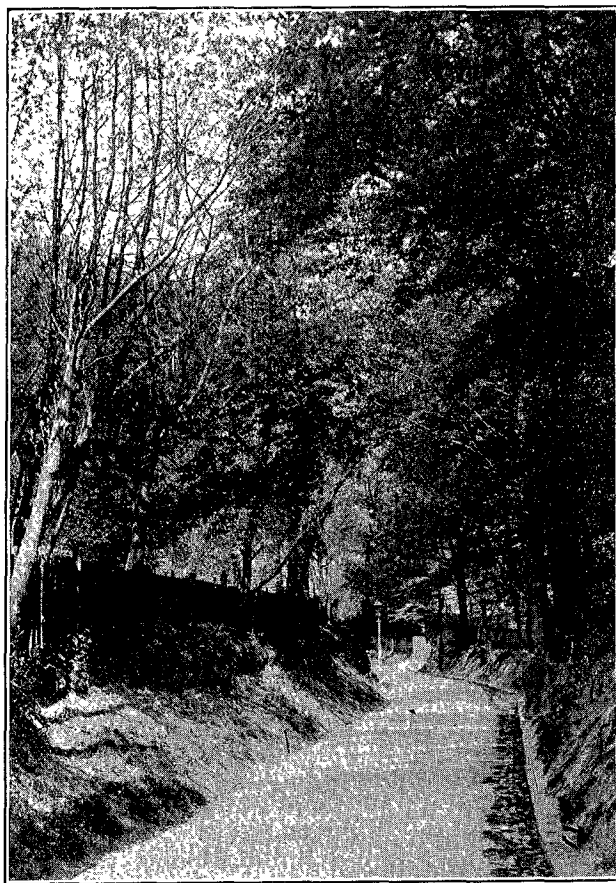


# The Advent Review and Herald Sabbath

Vol. 85

Takoma Park Station, Washington, D. C., November 5, 1908

No. 45

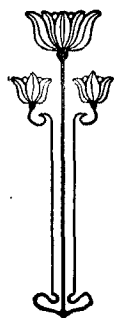


A TYPICAL COUNTRY LANE IN ENGLAND

Behold  
He  
Cometh

Go to the Law and  
Testimony

## The November Number



**A Fence or an  
Ambulance**

**A Series of  
Lessons  
in Healthful  
Cookery**

**The Home**

**Other Important  
Topics**

**Some October  
Experiences**

**Prices**

# Life and Health

## *The Good Cheer, or Don't Worry Number*



VERY appropriate number at this season, when so many persons think "the melancholy days have come, the saddest of the year."

The two leading themes this month are joy and peace for the adult, and proper play for the child. Dr. A. B. Sperry's article, "Fear as a Cause of Disease; and Faith as a Therapeutic Agent," shows how a hopeful, trusting spirit tends wonderfully to maintain health. The leading article on the question of play, by Henry S. Curtis, the secretary of the Playground Association of America, gives an account of the opening of playgrounds in the various cities of America, and points out the good results that have already come from them.

Under this heading a double page, illustrated parable graphically presents in verse the folly of spending vast sums of money to alleviate the suffering caused by intemperance, while nothing is done to prevent the trouble at its source — the saloon.

is begun in this number by George E. Cornforth. In a fascinating manner are presented some of the principles of healthful cookery as related to the vital processes of digestion. Plain instruction is given for cooking starchy foods of several common varieties in a manner to produce uncommon results.

Helpful instruction in the management of the home is given in the department for mothers. "It is such a nice thing to deal with human minds, to mold and not mar, that we need to study and pray much, and guard against *overdoing* as carefully as *underdoing* our work."

It contains much of importance on such questions as Mussels and Typhoid Fever; The Cigarette Habit Increasing; School Hygiene; Tuberculosis From Cattle; New and Dangerous Form of Stimulation; Art and Phonograph Used for Instruction in the Prevention of Tuberculosis; Food Preservatives, etc.

One agent in Massachusetts writes: "In four hours I sold the fifty copies of *Life and Health* you sent me."

Another from Georgia writes, after selling 500 copies of the October issue, and ordering 300 more: "I have no big thing to write, but the work with the periodicals is going forward."

A young lady handling *Life and Health* in Minnesota, in thirty-two hours sold 305 copies. This shows what may be done by persons who put energy into this work.

The largest order of the October number, for one individual to sell, was 1750 copies.

Single copy, 10 cents; 2 to 25 copies, 5 cents a copy; 25 to 500 copies, 4 cents a copy. Special rates on orders of 500 or more copies. The regular subscription price is 75 cents. Ten or more copies, one year, to one address, one order, 45 cents a copy. Foreign subscriptions, including Canada, \$1 a year.

## LIFE AND HEALTH

Takoma Park Station - - Washington, D. C.

# THE REVIEW AND HERALD

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

VOL. 85

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, NOVEMBER 5, 1908

No. 45

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

**ISSUED EACH THURSDAY BY THE  
Review & Herald Publishing Association**

**Terms: in Advance**

One Year.....	\$1.50	Four Months.....	50
Eight Months.....	1.00	Three Months.....	40
Six Months.....	.75	Two Months.....	25

No extra postage is charged to countries within the Universal Postal Union.

