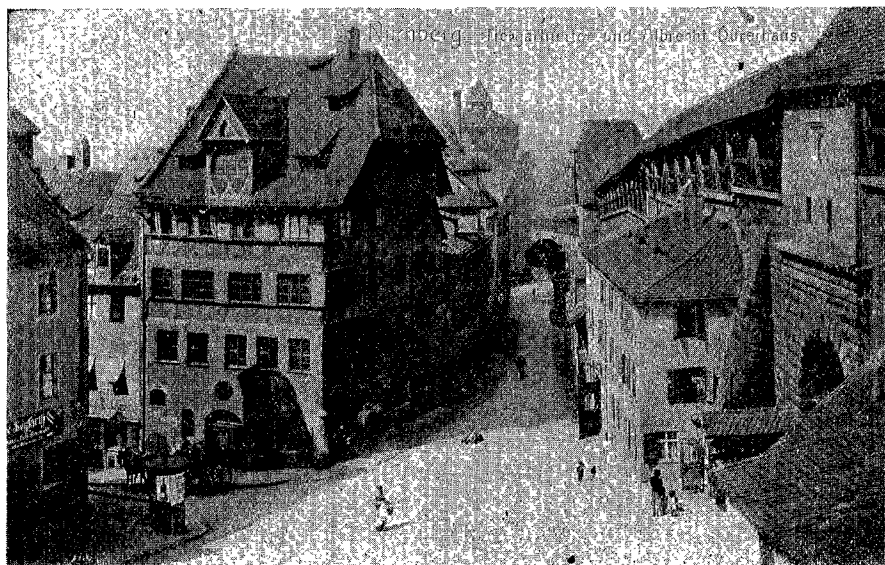
ten days we were together; but true to its name, the union conference was a conference where all were able to work together in unity and harmony and brotherly love. Drs. Leadsworth and Byington, who happened to be on the grounds, expressed their appreciation of the work that God is doing here.

A rich harvest of souls was gathered, forty-one being baptized. Two men were ordained to the gospel ministry—Brother Sprohge, who labors among the Lettonians in Russia, and Brother Hinter, who has nearly mastered the Rumanian language, and is working in Bucharest.

"Forward, advance," seemed to be the watchword in all reports, and in laying plans for the future. It was decided to erect an old people's home at a cost of about fifteen thousand dollars, ten thousand dollars of which is already in hand; the work will go forward at once, and ere the building can be completed, we

were accepted for admission the coming year. The school must soon be somewhat enlarged. The sanitarium has had by far its best year; it, too, needs additional room. The Hamburg House is also outgrowing its quarters. It gained about eleven thousand dollars last year, and printed 35,499,248 pages of literature in thirteen languages; besides that, it put out 1,131,115 periodicals in the German, Hollandish, Hungarian, and Russian languages; the first number of the new Bohemian paper appeared during the meeting. Sister White's new book, "Education," has recently appeared in German, and it found great favor with the people; they also took a deep interest in the plans formulated to clear out the remaining forty-five hundred copies of German "Christ's Object Lessons."

There was a marked change in some of the field reports, if compared with former years. Most noticeable in this



A VIEW IN NUREMBERG, BAVARIA

expect to have the remaining five thousand dollars needed. The maintenance of the home has also been carefully provided for. This building will help still more in the improvement of Friedensau, with the progress of which every one seems pleased. Toward the material fund for the German "Ministry of Healing," which is to be off the press this fall, two thousand dollars was raised. Our Sabbath-school collection amounted to one hundred and fifty dollars, the First-day offerings to one hundred and thirty-five dollars, and one hundred and fifty-seven dollars was given toward the tent fund. It was voted to organize two new conferences in Germany by the first of next year. We selected an additional missionary to join the six laborers in the German East African Mission the beginning of next September; we plan to secure further help for Asiatic Russia; so great is the dearth for workers that each of the twelve young people who had completed their training at Friedensau was needed in three or four places. The Friedensau School showed a good year, with a gain of about twenty-five hundred dollars. Fifty new students

respect were the cheering words spoken by our brethren from Russia, showing how wonderfully God has at last heard the prayers of his children, and granted religious liberty to the one hundred and thirty million living in that mighty empire. For three days the decree carrying the glad news of liberty of conscience was duplicated and scattered, and read from police headquarters and from pulpits. Universal joy was caused by the act of the czar, April 30, 1905, and he is looked upon as having conferred a greater boon upon the Russians than was granted by the beloved Alexander II, in freeing the serfs. In God's hands, this decree has been of great benefit to our people.

In Bavaria, Germany, we are still troubled some, as we are not recognized or tolerated. We have again filed a new petition for recognition, and we hope this time it may be successful. However, the work continues to grow, in spite of the difficulties. Many of the particulars reported at the meeting will appear in later issues of the REVIEW, as they have been written out for publication.

Practically the same officers were

chosen as for the previous year. Credentials and licenses were granted to fifteen ministers, eleven licentiates, twenty-three Bible workers, three ship missionaries, five missionaries, two missionary teachers, and two missionary nurses, who are employed in the German Union mission fields.

The special children's meetings, and workers' meetings, and meetings with the canvassers and with the candidates for baptism, together with the business sessions and the devotional services and sermons, kept the people busy from six in the morning until half-past nine at night.

With the exception of quite a severe storm the first day, the weather in general was fair, and it was the universal testimony of all who I heard comment in any way upon the meeting, that God had been with us in a special manner, and we could return to our homes and to our work with a better preparation for the severe conflicts before us than ever before. May God grant us his continual blessing, and give us fruits for our labors.

*Hamburg.*

### **The Swedes, and the Gospel Among Them**

S. MORTENSON

IN order to sympathize with, and work in the right way for, a people, we must know them and the hard battle they have fought for their existence, in pagan darkness and under papal oppression. In this age, when the last warning message is going to every nation, kindred, tongue, and people, it is also interesting to know to what people we originally belonged.

#### **Their Ancestors**

After the confusion of tongues, the people scattered abroad. Gomer, the oldest son of Japheth, went to the north-west, making settlements of longer or shorter duration in Asia Minor, in the southern part of Europe, and later in the northern part; and the identity of his name is preserved in the name *Germans*.<sup>1</sup> His oldest son, Ashkenaz, went in the same direction, and some of his descendants went as far north as Sweden, where we find the identity of his name in *Scandinavia*, *Scandia*, and *Skane*, the southern province of Sweden. To these Scandinavians the Anglo-Saxons also belong.<sup>2</sup>

Tiras, the youngest son of Japheth, went in the same direction, and made a settlement in Thracia. The people of that country were called Tirasians, but the wise Greeks changed their name to Thracians. From this people came many different tribes, and one of them was the Goths, who also settled in Sweden, where we still find their name preserved in the provinces, Eastern Gothland and Western Gothland, and the island Gothland.<sup>3</sup> Thus we find that the Swedes are descendants of Gomer and Tiras, the oldest and the youngest of Japheth's sons. Their kindred have settled in

many other countries, but learned ethnologists claim that the identity of the race has been preserved in Sweden better than in any other country.

#### **When They Settled in Sweden**

"When they first settled in Sweden is not definitely known. History tells us that both Scandinavians and Goths emigrated to Sweden some centuries before the Christian era. Later researches in the old mounds in southern Sweden have brought out the conclusion that Sweden was settled about four thousand years ago, by the same race of people that lives there now."—*Monteluy*.

#### **Their Relationship to Religion**

Because Sweden is so far to the north, it was a long time before the gospel obtained a foothold there. According to Col. 1:23, we have reason to believe that some ray of light reached Sweden, as well as all other countries, in the apostolic age, even if history says nothing about it. But it did not take root. The Swedes remained in heathen darkness until 830 A. D., when the Catholic apostle, Ansgarius, came there to preach. After that Sweden came gradually under the Catholic yoke, and remained there till 1527, when it was decided, at the Riksdag at Westuas, that the priests should obey the king of Sweden, instead of the pope of Rome, and after that the teaching of Martin Luther became the state religion of Sweden.

In the year 1541 the Swedish people received a translation of the whole Bible in their own language. This was a glorious time for them, and better days were coming. Since that time they have gradually come out from heathen and Catholic darkness. But the gospel in its purity had never been established among them until the last warning message reached them in the nineteenth and twentieth centuries. It is surely due them now.

#### **Their Present Situation**

The population of Sweden is now about 5,260,811. The country is in a prosperous condition, because of the enjoyment of peace and God's kind providences in many ways for a number of years. Few countries have reached so high a stage of civilization as Sweden, and none higher. All but one per cent of the population can read and write.

