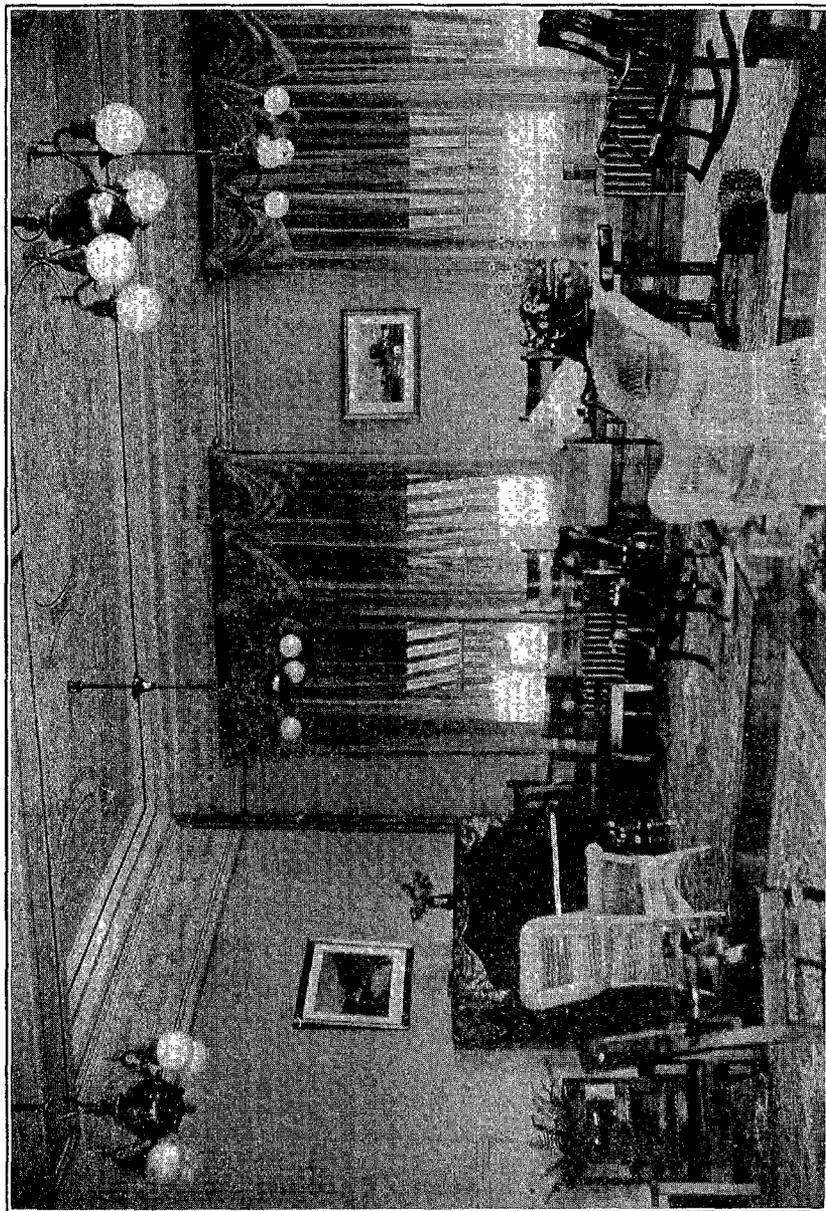


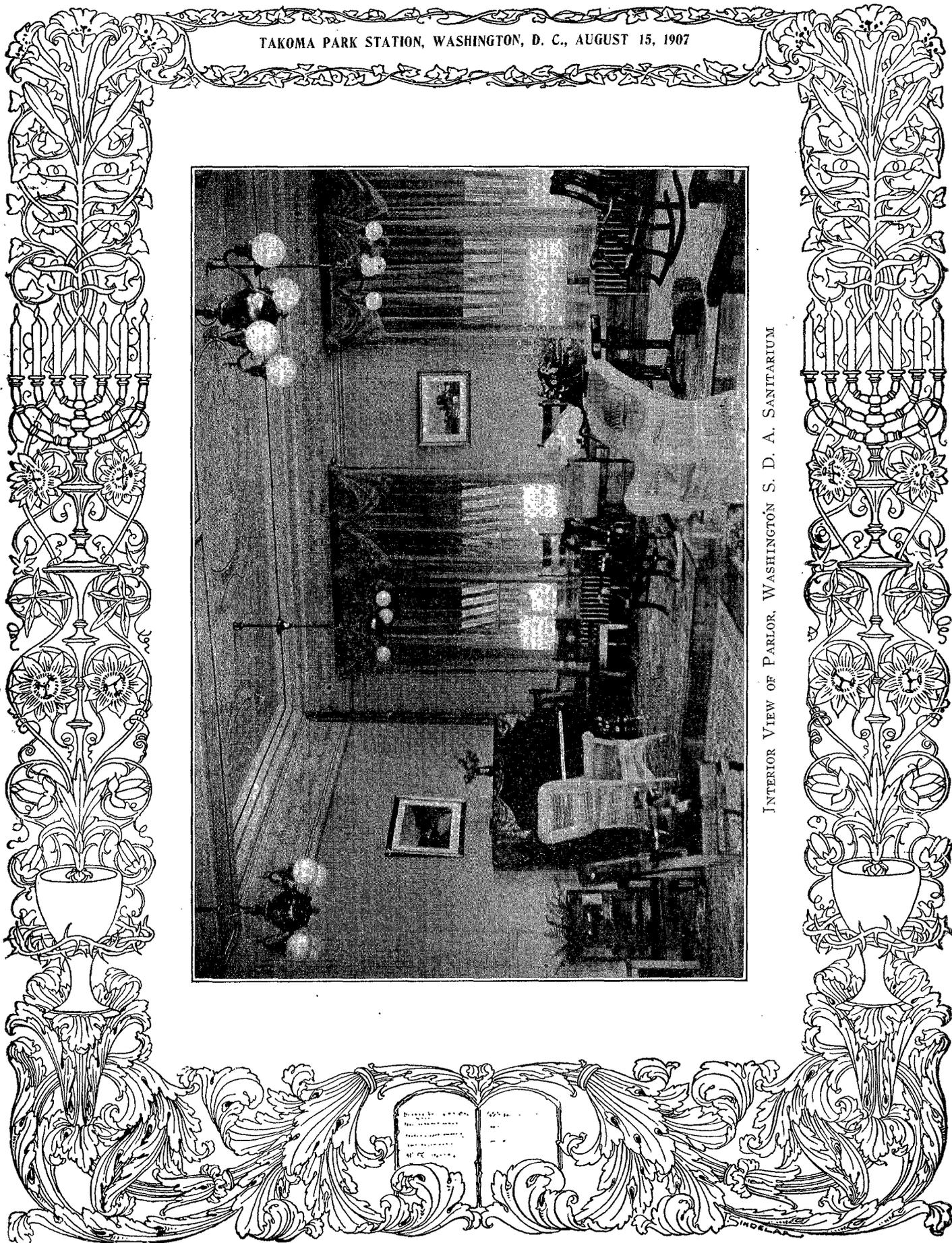
The Advent REVIEW And Sabbath HERALD



TAKOMA PARK STATION, WASHINGTON, D. C., AUGUST 15, 1907



INTERIOR VIEW OF PARLOR, WASHINGTON S. D. A. SANITARIUM



Publishers' Page

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

The Special Temperance Number of Life and Health

THE September number of *Life and Health* has been enlarged to 40 pages, and filled with the best matter that could be secured on temperance.

It will be a good selling number.

It will be heartily received by the best classes of people in every community.

It will break down prejudice.

It will convince thousands of their personal responsibility in suppressing the liquor traffic.

It will reveal the many unsuspected avenues through which the liquor habit is acquired.

It will condemn many of the evils of the various intemperate practises.

It will expose the inconsistency of the government in licensing the liquor traffic, and then providing instruction in the public schools against the use of intoxicants.

It will demonstrate the baleful effects of liquor upon the morals of men and women.

It will impress the importance of home temperance.

It will help the public in discovering the causes of alcoholism.

It will bring the worker a liberal remuneration for his services.

Prices

The retail price of this special Temperance number will be ten cents a copy. Agents may secure copies at the following rates: 2 to 10 copies to one address, one order, 5 cents a copy; 10 to 24 copies, 4 cents; 25 or more copies, 3 cents, all post-paid.

Home and Health

FROM every quarter come the questions, "What about 'Home and Health'?" "What does it teach?" We are glad to explain that "Home and Health" is a large health subscription book of 592 pages, thoroughly illustrated, and designed especially for home reference in the treating of the many details pertaining to the home and the care of the body.

It reveals some of the most practical means by which we may make our homes visible types of the invisible home above.

It gives God's message of health, which is due just now in all the world.

It tells us how to live a plain, simple life.

It imparts information that will prove to be practical in the mechanical construction of homes.

It enables the reader to apply many of the remedies of nature in the treatment of common diseases.

It will lighten the labors of many an overburdened housekeeper, through helpful suggestions on the practical features of housekeeping.

It will prove to be an all-round, valuable counselor in every feature of home life.

In truth, it is a book of real merit and practical value.

It is a book that appeals to the people—a book that they will buy and never regret.

The Review and Herald Publishing Association has just completed its first edition of this new book, and is now prepared to fill orders for the different bindings without delay. Agents are wanted to sell this valuable work. Any one with a little preparation can sell it. Write to State tract societies or the Review and Herald for further information.

The book, bound in cloth, marbled edges, is \$2.50; full law sheep, \$3.50; full leather, \$4.50.

Foreign Publications

THE New York Office of the Review and Herald Publishing Association has in stock at the present time books and tracts in the following languages: German, Danish, Holland, Swedish, French, Spanish, Portuguese, and Italian. Below is given the list of Italian works with prices:—

Italian Literature

"Steps to Christ," cloth, 50 cents; "Steps to Christ," paper, 25 cents; "His Glorious Appearing," 25 cents; "Sufferings of Christ," 6 cents; "Sabbath of the Bible," 4 cents; "Day after Death," 2 cents; "Signs of the Times," 2 cents; "Catholic Doctrine," 2 cents.

Future Supplies

In addition to the above stock, the New York Branch will soon be supplied with such literature as is issued in Russian, Slavonic, Polish, Bohemian, Servian, Hungarian, Bulgarian, Rumanian, and Chinese languages. All orders for the above-mentioned publications should be sent to the Review and Herald Publishing Assn., 32 Union Square E., New York, N. Y.

Report of the Sabbath-School and Young People's Convention

ORDERS are beginning to come in for the "Report of the Sabbath-school and Young People's Convention" recently held at Mount Vernon, Ohio. This Report will prove to be very valuable to all who are interested in Sabbath-school and young people's work.

This meeting, of which full report is given, was attended by over 200 delegates from all parts of the United States, who spent the entire time upon the definite work of the Sabbath-school and young people's organizations. The meeting has been considered, by all who attended, one of the best that has ever been held. It was, in fact, the first general meeting ever called to consider the special work of these two departments. The result of the convention will surely be to give a new impetus to the work, for the note that rang through all the meeting and was echoed by all the papers and discussions was the finishing of this work.

The Report will contain the convention sermon by C. C. Lewis, and also the morning lessons on biographical sketches of Bible characters, which are in themselves worth more than the price of the pamphlet.

The report is one that can be used for reference for a long time by those engaged in Sabbath-school and young people's work, and for this reason a thorough index has been added for convenience. Those who secure this report will doubtless find it better than any other

report ever issued at the price named. It will be much appreciated, and those who desire it should order early while it can be supplied. The pamphlet that contains this report ought by rights to sell for 25 cents, but in order that our people may have the benefits of the proceedings, the very low price of 10 cents has been made.

The Spirit of Prophecy

THE new pamphlet entitled "The Spirit of Prophecy," by G. A. Irving, is being very much appreciated throughout the field. The first large binding order has now been ordered out, and a new order has been placed for another supply.

This new and important work on the subject of the spirit of prophecy, its relation to the law of God, and its place in the plan of salvation, contains 56 pages of important matter that has been prepared from a series of studies upon the spirit of prophecy in the remnant church, and the relation it sustains to the law of God, and his people and work in all ages.

It has been the aim of the writer to treat the subject from a standpoint somewhat different from that in which it has heretofore been treated, and to enter a field not yet covered by any other writer, so that this treatise will be a benefit and aid to other writers upon this subject, rather than a rival to them. Its mission is more fully to establish believers upon the law of God and the testimonies of his Spirit.

All who have examined the pamphlet are highly pleased with it, and give it their hearty recommendation. We commend it to all the REVIEW readers, and every member who desires to know more of the place of the spirit of prophecy in connection with the giving of the third angel's message. Price, 5 cents, post-paid.

The Seer of Patmos

THIS thrilling book contains a story on the prophecies of Revelation, written in simple narrative form, and contains a new setting of the important messages recorded in John's prophecy in the book of Revelation. It will be found to be interesting, instructive, and essential to all Bible students. It is illustrated with original engravings especially prepared for the book. Being written in story form, it is especially attractive to the young; no better book could be placed in the hands of a young man or young woman than the story of "The Seer of Patmos." Price, \$1, post-paid.

Orders for any publication mentioned on this page may be sent to any conference tract society, or to Review and Herald Publishing Association, Takoma Park Station, Washington, D. C., or Battle Creek, Mich.

Also Pacific Press Publishing Company, Mountain View, Cal.; Portland, Ore.; Kansas City, Mo.; Southern Publishing Association, Nashville, Tenn., and Fort Worth, Tex.

THE REVIEW AND HERALD

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

VOL. 84.

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, AUGUST 15, 1907.

No. 33.

Devoted to the Proclamation of "the Faith which was once delivered unto the Saints"

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REVIEW AND HERALD

Takoma Park Station - Washington, D. C.

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Editorial

Christ in All the Bible

THE theme of the whole Bible is Christ and his salvation. He who does not find this theme in every book of the Bible needs to anoint his eyes with eyesalve that he may see. When Jesus walked with the two disciples to Emmaus and "expounded unto them in all the Scriptures the things concerning himself," they then saw Christ in all the Scriptures. When afterward he met the other disciples and opened their understanding "that they might understand the Scriptures," they saw that all the things which were written "in the law of Moses, and in the prophets, and in the psalms," were intended to constitute a revelation of Christ crucified. If looked at from the right standpoint, every page of the Bible will show the face of the crucified One. Those who read the Bible in this way will find it the bread of life, the living Word of God.

The Faith That Triumphs

FAITH in Christ is not a mere aimless sentiment. Christ is a living Saviour who is doing a definite work for us, and to believe on him is to accept him in the work he is doing for us. To believe on him in this generation is to accept him in the work he is now doing for us as our High Priest in the most holy place of the heavenly sanctuary. To preach Christ is to present him in the work he is doing for us, in order that faith may be exercised in him in that work. Hence the need of saying with a loud voice to

all the world, "Fear God, and give glory to him; for the hour of his judgment is come." Christ is now doing his last work in behalf of sinners in cleansing the sanctuary, in this hour of judgment, and it is necessary that all who will receive the benefit of his mediation should enter in with him by faith into the most holy place of the heavenly sanctuary. Those who hear the message for this time and believe on the Christ of this message, will be looking for his soon coming, and will stand complete in him when he "shall come in his glory, and all the holy angels with him." It is such a faith in such a Christ which means salvation to the people of this generation.

The Message Which Will Deliver from Babylon

THE last call before the final triumph of the gospel is recorded in the eighteenth chapter of the book of Revelation. After the complete fall of Babylon had been announced "with a strong voice," the prophet "heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." When this summons has been given and either accepted or rejected, comes the treading of the winepress of the fierceness and wrath of Almighty God, the invitation to the supper of the great God, and the casting of the beast and the false prophet into the lake of fire burning with brimstone. The offer of mercy closes with the call to come out of Babylon, and those who are not delivered by this call will perish in the destruction of Babylon. It is therefore of the greatest importance to understand the nature of that message which is designed to accomplish this final deliverance from Babylon.

Babylon of Chaldea was utterly overthrown many centuries ago, and it is perfectly clear that this is not a call out of ancient Babylon; but ancient Babylon is a type of modern Babylon, and the experiences of the people of God in connection with ancient Babylon, when properly interpreted, will help us to understand the experiences of the people of God in connection with modern Babylon. This is the reason why so much has been written in the Old Testament about ancient Babylon, and why we should

regard the record not simply as history, but as prophetic history. Let us therefore study some of the scriptures which deal with Babylon of old and the deliverance from it.

The prophets who prophesied just before, during, and immediately after the Babylonish captivity dealt quite fully with this terrible crisis in the national history of the Jews. The spirit of Christ which was in them, knowing that this experience was in itself a prophecy, so presented it that it should serve as an object-lesson for the last days, so that the true Israel of God might have a light by which to find their way out of spiritual Babylon. Their prophecies are therefore of special value at this time. So let us note what one of them, Habakkuk, has said concerning the experience with Babylon:—

"O Lord, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save! Why dost thou show me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention. Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth."

Scenes of violence, strife, and contention were kept before the prophet's mind, and he inquired the meaning of such representations. Then the Lord made answer thus:—

"Behold ye among the heathen, and regard, and wonder marvelously: for I will work a work in your days, which ye will not believe, though it be told you. For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess dwelling-places that are not theirs. They are terrible and dreadful: their judgment and their dignity shall proceed of themselves. Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat. They shall come all for violence: their faces shall sup up as the east wind, and they shall gather the captivity as the sand. And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every stronghold; for they shall heap dust,

and take it. Then shall his mind change, and he shall pass over, and offend, imputing this his power unto his god."

The significance of the visions which Habakkuk had seen is here explained. "The Chaldeans . . . terrible and dreadful . . . shall come all for violence." That "marvelous work and a wonder" which had been foretold through the prophet Isaiah, but without stating the time for it, is now declared to be just at hand; and all those evils which had been threatened against Jerusalem unless the people turned to the Lord in repentance, were now about to come. The prophet was familiar with the messages which the Lord had already sent to his people, and knew full well that they meant a harvest of death and destruction, but in the midst of such calamities his hope was in God, and he said:—

"Art thou not from everlasting, O Lord my God, mine Holy One? we shall not die. O Lord, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction. Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoured the man that is more righteous than he? And makest men as the fishes of the sea, as the creeping things, that have no ruler over them? They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad. Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous. Shall they therefore empty their net, and not spare continually to slay the nations?"

All things material may go to destruction, and it may look as if the end of all things had come, but those who are in fellowship with the eternal God will survive. The Chaldeans will be permitted to triumph over God's people, even though they are an idolatrous nation, not because the Lord looks with approval upon their conduct, but because he will use them as the instrument for correcting his people when they refuse to listen to his warnings; but will that nation that ascribes its success to its instruments of warfare, and sacrifices to its net, and burns incense unto its drag, destroy continually? Habakkuk waits for an answer:—

"I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but

at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith."