Address all communications and make all Drafts and Money-orders payable to—

**REVIEW AND HERALD**

**Takoma Park Station - Washington, D. C.**

[Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]

## Editorial

It is possible to be very busy in connection with the work of God without actually winning any souls unto salvation. A certain amount of administrative work is necessary, but the energies of every representative of the truth should be principally directed toward the one great object of turning men "from darkness to light, and from the power of Satan unto God." It is in this way that souls are brought to a knowledge of the truth, and adherents are won to the cause of the great Leader.

### Political and Other Promises

DURING the past few weeks, representatives of various political parties have been traveling up and down the country filling the ears of the people with promises of what they would do in case they should be elected to the highest office in the gift of the nation. Years of experience have shown that in most cases the chief purpose of these promises is to secure votes, and that there is a wide difference between the promise and the fulfilment. Although this same program has been oft repeated, yet in the minds of many people there seems to linger a feeling that there is some virtue in making good promises, even though they are never fulfilled.

In the same class with these political promises are the promises which some persons of good intentions are constantly making in the line of reform. A long array of unfulfilled promises already made does not seem to deter them from repeating similar pledges, until it would

sometimes appear that a considerable degree of merit is attached to the making of a promise, and pledging is substituted for performing.

The Saviour made it clear that not those who say, "Lord, Lord," but those who do the will of God will find an entrance into the kingdom. Provision has been made for meeting this requirement, not through the weak and worthless promises of helpless humanity, but through the "exceeding great and precious promises" of Him concerning whom Abraham was "fully persuaded that, what he had promised, he was able also to perform."

A distinction should be made between pledging loyalty to fundamental principles, with a sense of dependence upon divine enlightenment for an understanding of the application of these principles and a realization of the constant need of divine power in order to reveal these principles in daily conduct, and multiplying promises concerning the petty details of human experience. The former is consistent with a spirit of freedom; the latter may become a yoke of bondage, or may foster a sense of self-righteousness.

### Maintaining the Standard

THERE is a strong drift toward moral degeneracy. The old-time standards in commercial and social life have been appreciably lowered. The same evil influence is working to blunt the consciences of people and to bring about the adoption of a less high ideal in the Christian life. Such a course of conduct as would have met with an unqualified disapproval a quarter of a century ago, is now tolerated by the majority, and approved of by many. There needs to be a great quickening of the public conscience.

What is thus true in general may have a particular application among Seventh-day Adventists. In the earlier days of this movement there was manifested a consistent purpose to avoid conformity to the world, and to accept the plain instruction of the Scriptures as the actual standard in daily life. This was manifested not only in a conscientious carefulness in the observance of the Sabbath, but also in the matter of eating, drinking, and dressing. It is a serious question whether there has not been a tendency in later years to drift away from the old standard, and to accommodate more to the worldly ideals and practices. This is the natural tendency in all

reform movements, and only a spirit of watchfulness and devotion will save this movement from the same fate. All the old-time vigor of the spirit of reform should be maintained.

### The Only Remedy

It is an easy matter for the representatives of the rival political parties to call the attention of the people to the inequality in the distribution of wealth, to the oppression of the poor, to the industrial distress which has prevailed for a year or more, to the increase in the cost of living without a corresponding increase in wages, and to other evils which are prevalent. Of course each leader claims that the hope for the betterment of these conditions lies with the party which he represents; but it ought to be apparent to the unprejudiced observer that it is beyond the power of any political organization to grapple with the difficulties of the situation, and to heal the diseases of the body politic.

The present order of things is the result of causes which have been working for a long time, and no mere transfer of power to another political party or the adoption of new political policies will cure the present evils. These are the perilous times, which, according to the statement of the Scriptures, are immediately to precede the second advent of Christ. The rejection of the heaven-sent message, and the substitution of a merely human philosophy in place of revealed religion, are having their inevitable effect; and the refusal to submit to the authority of God is bearing fruit in a spirit of lawlessness and a flagrant disregard of properly constituted civil authority. The proof of this is found in the rapid increase of crime, and in the growing disregard for the rights of life and property.

There will be no general change for the better. Judgments will follow the rejection of offered mercy, and the only remedy for the present situation will be the coming of the Lord, and the setting up of his everlasting kingdom. The proclamation of the gospel message in preparation for this event holds out the only hope to individuals who may thus escape the impending ruin. The giving of the third angel's message is, therefore, the most important work that can occupy our attention. Those who believe its warning and accept its instruction will be prepared for the things that are coming upon this world.

### A Sad Loss

In a note written while crossing the Pacific, Dr. R. Russell, our first medical missionary to Korea, says:—

There are thirty-seven missionaries on board, and only three of them believe in Christ's soon coming.

Possibly this fairly represents the general missionary attitude. It is a sad loss to the missionary movement. The missionary development in these times is itself a sign of the approaching end. And the brightest sign within that missionary development is the rise of the advent movement with the clear message of the Lord's soon coming.

W. A. S.

### The Personal Saviour

WE get acquainted with him just as we become acquainted with any earthly friend. We talk with him in prayer; he talks to us in his Word. And knowing him is the secret of constancy and courage. Paul was "always of good courage," as the Revision puts it in 2 Cor. 5:6, because he could say, "I know whom I have believed."