Besides the state church, many different denominations carry on work among them, and the everlasting gospel for our day has eight hundred and thirty-five believers. Eight ministers, three Bible workers, and a goodly number of canvassers proclaim the truth among them. Their paper, *Tidens Tecken* (Signs of the Times), is also a strong factor in promulgating the truth. The work is going forward, and the children of Gomer and Tiras are made happy by the true gospel.

#### **The Swedes in the United States**

When this great country opened for settlers, the Swedes also found the way over. According to the statistics, there are about two million of them here now. The greater number live in the Northern States, from Maine to California. About

ninety-three thousand live in the city of New York, and about one hundred and sixty thousand in Chicago. There are about one million east of Chicago, and the same number west of that city. Between twenty-five and thirty thousand of their kindred from Sweden come here each year. Therefore, the work among them must be continued in their own language.

Many different denominations are represented among them here, also; but, best of all, about twenty-five hundred are rejoicing in the present truth. We have about twenty ministers and Bible workers among them, and last summer seven gospel tents were pitched in Swedish colonies, where the truth was proclaimed.

#### **Facilities for the Work Among Them**

Besides our missionary workers, we have two factors that can be made strong, and be a good help to the work. These are our Swedish department at Union College, and our department in the International Publishing Association at College View. Nearly all our Swedish workers in this country, and some in other countries, have been trained at Union College. The outlook for this department is encouraging. When it opened this fall, eight new students, besides a number of the old ones, were present. An aged Swedish brother in Nebraska has donated all his possessions, amounting to about eighteen thousand dollars, to be used for the education of Swedish gospel workers. This will be a great help, for the truth generally reaches the poor people first.

In the publishing department our Swedish paper, *Sions Vaktare*, is published, and also about twelve books, and sixty-six pamphlets and tracts on many different subjects of the present truth. Last summer we increased the number of subscribers by about three hundred, and new books and tracts are under publication. As the Swedish people are, as a general rule, pretty well educated, and very fond of reading, much can be done among them by our literature.

#### **The Lord Wants to Do a Great Work Among Them**

We have special evidences of the Lord's love and work for the Swedes in these last days. When the first angel's message came to Sweden, the laws of the state church were very strict, and when adults were not allowed to preach it, the Lord put his Spirit upon the children, and they preached it, to the great astonishment of many. I met quite an old man in Chicago some years ago, who preached the first angel's message in that country when a boy. It is quite evident that since the pure gospel was not planted among them till such a late hour, the Lord is going to give them a good opportunity now to accept it. "In the first century of the Christian era the gospel was planted in Palestine, its neighboring countries, and in Greece and Italy, and in the second century it obtained a foothold in Armenia, Persia, Media, Bactria, Arabia, India, Spain, France, Germany, and England. But

Sweden, like Norway and Denmark, remained in pagan darkness until the ninth century, and then in papal darkness until the sixteenth century, and three centuries later the gospel in its purity reached them, which most of the other nations had enjoyed in the second century."—*Kornelius Church History*. In view of this, it seems that if we should sympathize with one people more than others, and work harder for one people than for others, we should do it for the Swedes.

**We Need the Help and Liberality of the Americans**

We are very grateful for the help we have received from our American brethren in the past. Because we have so few workers, we are much in need of help. You can assist us in many ways:—

1. You can direct some young Swedish brother or sister to our department at Union College.

2. You can keep your conference open to receive a Swedish gospel worker, so that the Swedish colonies in your conference may also get the message. We have very few experienced laborers to recommend, but we have some promising young ones, and we expect that you will accept them when they finish their training at college.

3. You can also help us to scatter our literature. Many of our American brethren have Swedish neighbors. Why not send them the Swedish paper for a year, and supply them with books and tracts in their tongue? Why can not our American brethren help us in circulating our extra numbers of the paper (one will soon be issued), and other literature, to a greater extent than in the past? This we feel bold to ask for, because our brethren take an active part in the support and circulation of the American papers. Order from your tract society, or from the International Society at College View. When you come in contact with these people, remember that they represent a nation that has been in the thickest darkness of heathenism for nine hundred years of the Christian era, in Catholic superstition and oppression seven hundred years, and that they have not known the true gospel long. Give them a tract or a paper, or sell them a book, and the Lord will bless.

4. You can also assist by giving a liberal donation toward the work of the International Society at College View. That institution is young, and needs assistance. Let us help it liberally, so it may be put in a position to do its work with success. The Swedes, Danes, Norwegians, and Germans are working extremely hard there, in order to be self-supporting. All this help will result in the salvation of souls. It will not be a financial loss, but gain instead. The Swedes have for a number of years freely given to American and other institutions, and do so still. I visited one church where the Swedish brethren paid thirty dollars in tithe per capita last year, and this year they are paying forty-eight dollars each. Help them in return, and the Lord will bless you.

*Chicago, Ill.*



**The Greater New York Conference**

THIS meeting was held at 535 West 110th St., New York City, September 20-30. The meetings were fairly well attended during the week, and both Sabbaths of the meeting there were good congregations; especially was this true of the union meetings which were held in a commodious church building that our people are renting in Brooklyn. Elders A. G. Daniells, E. W. Farnsworth, G. B. Thompson, and the writer were the general laborers in attendance.

The first Sabbath of the union service which was held in Brooklyn, Elder Daniells spoke on the rise and progress of the work of the Seventh-day Adventists.

The work of the conference was well planned, with the idea of covering the various phases of the work that would be adapted to the needs of the great metropolis of our country. There was an excellent spirit pervading the whole meeting, and the Lord came very near, especially in the morning and afternoon services of the last Sabbath.

The Lord has prospered the work of the Greater New York Conference during the past year. Two churches were added during that time. There were one hundred and thirty-five persons baptized and united with the church since the last session of the conference. There are also over twenty other souls who are awaiting baptism now. This number exceeds any previous year's record since the organization of the conference.

The total amount of tithes and offerings for the year aggregates \$19,564.90, the tithe alone amounting to \$15,587.69, making an average tithe per member of \$21.86. Only sixty-eight per cent of all the membership of this conference pay tithe, so that the amount of tithe for each member who pays tithe would aggregate \$31.45. The gain in tithe over the previous year was \$3,750.

There were represented at the union services held the first Sabbath of the meeting, September 22, seventeen different nationalities.

At the union service in Brooklyn, Sabbath, September 29, the writer delivered an ordination sermon, setting forth the qualifications of the gospel minister, which are outlined in the Word of God, after which Brother J. K. Humphrey was duly ordained to the gospel ministry. Elder C. H. Edwards, president of the conference, gave an impressive charge.

One feature of special importance that was considered at this meeting was the establishment of a gospel workers' training-school which will be held at the conference headquarters, 535 West 110th Street. I truly believe that this is a step in the right direction.

I was impressed with the encouraging report of the church-school work in the Greater New York Conference. This work is being successfully carried on in that great city where so many seemingly insurmountable obstacles confront the work. It demonstrates what can be ac-

complished when God's people move out in harmony with the counsel that he has given.

The work which has been carried on among the various nationalities and in all the departments in this conference has been signally blessed during the past year. The work among the Scandinavians has been blessed in a remarkable manner. Certainly the time has come when God is setting his hand and seal to the work in that great city as never before.

The Lord has clearly laid before his people the importance of the work in this city. Should there not be most earnest efforts put forth in its behalf before a calamity shall befall it similar to the one which destroyed San Francisco? One could not help but be impressed in traveling through this city, to think of what the results would be should an earthquake overtake it, with the subways running for many miles underneath the city, and also the tunnel under the East River, with its continuous service of trains, carrying thousands upon thousands of human souls to and fro. Think of its dense population, and the thousands who are occupying buildings that tower many stories high.

Elder C. H. Edwards was again unanimously elected president of the conference. Brother Amos Mitchell was elected as religious liberty secretary, and he is planning for earnest work.

K. C. RUSSELL.

**North Carolina Conference Proceedings**

THE sixth annual session of the North Carolina Conference was held in connection with the camp-meeting at High Point, N. C., Sept. 7-16, 1906.

The newly organized church of twelve members at Wilmington was admitted to the conference. Each member in good standing was considered a delegate.

The following resolutions and recommendations, which are among those passed, will give some idea of the deliberations of the conference:—

"Whereas, There is a growing demand for religious legislation, which is evident from the frequency of the introduction of Sunday bills in the United States Congress and in State legislatures, therefore,—

"1. *Resolved*, That each church shall elect a local religious liberty secretary.