The answer is now made plain. The sin which will bring the fall of Babylon is pointed out, and the character which will survive that fall is revealed. That pride of heart which refuses to acknowledge the kingship of God, and that his kingdom ruleth over all, will cause the utter destruction of Babylon, but those who believe in God and share with him his righteousness will also share with him that life which measures with the life of God. "Pride goeth before destruction, and an haughty spirit before a fall." "He that believeth on the Son hath everlasting life." "His righteousness endureth forever."

In order that we may the better understand the answer made to Habakkuk, let us study some things in the experience of Babylon. This city had its origin in unbelief and rebellion. There was the purpose to build a tower "whose top may reach unto heaven," and to make a name in the world. The meaning of such a course is clear: there had been a flood which had reached above the tops of the highest mountains, and had destroyed all except those who had believed God for salvation from it. These builders in the plain of Shinar were planning a way of escape from any such calamity in the future. By building a tower up to heaven they would be able to investigate the cause of the flood, assign a satisfactory scientific explanation for it as a natural phenomenon, and provide a place of safety in case it should happen again. But God had said, "The waters shall no more become a flood to destroy all flesh," and so their course showed that they did not believe the flood to be a judgment from God, but rather the result of natural causes which could be discovered by investigation and guarded against by proper provision on their own part. They set aside revelation as untrustworthy, preferring the results of their own investigations, and proposed to make their own provision for preserving themselves alive. Thus were pride and unbelief stamped upon every brick of the tower, which was in itself a monument of self-salvation—righteousness by works.

This first attempt to found Babylon ended in confusion, and "they left off to build the city," but a little later, in open rebellion against God's purpose, Nimrod made Babylon "the beginning of his kingdom." This was the kingdom of the world as opposed to the kingdom of God, the pride of self-exaltation as opposed to the humility which exalts God alone, righteousness by works as

opposed to righteousness by faith. Such was ancient Babylon, the type, and such is modern Babylon, the antitype.

A Mighty Movement—A Strong Purpose

THE second and last mass-meeting of the American Federation of Catholic Societies was held in Tomlinson Hall, Indianapolis, Tuesday evening, July 16, at 8 P. M.

The chief features of the evening were the address of Rev. J. T. Roch, of Nebraska, on "Making History," and the address of Rt. Rev. Jas. A. McFaul, Bishop of Trenton, on "Federation." Both men were forceful speakers, and the audience being almost wholly Catholic, the meeting was certainly an enthusiastic one.

The address of the first speaker was devoted largely to a setting forth of the weakness of the Catholic Church in America upon the point of daily and weekly papers. He deplored the fact that there were so few purely Catholic dailies in this country in proportion to the number of Catholics; and set before the convention the necessity of immediately remedying that condition. He declared emphatically that "the church [Catholic] can have no influence, no power, until it has a press that is powerful and influential." He hoped the time would speedily come when in this country there would be as many Catholic dailies in proportion to the population as there now are in Germany. In that country there are one hundred and thirty Catholic dailies; in this country only twelve.

He laid the blame for Catholic weakness in this particular upon the Catholic laity, because they do not make it a point to advertise in Catholic papers and patronize those who do. By general patronage of those who advertise in Catholic papers, he would make Catholic papers of greater value to the advertiser, and so strengthen them financially and increase their power and influence.

Concerning the situation in Germany and the reason for the strong Catholic press of that country, he said: "The Center [Catholic] Party insist upon this, that those who call themselves representative Catholics must subscribe for Catholic papers, and that Catholics who have a business to advertise shall advertise it in the Catholic papers." This, in principle, amounts to a systematic boycott carried on by a church for her political advantage.

They who know the conditions in this country as regards the public press and its domination by the Catholic power, can but wonder what more that body could desire. A few years ago there came to San Francisco, Cal., one who

desired to deliver a lecture upon Catholicism. Only one paper published that lecturer's advertisement, and that paper published the following morning a profuse editorial apology for having inserted the advertisement. With a daily press thus practically subsidized, and operated without expense or burden to that church, we can but wonder what more even the Catholic Church could desire in the matter of a Catholic press in this country. Nevertheless, with all the power that the Catholic Church wields in this regard, that power is counted as nothing by the Catholic clergy in comparison to the power they intend to wield when they have the powerful and influential press for which they are now working. It is evident from the plans laid that it is not "the power of the Spirit" they are seeking, but political power, the power to compel men to yield to their demands in those things that they consider to be for the benefit of the church.

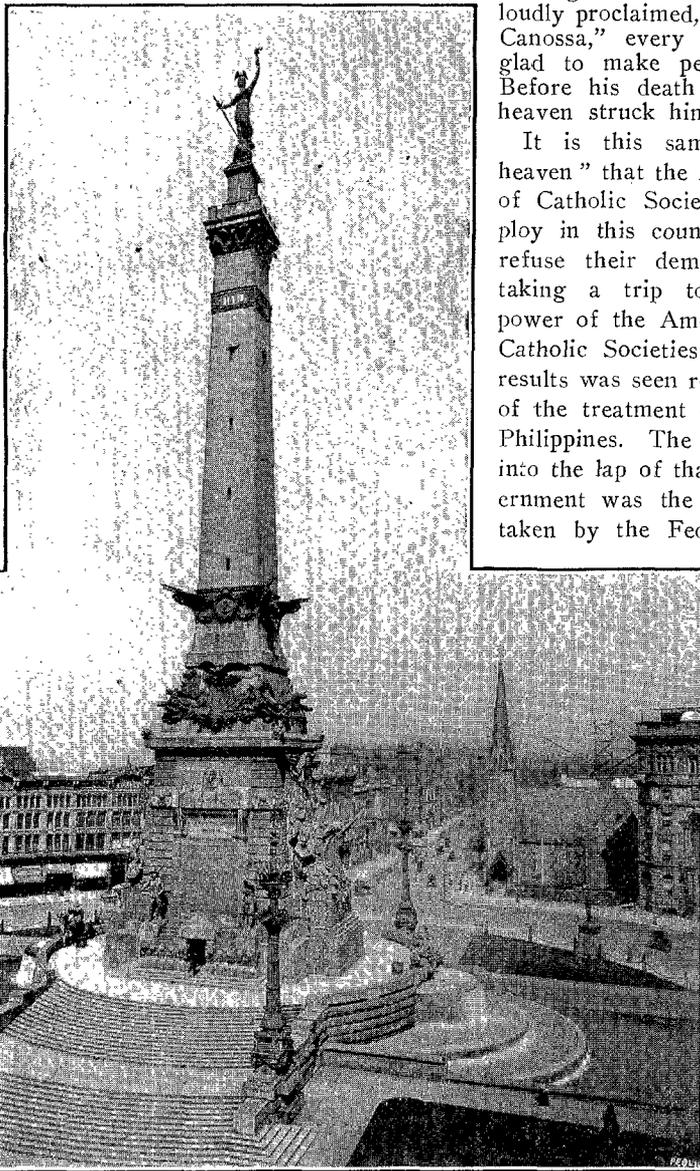
The address of Bishop McFaul on Federation dealt with the importance of a united Catholic body in this country. Though the Catholic Church in America considers itself fortunate in being in a country of light and liberty, she is still far from satisfied, and there are many things of a temporal nature she desires which she knows the majority are not willing to grant. The right of the majority to rule, even in civil affairs, she is not content to recognize, however, and because she wants a thing, she will have it, majority or no majority.

Referring to "false accusations" made against Catholic federation by its enemies, the speaker said:—

This shows the necessity of Catholics taking hold of the secular and religious press of the country. We shall never exert our due influence in America if we do not support and employ the press in the work of spreading the light of religion and the true solution of the great problems which are confronting our age. And the forming of public opinion by the press and by Catholic congresses, such as this national convention of federation, can not be accomplished, unless we have the stalwart Catholics of every nationality banded together in behalf of the social, civil, and religious interests of Catholics.

The bishop announced the motto of the Federation to be, "In union there

is strength;" and it is the purpose of the Federation to use the strength accumulated by the union of numbers to compel the rest of the country to accede to their demands. This setting forth of their purposes, and this trusting in the arms of flesh to force compliance with their wishes, this confederacy of human forces to crush opposition, brought to the writer's mind the scripture:—



INDIANAPOLIS WAR MONUMENT, WHERE FEDERATION DELEGATES WERE PHOTOGRAPHED

"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." Isa. 8:9-13.

This speaker also highly lauded the work of the German Catholics in using the strength of numbers to force from unwilling politicians compliance with their demands. Upon this point he said:—

They, in their combined strength, established a press that made the fatherland ring with the injustice of Bismarck, with the wrongs done liberty of conscience by the Kulturkampf; and behold, although the "iron chancellor" had loudly proclaimed, "I will never go to Canossa," every one knows he was glad to make peace with Catholics. Before his death the lightning from heaven struck him.

It is this same "lightning from heaven" that the American Federation of Catholic Societies purpose to employ in this country against all who refuse their demands and object to taking a trip to "Canossa." The power of the American Federation of Catholic Societies to accomplish such results was seen recently in the matter of the treatment of the friars in the Philippines. The flood of gold poured into the lap of that order by this government was the result of the stand taken by the Federation against the

first expressed purpose of this nation, according to the statement of the archbishop. He said, "We gave notice to our enemies that there was no power beneath the flag that could expel the friars. You know the result. Our government listened to the voice of federation, and the friars received a reasonable compensation for their lands. What we have done thus

far has attracted the attention of other countries, and similar bodies have been formed in Australia, Italy, and notably in England, where the bishops to a man have raised the banner of union on the identical lines of the American Federation."

One of the chief lines of activity to be taken up by this Federation in the immediate future is the revision and transformation of the school system of this country. The demand for such a work occupied a prominent place in the annual report of the national secretary. It also occupied a prominent place in the address of Bishop McFaul. Their proposition is that the state pay for the secular instruction given in their paro-

chial schools. This they declare to be one of their rights; and as the Federation is created to secure and protect their rights, it will use the combined power of its nearly two million members to force a recognition of those rights. Their reason for expecting compliance with this demand lies in what they have already accomplished, notably in estopping the United States Senate when it purposed to interfere in the Kongo matter. Woe betide the unwitting politician who dares to oppose the designs of that church in this matter. The Federation will see to it that he "goes to Canossa," or goes no more to the legislature.

That it is just such work as this that the Federation has cut out for itself was shown by a declaration made by the bishop. He said some feared that if their organization kept on, it might get into politics and then politics might get into their religion. He saw no danger of their getting into politics, and declared that, "If the politicians meddle with our religion, we'll 'tend to them." This declaration brought a storm of applause. It indicated also that the organization's promoters do not consider they have anything to fear from recalcitrant politicians. In fact, the address closed with the declaration that it was the purpose of the American Federation of Catholic Societies to "make America the youngest and fairest daughter of the holy Catholic Church."

At the last business meeting of the Federation the election of officers took place, resulting in the re-election of the officers who have served for the past year, and the election of three additional vice-presidents. C. M. S.

The Good Witness of John James

IN the year 1661, John James went to the gallows-tree at Tyburn for the Sabbath of the Lord. A little pamphlet, "A Narrative," published anonymously in London, in 1662, gives the story of his trial and execution, "faithfully collected from such as were Eye and Ear Witnesses."

He was arrested on the Sabbath, while preaching in a chapel in Bullstake Alley, off the Whitechapel Road. The little alley remains to this day, amid all the changes in the crowded East End of London. The warrant on which he was committed to trial is as follows:—

To the Keeper of the Goale of Newgate, or his Deputy:

MIDDLESEX.—These are in the King's Majesties Name to require you to receive into your Custody the body of John James, whom we send you herewith, being taken this present day at a Conventicll or private meeting, in the Parish of Whitechapel, and there speaking in the audience of the people present, treasonable words against His Majesties Royal Person; you shall therefore keep him Close Prisoner until further order, and

this shall be your Warrant. Given under our hands this 19th day of October, 1661.

JOHN ROBINSON,
Lieut. of the Tower,
THOMAS BIDE,
EDWARD CHARD,
THOMAS SWALLOW.

The witnesses, on whose testimony John James was convicted of treason, were shown to be unreliable. But with the prejudices of the times against aggressive dissent from the state religion, he was sentenced to be hanged and quartered.

He was but human, and life and loved ones were dear to him. Of the night before his execution, the narrative says:—

About three of the clock in the morning he had a sharp combat with the King of Terrors for about an hour and half's time, but spake no word, only had an inward wrestling that put him into a sweat; a friend that watched with him read a portion of Scripture to him, which was the 11th of the Hebrews, and therein the Lord discovered, to the refreshing of his soul, how that the way that he was to travel that day had been travelled through by the Lord's worthies in the days of old, and by faith they endured both stonings and sawings asunder, and accepted not of deliverance upon man's terms, because they looked for a better resurrection; and afterwards that friend sought the Lord. And then John James declared that the Comforter was come to him again, and had refreshed his soul; and then he made himself ready, and in a joyful frame took his Bible and read James 1: 12.

It is a touching testimony to the power of the Word of grace to sustain and comfort in deepest trial. These men of God who bore the martyr's witness in old time were of common flesh and blood; but God's truth was precious to them, more precious than life.

On the scaffold John James was allowed to speak and pray. To the commandment-keeping believers he left this word:—

I have one word to say to the people of God, and that is this: I would entreat you not to think ever the worse of the ways of God, because you see such a poor worm as I brought hither to suffer upon that account, let not the assembling of yourselves together be any way a burden to you; know that word, Forsake not the assembling of yourselves together, as the manner of some is, but be instructing one another so much the more as you see the day approaching. Heb. 10: 25. And let not any of the wages of God, any of the ordinances of God, any of the commandments of God be ever the worse in your eyes, because a poor worm that has professed them, and has in some poor measure tasted in them of the love of God, is brought hither; do not think the words and commandments of God are the worse for that.

Then, kneeling, the martyr prayed for king and country, for the executioner, and for the triumph of the truth of God. As a little child, he cast himself upon his Father in heaven, for comfort and grace in the final trial:—

And keep now the soul of thy servant upright with thee this little moment that he has to live in this world. And dear Father, O give thy poor worm strength enough to encounter the King of Terrors; blessed be God that thou hast been so kind to thy poor worm all the way from Newgate hither. . . . Indeed and in truth let thy poor worm know what it is to be a child, what it is to be an heir, what it is to be a co-heir with Jesus Christ. . . . Blessed be God, blessed be God, thy poor worm knows he is thine, thy poor worm knows he is thine. And now dear and tender Father, think upon thy poor worm, think upon the tryal that at present is upon him; and as tryals and tribulations abound for Christ, so let all grace and consolation abound by Christ. And dear God, in the very passage be thou pleased to sweeten to my soul the very passage; let not the instruments of cruelty that are provided to destroy thy poor worm any way scare him.

Thus John James overcame by the blood of the Lamb and the word of his testimony, sealing his witness with his blood on the morning of Nov. 26, 1661. He and others kept the light of Sabbath truth from dying out in those dark times. They suffered to pass on the torch of truth to us in these last days. Now this same Sabbath truth, in the setting of the third angel's message, has become the great testing truth in the final gospel warning. Whenever we are tempted to be careless in appreciation of the light given us, let us remember at what cost servants of God have followed the Lord through all the ages. It is no time now to draw back.

W. A. S.

Note and Comment

THE following report from a representative of the American Tract Society in West China is interesting because of the changing conditions which it brings to view in that country:—

Two things are apparent. Education is more highly prized than ever, and the Chinese mind is receptive to Western knowledge as never before. When one hears of Chinese (non-Christian) newspapers saying, "Down with the idols! the Christian religion is the best," one feels like exclaiming, "What next!"

One phase of this movement has hardly been given due weight. This Western learning has been a great factor for enlightenment. It has swept away dozens of superstitions, which were more or less bound up with Buddhism, Taoism, etc., and thus has made these religions lose their hold on the popular mind.

These facts are not only causing the old religions to totter, but they loudly call for a hearing to be given to the "foreign" religion.

Another encouraging feature is the fact that more interest is being taken in the education of girls, and that such education as there is is almost entirely Christian. Mission schools for girls are overflowing, and many have to be turned away for lack of accommodation.

One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

There Should Be No Delay

A VERY recent communication from Sister White contains the following in regard to the importance of our Sanitarium in Washington, D. C. The General Conference Committee gave the first \$50,000 of this present \$150,000 to the South. After that, the other institutions are to receive a pro rata of the funds that come in. At the present rate, it will be a long time before the Sanitarium in Washington receives the help that it needs. Will not those who can help be led to help at once by the following powerful appeal?—

“The Sanitarium at Takoma Park is to be a source of strength to the School already established. The School and the Sanitarium may be a help one to the other. The students of the school may assist in the erection of the sanitarium buildings.

“The establishment of the work in Washington is creating a widespread interest in other places. Tracts and pamphlets have been widely circulated, and when we begin to work in other cities, we shall find those who have been studying this literature.

“The Lord calls upon us to awake to a realization of the opportunities presented before us to let our light shine in the city of Washington, by establishing there memorials that will hasten forward the proclamation of the third angel's message to every nation, kindred, tongue, and people.

“I thank God in behalf of those who have already sent in offerings to the work in Washington. I thank him for the privilege and satisfaction of knowing that there are hearts which are alive to the needs of the work of God, and are influenced by the Holy Spirit to give of their means for the advancement of this work.

“There should be no delay. The cause of God demands our assistance. I pray that the Lord may impress those who have means to spare to place it in the Lord's treasury, to be used to his name's glory. We ask all, as the Lord's stewards, to put his means into circulation, to provide facilities by which many shall have the opportunity of learning what is truth.”

J. S. WASHBURN.

The \$150,000 Fund

THIS is a large sum of money. If one of us had to pay this amount, it would be impossible for us to do so; and if many of us had this amount, we would think we had a large sum. But as most of us do not have a tenth of this large sum, I think we are better off than if we had so much; and when this can be divided into sixty thousand parts, each part is only a small amount, about \$2.50 each. This amount received would not enrich us, and so this same amount given by each of us will not impoverish us in the least, and if we could really understand the needs of the cause, it would be an easy task for each of us to raise \$2.50. May the Lord help us to see the importance of helping raise

this money as soon as possible. Does our spirituality increase by withholding our means from the cause of God? Many are so burdened with making money that they can not attend the camp-meetings, and their love is so much greater for making and keeping the money that the cause of God is languishing. Do we not become alarmed at this condition in our experience? Let us take hold of this great work, and it will be no trouble for each to raise his part.