Devotion to Jesus, as a daily Saviour, is the one thing that will keep the soul fresh and the courage invincible.

In the heart of Africa, with no human companionship that could understand, with fever scorching his life, and the knowledge that most of the results of his labors would appear only after he was gone, Livingstone found the courage for holding on in the renewed surrender of his heart to Jesus. So he wrote in his diary:—

My Jesus, my king, my life, my all! I again dedicate my whole soul to thee.

Of the early days in the cannibal island of Tanna, in the New Hebrides, the missionary Paton wrote:—

Without that abiding consciousness of the presence and power of my dear Lord and Saviour, nothing else in all the world could have preserved me from losing my reason and perishing miserably. His words, "Lo, I am with you always, even unto the end of the world," became to me so real that it would not have startled me to behold him, as Stephen did, gazing down upon the scene. I felt his supporting power, as did Paul, when he cried, "I can do all things through Christ which strengtheneth me." It is the sober truth, and it comes back to me sweetly after twenty years, that I had my nearest and dearest glimpses of the face and smile of my blessed Lord in those dread moments when musket, club, or spear was being leveled at my life. O the bliss of living and enduring, as seeing "him who is invisible"!

It is the same everywhere and always; and just as apostle or prophet, martyr or missionary, found it, so may the lowliest believer know the experience. Come what may, there is victory in knowing that Jesus Christ is ours in self-surrender.

"Though Satan should buffet, though trials should come,  
Let this blest assurance control,  
That Christ hath regarded my helpless estate,  
And hath shed his own blood for my soul."

This is an old story, this talk of the loving allegiance of the heart to the Lord Jesus, but we shall never get beyond it. Loyalty to the cause is not enough. We must know Jesus. It will keep us from getting discouraged. It will keep the heart from getting crusty and withered. It will bring overcoming and keeping power into the life; for overcoming and keeping power is nothing else than the companionship of Jesus Christ by his Holy Spirit.

W. A. S.

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

#### The Campaign of Retrogression

THE doctrine of religious liberty—germinant in the Declaration of Independence and plainly outspoken in the national Constitution and State constitutions—was never agreeable to a portion of the people. Madison plainly declares that the struggle for the recognition of that principle at the birth of our nation was one of the greatest struggles in which he was ever engaged. It was not to be expected that the opponents of that principle would sink back confounded and overwhelmed, admit the finality of their defeat; and join with the victorious party to make a success of a work they had done their best to overthrow, and to promulgate a principle they had condemned and trampled upon. Neither did they.

Men reckoned among the ablest religious leaders of the times stood uncompromisingly opposed to the principle of soul freedom and the separation of religion and the state. The nation hewed from the woods of the New World must, to meet their desires, bear the sword not only against foreign foes, but against "heretical opinions," and against all religions save the religion of the party in power. And not only this, but the government must tax the general public to promulgate the favored faith.

Since the days of Jonathan Edwards this un-American idea has not lacked able exponents, the most insistent of whom have been members of the Reformed Presbyterian Church. These have been so outspoken in their denunciation of our country's attitude toward the freedom of men in matters of religion, that, to be consistent with themselves, they have felt it to be a moral duty to refrain from voting, and urge upon their followers so to do, until such time as this nation should recognize Jesus Christ as its king. A minister of that denomination, who is a leader in

the organization that is devoting its best energies to "reforming" the nation in this particular, told the writer that he could not conscientiously cast a vote in this country so long as the Constitution continues to read as it does. Thus the attitude of those men who opposed Madison, Washington, and Jefferson when the nation was being founded, is perpetuated in our day in the attitude of that organization and its leaders.

In the year 1864 the opposition to our nation's position in this matter took organized form. In that year the National Reform Association came into being, and began a systematic agitation for the accomplishment of its purposes. Those purposes are set forth in the following excerpts from the preamble to that organization's constitution, and in Article II of the same document, which read:—

Believing that a written Constitution ought to contain explicit evidence of the Christian character and purpose of the nation which frames it, and perceiving that the silence of the Constitution of the United States in this respect is used as an argument against all that is Christian in the usage and administration of our government,—

We, citizens of the United States, do associate ourselves under the following articles, and pledge ourselves to God and to one another, to labor, through wise and lawful means, for the ends herein set forth. . . .

ARTICLE II. The objects of this society shall be to maintain existing Christian features in the American government; to promote needed reforms in the action of the government touching the Sabbath, the institution of the family, the religious element in education, the oath, and public morality, as affected by the liquor traffic and other kindred evils; and to secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ, and its acceptance of the moral laws of the Christian religion, and to indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniably legal basis in the fundamental law of the land.