"2. *Resolved*, That we recognize in the magazine *Liberty* a timely publication, and recommend that it be given a wide circulation; (a) that our conference meet the expense of placing upon the subscription list the names of State legislators and other State officials, namely, prominent judges and lawyers; (b) that our local churches supply this magazine to county and town officials; (c) that as many individual subscriptions be secured as possible.

"3. *Resolved*, That we encourage our people to use the public press in dissemin-



nating the principles of religious liberty.

"4. *Resolved*, That we encourage our ministers to lecture upon the subject of religious liberty, when consistent to do so, where Sunday closing crusades are being held.

"Whereas, We are plainly told that in the last days some shall depart from the faith, and,—

"Whereas, Doubts entertained concerning the Testimonies is the almost invariable cause of such backsliding and giving up the truth, therefore,—

"5. *Resolved*, That we hereby declare again our faith in the spirit of prophecy, our loyalty to the General Conference, and our confidence in its present management.

"Whereas, There is a great lack of workers throughout the entire South, and,—

"Whereas, We have many young people who would with proper training make valuable workers; and as workers are needed who have a higher literary training, therefore,—

"6. *Resolved*, That as a conference we do all in our power to encourage young people to enter the Southern Training-school, and that we otherwise encourage and foster the work of that institution.

"7. *Resolved*, That as a conference we lend our hearty support to schools established by private persons among us which are conducted on right principles; that church officers aid in securing the attendance of worthy students only; that the conference committee act as an advisory board to such schools.

"8. *Resolved*, That this conference, in harmony with the General Conference, favor the support of faithful laborers and their families who may be unable to support themselves because of sickness, declining years, or death; that this support be freely given as unto the Lord; that these workers be kept upon the regular pay-roll.

"Whereas, There is a crying need and call for Christian schools in our conference, and,—

"Whereas, One great reason for a lack of such schools is insufficient means to provide for the support of teachers, therefore,—

"9. *Resolved*, That we bestir ourselves to a realization of this need, and individually and collectively pledge ourselves to stand by the educational secretary, and help to support the teachers where such conditions are found.

"10. *We recommend*, That our schools frequently hold Sabbath-school conventions.

"11. *Resolved*, That in view of the great need of funds with which to carry the message to the regions beyond, we recommend that our Sabbath-schools donate all their contributions to missions.

"In order to establish order and uniformity among our churches,—

"12. *We recommend*, That so far as practicable our church elections be held at the quarterly meeting in January of each year.

"13. *Resolved*, That the publication of the North Carolina Messenger be continued, and that we make an earnest effort to increase our subscription list."

A resolution recommending the establishment of treatment rooms in some town or city was discussed with much interest, but on account of the financial problem connected therewith, it was

referred to the conference committee, with the hope that some plan may be devised whereby such a work may be carried on in our conference on a self-supporting basis.

The reports of the secretaries of the different departments were of an encouraging nature, showing real progress. During the past year the book sales in our State have amounted to over seven hundred dollars more than during the previous year. The educational secretary reported nineteen Sabbath-schools, with a membership of two hundred and fifty-eight; and ten day-schools, with an enrolment of one hundred and sixty-five.

The following officers were unanimously elected: President, T. H. Jeys; Vice-President, D. T. Shireman; Executive Committee, T. H. Jeys, D. T. Shireman, W. H. Armstrong, B. A. Rogers, J. W. Beach, T. J. Woodall, F. A. Slate; Secretary and Treasurer, Jessie V. Bosworth; Field Missionary, Horace G. Miller; Secretary Sabbath-school and Educational Department, Mrs. Emma B. Rogers; Secretary Medical Department, M. H. Johnston; Secretary Religious Liberty Department, T. H. Jeys.

Ministerial credentials were granted to the following-named persons: T. H. Jeys, D. T. Shireman, W. H. Armstrong, J. O. Johnston, Albert Carey; ministerial license to George Crawford, J. W. Beach, W. L. Killen; missionary credentials to Horace G. Miller, Mollie R. Miller, Jessie V. Bosworth, Emma B. Rogers, M. H. Johnston, Robert L. Underwood, Burton Church, W. E. Lanier, E. R. Allen, John S. Killen, Harry Smallwood. Of these, eight are wholly or partially supported by the conference.

JESSIE V. BOSWORTH, Secretary.

### An Open Letter

DEAR BRETHREN AND SISTERS:—

In answer to my request, printed in the REVIEW a short time ago, I have received many replies from those who wish to help spread the message by systematic correspondence. I thank the Lord for this desire among our people to help carry the message to every home. It will be some time before we can reply to all the letters we have received; but we desire many more to correspond with us.

Dear brethren, do not think that work done in this way amounts to nothing because you do not see results at once. This is the seed-sowing time, and every one must be warned. This is one of the means to that end. The blood of those who will not receive the message so presented will not be required of us.

I am glad to get names of young people who wish to correspond with young people. As I read these letters, my eyes are dimmed with tears of joy. I hope to furnish names to all, but you must have patience. We expect to visit every home for miles around our school.

I have received replies from our people in eleven different States. Washington and Iowa stand ahead at this writing. Do not weary if you do not receive answers to all your letters. Many do not answer, but your letters are read, and very often shown to others, and an interest is thus aroused among many who would otherwise never receive the message.

Let us labor together in this way. When we meet, in the new earth, those who have been helped by our efforts, joy unspeakable will fill our hearts. O, I am so happy to have a humble part in this solemn work!

D. T. SHIREMAN.

### Portugal

LISBON.—The first fruit of our labor among the Portuguese is an intelligent young married man, a Protestant. He came every evening for Bible studies at my home. I hope that he will become an efficient Bible worker. We expect in a few days to baptize him, and also the English sister, Mrs. Portugal. The baptismal service will be on the ocean beach.

We learn from Christ's parable of the lost sheep how much it costs to win a soul; therefore, I am thankful to the Lord for these souls—as thankful, I think, as if twenty had accepted the truth in Brazil, my former field of labor. We hope soon to see other souls following in the truth.

Two nieces of our Sister Portugal are very much interested in studying the truth. One of them has been attending our Sabbath-school, and studying with the greatest earnestness. Last Sabbath the father of these young ladies visited us just after the Sabbath-school. We studied the Word with him for an hour, and the Lord touched his heart, and many times his eyes filled with tears. He is a well-educated Portuguese. He expressed his thankfulness for what he had learned, and said that he would not hold his daughters back, but would leave them perfectly free to decide for themselves.

Thus it was for us a Sabbath of great blessing, and joy filled our hearts for the abundant grace of the Lord with us. It is wonderful how he hears prayer, and how, for the salvation of those whom he has chosen, he will use even weak witnesses to accomplish his purpose. I have had many other visits with interested persons, who are giving attention to the matter of salvation.

I shall shortly leave Lisbon for Oporto, where we will seek to plant the standard of truth. Brother Rentfro will remain in Lisbon. Pray for us and the work here in Portugal.

ERNESTO SCHWANTES.

### A Word from China

To tell on paper how much China needs the third angel's message would be an impossible task. To realize fully the conditions which exist in China, one must be here and see things as they really are. To many China is nothing but a name, and yet it contains one eleventh of the habitable globe. If you were to place China on a map of the United States, it would extend into the Gulf of Mexico and three degrees into the Pacific Ocean. The population is immense, 426,000,000 being considered the most accurate figure. Of these, 33,000 souls perish every day. During the brief hour spent at divine worship on Sabbath, 1,300 precious souls pass to their final account. From the time we left Sydney, Australia, en route to this field, until we reached Honan, China, 1,250,000 persons had been placed in Christless graves. Surely such facts as these ought to make us weep.



Our Master teaches us that where but one sheep is lost, we are to leave the ninety and nine and go in search of the wanderer, but it would seem in China that the case is reversed. God's people are tenderly guarding the one sheep in the home lands, and leaving the ninety and nine in such countries as China to perish. Surely this is true when we think of the hundreds, we might say thousands, of workers in America, and contrast them with the twenty-one workers for the millions of China.

F. A. ALLUM.

### Chile, South America

THE great catastrophe of Valparaiso and the general destruction caused by the earthquake have opened the way for a special number of the *Senales de los Tiempos*. It was agreed to publish an edition of fifty thousand. The subjects treated in this special number are as follows: A Great Earthquake, The Catastrophe of Valparaiso, The Cause of Earthquakes, Terrible Scenes of the Disaster, What Do These Things Mean? Some of the Great Disasters of the Present Year, When Will the Next Earthquake Occur? The Fiery Demon, etc.