H. M. STEWART.

I HAVE read the REVIEW ever since the call was first made for the \$150,000 fund, but being poor, I have not donated anything; but as I am getting ashamed of a denomination numbering eighty thousand persons who profess to believe that the Lord is soon coming, and are holding onto their earthly riches, and are planning and working to increase them, I enclose one dollar.

I have no income, and am poor in this world's goods, but have earned this money washing for others, and will send it to help raise that sum so small compared to what the believers own.

I would like to give more, and consider it a pleasure to give for the cause.

A SISTER IN CUBA.

Received on the \$150,000 Fund up to Aug. 6, 1907

Atlantic Union Conference	
Central New England	\$ 2,634.61
Chesapeake	456.34
Eastern Pennsylvania	1,412.85
Greater New York	462.07
Maine	364.77
New Jersey	552.63
New York	1,114.42
Southern New England	1,138.50
Vermont	910.18
Virginia	276.67
West Pennsylvania	1,150.74
West Virginia	294.87
Western New York	1,302.67
Total	\$12,071.32
Canadian Union Conference	
Maritime	\$316.43
Quebec	63.14
Ontario	405.28
Total	\$784.85
Central Union Conference	
Colorado	\$ 892.69
Iowa	2,936.09
Kansas	1,749.37
Missouri	931.31
Nebraska	5,125.43
Wyoming	740.94
Total	\$12,375.83
District of Columbia	
Washington churches	\$1,318.09
Lake Union Conference	
East Michigan	\$ 1,330.80
Indiana	4,952.85
North Michigan	217.42
Northern Illinois	2,188.74
Ohio	3,714.44
Southern Illinois	767.08

West Michigan	3,574.34
Wisconsin	2,328.56
Total	\$19,074.23
North Pacific Union Conference	
Conference not specified	\$ 362.96
British Columbia	112.80
Montana	292.05
Upper Columbia	1,622.87
Western Washington	1,145.26
Idaho	844.90
Western Oregon	1,420.47
Total	\$5,801.31
Northern Union Conference	
Alberta	\$ 156.10
Manitoba	239.70
Saskatchewan Mission Field ..	34.85
Minnesota	4,944.08
South Dakota	2,645.47
North Dakota	1,768.66
Conference not specified	73.82
Total	\$9,861.43
Pacific Union Conference	
Arizona	\$ 177.87
California-Nevada	5,199.16
Southern California	503.16
Utah	205.46
Total	\$6,085.65
Southern Union Conference	
South Carolina	\$ 135.19
Alabama	242.92
Tennessee River	703.50
Florida	342.85
North Carolina	268.36
Kentucky	30.36
Cumberland	585.26
Louisiana	388.61
Mississippi	194.66
Georgia	355.89
Total	\$3,247.60
Southwestern Union Conference	
Not specified	\$ 20.18
Arkansas	222.64
Oklahoma	1,762.89
Texas	1,157.26
Total	\$3,162.97
Unknown	
Unknown	\$153.20
Foreign	
Algeria	\$ 13.33
Australia	137.06
Bermuda	35.00
China	26.60
South Africa	128.16
Jamaica	13.41
Yukon Territory	10.00
England	256.32
West Africa	14.06
Mexico	2.00
Costa Rica	6.25
India	12.48
South America	23.35
Switzerland	9.69
Panama	9.00
Nicaragua	4.00
Central American Mission	26.00
Trinidad34
Norway	25.00
Japan	12.50
Haiti	5.00
Egypt	51.55
Palestine	2.00
Tobago, W. I.	1.22
Cuba	4.00
Total	\$828.32
Grand Total	\$74,766.05

I. H. EVANS, Treasurer.

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.

Tell Me About the Master

TELL me about the Master,
I am weary and worn to-night;
The day lies behind me in shadow,
And only the evening is light—
Light with a radiant glory,
That lingers about the west;
But my heart is weary, weary,
And I long like a child for rest.

Tell me about the Master—
Of the hills he in loneliness trod,
When the tears and the blood of his
anguish
Dropped down on Judea's sod;
For to me life's weary mile-stones
But a sorrowful journey mark—
Rough lies the hill country behind me,
The mountains before me are dark.

Tell me about the Master—
Of the wrongs he freely forgave,
Of his mercy and tender compassion,
Of his love that was mighty to save;
For my heart is weary, weary,
Of the woes and temptations of life,
Of the error that stalks in the noonday,
Of falsehood and malice and strife.

Yet I know that whatever of sorrow
Or pain or temptations befall,
The infinite Master has suffered,
And knoweth and pitieth all;
So tell me the sweet old story,
That falls on each wound like a balm,
And the heart that was bruised and
broken
Grows patient and strong and calm.
—*The Advance.*

Notes of Travel—No. 4

Labors in San Diego

MRS. E. G. WHITE

DURING our visit at the Paradise Valley Sanitarium, the Lord strengthened me to speak twice to the members of the church in San Diego. During the past year, as a result of efforts put forth by Elder W. W. Simpson and other laborers, there had been a good increase in the membership of this church. I felt a heavy burden for the work in this important center for tourist resort. There should be an earnest, united effort on the part of our brethren and sisters in San Diego, and the workers connected with the sanitarium, to make known the truth for this time.

Sabbath Sermon at San Diego

On Sabbath, May 4, the Lord gave me a message to our brethren and sisters in San Diego. I based my remarks on the first chapter of Hebrews:—

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his per-

son, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

Here the position of Jesus Christ in reference to his Father is brought to view. While they are one in purpose, and one in mind, yet in personality they are two. May we not learn from this that there is to be unity between believers? There is no reason why one should feel that it is necessary for him to bring others to the exact line of his own individuality. So long as we are subject to the temptations of Satan, we shall each have all we can possibly attend to, in order to maintain a right relation to God, that Christ may do for us his atoning work. And though we may differ in the form of words, and in the expression of our individuality, yet our words may be sanctified, and our characters purified through the sacrifice of Christ.

We should now make diligent inquiry of ourselves, Can I, with my present attainments, stand before the face of the holy God? If in the great day of judgment, we come short, we shall have no excuse; for we have access to the Word of God. Take the Bible for your lesson book; for it is by obedience to its truths that we shall be sanctified. To ensure the work of our salvation, God gave to our world the gift of his only begotten Son. Shall we accept the blessing that Christ has bought for us at such infinite sacrifice? He has made it possible for us to be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Let us not give the impression that our religion consists principally in coming to the church on Sabbath, and numbering one among a number who listen to a sermon, and then go back to their homes to continue in sinful practises. Christ said to his disciples, "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Christ has given us the pattern to which we are to work, but unless we make diligent effort with the help of God, we shall miss the mark. We must be sanctified to God, soul, body, and spirit.

Do we learn from Christ every day? If we do not, we shall certainly come short of the knowledge that is essential. We can not afford to be weaklings in our Christian experience; for we can not tell when our account may be settled for eternity. We must constantly increase in faith, and in likeness to Jesus Christ. If we will humble ourselves, the Lord will lift us up. We may try to lift ourselves up, but this will not be reckoned in our favor, in the day when Christ estimates character.

O, we are, many of us, so filled with self! We are fastened so firmly to our peculiar temperaments and dispositions. Shall we now follow the Word closely, that this great "I" may die, and that Christ may dwell in our hearts by faith?

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?"

The Essential Knowledge

O, that we all might more fully realize our accountability to God for the wonderful privileges he has bestowed upon us! In the Word of God are grand truths that are worthy of intense study. Shall we neglect these great fundamental truths, in order that we may enter into speculation over what has not been clearly revealed? I am frequently asked, regarding some theoretical doctrine, questions that I feel no liberty to answer. I sometimes reply to those who ask me such questions, "You have the Word. If the Lord desired you to know in regard to this matter, you would find your knowledge in the Word of God, and would not need to ask me. If we reach heaven, we may then understand the matters that are not clear to us now." Let us study the great truths of the Scriptures; they are sufficient to tax our minds to their utmost capacity.

"This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." O, do we know God as we should? What comfort, what joy, we should have if we were to learn daily the lessons he desires us to learn! We must know him by an experimental knowledge. It will be profitable for us to spend more time in secret prayer, in becoming personally acquainted with our Heavenly Father. In our weakness, we may come to him, and ask him to impart to us an understanding of what he will do for us, in separating from us everything that is unlike his own character.

Labor for Others

When our own hearts are right with God, we shall feel an intense desire to do all we can in bringing the light of truth before those who have not heard it. In the great work of warning the world, God has committed to his people a sacred trust. "We are laborers together with God." "As thou hast sent me into the world," said Christ; speaking of his disciples, "even so have I also sent them into the world." In the formation of character, we are to represent the One who gave his life for the world, and if we are alert, we shall see, on the right hand and on the left, opportunities to speak words for the Master.

If we neglect these opportunities, the time will come when there will be spoken to us by those we have not warned, words of reproach and bitterness: "You knew of these terrible judgments that

were coming. We were associated together, but you did not tell us. Why did you not warn us, that we might have escaped?" May God help us that we may not have upon our garments, because of our neglect, the blood of souls!

We have a work to do in our world, a work similar to that which Christ performed. This spiritual work must precede every other interest of our lives. That which is temporal must ever be made secondary to the requirements of God. It will not profit us to put ourselves forward in this world, at the expense of our Christianity.

United Action

In the carrying forward of God's work, we shall not be as separate, independent agents. The unity of God's people is to be to the world a convincing argument that God sent his Son to save the world. Christ prayed for his disciples, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Such is the unity for which we are to seek,—such unity as exists between the Father and the Son. If we find ourselves inclined to separate from our brethren if they do not do exactly as we think best, this is an evidence that we are not genuine Bible Christians. We need to study the relation of Christ to his Father, and we need to understand his love for the world.

Opposition

The great enemy of our souls is vigilant and alert. He is especially active when he sees us putting forth efforts to do the work of the Lord. Do you think that the work of God will go forward smoothly, without any opposition from the enemy of the faith? Do you think there will be no opposition against those who seek to perfect their characters in harmony with the Word of God? This we can not expect. We must arm for conflict. But God will be with us. He has provided a complete gospel armor, and if we will put on every piece of this armor, we may be safe from defeat.

Those who think that everything must meet their own mind, and that they need make no sacrifice, will not be numbered with the overcomers, nor will they receive the overcomer's reward. We must brace ourselves against the opposing elements. "Resist the devil, and he will flee from you." "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

God is in earnest with every one of us. Our greatest consideration now is to form characters for eternity. May he who has given for our salvation his only begotten Son strengthen and bless his people.

The Christian's Hope

I. H. EVANS

God never intended that the Christian's hope should center in material things. The kingdom of God is not of this world, neither is his service in meats and drinks. His kingdom is spiritual, and most of his promises pertain to the life to come.

The reward of the Christian is not measured to him in this world, but is promised at the "resurrection of the just." Said the Master, "Thou shalt be recompensed at the resurrection of the just." Again he said, "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."

In the days of Christ the Pharisees taught that a man's temporal blessings were an index of God's love toward him. Christ shattered this idea by the parable of the "rich man and Lazarus." From the lesson taught in this parable, we learn that material things are not looked upon by God as they are regarded by man. Neither riches nor poverty, sickness nor health, success nor failure in the affairs of this life, are evidences of God's care, nor the measure of God's disapprobation of the course of his children.

The Christian's heart is not set on things below. Said Christ, "A man's life consisteth not in the abundance of the things which he possesseth," but the Christian's hope is in the resurrection "from the dead." To him all else is of little worth. His gains and losses, his joys and sorrows, are of little value, save as they help him on to the realization of his hope. Not in the present, but the future, is the Christian's hope. So Paul wrote to his brethren at Corinth, "If in this life only we have hope in Christ, we are of all men most miserable."

But to attain unto a resurrection from the dead is the crowning act in the life of faith. What matter the ills and misfortunes of the present, of what account are its pains and heartaches and disappointments, if only we can attain unto this desired end? It was this hope that buoyed the heart of Job when suffering the loss of all his earthly possessions, and afflicted with the keenest physical pain. In the floodtide of his sorrow he cried, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

It was this hope that inspired Paul in his arduous evangelistic labors for souls. He wrote the church at Philippi: "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."

The assurance of the resurrection is confirmed by Christ's own words when he says, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. . . . Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Life has much of bitterness for us all. If we have not already drunk from its cup of sorrow, we need not think to escape the bitter draught some other day. Every heart has its own secret chamber of grief, and each life its own bitterness. The gospel is given to enable us patiently to bear with the present, that the future with all its glorious inheritance may be ours. Nothing in this life is to despoil the Christian of this triumph. Sickness, poverty, misfortune, even death itself, can not prevent the realization of this hope.

The voice of inspiration lifts the despair from our hearts, and we hear the comforting words, "Thus saith the Lord; a voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border."

What restfulness this hope brings to the aching heart! What joy amid sorrow! What confidence when in trial! So the Lord says, "Wherefore comfort one another with these words."

The Unspeakable Gift

M. W. DEL'HORRE
(Concluded)

CHRIST surrendered fully to his Father the body that had been given him to dwell in; he completely emptied himself of self. So when we fully surrender ourselves to the Lord and have the faith of Jesus in the power of God to deliver us from sin, then the victory will be gained.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable,

and perfect will of God." Rom. 12:1, 2. And what does the Lord want with our bodies?—He wants them to dwell in by his Holy Spirit.

"What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Chap. 3:16, 17.

Our bodies can be defiled only by sin, and "sin is the transgression of the law." We read concerning those who shall be found ready when Jesus comes, that "they are without fault before the throne of God." And we have learned in our Sabbath-school lessons that the Lord has chosen a perfect, righteous character for us. This righteous character is the wedding garment with which all who are finally saved will be clothed when Christ appears. Those not thus clothed will not be ready to meet him when he comes. See Rev. 19:7-9; also Matt. 22:11-14.

The Lord is able to clothe us with this garment of righteousness if we will only surrender ourselves to him. The Lord can sympathize with us in all our trials, for he has met the same trials and temptations, and has promised not to permit us to be tempted above what we are able to bear.

"The Lord is merciful and gracious, slow to anger, and plenteous in mercy. . . . He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Ps. 103:8-14.

Read in the third and sixth chapters of the book of Daniel of the wonderful deliverance God wrought for his servants who trusted in him. God is just as able and willing to deliver to-day as he was in the time of Daniel, Shadrach, Meshack, and Abednego. And he will deliver us from our sins if we will only trust in him. "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25.

Rom. 12:2 says that we are to be transformed by the renewing of our minds. Our minds need to be renewed because they are corrupt and carnal, and "to be carnally minded is death." The only way that we can keep our minds pure is continually to feed them with the Word of God and think only pure thoughts. This we can do only by the help of the Lord.

The Saviour set us the example of constantly feeding on the Word of God and being in earnest, unceasing prayer "with strong crying and tears." To us

he says, "Pray without ceasing." Pray as did David, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer." Ps. 19:14.

"For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:6, 7. This carnal mind must be reconciled to God through his Son. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19.

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:20, 21.

The Father gave all power into the hands of his Son, and tells us that "if we are but willing to do his will, all his strength is ours." "Christ was treated as we deserve, that we might be treated as he deserves. He was condemned for our sins, in which he had no share, that we might be justified by his righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was his. 'With his stripes we are healed.'" —"Desire of Ages," page 25. "Thanks be unto God for his unspeakable gift."

The reader is asked to read in connection with this article the first three chapters of the first epistle of John.

Toronto Junction, Ontario.

Conduct in the Camp, and Sitting in the Congregation

WM. COVERT

Not every one who attends a camp-meeting gets the greatest possible amount of good from it. Some lose much valuable time by visiting over the camp. In doing this they also disqualify themselves in a measure for getting the benefit from the preaching that the Lord intended them to have.

Of course it is not supposed that the Lord's people will go to our camp-meetings and go away without forming some acquaintances and renewing others while they are there; but the principal object is to get the greatest possible good from the service, and also to impart blessings to others.

Another chief consideration is that of being at the meetings in good time. Those who linger on the way, or possibly remain altogether in their own tents, when they should be at the service in the very beginning, fail to get just what the meeting was designed to give.

The opening songs and the prayers belong to the service, and those who are tardy in getting to the place of meeting miss these. They not only lose the blessing that the Lord intended them to get from these things, but there is also danger that they will distract the minds of other people from the services.

The minister who has charge of the meeting always desires to see his congregation well settled before he opens his service. Those who will be prompt in these things may have the satisfaction of knowing that they have greatly helped in the camp-meeting.

Another important consideration is that of getting a seat at the right place in the meeting. No minister who is acquainted with the influence that his words have upon the congregation, will be satisfied, when the congregation is small, to have the people scattered about over a large tent. Usually, either the speaker or the pastor of the camp will ask the people to come forward on such occasions, and congregate themselves near the stand. This is a very important consideration, and the people who pay no heed to these invitations are not acting wisely.

These suggestions are very important, and it is hoped that they will help, at least in some degree, to bring about a proper condition of things.

Prepare to Meet Thy God

A. N. DURRANT

"LORD, when thy hand is lifted up, they will not see." Isa. 26:11. These words have been true in every age. God permits "terrible things in righteousness" to take place among the inhabitants of earth—indeed a "sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters" (Isa. 1:4)—that by these judgments the inhabitants may "learn righteousness." Isa. 26:9.

The law of God is the standard of his righteousness (Ps. 119:142, 172; Isa. 51:6, 7); and when men trample underfoot and "make void" that law, think you that God will keep quiet? Read Ps. 119:126; Isa. 24:1-6.

The law of ten commandments which was given amid fire and smoke, when Mount Sinai "quaked greatly," is God's microscope for detecting sin. "Sin is the transgression of the law." 1 John 3:4. "All unrighteousness is sin." 1 John 5:17.

"As it was in the days of Noah," when lawlessness passed the border line of God's forbearance, so will it be in these last days. See Matt. 24:37-39; Gen. 6:5, 6; Joel 3:13; 2 Tim. 3:1-6. And because of this God says, "Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire." Isa. 29:6. There shall be "earthquakes in divers places." Matt. 24:7.

These are the last days, and the calamities are here. On the fourteenth day of January, 1907, all Jamaica was shaken, and the city of Kingston became a heap of ruins, covering as dead some two thousand mortals, and leaving many hundreds maimed for life. Scores of shocks have followed since then; and only last night, we were startled out of deep sleep by quite a heavy shock.

O, the fearful and indescribable sights

seen and the bitter wails heard that day! What tongue or pen can describe it all? The most rebellious soul cried for mercy that day; but O! how slow are we to learn the lessons when once the stroke is taken up! One, writing from Kingston, says, "The people are doing as if there was no earthquake." "Lord, when thy hand is lifted up, they will not see;" but in the final day they "shall see, . . . yea, the fire of thine enemies shall devour them." Isa. 26:11.