This meant, in case of its adoption by the nation, a complete revocation of the principles upon which the nation was founded. It was a blow at the very foundation pillars of the national structure. In short, it was a declaration of war, not against the people, but against the government itself, not for the acquisition of its territory, but for the complete obliteration of its identity, the transformation of its character, the annihilation of its principles and purposes. Where had stood the principle of the separation of church and state, they would put the principle of a union of religion and the state, or church and state, which is its equivalent. Where the nation had refused to require a religious test as a qualification for any office or public trust, they would place



the religious test as the chief test. Where the nation refuses to permit the taxation of the general public for the promulgation of any religion, they would place the opposing principle requiring the teaching of religion at state expense. Where the nation establishes the equality of all its citizens without respect to their religion, they would establish the superiority of the religious citizen above the non-religious citizen, by requiring the non-religious citizen to yield a certain amount of homage to religious practises in which he has no faith. Where the nation has refused to make any laws enforcing any religious ordinances, they would require the enactment of laws penalizing honest labor on a day which this transformed nation should select as a sabbath, thus making liberty in the matter of religious belief and practise a thing of the past, outlawing conscience, making of religion a legal formalism, and instituting again the religious tyranny of the Dark Ages.

In view of what the Reformation did in bringing men in the darkness and misery of soul bondage into the light, and in view of the further step and the fuller accomplishment in this country in freeing the conscience from the penalties of law, the success of that disintegrating propaganda is nothing short of a marvel. That men should consider for a moment the proposition to exchange soul freedom for the tyrannical heritage of an age of persecution and soul thralldom must cause even the prince of darkness to wonder. But so reads the prophecy, and the prophecy is fast fulfilling.

C. M. S.

### Are You Ready?

THANKSGIVING missionary campaign week is almost here. It will open November 22, and close the twenty-eighth. Much has been said and written about it; great preparations have been made for it, and large results are expected from it.

The REVIEW for Thanksgiving week will contain thirty-two pages, and will be devoted entirely to our foreign missionary endeavors. It will contain nearly one hundred fifty illustrations. Four hundred thousand copies have been ordered. Two presses are now running day and night, six days in the week, to get this large edition out in time for the campaign.

In a few days the railway trains will begin carrying this special to all parts of the United States. And then the campaign will open. As its opening approaches, every earnest believer in this message must begin to feel very anxious about it, and to wonder how it will close.

The possibilities of that week are great. First, it will be possible for us to

place in the hands of our neighbors nearly half a million copies of the fullest public statement we have ever made about our world-wide missionary endeavors. These will doubtless be read by at least two million people. This alone, if nothing more were accomplished, would justify the effort planned.

But more is aimed at. It will be possible to obtain from those who receive the papers at least a quarter of a million dollars to aid in carrying forward our missionary enterprises.

Surely such great possibilities should appeal to every loyal believer in this cause. This money is sorely needed. It must be secured if we do our duty in proclaiming this message in foreign lands. Thus far we have endeavored to carry the financial burden of this world-wide effort without appealing to the public. But now that we have entered nearly all the dark heathen lands of the world, we find the demands too great for our resources. We believe that these demands rest upon all who have received so many blessings from the Lord. It is only right that they should devote a portion of what he has given them to the extension of his work. And they will do so if rightly solicited.

O, may a great awakening come to all our dear people just now! The hour for earnest, prayerful effort is almost here. Who will be wise enough to improve this opportunity, and share in reaping as great results as possible?

Brother, sister, if you have made no decision up to this moment to take an active part in this great campaign, decide right here and now to do so, and arrange at once for a supply of papers. Go to your church officers, or send to the conference office, or to the Review and Herald, for all the copies you are determined to use in this effort.

A. G. DANIELLS.

### The Danish-Norwegians and the Special Issue of the Review

For several years in the past we have printed a special number each autumn of our Danish-Norwegian paper, the *Sendebud*. We have sold thousands and thousands of these, and they have been a great spiritual blessing to many readers.

We expect to publish such special numbers again—it is possible that we shall get one out later this winter. However, we shall not issue one this fall, for the reason that, as most of you know, the General Conference has made arrangements for a special number of the REVIEW AND HERALD. It is to be a Thanksgiving edition. The plan is not to sell this paper, but to give it away free to all, with a word of explanation about our world-wide mission work in foreign fields, and with the request that

those who receive the paper give us something for foreign missions. I need not enter into a more detailed explanation of the plan.

Very many of the Danish-Norwegian Adventists take the REVIEW and prize it highly, and we have thought that these brethren would wish to have a share in this great mission crusade with this paper. It is because we wish you to feel free to do this, that we print no special number of the *Sendebud* this fall. We know that if we issued a special *Sendebud*, many of you would work for its circulation, and thus be deprived of assisting the foreign work through this special REVIEW.

We Adventists are of many nations and yet one nation in the Lord. We are all in a peculiar sense interested in God's cause in "the regions beyond." The Danish-Norwegian Adventists have given liberally to the foreign fields. Let us all now unite in a steady, strong effort to use this special number of the REVIEW. Let each one be inspired by a divine enthusiasm. Why can we not circulate twice as many of this REVIEW as we ever did of a special *Sendebud*?

I would earnestly ask our Danish-Norwegian brethren in the Eastern States, in Illinois, Wisconsin, Minnesota, Iowa, Nebraska, South Dakota, North Dakota, Oregon, Washington, and Canada, as well as those in other States where we are fewer in number, to do their utmost for this special REVIEW.