The condition of the post-office made it impossible to send periodicals away from Valparaiso. Our small company of workers there took hold of the work, and in less than three days over seven thousand copies of the *Senales* were sold. Others besides our brethren asked for the privilege of selling our paper. A blind man sold several hundred copies readily, and a man with only one foot hobbled through the streets, which were filled with broken timbers and bricks and mounds of rubbish, and sold the *Senales* with great pleasure. Newsboys took the paper and cried out: "*Senales de los Tiempos*, a special number." "All about the earthquake and the great disaster. What do these things mean?" Brother Balado, who thought that he would never do as a salesman, sold eleven hundred copies in three days. A sister who is so timid that she can scarcely speak to any but her most intimate friends, sold several hundred copies. When the people have a mind to work, something can be done.

I am now on my way north with five or six thousand copies of the *Senales* to distribute among some of the companies, for them to sell. Rolls to be sent to other places I have in bags, and when I reach Autefagasta, I shall mail them. Some of these will go to Peru and Ecuador. We shall have to send other packages to other places by some of our brethren. In order to warn the people a sharp, quick work will have to be done. We have published more copies of this special number than we usually publish during an entire year. We are planning to follow this number with another special number. Courage and faith are taking hold of our people.

In Santiago packages of tracts had been left on the shelves untouched, but immediately after the earthquake our brethren took them, and sold them readily. We need now to give the loud cry of the third angel's message. I took some copies of the *Senales* onto the boat, and in twenty minutes sold forty of them, and after that some would come and inquire for them. If we are faithful,

we shall soon be known in all the world as those who keep the commandments of God and the faith of Jesus. Let all our people everywhere spread the message with heart and with hand, and very soon thousands of other voices will be heard saying, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." The Saviour himself has designated the faithful in this movement as such.

Brethren, let us work, watch, and pray, and we shall soon be gathered from the east and the west and from the north and the south, to sit down in the kingdom of our God with Abraham, Isaac, and Jacob, and the faithful of all ages. What a gathering of the faithful that will be! Now there must be a scattering of the faithful to a greater extent than there is. Those in congested centers ought to move out where they are needed, and they would then have no time to quibble about the origin of some of the Testimonies that do not suit them.

Let us pray that God may speed on the wheels of progress, until the light of present truth shall have scattered the thick darkness of every corner of this dark world. Light, precious light, is called for from every part of this groaning, dark world.

We are almost home, dear brethren, and in heaven conditions will be different, and there we can often come to the city of our King. All will be pure and holy there.

F. H. WESTPHAL.

### South Carolina

SPARTANBURG.—The evidences of the Lord's blessing and help in sowing the seeds of truth among the colored people in this field are very manifest, from the encouraging interest that is seen among those not of our faith, and even among those who at first strongly opposed the truth.

As the principal phases of the message are studied with interested persons, these, in turn, impart them to their friends, some of whom are among the opposers, and thus these gain some knowledge of the truth, which creates a desire to know more, until they finally see that the truth we have, and are trying to give them, is not "keeping Saturday for Sunday," as they usually express it, but that Saturday, the seventh day, is the Sabbath of the Lord, and then they become anxious to know all they can about it.

Here is an illustration: A woman who saw one of the handbills announcing our tent-meetings, attended one night, and heard a lecture on the signs of the times. She was much interested, and returned a few nights after, when the subject of the Sabbath was taken up. On the following night she came again, bringing a number of her friends, when the subject of the first day of the week was considered. At the close of the meeting, she requested me to visit her, and give her more light on the subject. I complied with her request the day following. After the study she said to me, in substance: "Had I seen on that handbill the name of your denomination, I never would have heard you, never; for I had heard that Seventh-day Adventists do not believe in a burning hell that awaits the wicked at death, do not believe that

our loved ones who die faithful to God go directly to heaven, do not believe in sanctification, and many other things, so I decided that I would not go to hear that doctrine; but since I attended your tent-meetings, and studied with you, I am beginning to change my ideas of your faith."

I did not try to refute any of her objections, but sought opportunities to study with her on these points; and last evening, in company with three others, a study on the state of the dead showed her the teaching of the Scriptures on this subject. She saw the error of her cherished ideas, and is now rejoicing in the light that is shining on her pathway. Much wisdom is required in dealing with such cases. Instead of tearing down their honest but unscriptural positions, we should give them the truth.

Our little company is having rich experiences, and our courage is good. We look forward, with pleasure, to the time when we shall have a little church building in which to worship with many of these honest hearts who are now studying the truths we hold dear. The thirty-fourth psalm voices the sentiment of our hearts.

D. E. BLAKE.

### Ireland

DUBLIN.—My connection with this field dates from the first of April, 1906, when the annual meeting was held in Belfast. At that time I was quite a stranger in the field, and my family was still located at Birmingham, England. As it was recommended at this meeting that an effort should be made to open our work in Dublin, I at once located my family in that important city. Two nurses were also sent to do household work with *Good Health* and other literature, with the understanding that one of them should take up Bible work as fast as an interest could be created.

I began at once by visiting and corresponding with the Sabbath-keepers throughout the island, to acquaint myself with the conditions and needs of the field as a whole. I visited the churches and companies, and by correspondence have become acquainted with, and keep in personal touch with, nearly every Sabbath-keeper in the field.

We had expected to find the membership much larger than it is; and I fear many will be surprised as they compare the corrected report as it will appear in the next Year-Book, with the preceding one. Upon inquiry, we found that the election of church officers had been neglected, and it was with some difficulty that the record books were located. In these cases we are endeavoring to have the records brought up to date, and officers duly elected and ordained.

Two public efforts have been made during the summer, one at Coleraine, which is being followed up by Brother R. Mussen, and one at Carrickfergus. At Coleraine one sister has been baptized as a result of the meetings there. Four others have been baptized at the same place,—three from Ballymoney, and one from Kilrea, a few miles distant. Thus far the fruits seem small, but the interest is spreading out into the country, and we trust there will yet be a gathering of sheaves in that district.

Elder D. A. Parsons and the writer are at present in the midst of a series of meetings in the city of Belfast, which we have good reason to hope will result in a few additions to the church.

Since the August meeting of the British Union Conference, we have added to our list of laborers, Elder D. A. Parsons, and his wife, Mrs. L. A. Parsons, and Miss Susie Sisley; and we have been called upon to release Brother J. McAvoy and his wife to the North England conference, and Brother and Sister D. McClelland to the South England Conference.

And now, dear friends of the cause in Ireland, I wish to whisper something in your ears: We have not a single tent for our summer meetings, and we need one badly. If you can suggest any way for us to get one when we have not the money to pay for it, we shall be greatly pleased indeed.

In Dublin an interest is steadily growing among an educated class of people. A goodly number are reading our tracts and other literature, and several are having regular Bible readings. Our workers there are full of courage and hope. Remember priest-ridden Ireland in your prayers.

M. A. ALTMAN.

### West Africa

FREETOWN, SIERRA LEONE.—One of our boys who has been with us ever since we began work on the mission building, was called home about two months ago, on account of the death of his brother. He lives about one hundred miles back from Freetown, and we feared he would not return. He was learning to read, and we hoped to see him develop into a worker for the Lord among his people, the Mendies. He is the one I spoke of in a letter some time ago, the son of a late king. He is very bright, and when he went home, he said that he would take his book, and read for his mother. We gave him "Gospel Primer." Last Monday whom should we see but Famboy returning, and his older brother with him! We soon found that he had studied his book since he left us, and had made some advancement.

He was very happy to get back. His brother is as bright as he is. Several other Mendi boys are anxious to come to our school, so they can learn to read. They take their lessons at night, as they work during the day to meet their expenses. Mrs. Babcock has a little school started by the request of an Austrian, who has been in the colony for more than fourteen years. They are Catholics; but he says that he would rather have his children under our instruction than to send them to the Catholic school.

By January 1 we hope to open a good school at the mission home. If we get the control of these Mendi boys, it will cost us something. In some way we must provide enough work for them to pay their way. We are now building a fence around the mission property, and the boys that work for us work at twelve shillings a month—about \$2.88—and board themselves. Just as soon as we get the property enclosed, and all fitted up, I will try two or three of them in cultivating the soil, and at the same time teach them to read, and instruct them in the message we have for the world. I find we must bear long with

their defects, and be very patient with them. Sometimes it is very trying. Lying and stealing is their nature. So far, we have gotten back everything they have stolen from us. Some days ago they took a steel crowbar, worth about five shillings. They said it was lost. I told them that it was not lost, and that they must not come back to work in the afternoon until they got it. In a little while the crowbar was at hand. These things look very discouraging. But when I think of the great light we have had, and compare it with what these poor heathen have received, and of our own sinful lives, I am ashamed.