Thousands upon thousands are passing into judgment-bound graves day by day, through these calamities. God says, "I have overthrown some of you, . . . and ye were as a firebrand plucked out of the burning." Truly God has been good to us all; for in a moment of time we all might have been wiped out, and now God says, "Ye have not returned unto me." Amos 4:11.

God spared us that we might live for him; he desires us to bring forth fruit meet for his kingdom; he desires that we bring forth "much fruit" of right-doings day by day, to glorify his name. John 15:8.

The day of God is at hand; are we bringing forth the fruit of his message of preparation given in Rev. 14:6-14? If not, why not? And if we will not be moved by the judgments now coming, but allow them to harden our hearts, how shall we meet that "great day"? God says, "Prepare to meet thy God, O Israel." Amos 4:12.

Jamaica.

Lessons from Past Experiences —No. 17

GEO. O. STATES

I CAN but believe that if this truth is presented by our ministers as God would have it, there will be a power with it that will draw out of the lodges the honest hearted who are now in them. I do not censure men who do not know this truth for belonging to the lodges. They offer certain worldly advantages, and yet the remnant who are giving the last message are not to unite with these worldly societies, for God has given us great light, and we know from this light that probation is fast closing.

In the first vision given the servant of the Lord as recorded in "Experience and Views," page 10, a view was presented of the travels of the remnant people, and she says: "I turned to look for the Advent people in the world, but could not find them, when a voice said to me, 'Look again, and look a little higher.' At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the city, which was set at the farther end of the path."

I tell you, my brethren and sisters, when God's people get there, it will have taken them out of every lodge and labor union, for these are simply traps of Satan to bind in bundles for the great day.

These things all take money, and with

the solemn message that we have, we should use all our powers in giving the last message, and I know we can not do that and be bound up with the worldly organizations. I have no doubt that in the future we shall see more and more of these things to draw talents and means which should be devoted in giving the message.

Those who have so little faith in the third angel's message as to continue their membership in these organizations will, unless they take hold of the truth more firmly, be sifted out and lost.

In "Early Writings," pages 131-134, we have a vivid picture of the solemn work that is before us. "Some, I saw, did not participate in this work of agonizing and pleading. They were not resisting the darkness around them, and it shut them in like a cloud. The angels of God left these, and went to the aid of the earnest, praying ones. I saw angels of God hasten to the assistance of all who were struggling with all their powers to resist the evil angels, and trying to help themselves by calling upon God with perseverance. But his angels left those who made no effort to help themselves, and I lost sight of them. I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people. . . ."

"My attention was then turned to the company I had seen, who were mightily shaken. I was shown those whom I had before seen weeping and praying with agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, like a company of soldiers. . . . Their countenances expressed the severe conflict which they had endured, the agonizing struggle which they had passed through. Yet their features, marked with severe internal anguish, now shone with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude, and holy, sacred joy.

"The numbers of this company had been lessened. Some had been shaken out, and left by the way. The careless and indifferent, who did not join with those who prized salvation enough to perseveringly plead and agonize for it, did not obtain it, and they were left behind in darkness, and their places were immediately filled by others taking hold of the truth, and coming into the ranks. Evil angels still pressed around them, but could have no power over them."

I believe this shaking is just before us, and those who have so little of the third angel's message as to be bound up in these worldly organizations I am sure will then be shaken out.

Love Conquers All

J. S. WASHBURN

WHAT love can not win can not rightly be won. What love can not do can not rightly be done. God is love. "What could have been done more to my vineyard that I have not done in it?" God so loved that he gave his Son. "How shall he not with him also freely give us all things?" What shall separate us from the love of Christ? What shall stand before that divine, that infinite power?

Satan and his hosts, and those who receive his spirit, in the last day shall acknowledge, even when too late, that Christ is King of kings and Lord of lords. Yea, every knee shall bow, and every tongue confess, though even when too late, in the awful day when Christ shall come. Bright beams shall stream from the wounded side and the wounded hands. Brighter than all the glory that quavers and gleams through all the heaven above are the beams that come from the wounds which Hate gave to Love when he came to conquer or to die, when he came, yea, to conquer by dying.

O brother, the love of God and of Jesus his Son has not lost its infinite power upon every one who will be saved. There are hearts that seem as hard as a millstone that will be melted into tenderness by the love of God manifested through you. How can they know that God is love, except it be revealed in you? How can it be revealed in you except through the kindness that you manifest in tribulation, under slander, evil words, yea, and evil deeds? Love hopeth all things, endureth all things. Love never fails. What you can not win by argument, what you will only make more impervious, more impossible to win, by contention, you may conquer by love.

O the wonders of God's love revealed through Jesus Christ by you, my brother, my sister, to your own family, to those nearest to you, to your neighbors, who have sorrow and heartaches, yea, even to some who seem prosperous, but who are waiting for a kindly word, a loving smile! There is resurrection power in love.

Let all bitterness, all revenge, be put away. They are of the enemy, and he is a failure. Love is of God, and he can not fail. Go into the fight to win. Let the peace, the quietude, be in your heart, but the fiery zeal and energy, the determination unyielding as adamant, to win, to save, to conquer or die.

All about you, yea, near you, are those whom you may save, if you but have love in your heart, love that never grows weary, love that fails not, that lives, yea, the life of the eternal One, that sings, above the wreck and the ruin that hate has wrought, the everlasting victory.

Are your hands weak? Do your knees tremble? God loves you. Be strong. Carry the message of love, and you shall bring out of the ruin that sin has wrought, souls that can be saved by nothing else or nothing less than the wonderful, blessed love of God manifested through you.



Scripture Cake*

AUNT SUSANNA was troubled,
Worried as she could be;
The ministers were coming,
What would she have for tea?

She'd heated well the oven,
The bread and pies to bake;
"I guess," said Aunt Susanna,
"I'll make a 'Scripture cake.'"

So while the bread was baking,
Intent on kitchen lore,
Her cook-book Aunt Susanna
Was conning o'er and o'er.

And then from out her pantry,
When bread and pies were done,
She took, with careful fingers,
Ingredients, one by one.

From Kings, first, twenty-second,
Of chapter fourth, she took
Four cups, one half; then lightly
This in a pipkin shook.

One cup, one half, 5 Judges,
Verse 25 (last clause),
She next put in the pipkin,
And stirred without a pause.

Of Jeremiah 6:20,
Two cups she now did take;
First Samuel 12, thirty,
Two cups went in the cake.

Then two she took of Nahum,
Verse 12, and chapter third;
And one of 17 Numbers,
Verse 8, with these she stirred.

And now, if you have watched her,
My aunt you might have seen
Two tablespoonfuls taking
Of Samuel 25, fourteen.

She put this in the pipkin,
Sure not a bit to waste;
Then with 9:9, of Chronicles,
She seasoned all to taste.

The prophet Jeremiah
Then helped the cake to mix,
From chapter 17:11,
I saw her beat up six,

And heard her say to grand'am,
"I'm sure this won't be bad."
Leviticus then, 13, second,
A pinch I saw her add.

From the last clause of Judges,
The fourth, and verse 19,
She took just half a cupful,
And stirred it in, I ween.

Two teaspoonfuls of Amos
4:5 to make it light,
"I'm sure," said Aunt Susanna,
"This cake will be just right.

"And now, as I am meaning
To make it extra nice,
I think I'll have to follow
Old Solomon's advice.

"What's that? — O look in Proverbs
14, and twenty-three,
And there, for cake and children,
You'll find the recipe."

Sub rosa, let me whisper,—
Be sure you keep it mum,—
The ministers all liked it,
And ate up every crumb.

—Helen B. Loring, in *Good Housekeep-
ing*.

The Conversion of Our Children

T. E. BOWEN

WE are in the season of our camp-meetings, when many of the youth and children gather at these annual convocations to seek the Lord. These are important occasions, and places to which children and youth should assemble with their parents.

At these meetings opportunities are given to seek the Lord in a special way. And this is right. But there are some points of instruction the Lord has been pleased to give us which parents and others would do well to study. It sometimes occurs that parents, in their great anxiety to have their children go forward in a public profession of Christ, overlook some very important points that have a bearing upon true conversion of heart. The Lord does not always operate in the same manner. And it must be remembered that God is constantly looking upon the heart, and not so much upon the outward demonstrations. Some who seem to have a wonderful experience at camp-meetings may not really make that true and lasting advancement in those inner struggles and victories which count so much in conversion as do those who are more retiring and reserved in their ways.

Again: parents often seem to think that unless some special meeting can be cited where their boy gave his heart to God, or where their girl surrendered to Christ, they have not been accepted of him. This is a mistaken idea. Please study carefully the following words from "Desire of Ages," page 515:—

"Fathers and mothers should look upon their children as younger members of the Lord's family, committed to them to educate for heaven. The lessons that we ourselves learn from Christ we should give to our children [in the home], as the young minds can receive them, little by little opening to them the beauty of the principles of heaven. Thus the Christian home becomes a school, where the parents serve as under-teachers, while Christ himself is the chief instructor.

"In working for the conversion of our children, we should not look for *violent emotion* as the essential evidence of con-

viction of sin. Nor is it necessary to know the *exact time* when they are converted. We should teach them to bring their sins to Jesus, asking his forgiveness, and believing that he pardons and receives them as he received the children when he was personally on earth."

How simple this all is! And the beauty and strength of it is that it is so simple. Neither we ourselves nor our children need go on week after week burdened with a sense of sin. Bring it all to Jesus, in secret prayer, or about the family altar in confession, and then believe Jesus has heard and forgiven, which is *really true*.

Then so much depends upon the father's conduct in the home. Often it is that unnecessary harshness that drives the children away from the Lord. "Fathers, provoke not your children, that they be not discouraged" (Col. 3:21), is God's word upon this point.

"Jesus was the pattern for children, and he was also the father's example. He spoke as one having authority, and his word was with power; yet in all his intercourse with rude and violent men he did not use one unkind or discourteous expression. The grace of Christ in the heart will impart a heaven-born dignity and sense of propriety. It will soften whatever is harsh, and subdue all that is coarse and unkind. It will lead fathers and mothers to treat their children as intelligent beings, as they themselves would like to be treated." —"Desire of Ages," page 515.

Often the confession of parents to the children of their harshness and unkindness and failure to treat them in the home as they should be treated, is the last obstruction needing to be removed from before them in their efforts to find Jesus. The Lord did not fail, but as parents we do, on the point of *kindness* (not to be interpreted to mean loose government). But simple, heartfelt confession, *alone with the children*, will bring forgiveness, and prove effective in winning their affection and love both to parents and to the dear Saviour.

Murmuring: Is There no Remedy for It?

ELSIE A. BROWN

THE tendency to repine seems fully as strong in human nature to-day as in the days of ancient Israel; and it is by no means those upon whom the hand of affliction has rested most heavily who seem most strongly disposed to this evil, but frequently it comes to us when in the enjoyment of many blessings, with a strength which nothing but the aid of divine power can enable us to resist, while often those suffering under great pressure seem the least inclined to complain.

I recall the case of a young man whom I met while engaged in Bible work in Philadelphia, many years ago, who from an injury to the spine, was paralyzed from the waist down, and had no power to move the lower portion of the body. Although but thirty years

* Republished by request.

of age, he had lain for five years upon his cot, with no hope whatever of ever being able to rise again in this life. Though naturally proud and ambitious, he was obliged to endure the cross of being supported by his young and not very strong wife, and this left him to be alone much of the time; yet his was an exceptionally bright face and cheerful disposition.

I had also a dear friend in the South who had met with greater reverses in life than any other individual I have ever known. Born to wealth and ease, in a proud Southern family, the idolized daughter of her fond parents, she was united in marriage to one of the same rank with herself, who became an army general and arose to great distinction in the South. She, because of her beauty and culture, added to the advantages already mentioned, became a woman of wide social influence and power.

But seemingly in the midst of the greatest prosperity which the world can bestow, she was stricken and brought low. Her husband came to a sudden death by assassination. A heavy stroke of paralysis left her unable ever again to take a step. The partial paralysis of the vocal organs made it difficult for her to speak so as to make herself understood except by those very familiar with her manner of speech. The wealth, which at this time would have been so great a boon, took wings, as is often the case, and she was left finally to the care of those who were in no way related to her. The stroke, though so heavy, had seemingly left her with unimpaired mental strength, which enabled her to appreciate most keenly the change in her surroundings and circumstances.

The citizens of her home city presented her with a home, which she rented, reserving for herself a single room, and here for long years she lay, nearly as helpless as a babe, in the care of a colored attendant. I visited her often,—during the last year of my stay there, every week, and sometimes oftener,—and more than once, when her affliction and needs had been mentioned, did she say to me, "I don't complain," and neither did she. Indeed, I do not remember of ever hearing a complaining word from her. She sometimes wept, but not a murmur escaped her lips.

She was of an unusually cheerful disposition, and almost always greeted my coming with a radiant face, and often with a little clapping of the dear hands from which the strength had not been wholly removed. How many sweet and precious lessons I gathered from her, which I would that I could more faithfully put into practise in these days.

The Lord gave her sweet release and rest finally, and for her sake I could but praise his name for it, but in my own life and experience I realized the loss of an association which to me had been most helpful.

O could we but resist the disposition to murmur, to which human nature under trial seems so prone, to what heights might we not hope to attain in blessing the world! The Lord grant us

the spirit and power to do it. Does not his Word say, "My grace is sufficient for thee," and that "sin shall not have dominion over you"?

Are we not told that he will subdue our iniquities? The time spoken of by Jeremiah could never come, when the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found, were it not so. "Surely there is an end; and thine expectation shall not be cut off," and with David we shall yet be able to say, "He hath delivered my soul in peace from the battle that was against me."

Watrousville, Mich.

The Tongue

MRS. M. C. DU BOIS

HAVE you ever thought of the power there is in that little boneless member we call the tongue? What says the Word of God of this member?

"Even so the tongue is a little member, and boasteth great things. . . . And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body; and setteth on fire the course of nature; and it is set on fire of hell.

"For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame, it is an unruly evil, full of deadly poison.

"Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." James 3:5-10.

What a terrible picture is this! The tongue, though so small—what terrible work it can do! Man can do many wonderful things, but the taming of the human tongue is beyond his boasted power.

"The tongue is a fire." Who has not felt the scorching blast from a fiery tongue, burning with its cruel words to the very heart's core!

"An unruly evil, full of deadly poison." Who has not felt the power of an unruly tongue, and this, too, from one professing to love God.

"My brethren, these things ought not so to be." Who of us is not guilty before God because of the improper use of the tongue?

Only the power of God can tame this fiery little member of our body. Shall we let him subdue this unruly member, and remove the venom from it?

"The boneless tongue, so small, so weak, Can crush and kill," declares the Greek.

"The tongue destroys a greater horde," The Turks assert, "than does the sword."

The Persian proverb wisely saith, "A lengthy tongue, an early death;" Or sometimes takes this form instead, "Don't let your tongue cut off your head."

"The tongue can speak a word whose speed,"

Says the Chinese, "outstrips the steed;"

While Arab sages this impart:

"The tongue's great storehouse is the heart."

From Hebrew writ this saying sprung, "Though feet should slip, ne'er let the tongue."

The sacred writer crowns the whole, "Who keeps his tongue, doth keep his soul."

Grand Ledge, Mich.

Infection from Kissing Animals

THE disgusting and dangerous fondling and kissing of beasts can not be effectually opposed, perhaps, on the whole; but some persons may be benefited by the repetition of warnings against the numerous infections which that practise is liable to incur, such as hydatids from dogs, diphtheria from cats and pigeons, and from cats the obstinate and loathsome diseases of the ringworm and favus. Dr. Levisseur suggests this warning in the *Medical Record*, from having had occasion repeatedly to trace individual cases, as well as small epidemics, of both ringworm and favus to their source in the endearment of cats. He gives two recent cases, with particulars, of both cat and child. Favus, he states, is a disease peculiar to mice, from which the cat gets it.—*American Analyst*.

The Book "Education"

S. H. CARNAHAN

"EDUCATION" is the best book extant on the subject. A careful perusal of it will broaden our ideas in regard to education, which is to train us to be thinkers, and not mere reflectors of other men's thoughts.

It is simply the good, not both the good and the evil, that we should learn. The true teacher is satisfied with nothing short of instilling in the students those principles that will make them a positive force for uplifting souls and helping to establish character.

To be truly educated is to know God, and to be transformed to his image. All in this world who become prepared to render the truest and highest service to God or man, get their training in the school of experience. And if we do not get it in youthful days, much of our life is wasted in selfishness and sin ere we learn it, if we ever do.

Every father, mother, and young person among Seventh-day Adventists should read this book carefully at once. Our canvassers, ministers, and lay members should strive to place a copy in the hands of every public-school teacher and person interested in educational matters.

Through the prophet Hosea the Lord says, "My people are destroyed for lack of knowledge;" and they are rejected because they reject it.

Let us as individuals respond to duty ere the Lord's gracious Spirit ceases striving with us.

Enterprise, Ore.

THE WORLD-WIDE FIELD

Central America

E. L. CARDEY

CENTRAL AMERICA, although a near neighbor of the United States, is far distant so far as the people and their habits are concerned. Perhaps there is no place in the world where the people are farther behind the civilization of today than they are in this country. Plows, and such things for tilling the ground are unheard of among the natives. Central America is a rich country in natural resources, and it seems strange that the people of the States have not turned their eyes this way more than they have. The ground is very productive. The growing of bananas and coconuts constitutes the chief occupation of the people.

It also seems strange that the attention of our own people has not been turned toward this country more than it has. However, it is true that the truth entered what is known as the Central American Mission field nearly twenty years ago. But the work has been very largely confined to the English-speaking part of the field, which contains perhaps forty thousand people. Then when you consider that there are in this field over three million people, you will see that just a start has been made. The work among the English-speaking people has been very fruitful; as we now have about three hundred and fifty Sabbath-keepers, nearly all English speaking. The work among the Spanish will go much harder and slower, nevertheless this message must be carried to every nation.

Then again we have within our borders other tribes and peoples. There are the Carib Indians, numbering thousands, scattered all along our coasts. Protestant missionaries have done but very little for this people, but we must do something for them.

The Mosquito Indians also are scattered throughout this country. They know nothing about God, much less the message of his soon coming. Only last year the Bible was translated into their language. In many respects they resemble the old American Indians, making their home wherever night overtakes them. The question that confronts us is, How can we take this message to them? Some one will have to give his life to giving them the message. Are there not some strong young people who feel a burden for such a work?

The Lord is blessing our work in this field in all the departments. Since taking up the work here, we have had many evidences that the Lord is doing a quick work in the earth. Seed that has been sown in the past is now springing up, and bearing a hundredfold. In

the first part of the month of May the writer held a meeting in French Harbor, Ruatan, Bay Islands. Much interest was manifested, although there was some very bitter opposition. However, at the close of the meetings the Spirit of God had so wonderfully worked on the hearts of the people that twelve souls presented themselves for baptism.