L. H. CHRISTIAN.

[The facts stated in this article apply, so far as we know, to the Swedish brethren and to *Sion's Vaktare*, and for the same reasons as herein given there will be no special issue of that paper.—Ed.]

## Note and Comment

### The Impending Peril

In the minds of many thinking men there is a feeling of unrest and of apprehension concerning the future. Some look for trouble arising from one reason, others from another, but all seem to agree in expecting trouble. One of our exchanges puts it this way:—

A few years ago we said that civilization could never again be imperiled by an eruption like that of the Goths and Vandals and other conquering tribes; but civilization is not yet so solidly established that it may not be imperiled by the uprising of seven or eight hundred millions of people who are getting the weapons and practical arts of civilization without its higher ideals.

We look for the cause of the trouble nearer home. There is no power in civilization, in itself, to restrain the forces of evil when the majority of the members of society have lost the power to control themselves. Roman civiliza-

tion, although brought to the highest degree of perfection, could not save the Roman state when the Romans themselves became corrupt. The peril of the present hour is not so much the peril of heathenism as the peril of apostate Christianity.

### **The Spirit of Violence**

OCCASIONALLY the real spirit of Catholicism reveals itself. An instance of this is found in the comment, in a Roman Catholic paper, on the successful effort of John Kensit and his followers to prevent the host from being carried in the parade in connection with the Eucharistic congress in London, and Kensit's threat that if the host had been carried, he would have dashed it to the ground. Note this statement:—

Possibly it was well for Kensit that the host was not carried in the great procession. Surely, amid the millions of Catholics that day in London, there were some who would have avenged such frightful indignity to Christ.

Thus does a paper professing to represent the religion of Christ, countenance mob violence as a proper answer to any interference with a religious ceremonial. How contrary to the example of Christ himself!

### **Religion and Politics**

IN following out their advocacy of so-called civic righteousness, some professedly religious papers attempt to discuss the moral issues in the various political platforms, and then cast their influence in favor of that party which makes the most alluring promises in the line of such moral reforms. This leads one prominent journal to remark:—

Religion and the modern brand of "practical" politics won't mix well. Attempts to amalgamate the two have wrecked many a promising pulpit, and any religious paper which tries it, except on rare and imperative occasions, is hunting trouble.

We believe a correct principle is here stated, but we would not make an exception even in favor of "rare and imperative occasions." We find abundant reason for this in the same editorial from which this paragraph is quoted, which speaks of "the average campaign, with its mud-throwing, its wire-pulling, its unblushing mendacities, and with its thousand other discordant accompaniments." We have no record that Jesus made any attempt to control the political movements of his time in order to bring about a better state of things. Ministers who preach political sermons and do campaign work in behalf of political candidates, have ceased to be preachers of the gospel, and have become partizan politicians. Those who expect the kingdom of Christ to come through the gate-

way of politics may be consistent in thus trying to open the gate; but those who accept the plain statement of Jesus, "My kingdom is not of this world," will not be trapped by any such political philosophy. The gospel of the kingdom, as Jesus preached it, is the theme both for the pulpit and for the religious paper.

### **Recognizing Danger**

THE rapid increase in the number of adherents to Socialism is causing comment in various quarters. That the advocates of Socialism are winning converts even from the Roman Catholic Church, is acknowledged in the following paragraph, taken from a Roman Catholic paper:—

There is danger ahead, and it must be prepared for in time. The age in which we live is pre-eminently one of isms, and every ism has its journal of propaganda. Socialism is becoming singularly effective in its appeal to Catholics. Its American advocates are strikingly adroit in concealing its darker phases from the public at large, and many of our people quaff its insidious poison until they become the severest critics of the church who was once their mother, and finally are found preferring the ism to the truth.

The luxury of the rich and the poverty and distress of the poor are forcing many to seek for a remedy in some new political philosophy. The disease is too deep-seated, however, to be cured by any human remedy. Human hearts must be changed before the oppression of the weak and the poor will cease.

### **Preparing to Clasp Hands**

THE Reformation of the sixteenth century and the separation from the Roman Catholic Church which then occurred were the outcome of a protest against the teachings of the Roman Church. These teachings have not changed, but there has been a tendency in recent years to yield the ground which was gained at such a cost, and to close the breach between Protestantism and Catholicism. The probable outcome is clearly discerned, and as clearly stated, in the following paragraph from a recent editorial in the *Independent* (N. Y.):—

There are two great religious forces in this country, the one the Protestant churches, and the other the Catholic Church. Of these the former is the larger, and we may say the more aggressive the world over. But the two are less mutually hostile than they were. Protestants forget to protest; Catholics know that they are not the total Christian church. The two agree more than they differ. They will come closer together. Already they tolerate each other; by and by they will recognize and affiliate in good work, as now Presbyterians and Methodists do.

For years we have expected that Prot-

estantism and Catholicism would join hands and make common cause against the special message of truth for this generation, and the evidence is not lacking that that time is not far distant.

### **Reforming the World**

IN a recent address in Boston, Dr. W. F. Crafts said:—

I believe that we shall see President Roosevelt as president of the world, and that there will be a Hague government with a legislative and executive department.