A canvasser can do well in this field. For more than one thousand miles up and down this coast, there are excellent places for a good one. We are planning for a strong effort to be made for the public, as soon as we get a tent.

D. C. BABCOCK.

### Field Notes

A CHURCH of nineteen members has just been organized at Shattuck, Okla.

ELDER CLARENCE SANTEE reports the baptism of six at Lone Star, Tex.

OCTOBER 14 eight persons were baptized at Pleasantville, N. J., and will join the Atlantic City church.

THERE is now a company of ten Sabbath-keepers at Willow Lake, S. D., who are rejoicing in the message.

THE East Michigan Conference is planning to hold general meetings in from six to ten different places during the winter.

SEVERAL have decided to join the commandment-keeping people at Rollins, Mont., after earnest efforts in tent and cottage meetings.

ELDER SEENEY, who is laboring for the colored people of Baltimore, reports the baptism of six persons, with others soon to be baptized.

SEVEN persons were baptized and united with the church at South Lancaster, Mass., on October 20, six of whom were academy students.

THE series of tent-meetings conducted by Brother Rees at Kokomo, Ind., led a number to take their stand for the truth and unite with the church there.

ON October 6 eight persons were baptized at Flagstaff, Ariz., and joined the church at that place. It is expected that about as many more will soon follow their Lord in this sacred rite.

THE church in Denver, Colo., is planning for systematic house-to-house work with tracts and invitations. They are putting a copy of the tract "How Esther Read Her Bible" in every house in Denver.

BROTHER J. G. HANHARDT, who had charge of the tent effort for the Germans at Jersey City, N. J., reports that four have taken their stand for the truth there, instead of two as reported in the REVIEW of October 25.

As a result of the tent-meetings at Webb City, Mo., nine persons have signed the covenant. Others are keeping the Sabbath. Brother Scoles states that among these who have accepted the truth are a Holiness preacher and his wife. Ten persons were baptized at the close of the camp-meeting at this place.

A LETTER from Brother Anderson, of Amoy, China, states that September 22 had been set as the date upon which they were to organize the first church in Fu-kien Province. Five were recently baptized, and ten others are now keeping the Sabbath as the result of reading one tract upon the Sabbath question. He states that the Spirit of the Lord is working upon the hearts of the people, and men are throwing away their tobacco and pipes rather than lose the blessing of heaven that comes by obedience.

### Current Mention

—The Russian government has decided, tentatively, on December 30 as the date for holding the election for members of the new parliament.

—A new combine has been formed in New York City ostensibly to fight the milk trust which now has control of the entire milk business of New York City.

—Thirty-two prosecutions have been ordered against the Pullman Company for the alleged use of drug-preserved milk and cream on its dining cars between New York and Chicago.

—Three hundred and fifty drivers of electric automobiles went on strike in New York City on October 25. A riot occurred when one who refused to strike attempted to operate such a vehicle.

—The Illinois Audit Company, organized on behalf of shippers of that State, will bring civil and criminal suits against railroads entering that State, for discrimination in freight rates. The suits will aggregate \$30,000,000 for overcharges and damages.

—There is prospect of a serious clash between the band of Ute Indians which has left their reservation, and the soldiers sent to turn them back. The Indians have refused to surrender, and the officer in command of the troops has telegraphed for two additional companies of soldiers.

—Advices from Rome express the fear that the continued strain between the Catholic Church and the Spanish government may lead to a revolution in Spain. The Spanish ambassador at the Vatican attempted to smooth over the difficulty, but his course was disapproved by his government, and he was threatened with recall.

—Because a meat trust had secured control of the entire meat business of Mexico City, and had greatly increased the price of meat, the Mexican government has taken the matter up, and will operate meat markets throughout the city and the federal district, selling meats at actual cost, or lower, if necessary, to drive the trust out of business.

—The German steamer "Hermann" was sunk in the Channel on October 28, and twenty-three of her crew were drowned. On October 30 the Russian steamer "Jessica" foundered in the Gulf of Bothnia. The captain and thirty of the crew were lost.

—A deformed native woman of north Australia has been discovered by Professor Klaatsch, the explorer. She has feet that are shaped like hands. Professor Klaatsch claims in finding this woman to have found the missing link between the man and the ape.

—There was much excitement at the opening of the British Parliament on October 23, caused by a band of women-suffragists storming the chambers and demanding the right of suffrage. The police had much difficulty in expelling the intruders, some of whom were finally arrested, and, refusing to furnish bail, were committed to jail.

—Captain Amundsen and his crew of five men, who recently succeeded in navigating the northwest passage and in discovering the magnetic pole, are now in Chicago. They expected to have received a bonus of \$100,000 offered by the British government for the accomplishment of such an undertaking, but have learned that the reward has been withdrawn.

—There was somewhat of a riot at New York on October 30, when a meeting of anarchists was raided by the police. The meeting was held for the purpose of extolling the slayer of President McKinley. There were many women in the audience, and they joined at once in the attack upon the police. A number of both men and women were arrested.

—Latest reports from Japan still indicate much bitterness of feeling against the authorities of San Francisco for excluding Japanese children from the schools attended by white children. The journalists have decided to combine in an effort to excite public opinion and cause the authorities to effect a solution of the difficulty, though it is reported that they agreed not to advocate anything of a violent nature.

—Much race animosity is being stirred up wherever the theatrical play "The Clansman" is given. Recently at Brockhaven, Miss., after the production of the play, the whites threatened to form a Ku Klux Klan and drive the negroes out of the community. The latter immediately began forming bands of whitecaps, and have committed some depredations. It may be unnecessary to remark that the minister who wrote the play was hardly working along the lines laid out by the Master.

—Four years ago the Japanese government appointed a committee to investigate the matter of adopting the Roman characters in place of the characters which they now use in printing. As that committee has not yet reported, Japanese educators have taken up the matter, and have associated themselves for the purpose of promoting the use of the Roman characters. This new association numbers among its members some of the most prominent men in Japanese affairs.

## Christian Liberty

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

### A Call For a Sunday Observance Amendment

FOR many years the National Reformers have been laboring to secure a "religious amendment" to the Constitution of the United States, in order that all "Christian customs, laws, and usages" may be placed upon "an undeniable legal basis in the fundamental law of the land." We have known all along, of course, that one of the chief reasons for desiring such an amendment has been to secure a legal or constitutional basis for Sunday legislation. But the advocates of such legislation in California are now calling for a straight "Sunday observance amendment," it seems, to the State constitution of that State. From a letter just received from Elder Isaac Morrison, written from Sacramento, Cal., we quote the following:—

"In the California legislature this winter there is to be introduced a Sunday observance amendment to the State constitution. One of the leading workers in that cause, Rev. G. E. Swan, in an Episcopal convention here October 4, said: 'There is no question of so much importance as this. We may have a Sunday law in time, but the first thing is a constitutional amendment. If we should pass a Sunday law, it might be declared unconstitutional.'

"The Sunday law was made a political issue in California in the campaign of 1882; and the Sunday law that the State then had was soon after repealed. The Democratic convention in San Jose in 1882 put a plank in its platform to repeal the Sunday law; and the Republican convention in Sacramento put a plank in its platform sustaining the Sunday law. The Republican party had usually carried the State by a large majority; but that year the Democratic party carried the State by a large majority, and the Sunday law was repealed. Since then the legislators have been afraid to have anything to do with the Sunday law.

"Some months ago the Methodist presiding elder of this district, Dr. McReary, who began the agitation of the proposed Sunday observance amendment to the State constitution, in reading a paper before the Pastors' Union, of Sacramento, remarked that they could not hope to get a Sunday law passed by the present legislators, but that they would likely be willing to let the responsibility fall on the people, in allowing them to vote on the proposed Sunday amendment to the constitution.

"I heard the proposed amendment read by Rev. G. E. Swan before an Episcopal convention here, October 4, and before the Pastors' Union, October 8. It makes no reference to religion except in the exemption clause in behalf of Seventh-day observers. Said Rev. Swan:—

"We shall never be able to get it religiously. If we are going to get a day of rest, it will be simply as a day of rest.' 'Now this movement on the face of it is not a religious movement. So if we can not get a day on religious grounds, let us get a day of rest on grounds that

are not religious.' 'This constitutional amendment must be devoid of everything religious.' 'It is impossible for the State to legislate on this subject on any other basis.'