Sunday evening, May 19, just as the sun was setting over the western mountains, a large concourse of people gathered on the beautiful shore of the sea to witness the baptism of these dear souls. It was a blessed sight indeed, one that will long be remembered. There is yet a good interest at this place, and we



BAPTISMAL SERVICE AT FRENCH HARBOR, RUATAN

hope that others will soon step out on the platform of truth and righteousness.

At the close of this meeting I went to Bonacca, another of the Bay Islands, and while there held meetings at North East Bight and Mangro Bight. Surely the Lord came near in these meetings. When they closed, there were nineteen souls that were ready for baptism. This was a blessed experience to the writer. Such experiences as these give joy to the heart of the missionary, and inspire him with courage to press the battle to the gates of the enemy.

These dear souls were baptized in the blue waters of the Caribbean Sea. I expect to organize a church at Mangro Bight when I return to that place. The Lord is also working here in Belize. Last Sunday one was baptized here, and at the night meeting two more took their stand to keep the commandments of God and the faith of Jesus. Surely we are in the time of the latter rain, and we praise God that he is sending us a few drops in this part of the great harvest-field.

“O HEAR the pleading message
From every land and nation!
O haste, and send the answer,
Ye heralds of salvation!
‘Come over, come over,’
I can hear it evermore—
‘Come over, come over,
Come over and help us.’”

Daily Life at the Mission

J. C. ROGERS

At daybreak the missionary arises to call the boys and girls who make up the school. At the rear and to one side of the main building, where the missionary and his family live, stands a row of square, thatch-roofed, one-room houses. These are occupied by boys—three or four in each. On the other side and in the same line, are similar houses for girls. The boys have made themselves little wooden bedsteads, while the girls at this mission sleep on the floor.

The boys quickly dress after hearing the rising call, and are assigned to various kinds of work about the farm. Some have the milking to do; others prepare grain, taking the hulls off by stamping it; others grind this grain in a hand grist-mill, when it is ready for cooking as porridge. Some carry water, others cut wood. Three kinds of grain are chiefly used here, *inyauti*, *poko*, and Kafir corn. *Inyauti* resembles canary

seed. *Poko* is like millet seed, but reddish in color. *Inyauti* grows on a stalk as high as Indian corn, but the ear, or head, is at the top, and looks like a “cattail” growing in a swamp. *Poko* grows on a stalk like oats, but the head is like a star-fish with his legs curled up. Kafir corn looks like broom-corn, grows in the same way, and the kernels are the size of small peas.

A small store is kept at the mission, where grain is bought or exchanged for cloth, salt, thread, etc. One native boy has charge of the store, and is trusted with the money, which he faithfully brings to the missionary each evening. It is said that this boy was never known to lose or steal anything.

While the boys are in the field, the girls are cooking the porridge. The cooking is done over a fire of sticks, on the ground, in big kettles held up by long legs. The native kitchen is like their living-houses, twelve feet square, but has a flat iron roof instead of thatch. The only kitchen furniture is a long table made of native wood, sawn by hand.

About eight o'clock the bell is rung for breakfast. The kettle is carried on a pole by two girls, into the schoolroom, used also as dining-room. The furniture of this room is long tables, made by the boys, and fourteen-foot boards sawn by hand and laid on round blocks of logs for seats. These boards serve for dining-room, school, and church services. The

porridge is dipped into white enamel plates. The plates, well filled, are set at the tables. With this thick porridge, milk, or gravy called *isitysbo* (*chabo*) is eaten. This makes up the bill of fare.

When all the boys and girls are seated at their tables, the native elder, or leader, of their native church, leads in singing a Zulu hymn, reads a Scripture lesson, and prayer is offered. After giving thanks for the food, it is eaten, usually with much talking and laughing.

Breakfast over, a squad of boys is sent to plow, with the twelve oxen. Another squad is sent to cut poles for building a corn house, or a living-house when needed. These houses are all built here by digging a trench two feet deep, into which poles ten feet long are set upright, close together, all around for walls. On top of these are laid and fastened other poles lengthwise, to which are fastened pole rafters. Other little poles are tied onto the rafters with bark strings, and on these little poles the long grass is laid, six inches deep, and tied with bark, which completes the roof. Then the wall poles are covered over outside and inside with plaster made of clay taken from large ant-hills near by. The ants have mixed a kind of glue with the clay, which, instead of hair or straw, holds the plaster together. The floor is made of the same plaster, with tar or blood mixed in, to harden it.

Between breakfast and school time the girls wash dishes, carry water, get food for dinner, and do other work about the mission house and their own houses. At 11 A. M. the school bell rings. All prepare for class work, and come into the schoolroom at 11:30.

Since the school was started six years ago, Elder Armitage and his wife have taught all the English classes. Besides, he oversees all the farm work, works with the boys much of the time, repairs and makes machinery, pulls teeth, nurses, etc. Being overworked and exposed in all weathers, it is little wonder that weary weeks of racking fever and ague have often reduced him to a skeleton.

From thirty to fifty pupils recite in grades one to five. The fifth grade recites first. Then these "advanced" natives teach the beginning classes in English, while the other grades are heard by English teachers. After all the English classes are heard, the native teachers have Bible and reading classes in their language.

The class exercises close about 4 P. M., when the tables, around which they have studied, are quickly cleared of books. Dinner has been cooking during school, and is served at once. The same coarse porridge is eaten at this meal. In season, green corn or pumpkin is sometimes cooked for dinner.

Again the boys work until sunset, and the girls do their dishes and carry water for morning. At dark the bell calls to night-school. All assemble in the schoolroom. Until nine o'clock the missionary pronounces words, helps in arithmetic, and explains all lessons.

These are but a part of the many things to be done in an African mission.

The missionary's life is busy from dawn till long after dark. Sometimes a boy or girl who gives great promise of becoming a good worker, teacher or evangelist, and whom the missionary has learned to love as his own, sadly disappoints him, but he works on and prays much, and God gives him courage.

Somabula, Rhodesia.

A New Company Found in Java Keeping the Sabbath

GEO. TEASDALE

A SHORT time ago we received an invitation to visit a woman engaged in missionary work, who keeps the Sabbath. Another letter from her contained an invitation for Sister Skadsheim to go and stay with her for a while, and become acquainted with her work.

About fourteen years ago she began

she has used in improving the land, and helping the natives to build houses, and to become self-supporting. There are about one hundred and seventy persons in her colony, thirty of whom profess to be converted. Ten are baptized, and fifteen others are ready for baptism. They all keep the Sabbath. But I fear that many of them smoke, and probably the women chew. Both of these habits, and also the use of alcohol, are consented to, or indulged in, by the ministers, so we would not be surprised if the simple natives knew no better. The land is very rugged, and is situated on the side of Mt. Moorja, on a cape a little to the east of Samarang. The climate is quite cool, on account of the altitude and the very copious rainfall. Malarial fever is common among the natives. Maize, tapioca, and other vegetables are grown there, and many fruits,



RIVER SCENE, BATAVIA, JAVA

to keep the Sabbath, as the result of becoming acquainted with a Seventh-day Baptist, who shortly afterward turned to Sunday-keeping. In the face of much opposition, and alone, she has faithfully endeavored to follow the light. For a time she maintained a connection with the Baptists in Holland; but, because of her belief in the second advent and other things, she is not a member of any denomination. Her father was a missionary to the Javanese, and translated the Bible into their language for the British and Foreign Bible Society, and she has inherited an ardent missionary spirit. Born in this country, she is well acquainted with the habits and languages, and is also possessed of an earnest desire to follow the light as it is revealed to her.

Five years ago the government set apart one hundred and fifty *bowers* (about two hundred and sixty acres) of land for her to use in connection with her work for poor natives. The government also gave her several thousand *guilders* to help start the work. Many thousands of *guilders* have also been subscribed by private individuals. This

also the kapok-tree. The place is twelve miles from a little town called Tadjo, where there are a few Europeans. For six miles the road is level, but the rest of the way is up the mountain, and must be accomplished on horseback.

In this isolated place Miss Jansk has lived alone with the natives for five years. The work has grown beyond her expectations, and has become too much for her. She had some thought of turning it over to a missionary society operating in Java. But they told her that if they took it, her natives would have to keep Sunday. Rather than have that occur, she determined to carry on the work herself until she died. For some time she has been desirous of obtaining help, and would like a man and his wife to take charge of the colony as managers, and she would work under them. Sister Skadsheim will help her for a while, until we hear from our people in Australia. When Brother Gates comes to Java, we shall visit the colony, and become better acquainted with the situation. There are several young people there, who, she says, are thoroughly converted, and do missionary work in

the neighboring villages. They could soon be trained for laborers in our cause. When we remember that they are already Sabbath-keepers, and have been tested for a number of years, we can see that the Lord has surely gone before us in Java.

This woman begs us to help her in the work. Indeed, she is willing for us to take charge of it, and would gladly labor under our control. The institution lacks a little of being self-supporting; but this amount could easily be made up by a practical manager. Here is an opening the like of which seldom occurs. A consecrated man and his wife, who are acquainted with practical nursing and have some knowledge of agriculture, could do an excellent work. With twenty-five natives already converted, and keeping the Sabbath to begin with, and an estate upon which much money has been spent, it would be a source from which we could obtain a supply of native helpers, who, with further instruction in the school in Singapore, would carry the truth to the millions in Java.

The land is very rough and broken. Spread out in front and on two sides is the sea, from which invigorating breezes undoubtedly blow; while immediately below is a thickly populated flat country, with scores of villages, and thousands of natives. The country is well governed, and traveling facilities and many of the conveniences and comforts of life are moderate in price. We sincerely hope, and constantly pray, that some one will be found willing to, and capable of, taking hold of this important work. There is no time to lose.

Mission Notes

THE brother who accepted the Sabbath at Dehra Dun, India, recently, through the labors of Brother and Sister Burgess, was baptized at the Annfield Home. There is a stream running across the estate. A dam was made, and here this dear brother was baptized into Christ Jesus and this precious message. Brother Shaw says, "The Lord witnessed to the occasion."

IN Japan at the present time there are seventy thousand professed Christians, or about one in six hundred of the population. This, however, represents only a portion of the fruit of missionary work in that empire. Rev. Miyagawa, of Osaka, recently said: "There are in Japan more than one million people who have not publicly professed Christianity, but who are ordering their lives by the teachings of the Bible, and who require now only to be brought to a public confession of their faith." Dr. Nakashima, Professor of Psychology in the Imperial University, says that this statement is far inside the facts; that the number is greater than Rev. Miyagawa has given it. There has been a rapid increase in Japan in the number of converts within recent years. Of course, many of these are merely nominal Christians; but the heaven is working among the meal, and the honest in heart are giving heed.



The Montana Camp-Meeting

THE Montana camp-meeting was held in Helena, Mont., June 13-23. The attendance of our people was considered very good, and there was a fair attendance of outsiders at the evening services.

The business of the conference passed off very pleasantly and satisfactorily. The Lord has blessed in the work of the Montana Conference during the past year in every department, especially in the sale of our literature.

The meeting was blessed with the presence of the Holy Spirit, which was indicated by the converting power of God that prevailed at the meeting in not only reclaiming the backsliding ones, but in reaching those who had never yielded their hearts to God.

Elder Martin was again unanimously chosen president of the conference for another year, and Brethren Stewart Kime and W. H. Holden were ordained to the gospel ministry.

The laborers in attendance at the meeting, besides the regular conference workers, were Elder A. J. Breed, vice-president of the North Pacific Union; Elder H. W. Decker, financial agent of the North Pacific Union; and the writer.

This was the fourth and last camp-meeting that I attended in this union. I most thoroughly enjoyed my visits to the different conferences, and believe that the cause of present truth has loyal and self-sacrificing supporters in this part of the great harvest-field. We shall expect to learn of many recruits from time to time who will respond to the calls that come from the needy fields in the regions beyond. We believe, with the Walla Walla College as a main educational institution in this union, with the various intermediate schools as feeders, that we have reason to expect great things under the blessing of God.

K. C. RUSSELL.

Hayti

CAPE HAYTIEN.—Brother Fawer has just closed a series of meetings here at the Cape, which has resulted in three new Sabbath-keepers. Brother Isaac reports ten new Sabbath-keepers at Plaisance, where I left him to look after an interest that developed as a result of the baptism of a young man about a month ago. This young man, who is a surveyor, had been keeping the Sabbath for nearly a year, and had circulated some of our French literature during this time. His was the first primitive baptism ever held in that locality. All who have embraced the truth there are from the Catholic Church. Those who came into the message last year all seem to stand firm.

I spent last Sabbath at Grand Rivière. I held four meetings, in which, with the Lord's help, I was enabled to dispense with an interpreter. In three of these I presented my subjects in the form of Bible readings, which I had written out in French. But in one service I was able to keep the people interested for an hour, without notes or other helps. This

I may call my first real sermon in French. Of course my language was broken, and I am yet a long way from fluency; but I do feel grateful to God for the little progress I have made, and for the fact that I can at last begin to hold the attention of the people when I am presenting this precious truth.

We are all enjoying good health, although it is warmer than I have ever felt it before in the West Indies.

W. JAY TANNER.

Costa Rica

PACUARITO.—Since my last writing, I have had the pleasure of baptizing eight precious souls, for which we are truly thankful to our Heavenly Father. The dear brethren and sisters here are climbing higher and higher every day, by accepting and following the rays of light as they shine from the Word of God and the spirit of prophecy. They are all firm believers in the Testimonies. We are all truly thankful to the Master for the gift, as it helps to point out our crookedness. "The Testimony of the Lord is sure, making wise the simple." We are very certain that the spirit of prophecy is the testimony of the Lord, because his Word has so declared.

The spirit of love and unity exists to a large degree among the believers. They are also giving to the Lord his own, and thus removing the curse that has been upon us. They are not an educated people from the standpoint of the world, but they are educated in the message of God for this time.

This is a company of believers who strictly adhere to the Bible and the Testimonies in their instruction on modest apparel. We firmly believe that every one who has the hope in him of seeing the King in his beauty, in this generation, will purify himself and cast off all the idols of adornment. Pride in our heart will injure our spiritual growth. We firmly believe that we ought to adorn ourselves with the ornaments of the spirit of Christ, and not with the manifestations of the works of the flesh.

Step by step the Lord has been leading his people here. Three years ago our church was organized. Our place of worship was a little hired room, in which a brother and myself were living. But the Lord helped us, and we have now erected and dedicated our new church free of debt.

Pacuarito is my home, but I travel from place to place, preaching the word and looking after the work, and have more calls than I can attend to. The church is organized into working order, and every Sunday evening these workers go to the different sections to hold Bible readings and create an interest. The people are great itinerants, and this makes the fruit of our labor among them slow in appearing.

Pray for us. I am now laboring in Limón. The work is slow, but we hope for a bountiful harvest.

H. LOUIE MIGNOTT.

Southern New England Conference Proceedings

THE fourth annual session of the Southern New England Conference of Seventh-day Adventists was held in connection with the camp-meeting at New London, Conn., June 6-16, 1907.

The first meeting was called to order by the president, Elder W. A. Westworth. As the voices united in singing, "Firm as the rock the soul shall rest that trusts the Almighty hand," the hearts of all present responded.

The president gave a brief report of the past year's work. It has been a successful year, generally speaking. Our membership shows an increase of only about thirty, but this is due to the fact that in many of the churches the records have been examined, and those who have not reported for years have been dropped. Mention was made of the tent and hall efforts. Our laboring force had been increased from four to fourteen, yet notwithstanding this, our tithe balance shows an increase over that of last year, of several hundred dollars. There has been a hearty response to the call for means to purchase suitable equipment for the carrying forward of the Lord's work.

Elder W. R. Andrews rendered a report of the work done by the Religious Liberty Department. There has been considerable agitation over Sunday legislation, and opportunity has been presented to hold public rallies in five of the large cities.

The following resolutions were presented and discussed with much interest:—

"1. *Resolved*, That the conference committee be authorized to divide the conference into districts, and to appoint a director in each who shall superintend the missionary work of the district.

"2. *We recommend*, That all our people do their utmost to enlighten the citizens of their localities on the principles of religious liberty, and we suggest as an excellent means for doing this a wide circulation of the magazine *Liberty*, and the tracts published by the Religious Liberty Bureau.

"3. *We recommend*, That when advisable, a local religious liberty secretary be appointed, who shall keep in touch with the conference religious liberty secretary.

"*Whereas*, Our sanitarium at Melrose has, through the mercy of God, been saved to the denomination and the people that brought it into existence, therefore,—

"4. *Resolved*, That we express our gratitude to God for his great mercy in this matter, and further,—

"5. *Resolved*, That we show our appreciation of this great mercy, by our prayers, our money, and by our hearty co-operation in influencing as many persons as possible to go to the sanitarium when in need of its care.

"*Whereas*, The sanitarium now belongs to the denomination, is owned and controlled by the denomination, and,—

"*Whereas*, The sanitarium is in great need of funds, and the book, 'Ministry of Healing,' has been devoted to the up-building of such institutions, therefore,—

"6. *Resolved*, That we encourage one another, and our people everywhere, to sell as many copies of this book as possible, and devote the proceeds to the benefit of the sanitarium.

"7. *Resolved*, That we indorse the action of the conference committee in offering scholarships of one year to South Lancaster Academy to any one who will sell two hundred and fifty dollars' worth of our subscription books; and we recommend that our brethren throughout the conference be urged to interest and encourage our young people to accept this offer.

"*Whereas*, God in his love has given us a good degree of success during the past year, not only in winning souls, but also in the increase of tithes, therefore,—

"8. *Resolved*, That we as a conference show our gratitude to our Heavenly Father by making, from our small surplus tithes, a thank-offering to him, through the regular channels, of two hundred and fifty dollars, to be used in carrying the truth to regions beyond.

Cash and pledges were received to the amount needed for the liquidation of our portion of the \$150,000 fund.

The officers for the ensuing year are as follows: President, W. A. Westworth; Secretary and Treasurer, O. M. Russell; Sabbath-school Secretary, O. M. Russell; Religious Liberty Secretary, W. R. Andrews; State Canvassing Agent, A. James Clark.

Delegates to Union Conference:

been to the Methodist General Conference and were here awaiting a steamer to take them home) to meet him, and lend their support to the movement. The presence of some of these clergymen, for it must be said that not all of them were on hand, helped to save appearances; for, apart from the ministers themselves and the Seventh-day Adventists who were present, little more than a corporal's guard of the laity could have been found. All told, there were not more than sixty persons present, over one fourth of whom were our own people.