### **Catholics Demanding Offices**

IN an address at St. Louis last week, Archbishop Ireland of St. Paul is reported as saying that the Catholics of the United States should be more largely represented in the holding of public offices. To quote a portion of his remarks:—

There are now seventeen million Catholics in this country, and they are not represented in its great offices as they should be.

When the principle is adopted that the political offices should be divided among the adherents of the various denominations in proportion to their numbers, a long step will have been taken toward a union of church and state. Toward this consummation there seems to be an inevitable trend.

### **The Law of Work**

THE advocates of laws requiring suspension of work on the first day of the week often make the claim that this is no interference with the rights of those who observe the seventh day of the week, as they are still permitted to devote that day to rest and worship, and are simply required to refrain from labor on the day set apart by the majority for religious purposes. A very good answer to this argument is made by Dr. W. F. Crafts, who is himself an earnest worker in behalf of Sunday laws. In the notes on the Sunday-school lesson for July 7, Dr. Crafts thus comments upon the fourth commandment:—

I see no escape without disloyalty to God and man and our own selves from the law that every whole man or woman should work regularly six days a week at some regular manual or mental task. . . . How strange that almost everybody thinks of the fourth commandment as requiring only a weekly suspension of its labor, as if it were a law of the one day, when it is on its face a law for the whole seven days of each week, requiring work on six as plainly as it requires rest on the other.

We invite Dr. Crafts to urge this argument the next time he appears before a legislative committee demanding such laws as would require observers of the seventh day to refrain from labor on another day also.

## 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.

### The Word of God

MARY VALLIANT NOWLIN

THE Word of God brings holy cheer,  
When sorrow broods with black wing down;  
When overhead, and far and near,  
We seem to feel Jehovah's frown.  
When in the darkness we would give  
A world to feel a friendly hand;  
When life itself seems vain to live—  
The why we can not understand.

Defeated and undone, we bow,  
Crushed by the tempter, and alone,  
With none to soothe the aching brow,  
When night is come, and day has gone.  
Ah! then it is Gethsemane  
Has meaning all unknown before—  
The bitter cry of agony,  
The drops of blood His temples bore.

In such an hour God's Word reveals  
A hope more dear, a joy more free,  
And o'er our broken spirit steals  
A balm from far-off Galilee.  
It binds the trembling cords that break  
From heart throbs full of weariness;  
And then we hear, while hopes awake,  
The rustle of His seamless dress.

O precious Word! fain would I know  
More of thy meaning pure and deep,  
That in Christ's likeness I may grow,  
And all my ways from sinning keep.  
O may that Word forever be  
My lamp, my guide on life's dark way,  
Until upon the crystal sea  
I stand in God's eternal day.  
Takoma Park, D. C.

### Filled With the Fulness of God

MRS. E. G. WHITE

THE themes of redemption are momentous themes, and only those who are spiritually minded can discern their depth and significance. It is our safety, our joy, to dwell upon the truths of the plan of salvation. Faith and prayer are necessary in order that we may behold the deep things of God.

Our minds are so bound about by narrow ideas that we catch but limited views of the experience it is our privilege to have. How little do we comprehend what is meant by the apostle Paul when he says, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, . . . that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." Why is it that many who profess to have faith in Christ have no strength to stand against the temptations of the enemy?—It is because they are not strengthened with might by his Spirit in the inner man. The apostle prays "that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which pass-

eth knowledge, that ye might be filled with all the fulness of God." If we had this experience, we should know something of the cross of Calvary. We would know what it means to be partakers with Christ in his sufferings. The love of Christ would constrain us, and though we would not be able to explain how the love of Christ warmed our hearts, we would manifest his love in fervent devotion to his cause.

Paul opens before the Ephesian church, in the most comprehensive language, the marvelous power and knowledge they might possess as sons and daughters of the Most High. It was theirs "to be strengthened with all might by his Spirit in the inner man," to be "rooted and grounded in love," to "comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." But the prayer of the apostle reaches the climax of privilege when he prays that "ye might be filled with all the fulness of God."

Here are revealed the heights of attainment that we may reach through faith in the promises of our Heavenly Father, when we fulfil his requirements. Through the merits of Christ, we have access to the throne of infinite power. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" The Father gave his Spirit without measure to his Son, and we also may partake of its fulness. Jesus says: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?"

The Lord appeared of old to Abraham, and said, "I am thy shield, and thy exceeding great reward." This is the reward of all who follow Christ. Jehovah Emmanuel—he in whom are hid all the treasures of wisdom and knowledge—to be brought into sympathy with him, to possess him, as the heart opens more and more to receive his attributes; to know his love and power, to possess the unsearchable riches of Christ, to comprehend more and more "what is the length, and breadth, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."—this is the heritage of the servants of the Lord, and "their righteousness is of me, saith the Lord."

The heart that has once tasted of the love of Christ, cries out continually for a deeper draft; and as you impart, you will receive in richer and more abundant measure. Every revelation of God to the soul increases the capacity to know and to love. The continual cry of the heart is, More of thee, and ever the Spirit's answer is, Much more; for our God delights to do "exceeding abundantly above all that we ask or think." To Jesus, who emptied himself for the salvation of lost humanity, the Holy

Spirit was given without measure. So it will be given to every follower of Christ when the whole heart is surrendered for his indwelling. Our Lord himself has given the command, "Be filled with the Spirit," and this command is also a promise of its fulfilment. It was the good pleasure of the Father that in Christ should "all the fulness dwell;" and "in him ye are made full."