"Yet in his remarks he also said: 'I believe that you believe that back of empty pews is this lack of a day of rest.' 'You have got to get into this thing if you are going to save souls, if you are going to save the church, if you are going to save the State.' 'It is at the bottom to a large extent of our empty pews. It is no wonder that on Sunday our churches are empty.' 'It is not simply a matter of the preservation of our churches, but of our civilization.' 'The northern part of the State is going back to heathenism, and this is the only thing to save it.'

"And again he said: 'The first difficulty is the Jews and the Seventh-day Adventists. The very first thing you are going to do is to come up against that.'

"And referring to the exemption clause in favor of seventh-day observers, he said: 'I disbelieve in any such concession to the Jews or Seventh-day Adventists.'

"At the Pastors' Union last Monday, after the reading of the proposed amendment to the constitution, and remarks by Rev. Mr. Swan, the pastors' union voted that they were not in favor of the exemption clause in behalf of seventh-day observers. Speaking of the exemption clause, Mr. Swan remarked: 'It imparts into this thing a religious flavor, and brings in the matter of religion.'

"The proposed amendment has in it provisions that empower every county to enforce Sunday regulation that it may choose to adopt. Grove L. Johnson, an eminent lawyer of Sacramento, is to bring the matter before the legislature. The Sunday law is being agitated in other parts of the State also."

This is another evidence of the tide that is rising all over the world for enforced Sunday rest.

W. A. COLCORD.

### The Annual Convention of the New York State Sabbath Association

THE New York State Branch of the American Sabbath Observance Association held a convention in Elmira, N. Y., October 28-31. The attendance was large in the main, and the speakers were enthusiastic and zealous in their so-called reform movement.

At the first mass-meeting on Sunday evening, October 28, Rev. J. Milton Thompson, D. D., of Troy, spoke. In his address he extolled the law of God and emphasized its perpetuity. He quoted Gen. 2: 2, 3, as a basis of his talk, and there followed in his remarks such a commingling of truth with error that the ordinary hearer would be confused by the arguments presented. In proving the first day of the week to be the Sabbath, he assumed that the seventh day upon which the Lord rested in the beginning was Adam's first day; therefore, the first day, Sunday, is now really the original seventh-day Sabbath. It seems incredible that such arguments in behalf of Sunday observance would have any weight on the minds of intelligent and thoughtful people. The language of the New Testament states the distinction between the seventh and first days of the

week, for we read in Luke 23:56 concerning the holy women after the crucifixion of Christ: "And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment;" and all know that the fourth commandment of the decalogue is the day on which God rested in the beginning, thus we see that the very day of the week upon which God rested was called the seventh day in the days of Christ, and in Luke 24:1 the first day of the week is spoken of in contrast with the seventh.

After producing these arguments in proof of the Sunday sabbath, he then proceeded to show the necessity for a law to enforce its observance, and concluded his remarks by saying, "Remember to keep holy the choice heritage of the sabbath (Sunday), the couch of toil, the truce of care, the sunshine of the home, poverty's birthright, the golden chain let down from heaven to link men with angels and with God."

At the second mass-meeting, Monday evening, October 29, Rev. Frederick J. Stanley, D. D., general secretary of the American Sabbath Union and secretary of the New York State Sabbath Association, spoke on "New Japan." He told of many interesting things concerning his visit in Japan, but the burden of his talk was to impress his audience with the great moral influence which has been and is being exerted by this country upon other nations. One significant remark which he made to show our nation's position was: "America is to be the arbiter and destiny of nations." He recited how this country through Secretary Hay, the great diplomat, brought peace in the time of the Boxer outrages in China; how this nation did not insist on indemnity from China except in cases where houses of our citizens were burned, and said that our example had an influence on other nations, and that they, too, did not demand indemnities; how China and Japan looked in vain for help and justice under other flags, but under the stars and stripes had found satisfaction. He spoke of the peace arbitration at Portsmouth, N. H., through the good offices of President Roosevelt in bringing peace between Russia and Japan.

After emphasizing again and again the wide-spread and universal influence of our country upon other nations, he did not fail to make the application of his argument by showing the influence that our Sabbath laws were producing upon other nations. The large map of the United States, designed by Dr. Wiley, showed the States which have no Sabbath law in black, the States in white that have the most rigid laws, and those in gray or dark that have less rigid laws. This reminds us of the text of Scripture which speaks of some who "put darkness for light, and light for darkness." This map occupied a very conspicuous place in their meetings.

Dr. Stanley also spoke at the mass-meeting on Tuesday evening. His subject was, "A White Flag with a Blue Cross." He read as a basis of his theme Isa. 58:13, 14; Rev. 1:10; and Eze. 20:20, but dwelt more upon the latter text, "My Sabbaths shall be a sign." He told how the United States naval vessels each have a white flag with a blue cross, which is run up on the masts above all other flags every Sunday. In carrying out his illustration he compared the dis-

regard of Sabbath laws to the grievous offense of pulling down the stars and stripes, which would be regarded as an act of treason. It is not difficult to see the logical conclusion of these arguments. To be a traitor to God's government by refusing to keep the sabbath (Sunday) would be a much more grievous offense than to be a traitor to one's country.

Dr. Stanley referred to the work of the Religious Liberty Bureaus with great vehemence, speaking of them as "your little societies that are crying out against uniting church and state." He said, "We do not want to unite church and state, but religion and the state." In speaking of these societies, he showed the contempt he had for those who differed with him.

It certainly has been demonstrated thus far in this convention that it will be a serious thing for the minority to oppose the work of these reformers if they should obtain control of the lawmaking powers.

May heaven help every loyal citizen to awaken to the demands of the hour.

K. C. RUSSELL.

October 31.

## NOTICES AND APPOINTMENTS

### Notice!

THE St. Helena Sanitarium offers to our consecrated, able-bodied young men and women the privileges of its training-school in the preparation of medical missionaries for the proclamation of the third angel's message.

The advantages of the sanitarium compare favorably with any on the Pacific Coast. Among them are the following: Our climatic conditions and surroundings the entire year, thus affording an excellent opportunity for the practical demonstration of the theories of medical missionary work set forth by the faculty, which is ably headed by Dr. H. F. Rand.

We would like to correspond with at least fifty consecrated young men and women to begin with the October class. The applicant should have a settled purpose in life to serve God. He should be sound of health, and not less than nineteen years old. He should have finished at least eight grades of studies in the common schools, and have the recommendation of the elders of the church, ministers of the conference, or other recognized brethren of good standing.

To all who have not a settled purpose as to the work they intend to follow in connection with the cause of God, we extend a cordial invitation to the above call. Be free to ask for our calendar and other information you may desire.

ST. HELENA SANITARIUM.

### The End of the World in This Generation

THIS is the title of a special issue of the *Watchman* which will be ready to mail about the middle of November. Its mission will be to show the strikingly unusual and momentous character of the period of time covered by the present generation, as indicated by recent movements in the religious world, and by the awful disasters which are becoming so frequent on every hand. These events, foretold by prophecy, show that the generation of people now living will witness the end of the world.

Events of political, social, and religious natures are so shaping the courses of nations and the universal trend of thought that the prophecies relating to the last days are being

rapidly fulfilled. These are the most solemn times in which men ever lived; yet frivolity, intemperance, covetousness, and the long and horrible list of human sins are flourishing as never before, being shamelessly practised in the face of God's call to repentance. Shall not those to whom has been committed the message of warning be unceasingly active in their efforts to save their fellow men from the impending doom?

In 1904 a man bought a copy of the Special Signs number of the *Watchman*; he read this paper through three times the same day. As a result of the *Watchman* agent's effort in placing the special in that man's hands, the man, his wife, his mother, and two sisters are rejoicing in the truth, and three others are regularly attending Sabbath-school.

Do you want a part in a like blessed work? Then order a quantity of the coming *Watchman* special, and go out among your friends and neighbors, on the streets in your city and in other towns, and in every way, at every opportunity, place this paper in the hands of those who, intentionally or otherwise, are violating the law of God and going carelessly on to eternal ruin.