The day before being Sunday, Dr. Moore preached in two of the churches—in the Presbyterian in the forenoon and in one of the Methodist churches in the afternoon. The writer was present at the morning service, the congregation at which was not large. The sermon treated upon the Sabbath question. It was interesting in that all that Seventh-day Adventists claim for the Sabbath prior to the first advent of Christ was admitted, and presented in a masterly way. From that point it degenerated into a plea for the preservation of Sunday as the Lord's day, in order that the poor working man might have guaranteed to him the liberty (?) of the Sabbath. The old stereotyped arguments well known

to the readers of the REVIEW were made.

After the night services, a mass-meeting was held in the British Hall, which was filled to its utmost limit. It was expected that the need of a Lord's Day Alliance in this island would be discussed by dif-

ferent speakers, but it had been observed that quite a number of our people were there, and the managers seemed to realize that all would not be plain sailing. So it was announced that there would be only one speaker—Secretary Moore. He had not gone far in his talk before he became conscious of the fact that some would see that religious persecution was wrapped up in this movement. He therefore made an effort to assure his audience that there was no danger in that respect. In fact, he tried to make it appear that the Alliance, and the secretaries especially, had an abundance of the milk of human kindness, and so explained that during the existence of the Alliance it had had to appear but twice in the courts against offenders. Their scheme is working charmingly. They very benevolently (?) go to alleged offenders, present their cards, and talk over matters. If the offenders are docile and promise not to offend again, all is well; but if not—then is the cloven hoof made to appear; for it is soon discovered that they carry a document showing that the civil authorities are moving in the matter, having of course been spurred on by these same benignant secretaries. No persecution in that! They are only seeing that the civil law (procured by themselves) for the preservation of the Sabbath is enforced. That is to say, they inform the civil authorities that the law is broken, and insist that the government shall do its duty;



CHURCH-SCHOOL, ST. JOHN'S, NEWFOUNDLAND

W. A. Westworth, J. G. Stevens, W. R. Andrews. Sanitarium Constituency: W. A. Westworth, D. A. Bidwell, W. R. Andrews, James A. Tefft.

Ministerial credentials were given to W. A. Westworth, J. C. Stevens, W. R. Andrews, Elof Johnson. Ordination and credentials were granted to A. J. Clark. Ministerial license was given to H. L. Shoup and Leon W. Cobb, and missionary license to Mrs. Eva B. Daggett, Matilda Thaler, Ona M. Russell.

As a fitting close to our conference session, we all gathered on the shores of Long Island Sound to witness the burial of fifteen souls by baptism.

WM. A. WESTWORTH, *President*,
IRENE J. CADY, *Secretary*.

Newfoundland

NEWFOUNDLAND has at last swung into line with other countries, and can now boast of having a Lord's Day Alliance of its own. In our last report it was mentioned that a secretary of the Canadian Lord's Day Alliance was on his way for the purpose of effecting such an organization for this country.

The coming of Dr. T. Albert Moore, the secretary referred to, was loudly heralded, but it can not be said that the Alliance was organized with any degree of enthusiasm; that feature was entirely lacking. Doubtless the arrival of the secretary was timed so as to enable the ministers from the outports (who had

but, as aforesaid, before definite action is taken, the secretaries with Christian charity (?) hie themselves to the offender and warn him of his danger.

It must be said that not all were deceived by such palpable subterfuges. In the meantime our brethren had gone to the hall, loaded with a supply of *Liberty*; these were distributed as the people passed out. Copies had been sent previously to the prominent men of this city, including the members of the legislature.

The next day one of the city papers — *The Evening Telegram* — gave a report of the proceedings for the whole day, which occupied only about two thirds of a column. Right by the side of that, however, in parallel columns was given a report of a sermon preached by the writer the night before, which occupied a column and a quarter, and which showed the parallel between the present time and the fourth century. The week before, the same paper gave us over a column, in which was shown the true aims of the Alliance.

At the meeting when the Newfoundland Lord's Day Alliance was organized,

We are profoundly grateful to God that we have had this avenue through which to present the principles of religious liberty. We are receiving encouraging evidences that an interest is being awakened in this matter, and many are afraid that its discussion may be cut off on account of church influence. We, too, fear this. For this reason we would urge upon our friends in the States to give us the printing-press we asked for in our last report. As stated, we can then send matter to every part of the island free of postage, without let or hindrance. We believe also a liberal supply of *Liberty* would result in good. We feel that now, just now, is the time to strike.

God is blessing our efforts. Last night at the prayer service at the close of the preaching three persons publicly gave themselves to the Lord. One is a young girl about fifteen. She has taken her stand for the truth under great persecution, having among other things been whipped, and her Bible — her only book — taken from her. Please pray for her that she may endure unto the end.

Religious liberty and other tracts can

dred dollars to the General Conference for foreign missionary work.

Elder J. H. Wheeler, who has served for the past three years as superintendent of this field, was chosen president. We believe that prosperity will attend the work in this conference as the workers assume their new relations.

Besides the regular laborers of this field, there were in attendance Elder E. T. Russell, president of the Central Union Conference; Prof. C. C. Lewis, president of Union College; Dr. W. A. George, superintendent of the Nebraska Sanitarium; and Brother Glenn Benson.

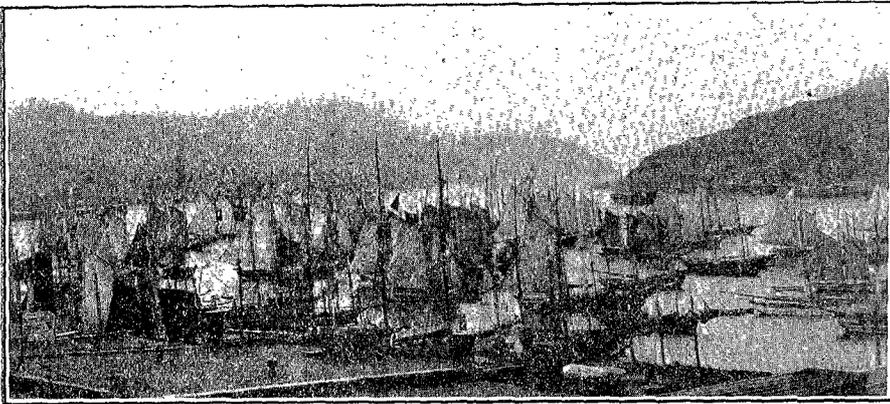
There is a large number of young people in this conference in proportion to the constituency.

K. C. RUSSELL.

Colorado

DENVER.—The Lord is greatly blessing in the work in Denver. Our Sabbath services are well attended by our own people and many strangers. The interest is excellent in the city. Many are taking their stand with us in the truth. Since Sabbath, May 11, we have had the privilege of baptizing nineteen. To the Lord be all the praise. We are now conducting a series of meetings in a large fifty-foot round tent in a suburb of the city. Several who are attending the meetings are very much interested. We hope for fruit from this effort. Elder F. M. Corbaley, of the Iowa Conference, who is in Colorado for Sister Corbaley's health, and Brother Sparks and wife, of Colorado, are assisting in this work.

G. W. ANGLEBARGER.



FISHING FLEET WAITING FOR A BREEZE, ST. JOHN'S HARBOR, NEWFOUNDLAND

the writer arose to speak. The chairman asked, first, if we were in favor of the resolution, second, if we wished to offer an amendment. Our reply being in the negative, and learning that we were opposed to the whole thing, he told us that we would not be allowed to speak, which decision was received with loud hand-clapping on the part of the supporters.

One could not fail to notice the utter absence of spirituality at the meeting. Not a prayer invoking the divine blessing upon the proceedings was offered, not an opening hymn sung, nor the benediction pronounced at the close. Under the circumstances these omissions were very fitting.

Before declaring the meeting closed, the chairman, a Church of England clergyman, because of the step that had been taken, remarked: "I am almost afraid to say it, yet I must mention the fact that I believe the millennium is not far off." This was received with another loud clapping of hands. The writer did not fail to remember that a similar belief was cherished in connection with the first Sunday law crusade.

As we write this report, there lies before us a copy of to-day's *Evening Telegram*, in which appears a full column of our last night's sermon upon the subject of "The Logical Working of Sunday Laws to Date." We have also been permitted to write letters to the same paper upon this matter. So far no replies have been vouchsafed. It reminds us of Isa. 56: 10.

be used, although many Newfoundlanders do not care for American ideas. Please observe that it costs two cents an ounce for papers, and five cents for each half ounce or fraction thereof for letters.

We were never of better courage, nor enjoyed our work more thoroughly than now.

C. H. KESLAKE.

Wyoming Camp-Meeting

THIS meeting was held at Crawford, Neb., June 20-30. There was an excellent attendance of our people, and the evening services were well attended by the citizens of Crawford, as the camp was located in a beautiful park in close proximity to the town.

The preaching during the day was especially designed to build our people up spiritually, and in the evening the doctrines of the third angel's message were presented. The Holy Spirit attended the proclamation of the precious truths.

One important feature of this meeting was the organizing of the territory embracing the State of Wyoming and the counties of Nebraska and South Dakota bordering on Wyoming, which had been known as the Wyoming Mission field of the Central Union Conference, into a conference. The Lord has greatly blessed in developing the work in this field, which is already well equipped with new tents. They have a good surplus of funds as they launch their new conference, besides donating five hun-

Chile, South America

THE work of the Master is progressing in Chile, and fruit is being seen. The distribution of our literature is giving its results. About a week ago a gentleman came to Valparaiso to find the office of our paper, but being disappointed, he returned to Santiago, and met Brother Soto, who took pleasure in speaking with him. After a little conversation, it was found that he had become interested in the truth by reading the *Senales de los Tiempos*, and was looking for a minister to visit him and conduct meetings in his home. Brother Soto accepted the invitation.

At San Filipi another family embraced the message, and has now kept the second Sabbath. Three of the children have been sent to our school, where they are now receiving instruction. We are very glad that the Lord is planting the banner of his truth in various places.

At the meeting at Pitunfquen three were baptized, and at the beginning of the school three others, and last Sabbath two adults who are attending the institute were also baptized, and two boys from twelve to fifteen years of age offered themselves for baptism. We are glad that the Lord is working in the school, reaching out after the young people.

I shall remain in the school a few months to conduct a four-months' institute, to prepare workers for the field. All told, our family at the school numbers thirty-five, and in a few days seven or eight more will come. We did not expect so many, but the Lord wants to send more workers into his vineyard.

The students manifest deep interest in their work, as is shown by their early rising. At twenty minutes past five in the morning my first class, fifteen members, recites. It seemed to me that it might interest our brethren who have donated of their means to help start this school, and others who are donating to help raise the \$150,000 fund, to know that there are persons who appreciate those gifts.

With reference to our buildings I will say that we are in very straitened circumstances for want of room. The new house is a skeleton, the boards not having been nailed on yet. We have but little space for the dining tables and recitation rooms, but the interest in trying to get an education makes hearts contented, and especially since they see a new building rising a little more each day.

The donation that we shall receive for our printing plant and the school is very much needed. We are planning to buy a lot and build a house for the printing plant and the tract society office. This building is much needed to furnish the room that we require, and to save the high rents.

Some of the people here are deeply interested, and we hope that some may take their stand for the truth.

I am teaching five classes in the Spanish language daily,—two in language, two in Bible, and one in general history,—besides the conference work. Pray for the work here that the message may be speedily given. F. H. WESTPHAL.

South Dakota

THE twenty-eighth annual session of the South Dakota Conference of Seventh-day Adventists was held in connection with the camp-meeting at Sioux Falls, S. D., June 13-23, 1907.

We had an ideal place for camp-meeting—a nice grove and high grounds. The first meeting was called Thursday, June 13, at 2:30 P. M., Elder E. G. Hayes in the chair.

A standing committee of fifteen was elected to nominate the different subcommittees. These were elected at the second meeting, and began work at once. Two churches, with seven and twenty-two members respectively, were heartily welcomed into the conference.

In his annual address the president, Elder Hayes, stated that we believe in sharing the blessings that God gives us, with the foreign mission fields, which are in needy circumstances. He then read a list of appropriations to fields outside of our home conference the past year. The total of these appropriations amounted to \$12,231.02.

To carry on the work of collecting means for the \$150,000 fund, our State was divided into three districts, with Elders Neilsen, Christian, and Clark in charge; and \$3,267.14 has been collected already.

The work in our home field has been blessed. There were four tents in the field last season—two English, one Danish-Norwegian, and one Swedish. Some precious souls have been gathered out from the world.

The following resolutions were adopted:—

Whereas, The Lord has granted his blessings to rest upon the work of our conference the past year, by bringing into the truth many precious souls, and by increasing the spirit of

consecration among our own people, and with an increase of tithes and offerings; and in view of the need of means in foreign fields,—

1. *Resolved*, That we express our appreciation of these blessings, (a) by the following amendment to the constitution: In addition to the first tithe paid to the Northern Union Conference, a second tithe shall be paid to the General Conference for the propagation of the message in foreign fields; (b) by continuing the support of Elder Perry in Peru for another year; (c) by continuing for another year the support of Elder Scholl in the German work in Pittsburg, Pa.; (d) by continuing the support of Elder Smith in Korea for the ensuing year, and further, that we give five hundred dollars to the Manitoba Conference, and that we give \$12.50 a week toward the support of a laborer in Alberta.

2. *Resolved*, That in view of the need of trained canvassers, one or more institutes be held the coming year at such time and place as shall be decided by the conference committee.

3. *Resolved*, That our local church elders be requested to seek out such in their company as are especially adapted to this branch of the Lord's work, and in counsel with the State agent plan with them to enter into active service, and also, that we encourage the brethren in our churches to assist such workers in every way possible.

4. *Resolved*, That we recommend our church librarians to procure a copy of "The Missionary Idea," and with the church study it carefully and seek to arouse a special interest in missionary work.

In view of the great need of more thoroughly qualified and trained librarians, and to assist the churches in leading out in missionary work in the distribution of tracts, the use of the *Family Bible Teacher*, taking subscriptions for papers, and the sale of our forty-per-cent books,—

5. *Resolved*, That a suitable person be selected and supported by the conference for this work, whose duty shall be to visit churches and by actual canvassing and house-to-house work, as well as by oral instruction, train suitable persons for this work.

6. *Resolved*, (a) That we more fully organize the medical missionary work in the conference; (b) that we give it the same fostering care as the other departments of the conference; (c) that we invite the doctors and graduate nurses of good standing who are engaged in this line of work, to unite with this department for mutual encouragement, and furtherance of health reform, medical missionary work, and the promulgation of the gospel; (d) that we heartily welcome the sanitarium at Chamberlain, S. D., to our conference.

Ministerial credentials were granted to J. W. Christian, E. G. Hayes, Valentine Leer, C. M. Clark, N. P. Neilsen, N. M. Jorgensen, R. E. Harter, and Conrad Reischwig. Ministerial licenses were granted to N. J. Ronlund, W. L. Manful, C. P. Farnsworth, and R. B. Thurber.

Missionary credentials were given to Adolph Christensen, Bertha E. Jorgensen, Milla M. Johnson, Geo. W. Miller, F. R. Isaac, Florence Miller, Daniel Wall, Christian Reischwig, Grace Isaac, J. H. Schmidt, H. L. Stanberg, and Conrad Reimche.

Officers for the ensuing year are as follows: President, J. W. Christian; Vice-president, E. G. Hayes; Secretary, N. M. Jorgensen; Treasurer and Transportation Agent, F. R. Isaac; Business Agent, C. M. Clark; Tract Society Secretary, F. R. Isaac; Assistant Secretary, Grace Isaac; Field Secretary, Geo. W. Miller; Educational Secretary, Daniel Wall; Medical Secretary, Dr. C. P. Farnsworth; Religious Liberty Secretary, R. E. Harter; Sabbath-school and Corresponding Secretary, Florence Miller. Conference committee: J. W.

Christian, E. G. Hayes, Valentine Leer, C. M. Clark, N. P. Neilsen, C. P. Farnsworth, and Wm. Reiner. School Board: J. W. Christian, F. Knecht, M. K. Thrall, Albert Tucker, Alfred Jensen, and C. M. Clark.

Teachers' credentials were given to M. J. Low, Lizzie Manussen, Erma Lewis, and Nellie Weller.

E. G. HAYES, *President*,
N. M. JORGENSEN, *Secretary*.

Recollections of a Pioneer

PETERBORO, ONTARIO.

Editors of the REVIEW AND HERALD, Washington, D. C.

DEAR BRETHREN: The REVIEW AND HERALD of April 25 contains, under the heading "Organization, No. 13," a report of the doings of Seventh-day Adventists under date of May 20, 1863. I am a living witness of what occurred at that meeting, and I can say to the readers of the REVIEW, Think of everything good that has been written of every previous meeting, and apply it to this. Perhaps no previous meeting was characterized by such unity of feeling and harmony of sentiment. There was not a dissenting voice, and we may reasonably doubt if there was even a dissenting thought. Such union on every point affords the strongest grounds of hope for immediate advancement of the cause.

We must know, from forty-four years of experience, that God was pleased with such steps as were taken at this 1863 General Conference. That meeting was like the mustard seed then, but is it not now become a tree of many branches? Soon our hope will be consummated; yes, my dear brethren, we are nearing home, sweet home. He that overcometh will be clothed with white raiment, and have his sins blotted out. Rev. 3:5.

WASHINGTON MORSE.

Spain

BARCELONA.—Yesterday, March 28, was "Holy Thursday," and to-day is "Holy Friday." The holy part began yesterday at twelve o'clock. At that time all business was suspended,—even the street-cars stopped,—and will remain so until to-day at noon. During this time great companies of children, armed with hammers and mallets, are running in every direction through the city, pounding on almost everything within their reach. A few minutes ago I met a crowd of about one hundred boys pounding on an old sheet-iron fence. I asked one of them what they were doing. He said, "We are killing the Jews." On being questioned as to who taught them to do it, he responded: "The priests tell us to do it, because the Jews have done so many bad things." Thus, instead of planting seeds of love in the hearts of the children, the same spirit of hatred and murder that persecuted the Jews and the Christians in this country in times gone by, is encouraged in their lives from very infancy—and that, too, by those who profess to be teachers of the gospel of Jesus Christ.

No wonder that the land is filled with bloodshed and crime! In this country nearly every one carries a weapon of some kind, and on the least provocation it is used. The favorite weapon is a large knife. As all classes have the same teachers, all have the same spirit. Among

the higher classes, duels are not uncommon. During the last year, among senators and congressmen, several took place.