The life of Christ was a life charged with a divine message of the love of God, and he longed intensely to impart this love to others in rich measure. Compassion beamed from his countenance, and his conduct was characterized by grace and humility, love and truth. Every member of his church militant must manifest the same qualities, if he would join the church triumphant. The love of Christ is so broad, so full of glory, that in comparison to it, everything that man esteems so great dwindles into insignificance. When we obtain a view of it, we exclaim, O the depth of the riches of the love that God bestowed upon men in the gift of his only begotten Son!

When we seek for appropriate language in which to describe the love of God, we find words too tame, too weak, too far beneath the theme, and we lay down our pen and say, "No, it can not be described." We can only say, with the beloved disciple, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." It is the mystery of God in the flesh, God in Christ, divinity in humanity. Christ bowed down in unparalleled humility, that in his exaltation to the throne of God he might also exalt those who believe in him to a seat with him upon his throne.

To all who are willing for self to be humbled are given God's promises:—

"I will make all my goodness pass before thee, and will proclaim the name of Jehovah before thee."

"Call upon me, and I will answer thee, and show thee great and mighty things, which thou knowest not."

"Exceeding abundantly above all that we ask or think," will be given unto us "the Spirit of wisdom and revelation in the knowledge of him," that we may be able to "comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge," that we may be "filled with all the fulness of God."

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him." Only through his Word can a knowledge of these things be gained; and even this affords but a partial revelation. But there every power will be developed, every capability increased. The grandest enterprises will be carried forward, and the highest ambitions realized. And still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of body and mind and soul. All

the treasures of the universe will be open to the study of God's children. With unutterable delight we shall enter into the joys and the wisdom of unfallen beings. We shall share the treasures gained through ages and ages spent in contemplation of God's handiwork. And the years of eternity, as they roll, will continue to bring more glorious revelations. "Exceeding abundantly above all that we ask or think," will be, forever and ever, the impartation of the gifts of God.

### The Judgment Message

GEORGE I. BUTLER

"AND I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14: 6, 7.

The careful reader will notice that this message announces the beginning of the great judgment period. "He [God] hath appointed a day, in the which he will judge the world in righteousness." Acts 17: 31. To appoint is defined by Webster: "To fix by a decree, order, command, resolve, decision, or mutual agreement; to prescribe; to fix the time or place of." God, then, as declared by the great apostle, has fixed the time when the judgment will begin, by a decree, a command, a decision of his omnipotent word. This appointment had already been made when the apostle spoke that wonderful discourse to the Athenians. It was, then, settled more than eighteen centuries ago at what time the great heavenly assize should begin. And the time when it should begin was to be announced to the world. This first angel's message itself is the announcement of it. The great judgment day is to settle the eternal destiny of every person, dead or alive. Paul uses the past tense, "hath appointed" the day, or period, when the judgment should begin. The judgment of mankind must occupy a period of time, a considerable period. "I said in my heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work." Eccl. 3: 17.

Preceding the day of Christ's second coming, and occupying a sufficient period to fulfil the pleasure of the all-wise and omnipotent One, who himself presides over the sessions of this grandest assize of the universe, the books of record kept in the archives of heaven, written by the angels of God, will be examined, and a decision, made in every case for weal or woe, will be rendered before the coming of our Lord Jesus Christ to execute the decisions of the judgment. These decisions will be final, fixed to all eternity, because the Judge of all presides, whose word is ever true, and must be right. Reader, would you get

a clear and comprehensive and soul-enlightening view of this greatest of supreme courts,—God the Father, the Son, and the innumerable host of heavenly angels in session? We will give it to you from the divine Word:—

"And I beheld till thrones were placed, and One that was ancient of days did sit: his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before him: thousands of thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Dan. 7: 9, 10. It is not the purpose of this brief article to enter into a full elucidation of the subject of the judgment. Books on this subject can be obtained at any of our publishing offices or depositories. A few words will properly introduce the subject:—

This wonderful description of the last judgment scene forms a part of one of the most remarkable lines of prophecy in the Bible. In Daniel 7, four great universal kingdoms are introduced in symbol,—Babylon, Medo-Persia, Grecia, and Rome,—successive in their work, leading us down in the history of the world from Daniel's time to the last days. Each played its part in the great drama of the world's history; but the prophecy gives more in detail the work of Rome, and especially the last division of that power, papal Rome, to the coming of Christ in glory. The great judgment scene is at the very close of this long line of prophecy. It is the last work of God and Christ preceding his coming to this earth, and preparatory to it. A careful study of this scripture will inevitably decide the question that the judgment scene going on in heaven takes place while the last generation is living on the earth. The first angel's message demonstrates this beyond doubt; for it states, in the clearest language, that a grand proclamation must go to the world by the voice of the preacher, "to every nation, and kindred, and tongue, and people," announcing the grandest of all facts, "The hour [or period] of his judgment is come."