The cover page of this number will have an appropriate two-color illustration of Christ on the Mount of Olives, saying, "Verily I say unto you, this generation shall not pass, till all these things be fulfilled." Two panels will also appear on this page, showing the fulfillment of Christ's words. The paper will be well illustrated, and will be printed in three colors. Its twenty pages will be very attractive, so that interest will be quickly aroused in the good articles published.

Besides the editors, Mrs. E. G. White, K. C. Russell, J. S. Washburn, Geo. B. Thompson, C. P. Bollman, and Dr. Frank Washburn have contributed articles to this special. The following is a partial list of the subjects considered: Christ's Return at Hand; Last Day Delusions; Signs of the End; This Gospel of the Kingdom; God's Warning; The Coming Conflict; The Increase of Lawlessness; The Increase of Intemperance; The Sabbath and the Lord's Day; Without Hope and Without God in the World; The Coming Crisis; Having the Promise of the Life Which Now Is, and of the Life Which Is to Come.

This special *Watchman* will be ready to mail about November 19, but will bear date as the regular issue for Christmas day, and will be appropriate for distribution for many months. Order at once; go out with the papers as they come fresh from the press, and asking God to be your helper, you will be surprised to see how easily you can sell three hundred, five hundred, or one thousand or more papers. Think of the good accomplished by such a work!

#### MISSIONARY CAMPAIGN PRICES

(When mailed to one address)

1-4 copies .....	5 cents each
5-24 copies .....	4 cents each
25-99 copies .....	3 cents each
300 or more copies .....	2½ cents each

(When mailed to lists of names)

1-24 copies .....	5 cents each
25 or more copies .....	4 cents each

A neat *Watchman* badge will be sent, free, if requested, to any person ordering fifty or more papers to sell.

Order through your State tract society, or send direct to the Southern Publishing Association, Nashville, Tenn.

#### Publications Wanted

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

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

Mrs. Mollie Miller, Gastonia, N. C., *Instructor* and *Little Friend*.

E. J. Harvey, 114 South Jackson St., Montgomery, Ala., *REVIEW, Watchman, Instructor, Little Friend.*

W. C. Moffett, 248 Grant St., Troy, Ohio, *REVIEW, Signs, Watchman, Bible Training School, Life and Health.*

D. C. Bartshe, R. F. D. 1, Box 529, Long Beach, Cal., *Signs, Watchman, Instructor, Little Friend, tracts, etc.*

R. A. Lovell, 510 Walnut St., Knoxville, Tenn., *Signs, Life and Health, Watchman, Little Friend, Life Boat.*

Mrs. A. E. Gibson, 1512 North Ninth Ave., Columbus, Miss., *Signs, Watchman, Instructor, Liberty, Life and Health, Little Friend.*

### Business Notices

BRIEF business notices will be published in this department subject to the discretion of the publishers.

Display advertising will not be accepted, nor do the publishers solicit advertising of any kind for this paper.

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

All persons unknown to the managers of this paper must send with their advertisement satisfactory written recommendation. It is not enough to refer to some individual by name. Secure his recommendation in writing and send it.

WANTED.—To correspond with a church-school teacher; one of experience, whose life is consecrated to church-school work. Reference required. Address Daniel Starrett, Genesee, Idaho.

WANTED.—Two single people, or married couple without children, to work on farm not less than one year; must both be first-class help and Sabbath-keepers. Address W. F. Jenkins, R. F. D. 1, Arcadia, Neb.

FOR SALE.—Ripe olives, 60 cents for 1 gal. can; qts. also; 1 doz. to box. Pure extracted mountain honey, 6½ to 7½ cents a lb. White cooking oil, corn oil, olive-oil; English walnuts. Address W. S. Ritchie, Corona, Cal.

FOR SALE.—Improved grain land (160 acres) in fine position for stock; close to G. T. P. and C. P. R.; buildings and well close to wood; with or without stock and implements. Great bargain. Apply to Alva A. Stewart, Miniota, Manitoba.

WANTED.—An intelligent, energetic Seventh-day Adventist who is a first-class baker, to manage new plant. Church of three hundred members in city. Address Secretary West Indian Health Food Co. Ltd., 32 Text Lane, Kingston, Jamaica, W. I.

FOR SALE.—Ranch, 320 acres, or to be worked on shares for Seventh-day Adventist family. About 70 acres under cultivation. Pleasant community. Could give employment to hand part of year, also to young lady teacher. Address A. M. Davis, Jolon, Cal.

SINGLE-COMB BUFF ORPINGTONS.—We breed nothing else; for we believe them to be the best. Hens, pullets, and cockerels, \$2 each. Trio, \$5. Eggs in season, \$1.50 per fifteen. Satisfaction guaranteed. Union College Poultry Yards, College View, Neb.

FOR SALE.—Cereola, fresh made, in barrels, direct from Battle Creek, 6 cents a pound. Send cash with order. Barrels of 175 and 250 pounds. Do not wait. Help yourself and help others in this deal. Write for prices of B. gluten flour, cooking oils, malt honey, canned corn, figs, apples, maple sirup, etc., to New York Food Co., Oxford, N. Y.

FOR SALE.—Small country sanitarium within 8 miles of the famous Gunnison Tunnel in the beautiful Uncompahgre Valley, Colorado; 27 rooms, heated and lighted; water-works; 22 acres land; 6 acres of orchard; water rights; cows, horses, vehicles; more patronage than present capacity can accommodate. Valuation, \$15,000. Write for terms to Riverside Sanitarium, Montrose, Colo.

WANTED.—If you are a brother or sister out of employment, I want to help you to an independent business,—honest, honorable, safe, and sure. Sabbath-keepers sometimes find difficulty in working for the world, but you can earn \$1 to \$4 a day weaving carpets and rugs. I have been manufacturing looms for over quarter of a century, and will help you to get started. Address, for catalogue and full information, W. H. Kynett, 14 Clyde St., Battle Creek, Mich.

PARTNER WANTED.—Seventh-day Adventist with \$6,000 cash to take half interest in manufacturing plant on its merits. Party must be competent to take charge of sales department and travel about eight or nine months a year. Staple articles, good profits. Must considerably increase manufacturing capacity at once, as have more orders than can fill. Business been running since 1898. Employ thirty hands steadily. Give church and bank references. J. W. Barnhurst, Buchanan, Mich.

## Obituaries

DAY.—Died Sept. 21, 1906, Louella Day, aged 4 months and 9 days. The writer spoke words of comfort from the life of Christ to a full house, after which the little one was laid to rest in the Omer (Mich.) Cemetery. THEO. G. LEWIS.

CLARK.—Died at the home of his son-in-law, Elder W. R. Matthews, in Wetzell, Mich., Sept. 30, 1906, William Clark, aged 87 years, 10 months, and 28 days. On the funeral occasion the writer spoke of the two resurrections, and the blessedness of those who have part in the first resurrection. The remains were laid to rest in the Mancelona burying-ground. THEO. G. LEWIS.

McKEE.—Died at Elgin, Ill., July 22, 1906, of cancer of the stomach, Mrs. Mattie E. McKee, aged 63 years. Sister McKee identified herself with the church at Battle Creek, Mich., some thirty years ago. She was active and faithful in proclaiming the third angel's message wherever she had opportunity, and is now asleep in Jesus, awaiting the first resurrection. Words of comfort and hope were spoken by Elder E. W. Shepard, of the Advent Christian Church. M. A. PETERSON.

GREEN.—Died suddenly at her late home in South Wales, N. Y., March 19, 1906, Sister Nellie Green. She had been employed at the Hooens Home in East Aurora for several years, and was highly respected by all who knew her. Sister Green was born in Berne, Switzerland, Dec. 18, 1846, and came to this country when a child. She accepted present truth under the efforts of Elders Warren and Bristol several years ago, after a faithful study of her Bible, but never united with any church. E. M. CORNWALL.

ROBINSON.—Died at Kanawha Station, W. Va., Oct. 10, 1906, Brother Emory Robinson, aged 54 years and 6 months. He was sick but a few days, and his death was a severe shock to his family and friends. Brother Robinson was one of the first to embrace the Sabbath and kindred truths in this part of the State, a number of years ago, under the labors of Elder Chaffee. He leaves a wife, one son, three daughters, and many relatives and friends to mourn, but with the blessed hope of meeting him again. Words of comfort were spoken by the writer from 1 Sam. 20:3, 18. B. F. PURDHAM.