We are glad to have part in proclaiming the everlasting gospel, which saves from all such things, and teaches love and respect for God's holy law. As we think of the scores of cities in this country containing millions of souls deluded by this "mystery of iniquity," with no one to warn them of the wrath to come, we can not refrain from praying the Lord of the harvest to raise up more laborers for this field. We are thankful that a few are finding the light. This month four dear souls have been baptized who come directly from the Catholic Church. The baptizing was done in a public wash-house, behind closed doors, as it is against the law to hold a public religious service of any kind outside of our authorized place of meeting. The proprietors of the wash-house seemed very much impressed with the service, and asked us to come and study the Word with them. We thank God for this addition to the small number of believers in this country. We love this cause, and rejoice to see it advance. We are glad to be in this field, even though it be overflowing with difficulties, and earnestly ask an interest in the prayers of all God's people that we may be faithful in holding up the standard of truth.

WALTER G. BOND.

Field Notes

FIFTEEN new members have been baptized at St. Paul, Minn., during the past year.

THE result of a six weeks' tent-meeting recently held at Grand Junction, Colo., by Brethren W. F. Kennedy and E. H. Curtis was the addition of eight members to the church.

THE interest in the tent-meetings at Longdale, Okla., is still very good. Although there is some opposition, six persons have accepted the truth presented, and seven have been baptized.

BRETHREN W. M. Cubley and W. L. Brandon have been holding meetings at Rockport, Tex. The attendance and interest have been excellent. Ten have already begun to keep the Sabbath, and quite a number of others give promise of so doing.

FROM Ohio comes the word that six persons were recently baptized at Columbus, by Brother H. H. Burkholder, and a like number by Brother C. T. Redfield at Mansfield. The German church at Cleveland also received four new members, and Brother G. P. Gaede reports several other very interesting cases among his Bible readers.

AFTER exhausting all the usual means of getting an audience, at Wapello, Iowa, and meeting with practical failure, Brother G. R. Hawkins, assisted by Brother and Sister Wolfe, advertised to tell why they were Seventh-day Adventists, and presented Daniel 7. The people came, and have continued to come with increasing interest during the presentation of the testing truths of the message. Four persons have already taken their stand to obey God.

At the time of the quarterly meeting three more Spaniards and an American decided for the truth at Alamogordo, N. M.

THE church at Muskegon, Mich., is at work, Brother C. M. Whitmarsh setting the example. Ten have recently been baptized, and four others have since requested the rite.

EIGHT persons were baptized at Fiskdale, Mass., July 6, and the next day they, with four others, were organized into a church by Brethren H. F. Ketring and H. C. Hartwell.

A CHURCH of eleven members was organized at Ruby, I. T., July 11, by Brethren Andrew Nelson and V. O. Cole. The most of these new converts were the fruit of Brother Claude McDonald's recent labors among them.

THE addition of six members to the church at Altoona, Pa., at the time of the quarterly meeting, is reported by Brother W. F. Schwartz. He is now engaged in a tent effort at Lock Haven, Pa., with a good interest.

BROTHER E. A. MERRELL recently held a four weeks' tent-meeting at St. Joseph, Mo. Ten persons were baptized during the time, and still others are keeping the Sabbath. Some of these are persons with whom Brother Shraeder labored.

BROTHER J. W. WATT reports the baptism of two more of the students at the school located at Indiana, Pa. He is conducting a tent-meeting at Homer City, with a fair interest, among people who have never before heard present truth.

THERE is increasing interest in the meetings being held at Milo, Maine, by Brother H. C. Giles. Just as he was beginning to present the Sabbath question, one sister began to obey, and several others said they would keep the next Sabbath.

DESPITE three interruptions of one week each, due to storm and floods, the tent company at Jersey Shore, Pa., are of good courage. They have begun to see fruit of their labor, as eight have decided to obey the truth. Brethren I. M. Martin and Robert Beckner are conducting the meetings.

THE whole town of Tripp, S. D., is stirred over the things presented at the tent by Brethren Daniel Wall, C. K. Reising, and A. F. Schmidt. One of the pastors of the town, who has been attending the meeting, refused the request of his people to debate with the brethren, saying that he had heard nothing but the truth, and could say nothing against it.

BROTHER MORRIS LUKENS, assisted by two young men from the Washington Training College, H. S. Prener and E. C. Townsend, has been holding meetings in a suburb of Baltimore, Md., since the camp-meeting. He says, "It has been a long time, if ever, since I have been connected with a tent effort so encouraging: the attendance, the deep interest, the literature sold so readily, and best of all, the number already beginning to live out the truth,—all this has been more than we hoped for."

Current Mention

—The czar of Russia was entertained by Emperor William of Germany aboard a battle-ship at sea August 5.

—The first Chinese female students who have ever gone abroad sailed from Shanghai August 4. They are graduates of colleges in China, and are coming to America to enter Vassar College.

—Forty passengers and the engineer of a train were drowned August 4, near Angers, France, when the engine jumped the track and plunged into the river, taking with it tender, baggage-car, and one coach.

—Judge Landis, in the United States District Court, August 5, ordered the dissolution of the church and school furniture trust, recently punished by fines amounting to \$43,000 for admitted violation of the anti-trust laws.

—A treaty has been signed at St. Petersburg which settles all questions between Japan and Russia concerning commerce, fishing rights, the junction of Manchurian railroads, the delimitation of frontiers and political relations.

—Claims for malicious damages to property during the recent strike have been filed against the city of Belfast, Ireland, to the extent of \$150,000. It is reported that a settlement has been reached in which concessions were made by both strikers and employers.

—The past week there has been an epidemic of crimes of the most revolting character against women and little girls in the city of New York. Several have been killed, and mobs have attacked the assailants in some cases, and in others the supposed assailants, nearly lynching them. Special watch by the authorities does not seem to lessen the number of attacks.

—The granite stone cutters of San Francisco, out on strike three months, have come to an agreement by compromise. They were receiving \$4.50 a day and demanded \$5.50, but will receive \$5. It is expected that the sandstone cutters will compromise on \$5.50 a day. Five hundred telephone girls also resume work, gaining an eight-hour day, but no increase in wages.

—All except one of the corrupt supervisors of San Francisco have resigned, and the men appointed by Mayor Robinson have been installed. Eugene Schmitz, recently sentenced to a term of five years' imprisonment, who claims that he is still mayor, has appointed fourteen labor union men to fill these vacancies, and the men have accepted their appointments. A decision as to Schmitz's claims will be made by the courts in a test suit instituted by Mayor Robinson's secretary.

—Serious riots have broken out in many parts of northwestern Italy because of newspaper attacks on the Catholic schools and monastic institutions, charging that a frightful state of immorality prevails in them. Mass-meetings denouncing the corruption of the priests have been held in many of the cities. Some churches have been pillaged, and in a suburb of Genoa, the Silesian College was attacked and burned. The government has declared that martial law will be imposed if the violence does not cease.

— More than 1,000 persons were killed last year in the coal-mines of Pennsylvania, according to the report of the department of mines.

— On account of the time needed for completing the census of Cuba, the municipal elections that were expected to take place in September or October will be deferred until January or February.

— Judge Pollock of the United States Circuit Court of Kansas City, Mo., on July 5 revoked a recent order of his compelling express companies to carry C. O. D. liquor packages. He held that there is no common-law duty resting on the express companies to engage in a C. O. D. liquor business.

— Following the refusal of the Western Union Telegraph Company officers to reinstate a discharged operator, about seventy members of Los Angeles Local, Commercial Telegraphers of America, walked out on strike August 7, and the next day all the operators on the Western Union wires in Chicago, including those in the newspaper offices, went out on strike in sympathy with the Los Angeles strikers.

— A raid of 6,000 Turkish troops across the northwestern frontier of Persia is reported to have resulted in the destruction of a village and the killing of seventy-eight persons, of whom sixty were women and children, mostly Christians. Later, joined by some Persian cavalry, they are said to be threatening Urumiah, which has a population of thirty to fifty thousand and is a center of missionary activity. Russia and Great Britain will probably be called upon to bring pressure to bear upon Turkey to stop the raid.

— Arab chiefs entered Casablanca, the principal port on the Atlantic coast of Morocco, July 30, and demanded the cessation of harbor improvement work, saying that they were no longer subject to the sultan since he obeyed the Christians. Then they incited the natives to make an attempt to exterminate the Jews and Europeans. Several Europeans were killed while fleeing for refuge to the consulates and the boat. French war-ships were soon at the scene, and have bombarded the city, landing 2,000 men. The Jewish quarter of the city has been sacked. The revolt is spreading to other cities; and fanatics continue to preach a holy war. Spanish, Italian, and British war-ships are en route to Morocco.

— In the United States District Court at Chicago the Standard Oil Company of Indiana, on August 3, was fined by Judge K. M. Landis the maximum penalty of \$29,240,000 for accepting unlawful rebates from the Chicago and Alton Railway. There are seven similar cases against the company yet to be tried, and in case of conviction the maximum penalty would be a fine of \$88,000,000. The judge also ordered the calling of a special grand jury to consider the criminal aspect of the case, the conduct of the railroad in this matter, and the evidence of a conspiracy with reference to these unlawful rates. It is thought the Chicago and Alton Railway will be convicted on the evidence already in hand; but the end of the matter is some distance ahead, as the Standard Oil Company will appeal the case to a higher court.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

The Work in Washington, D. C.

SANITARIUM, CAL., May 30, 1907.

I HAVE a message to bear to our people throughout the field. There is a decided and thorough work to be done in Washington, D. C. The time is long past that should have seen this field faithfully worked. The last message of warning must be carried to those who need the truth. Men of God who have this message in their hearts should be chosen to carry it to the people of Washington and neighboring towns. One of authority was represented to me as standing before our people, and pleading that workers be sent to Washington; and I was instructed to urge this subject upon the minds of our laborers.

Brethren and sisters, God has given to every man his work. He calls upon church-members in every place to dedicate themselves to the Lord and to his service. Let us go forth, and present the truth from house to house, to souls who are starving for the bread of life. We must come into line.

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." These words teach us how the field is to be supplied with workers who will labor for the salvation of souls. When church-members bring the precepts of Christ into the life practise; when they confess their sins to one another, and offer up prayers to God, he will graciously manifest his power through them.

In every possible way, humble efforts should be made to win souls to the truth. The third angel's message is to be proclaimed all through the suburbs of Washington. The people living in these suburbs are precious to God. Those who believe the truth for this time must now arouse, and earnestly take hold of the work that needs to be done. We must be wide awake to the needs of the situation, and perform the work with wisdom.

There should be no cramping of the sanitarium work at Takoma Park. I have been shown that the national capital should have every advantage. The workers there are to bring the truth before the ruling powers, and means must flow into that field in order that the work there shall make a presentation that will commend it to those who are accustomed to refinement and plenty. No mean impression must be given to these statesmen, whose only knowledge, perhaps, of this people and the third angel's message, may be received through the sanitarium work. It will be very essential that the means expended for the work in Washington shall be economically handled.

We need to realize that we are living in critical times. There is no time to be lost if we would make the right impression regarding the work. Satan is making every effort possible to undermine the confidence of men in the law of God, causing them to regard it as of little importance. But men should remember that the God of heaven proclaimed his law from Mount Sinai with his own

voice, that men might realize its importance. The Lord does not want the people who stand for his law in the earth, and who are to accomplish his closing work in the world, to represent that law and that work in a cheap manner. God's purposes in guiding us to Washington, the capital of our nation, was that we might represent his work there in a sensible way. In connection with his work he would not have anything of a cheap and faulty character.

It would also be a great mistake to close up the work of the branch sanitarium we have operated in Washington. Some have thought that when our institution at Takoma Park should be in running order, we might do this. But instruction regarding this matter has been given me by higher authority than that of man; and I have been shown that to close up the work of the first institution would be a grievous mistake. There are men holding positions of responsibility in the world who are patronizing our treatment rooms there, and we must not cut off from them this opportunity of gaining a knowledge of the truth for this time.

A branch sanitarium in the city will lead to an acquaintance with the larger institution at Takoma Park. Through these institutions the light of truth is to shine forth to counselors and statesmen.

From the light the Lord has given me, I know there is a great work to be accomplished in Washington, and every laggard power must be aroused to act its part. A special work should also be done in this city in the establishing of schools, that the people may be educated along Christian lines. In our schools established in this city, the Word of God is to be exalted as the study book, and the law of God is to be honored and obeyed. The discipline of our schools is to be of the highest type.

God calls for us to advance step by step in the building up of his work. We are now doing what should have been done twenty years ago. Some have thought that we as a people were unable to stem the current of inquiry and criticism. But I have been shown that if we had advanced in the way of reform as the light came to us, we would have a very different showing than now appears. In following the instruction of our Great Leader, difficulties would have been overcome; the consciousness of the approval of God would have made our ministers and physicians and the teachers in our schools valiant men of God. In the fullest sense of the word, they would have been laborers together with God.

We must individually learn the lesson that the treasures of knowledge are with the Most High. The discourses of the men who profess to honor and reverence the law of God must be earnest, sincere, and solemn, as befits the time in which they live. Their appeals for temperance must speak powerfully to the senses of men. The love of God is to be expressed in word and action.

Those who are engaged in the work for these last days must identify themselves with Christ. They must become partakers of the divine nature, and thus escape the corruption that is in the world through lust.

I appeal to my brethren and sisters throughout the American field. See that the work in Washington is not delayed for want of means. It is very important

that the Sanitarium be fully equipped for its work. Let the cause of truth in Washington triumph gloriously.

These words were spoken regarding the work in Washington: "The work at the heart of the nation is not to be handicapped. The Sanitarium must do its part in convincing the influential men of America of the importance of the third angel's message. And our books must be handled in a way that will secure their largest circulation."

In the completion of the Washington Sanitarium, let simplicity and good taste prevail. This institution is to do an important work for the people of Washington. Through its influence inquiries will be made concerning our faith, and information will be given that will find a lodgment in some minds. One is standing back of the cause of present truth in Washington who will be a present help in every emergency. Hold firmly to the principles of truth. Guard the soul vigilantly, that you may not be found warring against the Spirit of God. Gird on the armor of Christ's righteousness. Be strong; yea, be strong.

ELLEN G. WHITE.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1907

- ATLANTIC UNION CONFERENCE
- Eastern Pennsylvania, Philadelphia Aug. 27 to Sept. 1
- Maine, Milo Aug. 23 to Sept. 2
- New York, Herkimer Sept. 5-16
- Vermont, Waterbury Aug. 29 to Sept. 9
- Virginia, Hampton Aug. 13-20
- Western New York, Rochester Aug. 29 to Sept. 9
- West Virginia, Pennington Sept. 12-22
- CANADIAN UNION CONFERENCE
- Quebec, Knowlton Sept. 5-15
- Maritime, St. John, New Brunswick Aug. 22 to Sept. 2
- Ontario, Niagara Falls Aug. 15-25
- SOUTHERN UNION CONFERENCE
- Alabama, Birmingham Oct. 3-13
- Cumberland, Cleveland, Tenn. Aug. 22 to Sept. 1
- Florida, Tampa Oct. 10-20
- Georgia, Atlanta (West End) Aug. 29 to Sept. 8
- Mississippi, Aberdeen Sept. 27 to Oct. 3
- North Carolina, Thomasville Aug. 15-25
- South Carolina, Spartanburg Aug. 8-18
- LAKE UNION CONFERENCE
- East Michigan, Pontiac Aug. 29 to Sept. 8
- Indiana Sept. 5-15
- Northern Illinois, Aurora Sept. 5-15
- West Michigan, Hastings Aug. 15-26
- North Mich., East Jordan, Aug. 29 to Sept. 9
- Ohio, Marion Aug. 9-19
- Wisconsin, Grand Rapids (State) Aug. 21 to Sept. 2
- CENTRAL UNION CONFERENCE
- Colorado, Denver (Argyle Park) Aug. 22 to Sept. 2
- Kansas, Wichita (State) Aug. 15-25
- Iowa, Ute Aug. 20-25
- Iowa, Diagonal Aug. 20 to Sept. 1
- Missouri, Eldon Aug. 8-18
- Nebraska, Hastings (Prospect Park) Sept. 5-15
- SOUTHWESTERN UNION CONFERENCE
- Oklahoma, El Reno (State) Aug. 22 to Sept. 2
- Texas, Coleman (local) Aug. 22 to Sept. 2
- PACIFIC UNION CONFERENCE
- Utah, Salt Lake City Oct.
- Southern California, Los Angeles Aug. 15 to Sept. 2
- NORTH PACIFIC UNION CONFERENCE
- Western Oregon, Cottage Grove Aug. 23 to Sept. 1

Western Oregon, Roseburg Sept. 13-22
Western Washington, Mt. Vernon, Aug. 20-25
Western Washington, Centralia

..... Aug. 27 to Sept. 1
Montana, Kalispell Sept. 10-15
British Columbia, Cumberland ... Aug. 16-18
Upper Columbia, North Yakima .. Sept. 3-8

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

Maine, Attention!

THE ninth annual meeting of the Benevolent Association of Seventh-day Adventists of Maine will be held at Milo, Maine, Aug. 27, 1907, at 5 P. M., for the purpose of electing officers and transacting such other business as may properly come before the meeting.

E. C. TAYLOR, Clerk.

To Our Brethren in Maine

YOUR attention has been called to the fact that our camp-meeting is to be held this month, in Milo, Maine. Those going over the Maine Central Railroad will purchase tickets at the following-named stations: Portland, Lewiston (upper station), Skowhegan, Shawmut, Fairfield, Waterville, Brunswick, Richmond, Augusta, Pittsfield, and Corinna. Those coming from Bangor will purchase tickets over the Bangor and Aroostook Railroad. Portland and Richmond are the only stations where tickets can be purchased through to Milo and return. At all the other stations the tickets will be sold to the Northern Maine Junction at the rate of 1 3/4 cents a mile each way. Do not fail to mention the fact that you want a camp-meeting ticket when you ask for your ticket. There will be no grocery tent on the ground. A grocery team, a baker's cart, and a milk cart will come on the grounds. Come prepared to care for yourselves. Do not fail to bring your winter clothing, and bedding enough to keep you warm nights. Remember you are going to camp-meeting, and not going to a church. We shall try to have plenty of straw on the grounds with which to fill the beds. If you have a tent, bring it with you. Come prepared to care for yourselves as far as possible. There will be a boarding tent for the visiting ministers. The camp is about ten minutes' walk from Milo station. There will be teams for transferring the baggage from the station to the ground. All delegates should be on the ground Monday, August 19. Take the train that leaves Portland at 11:05 A. M., via Lewiston. At Richmond, take the 11:42 A. M. train, and change at Waterville for the Northern Maine Junction. S. J. HERSUM, President.

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.—A consecrated Seventh-day Adventist young man to take the nurse's course. Apply, with references, to the Tri-City Sanitarium, Moline, Ill.

WANTED.—Ten men to chop wood near Sanitarium, Cal. Must be Sabbath-keepers. Address J. B. Fradenburg, Sanitarium, Napa Co., Cal.

WANTED.—Position in dental office with Sabbath-keepers, by Seventh-day Adventist dentist of seven years' experience. References furnished and required. Address Dentist, 3200 West Douglas Ave., Wichita, Kan.

WANTED.—To secure the services of a competent stenographer, practical second baker. Also desire to correspond with graduate nurses who desire to take up institutional work. Address L. M. Bowen, Sanitarium, Napa Co., Cal.

FOR SALE.—30 acres good land, good 8-room house, cellar, wood-house, barn with shed and corn-crib at each end, hay barn and cow stable, two orchards—one bearing; also grapes and other small fruit: 1/4 mile from good church-school, 1 mile from Seventh-day Adventist church at Wolf Lake. Address J. W. Moore, R. F. D. 2, Albion, Ind.

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:—

Rosa Robinson, Vinta, I. T., periodicals.
Jacob Skadsheim, Local, Minn., tracts and papers in different languages.

Mrs. S. G. Jackson, 1308 Dak. Ave., Grand Forks, N. D., temperance tracts and papers.

C. W. M. Reed, Signs, Liberty, Life and Health, and tracts; could use about fifty copies a week.

D. C. Bartshe, 707 Central Ave., Lexington, Ky., REVIEW, Signs, Watchman, Life and Health, Liberty, Instructor, Little Friend, and tracts.

Miss Tillie Stiller, 1700a North Pendleton Ave., St. Louis, Mo., Signs, Liberty, Watchman, Life and Health, Life Boat, tracts, also papers and tracts in foreign languages.

Obituaries

HOLMES.—Died at the home of her niece, Mrs. N. W. Baker, in Springfield, N. Y., Mrs. L. L. Holmes, aged 81 years and 14 days. She had been a firm believer in the third angel's message for over thirty-five years. She survived her husband, Elder Benj. Holmes, a little less than six months. Words of comfort were spoken by Elder Wemet (Methodist). * * *

TRUE.—Died at his home near Knightstown, Ind., June 16, 1907, Albert F. True, aged 34 years, 3 months, and 29 days. He was converted under the labors of the writer, baptized, and united with the Kennard church at its organization in 1892, being a charter member. He lived an upright, faithful life. A mother, four brothers, and three sisters mourn their loss, but not without hope. Words of comfort were spoken by the writer from 2 Sam. 14:14 to a large gathering. J. M. REES.

LIVINGSTON.—Died at Old Bank, Panama, July 6, 1907, of tuberculosis, Sarah Livingston, aged 21 years, 4 months, and 3 days. Sister Livingston accepted present truth at a tent effort last year at the above place. Very shortly after, she was taken ill, but her piety and unwavering faith shone so brightly that those in attendance at her bedside were impressed and cheered, especially as she has stood alone in the family. We are confident that she sleeps in Jesus. Words of hope and comfort were spoken by the writer.

J. AUGUSTUS REID.

BARNHART.—Died at Great Bend, Kan., July 22, 1907, Omer Audley Barnhart, one of the little twins of Lemuel and Norah Barnhart, aged 10 months and 25 days. The little one was tenderly loved, and will be greatly missed. Words of comfort were spoken by Elder A. E. Hopkins. H. R. GODFREY.

GOULD.—Died at Molusk, Va., July 5, 1907, of heart failure, Ada M. Gould, wife of Kenneth L. Gould, aged 21 years, 3 months, and 11 days. She was a firm believer in the third angel's message, and her desire was to obey the Lord in all things. We hope to meet her in a world free from pain and care. MRS. J. H. GOULD.

SANDERS.—Died at Woodburn, Ore., July 24, 1907, of paralysis, Sister Eliza E. Sanders, aged 52 years, 1 month, and 25 days. She had been a faithful Christian and a Seventh-day Adventist for seventeen years. Even in the affliction which caused her death, she rejoiced in Jesus. Words of comfort, based on Ps. 31:5, were spoken by the writer. T. L. THUEMBER.

DAVIS.—Died in Walden, Vt., July 17, 1907, of gastritis enteritis, Miss Lillian I. Davis, aged 28 years and 8 months. Brought up in the truth, she had always manifested a remarkable degree of consecration to service. During her late illness of nearly three months not a murmur, although she suffered severely at times, escaped her lips. She sleeps in Jesus, leaving her parents and three sisters to remember her labor of love. By request, 2 Tim. 4:6-8 was used by the writer as the basis of the remarks at the funeral. F. M. DANA.

FOSTER.—Fell asleep in Jesus, at Skowhegan, Maine, July 22, 1907, Mrs. Margaret Foster, widow of Geo. Foster, aged 80 years. In her girlhood days she bore the name of Vigne. Sister Foster accepted the third angel's message under the labors of Elder J. B. Goodrich thirty years ago, and the testimony is borne that she was a kind, Christian mother. Over fifty years ago she came to Maine with her husband, from St. George, Canada. She has been the mother of fourteen children, only one of whom, a son, survives her. She has one surviving sister, and many grandchildren, several of whom were present at her funeral. Remarks were made by the writer from 1 Thess. 4:13-18. C. W. KENISTON.

CLARK.—Died in Gardena, Cal., July 5, 1907, of heart failure, R. Grace Clark, aged 14 years, 10 months, and 16 days. The deceased had been a Christian from a very early age, and was baptized about six years ago. Her young life was one of active Christian service. The mother, Sister Mattie E. H. Clark, five sisters, and many relatives and friends mourn the loss occasioned by her death. We laid her beside her father, Brother Austin A. Clark, who died Feb. 9, 1900. As we stood by the open grave and reviewed the words of comfort found in 1 Thess. 4:13-18, we truly sorrowed not as others who have no hope; for we are assured that Grace sleeps in Jesus, soon to be awakened for the glad reunion. H. E. OSBORNE.

BLOCHER.—Died at College View, Neb., Sept. 20, 1906, David Blocher, aged nearly threescore years and ten. He possessed a cheerful disposition, and was given to hospitality. Those who knew him best loved him most. He believed the truths of the third angel's message, and his desire was to live them out. In 1867 he went to Sedalia, Mo., where he engaged in the agricultural implement business. He was a man who made many friends, and in 1876 was elected mayor of Sedalia. He was also president of the school board for years. He was stricken with apoplexy March 19, 1906, but rallied, and three months later went to visit his daughter, Mrs. Hodges, at College View, Neb., where he peacefully fell asleep. His wife and two daughters mourn the loss of a tender husband and loving father. The funeral service was conducted by Elder J. H. Morrison, assisted by Elder R. F. Andrews and the writer. C. C. LEWIS.

HULWICK.—Died at Springville, Tenn., July 10, 1907, of bowel trouble, youngest son of Jesse A. and Leora Hulwick, aged 4 years and 23 days. The father, mother, and two brothers greatly mourn the loss of one whose innocent, simple faith led him nearly every day of his life to ask, "When will Jesus come to take us to the home he went to make for us?" Words of comfort were read by the writer. F. S. PARKER.

BOARDMAN.—Died at Bozeman, Mont., June 14, 1907, Florence Jessie Boardman, aged 6 years and 5 months. Her parents being in the truth, little Florence was taught to love her Saviour. She was very patient in her last illness, and with the Christian's hope we laid her away till the Life-giver comes. Words of comfort were spoken by Brother S. H. Kime from various portions of the Scriptures. MRS. JESSIE BOARDMAN EVERETT.

GEBAUER.—Died at her home in Montrose, Colo., June 20, 1907, of pulmonary tuberculosis, Sister Barbara Gebauer. She was born in Spire, Bavaria, Aug. 26, 1851. At the age of nine she came with her parents to this country, and settled in Wisconsin, where she lived till about three years ago, when she with her family moved to Colorado for her health. She accepted present truth some twenty-five years ago under the labors of Elders A. J. Breed and H. R. Johnson, and died in the hope of soon meeting the coming King. She leaves a husband and seven children to mourn their loss. Funeral services were conducted by the writer. E. R. HARTMAN.

WOODWARD.—Died at Aspen, Colo., July 17, 1907, after an illness of nearly two months, Mrs. Emma Patton Woodward, wife of H. E. Woodward. She was born in 1859, and from girlhood lived a consistent Christian life. In 1894, when a tent-meeting was held in Aspen, both she and her husband united with the Seventh-day Adventist church at that place, and both have been earnest, active workers since that time. Her sufferings were intense, yet she was cheerful and patient, leaning upon the Lord and trusting his promises. Two sons by her first husband mourn the loss of their mother. The funeral service was conducted by the writer. WATSON ZIEGLER.

FROST.—Died at St. Augustine, Fla., June 23, 1907, of rheumatism, Albert Frost, in his sixty-seventh year. Brother Frost was baptized into the message at the first camp-meeting ever held by our people at Wright, Mich. After several hours' labor with him by Sister E. G. White, the Lord enabled him to grasp the thought that God could and would forgive his sins. The thought that he could not be forgiven had caused him to live in almost abject despair for several years. His life was one of self-denial. He bore his sufferings with great patience. Many times he praised the Lord aloud in his last affliction. He leaves a wife, two children, two stepchildren, and three grandchildren to mourn their loss. Words of comfort were spoken by the writer from Ps. 138:2, last part. L. H. CRISLER.

HANSON.—Died at Monitor, Ore., June 24, 1907, of old age, Hans Erick Hanson, aged 83 years, 6 months, and 1 day. Father was born in Denmark, where he also spent nearly forty years of his life. In the early sixties he came to this country, residing in Wisconsin, and later in Minnesota. About eight years ago he came to Oregon. He was converted in early life, during the time of the first angel's message. Later he joined the Baptist Church, in which he labored as a minister for a number of years. More than thirty years ago he accepted present truth under the labors of Elders John F. Hanson and J. G. Matteson. This truth grew dearer to him, and his hope became brighter, until he calmly went to sleep. Mother, who feels keenly the loss of her companion, with whom she had walked life's journey for nearly seventy-five years, and two sons, a daughter, a foster-daughter, and nine grandchildren, rest calmly on the promise of reunion when Jesus comes. The funeral was conducted by Elders C. Johnson and J. M. Cole. P. A. HANSON.

GARLOFF.—Died at Santa Rosa, Cal., July 12, 1907, of internal abscess, Miss Minnie Garloff, aged 19 years. Sister Minnie was converted and united with the church two years ago. She led a consistent Christian life, and just before falling asleep prayed earnestly for her family. She was one of fourteen children, nine of whom, with their parents, are still living. She was greatly loved by all who knew her. Isa. 11:25 was used as the basis of remarks. N. C. McCLURE.

ZIPF.—Died at the home of her daughter, Mrs. M. Tucker, of Lawton, Okla., July 18, 1907, of diabetes, Sister B. Zipf. She was born in Germany in 1839, and embraced the third angel's message twenty years ago, and rejoiced in the hope that she might live to see her Saviour come. She leaves three daughters to mourn the loss of a loving mother. The funeral was held at Norman, Okla., where she was laid to rest to await the call of the Life-giver. The Methodists kindly gave us the use of their church, and their choir conducted the singing. Words of comfort were spoken by the writer. ANDREW NELSON.

WHELOCK.—Died at her home near Edinboro, Pa., July 15, 1907, Sister Fannie Wheelock, aged 90 years, 3 months, and 17 days. Sister Wheelock accepted the third angel's message about eight years ago. Twelve years ago she had the misfortune to fall and fracture her hip and shoulder bones, one hand an arm also receiving injuries; from that time she was a continual sufferer till death relieved her. One son and two daughters survive her. There were five generations represented at the funeral, which was conducted in the First Seventh-day Adventist church of Edinboro; text, chosen by Sister Wheelock, Num. 23:10. C. S. LONGACRE.

MANCHESTER.—Died at Kilbourn, Wis., July 9, 1907, of fibroid tumor, Mrs. Sarah F. Manchester, wife of Albert Manchester, aged 47 years and 21 days. Under the labors of Elder B. J. Cady Sister Manchester was baptized, and soon after united with the Oxford church, continuing a faithful member until her death. Her delight was in making others happy. She was quick to discern their needs, and responded with willing heart and helpful hands. The last months of our sister's life were months of intense suffering. A son by a former marriage, Harold Stewart, and her husband are the immediate relatives left to mourn their loss. Funeral was conducted by the writer. R. T. DOWSETT.

CARMAN.—Died at the home of her daughter, Mrs. George Skinner, of Coeur d'Alene, Idaho, July 10, 1907, of inflammatory rheumatism, Sister Alice Irene Carman, aged 66 years, 7 months, and 11 days. Sister Carman gave her heart to God when very young, and united with the M. E. Church. About twelve years ago she accepted present truth by reading, and remained a faithful Christian to the end. She was the mother of eight children, five of whom are left to mourn, but not as those who have no hope. The remains were sent to Selby, S. D., for interment in the family burying-ground at Bangor, to rest beside her husband and three children until the glorious resurrection morn. * * *

PAYNE.—Died at the home of her eldest son, in Rainbow, Cal., July 25, 1907, Sister Payne, grandmother of Elder Luther Warren, aged 90 years, 7 months, and 18 days. Sister Payne accepted the Seventh-day Adventist faith in 1858 under the labors of Elders Loughborough and Cornell in the first Seventh-day Adventist tent effort, and remained faithful till the day of her death. She manifested an interest in all good work, spent her life in serving others, and her last words were about Jesus. She saw the stars fall in 1833, therefore belonged to the generation of which it is said, "This generation shall not pass away, till all be fulfilled;" but she sleeps in Jesus, awaiting his voice that will awaken the sleeping saints. A son and daughter survive. The writer conducted the funeral service. E. M. ADAMS.



WASHINGTON, D. C., AUGUST 15, 1907

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

THE address of Elder H. C. J. Waller in his new field will be Charlotte Amalia, St. Thomas, Danish West Indies.

THREE more were recently baptized at the hill station at Mussoorie, India. Also three or four have already accepted the Sabbath truth at Bangalore, southern India, where Brother James is laboring. These last are from among English-speaking people.

THE good word has been received from Europe that Dr. Edib, under appointment for the Levant Mission field, has so far recovered that his physician states he can go on to his work. In all this experience, Dr. Edib recognizes the hand of God, and is rejoicing in his love.

ELDER J. E. FULTON reports an excellent general meeting just held in Fiji. While Fiji is not yet organized into a conference, still they proceeded in about the same manner as if it had been, appointing delegates, and holding regular business sessions. There were thirty-seven regularly elected delegates present, and enough others to bring the attendance up to one hundred and forty-two. God came near his dear believing ones in Fiji, and poured them out a full blessing.

ELDER J. W. WESTPHAL writes that he was very agreeably surprised, on coming down from Ecuador on the boat, to meet Brother Frank E. Hinckley, of Boston, on his way to Arequipa, Peru, where he goes to connect with the observatory there as photographer. Brother Hinckley will unite with the little church at that place, study the language, and help all he can to advance the truth. He will be the only representative of the message in all Peru, outside of a few native believers.

BROTHER M. C. STURDEVANT, who has been connected with the Solusi Mission for some time, recently made a trip into the interior, in search of a location for a new mission. He found a splendid site at Mwombashi, about two hundred miles north of Brother Anderson's mission. He reports that the people pleaded with him to remain with them, not going back at all. One boy was so desirous of being with him that he would not leave

him, but accompanied him on foot many miles to the railroad station, then invested all he had in a ticket for Solusi. His earnest pleas so touched Brother Anderson's heart that he paid the remainder of his fare. Africa pleads for help. Must these people plead in vain?

THE Announcement of the Washington Foreign Mission Seminary for 1907-08 is now ready. The management desires to supply all who wish to inform themselves regarding the purpose of this school, the course of study, etc., with the Announcement. They are sending copies to conference officers, also to many in charge of various lines of work in the different conferences. Those who have any thought of attending this school, or who have friends whom they would like to assist to attend it, should send for a copy.

Our busy brethren who receive copies of this Announcement without solicitation should read it through. It is not long, and it will not be found tedious. But the entire statement of purpose and courses of study should be read in order to obtain a clear, comprehensive view of what this school proposes to do for those who feel it their duty to devote their lives to the advancement of the third angel's message.

All who desire a copy of this Announcement should apply at once to Prof. H. R. Salisbury, Takoma Park Station, Washington, D. C.

AN indication of the obstacles with which the temperance forces of this country have to contend is seen in the following: The United States Supreme Court decided May 16 that express companies may conduct a business which amounts to the vending of liquor in counties of Kentucky which have local option. Incidentally the decision will have an important effect on the liquor traffic in Iowa, Kansas, and other States that are trying to suppress the traffic. The decision was on an appeal of the Adams Express Company against the State of Kentucky in cases where the company had been defeated in the State courts. The suits originated in Knox and Laurel Counties, where a determined effort was being made to bar the sale of liquors. The company brought liquor from Cincinnati, consigned to no one in particular, and dispensed it to any one who would pay the cost and charges. The State claimed that this was merely conducting a saloon; but the company alleged that the goods had been shipped C. O. D., and that it was bound to deliver them. The Supreme Court of the United States held that any interference of the local authorities with this business, which was clearly against the laws

of the State, would be interference with interstate traffic. Justice Harlan dissented. This decision permits the express companies to practically nullify the prohibition laws of the various States. The liquor business is being driven to desperate straits in some parts of the country, and periodicals devoted to the liquor trade have openly expressed their fears of the growing prohibition sentiment, especially in the Southern States; but it is desperately clinging to every hold it has ever gained upon the American people.

The Work of Our Foreign Mission Seminary

THE Washington Foreign Mission Seminary has a very definite purpose in view. That purpose is to give our young people who feel called to mission lands a special, practical preparation for the particular work before them. The aims of the school may be summarized as follows:—

To give special instruction in Bible doctrines as revealed in the third angel's message.

To give the instruction, both theoretical and practical, in the medical and nursing lines that will be required to qualify our missionaries to do the elementary medical work they will find awaiting them on reaching their fields.

To give special instruction in all features of evangelistic and pastoral work.

To give the history of the rise and progress of our cause, and make clear the principles of organization and methods of conference, church, and institutional administration.

To give the missionaries a fair start in the particular languages spoken in the fields to which they may receive appointment.

To study the history, character, conditions, and needs of the lands and peoples to whom those in the school are to be sent.

To test more thoroughly than we have heretofore, the fitness of volunteers for the fields to which it is desired they should go. This test will relate to the spiritual life, the educational qualifications, the physical conditions, and the industrious and resourceful elements of the volunteers.

To establish an acquaintance between the members of the Mission Board and the missionaries that will be of inestimable service in the co-operative work that is to follow.

These important details, though not all that could be given, are sufficient to show how necessary such a school is for our great world-wide missionary enterprises, and of what great value it will be to the Board, the missionaries who go abroad, and the people in the fields to which they go.

A. G. DANIELLS.