EDWARDS.—Died at Cadosia, N. Y., April 19, 1906, Mrs. Nancy Quick Edwards, wife of Benajah Edwards, aged 62 years, 6 months, and 19 days. Her death was caused by sciatica, but she had been an invalid for a number of years, suffering with liver difficulty. Sister Edwards became an Adventist three years ago. She was a sincere Christian, and it was with a bright hope of immortality that she fell asleep. She leaves a husband, two sons, and three daughters, who greatly mourn their loss. The funeral services were conducted by the writer, the theme of the discourse being the resurrection, its certainty, its necessity, and its glory. A large number of neighbors and friends were in attendance. The interment was at Hancock, N. Y. L. T. NICOLA.

ROBIE.—Died at his home at Kensington, N. H., Sept. 23, 1906, N. L. Robie, aged 73 years. Brother Robie had been a faithful Christian since his conversion in the Methodist Church at the age of eighteen, and when in 1854 light came upon the nearness of Christ's coming, he accepted it. About twenty-five years later he saw the clearer light from the heavenly sanctuary, and began to walk in all God's commandments. He was a true pillar in the church, always studying the strictest economy that he might help and support the cause which he loved. He was a stalwart man of God, esteemed in his community, and loved by his brethren and family. His wife, two sons, and one daughter are comforted by the blessed hope of a united family in the heavenly kingdom. The funeral sermon, from Job 19:25-27, was preached by the writer, assisted by the Congregationalist pastor. LEE S. WHEELER.

EDWARDS.—Died at the home of her son, W. H. Edwards, at Indianapolis, Ind., Dorcas Pray Edwards, aged 85 years, 7 months, and 12 days. Sister Edwards was born in Shapleigh, Maine. At the age of eighteen she was converted and joined the Baptist Church. In 1850 she was married to Wm. H. Edwards, of Danvers, Mass., and about that time she joined the Second Congregational church of that place, of which she was a member until 1877, when Elders D. M. Canright and C. W. Stone, assisted by F. L. Meade and Drusilla Lamson, conducted a series of meetings in Danvers. There was a great interest awakened by the presentation of the truths of the third angel's message, and Brother and Sister Edwards were among the first to take a stand for the truth. For years her home was open to all our ministers and others, and they were more than welcome, as she was a woman of unusual hospitality. She would share the last of everything with any one in need. Sister Edwards was very active in mind and body. Although quite deaf, she kept abreast of the times by her perusal of the church publications and daily papers. It was refreshing to call upon her and converse upon the fast fulfillment of prophecy. One morning a short time before her death, she was feeling somewhat depressed, but with her thoughts lifted heavenward she composed the following prayer:—

"Dear Lord, I come before thee now;  
Humbly at thy feet I bow,  
Asking thee for grace divine,  
To subdue this heart of mine.

"I am weak, but thou art strong,  
And for thee my soul doth long,  
Give me of thy strength supreme,  
Sanctify and make me clean."

These stanzas show the trend of her mind, and something of her deep Christian experience. She leaves two sons, one brother, three sisters, and other relatives to mourn their loss. The service at Indianapolis was conducted by the writer, assisted by Elder Moon; text, Rev. 14:13. Truly she rests from her labors, but her works still live. She was laid beside her husband at Beverly, Mass., the services at the grave being conducted by Elder H. E. Robinson, chaplain of the Melrose (Mass.) Sanitarium. W. J. STONE.





WASHINGTON, D. C., NOVEMBER 8, 1906

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

WE acknowledge with thanks the receipt of twenty dollars from "An Isolated One," and the amount has been applied as directed.

A FULL statement of the plans for a special number of *The Watchman* will be found on the twenty-second page. We hope it will have a large circulation.

AFTER a short furlough, Brother J. G. Smalley, of Michigan, returns to Central America to resume his school work. He planned to sail for Honduras from one of our southern ports in the latter part of October.

THE report of the publishers' convention is now ready for distribution. Orders already received will be filled at once, and other orders are solicited. The price is ten cents a copy, and it may be obtained through the usual channels.

BROTHER F. F. BYINGTON, of Oakland, who for a number of years was connected with the Pacific Press Publishing Company as estimator and solicitor, has moved his family to College View, Neb., where he has accepted a position with the International Publishing Association.

WILL all who remit for any of our periodicals or books by post-office money-order please note that the order should be made payable at Washington, D. C., not Takoma Park Station? We are receiving orders made payable at a great variety of places. These make trouble, delay, and confusion. Make your money-orders payable at *Washington, D. C., only.*

ON Wednesday evening of last week Elder K. C. Russell, the chairman of the Religious Liberty Bureau, spoke at Elmira, N. Y., on "The American Sabbath Union Versus Civil and Religious Liberty." The purpose of this address was to make clear to the people the inevitable outcome of the triumph of the principles of the American Sabbath Union, then holding its annual meeting in the same city. A partial report of this annual gathering will be found on the twenty-first page. Elder Russell went from Elmira to Grand Rapids, Mich., to take part in a Sunday campaign there.

WE learn that two young men of Ohio, O. J. Gibson and Esta Miller, the latter a brother of Dr. H. W. Miller, of Honan, sailed from Seattle for China in October. They went out under the support of personal friends to join Dr. Miller at the Honan Mission printing station.

IN response to India's call, the Northern Union Conference released Brother J. S. James, in charge of their book work, and Brother James and his family were booked to sail November 7, from New York. They hope to join Elder J. L. Shaw's party in London, sailing for Bombay November 23.

WILL our readers who wish to insert advertising in the "Business Notices" column please remember to send cash with their order *each time*? We do not open accounts for advertising. Note also the other conditions mentioned on page 23, and thus save delay and possible disappointment.

NEXT Sabbath is the day on which it has been recommended that a missionary convention should be held in each church in this country. Suggestions and readings for a profitable program have already been furnished to church officers. Let the occasion be full of an inspiring missionary spirit, the beginning of an earnest fall and winter campaign.

EARTHQUAKES seem to shake open the doors which have hitherto been closed against this message. The California earthquake made many people willing to listen to the true explanation of the meaning of the terrible disasters which are coming upon the earth, and now Brother F. H. Westphal, in his report printed elsewhere in this issue, tells of similar experiences in connection with the earthquake in Chile.

By action of the recent General Conference Council, Elder George B. Thompson, chairman of the Sabbath-School Department, was appointed as representative of the committee to attend the general meeting in India in January, and to visit various centers of the work in the East. He was booked to sail from New York, November 7. Our readers will surely pray that Elder Thompson's labors may be a blessing and an encouragement to the Eastern field, which has long been calling for such a visit.

SEVERAL thousand subscriptions for the REVIEW expire in the next two months, and during this time we are al-

ways exceedingly busy on the list. Do not delay till your subscription expires before sending in renewal. You will accommodate us, and save possible delay and disappointment in getting your paper, if you renew now, before the rush begins. Do it to-day.

JUST as we were going to press with this issue of the REVIEW, we received a telegram from the Pacific Press requesting us to announce a special Thanksgiving number of *The Signs of the Times*, and stating that the size and price would be the same as the regular issues. Further particulars will be given next week, but in the meantime our readers may be planning to order a supply of this special issue.

ELDER C. C. JENSEN and his wife spent a few days in Washington last week. After four years of evangelistic service in London, they are returning for a short time to Iowa, preparatory to setting out for Abyssinia. Only Scandinavian missionaries have thus far succeeded in entering Abyssinia. This fact led our Scandinavian Union to start a fund to open a mission there, and to invite these workers to go.

### The Week of Prayer

THE week of prayer has become a sort of pentecostal period to which our people throughout the whole world look forward with great desire. It seems as if at that special season the heart is drawn out after God, and there comes into the life a new experience.

Some are already inquiring when the week of prayer for 1906 is to begin. December 15-22, inclusive, has been set apart for this important season. Readings have been prepared, and will be forwarded in due time to ministers, church elders, and scattered believers.

On the last Sabbath of the week of prayer, December 22, the offering for foreign missions will be gathered. At this time it is hoped that a liberal donation will be received. It is not too early to begin shaping our affairs so that we can make the most of this important season. The rush and hurry of the year will largely be past; and will it not indeed be a great privilege to spend a week in seeking God? The week of prayer should be all that its name implies. The readings are not a substitute for devotional exercises, but they are designed to stimulate the desire for prayer and communion with God.

Why should we not begin to plan to make a liberal offering to foreign missions at this time? Most of us are compelled to plan ahead in order to have much that we may give. Each year our annual offering has gradually increased till now it has passed \$42,000. To-day the work is speeding on at a rate unprecedented in former years. We need to spend this week of prayer, in prayer, indeed. Do not forget the date, December 15-22.

I. H. EVANS.