Eighteen centuries ago, Paul declared that God had "appointed a day" for this great assize to begin. The beloved John was instructed in holy vision to announce to the world the proclamation of a world-wide message, declaring the momentous fact that the period of his judgment had already come—"is come." If this does not demonstrate that the period of the last judgment takes place in the heavenly courts while the last generation is living on the earth, to whom God's messengers are preaching the grand truth that that judgment is actually in session, then we shall never be able to understand human language.

Another consideration must settle the question, in the minds of all candid, intelligent persons, that the judgment of the last day takes place in heaven before

our Saviour appears: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 16, 17.

Let the reader carefully note these facts: when the Lord comes, he appears in mid-heaven, with all his escort of mighty angels. All come with him. The righteous dead are raised immortal, and immediately arise to meet him in the air. All the living righteous ascend with the resurrected dead to meet him in mid-heaven. Other scriptures declare that he, with them, immediately goes up to the New Jerusalem in heaven, to reign a thousand years. Christ does not come down upon the earth at that time. The judgments of God in the seven last plagues and the glory of Christ's advent destroy all the living wicked, and they lie upon the earth unburied and unlamented, and thus our earth lies desolate till the end of the thousand years, when the wicked dead are all raised to receive their final punishment.

The one point we wish to impress upon every mind is this: at the coming of Christ, an eternal separation takes place between the righteous and the wicked. The righteous go to heaven with Christ, to inhabit those mansions which Jesus prepared for them before he came. John 14: 1-3. The wicked are all left upon the earth, and are slain by the brightness of his coming. How could these indisputable facts be true unless it had been decided who were righteous, and who were wicked? This decision is the work of the great judgment day that the first angel's message brings to view: "The hour of his judgment is come." It is every way fitting, yea, absolutely necessary, when we consider the mercy and justice of God, that his intelligent creatures should be warned of this momentous event so important for every person to know; so the solemn message must be proclaimed to all mankind. Other considerations connected with this first last-day proclamation will be considered in our next article.

Bowling Green, Fla.

### The Overcomer

E. C. JAEGER

THE Bible holds out the hope of a reward only to the overcomer. The man who has victoriously come off the field of battle is the one upon whom is placed the victor's crown. We admire those who through all circumstances ever battle upward and onward, and our Father looks with kindly approval upon those who, with unselfish desire and in his strength overcome "for Jesus' sake." When what we do is done for him alone, we forget to pity ourselves, and are lost in the joy of serving Jesus. This is the only kind of service Jesus can ac-



cept. Not the least trace of self-serving or self-seeking will ever be admitted into heaven. Very much of our love is selfish, and is continued only so long as the object of that love "treats us well." Such is not the love of heaven; God loved us when we were yet sinners, and in all our waywardness continued to call us unto that "inheritance which is incorruptible, and undefiled, and that fadeth not away."

If any of God's commands seem hard to perform, and we are inclined to murmur, it is wise to look for traces of selfishness,—for selfishness is surely there,—and then with fervent prayer seek God for the removal of that which is hindering cheerful obedience to his loving commands. He alone can remove these hindrances, and give strength to overcome. If we have striven hard, and yet seem unable to overcome, the probable reason is that we have depended too much upon our own strength; that we are not really in earnest; that we have, deep down in our hearts, just a little love for sin, for those idle words and unholy deeds which give pain to the Master. By continuing to indulge in such things, we are saying to Christ and this world, "I care not how I grieve my Lord." By our unwillingness to do the will of God we have prolonged our Lord's period of suffering and sorrow. Long ago he ought to have been crowned Lord of lords and King of kings. Let us no longer, through our love of self and sin, hinder the work of God, and delay the day of his appearing. "Arise, shine for thy light is come."

Riverside, Cal.

## A Bible Study on God's Law

C. P. ODELL

*What does the Lord require of his children that they might have eternal life?*

"My son, keep my words, and lay up my commandments with thee. Keep my commandments, and live; and my law as the apple of thine eye." Prov. 7:1, 2.

*When the law is received in the heart, what will it do?*

"The law of the Lord is perfect, converting the soul." Ps. 19:7.

*Of what does the law convince one?*

"By the law is the knowledge of sin." Rom. 3:20.

*What is the Scripture definition of sin?*

"Whoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4.

*By what does Paul say that he became convinced of his sins?*

"I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

*How did the Lord present his law to us in the beginning?*

"And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded

you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:12, 13.

*What is God's law called?*

"Thy law is the truth." Ps. 119:142.

*For what cause will many be finally rejected?*

"Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie." 2 Thess. 2:10, 11.

*How does God regard the prayers of those who reject his holy law?*

"He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9.

*What does God say of those who claim to know him, and at the same time excuse themselves from keeping his holy law?*

"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2:4.

*Where shall we all have to appear very soon? and for what purpose?*

"For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10.

*Who will stand before his judgment-seat justified?*

"For not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. 2:13.

*How will God answer those who claim to have been his representatives while refusing obedience to his law?*

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7:22, 23. Iniquity is sin, and sin is the transgression of God's law.

*What have those learned who have been obedient to God's law?*

"Harken unto me, ye that know righteousness, the people in whose heart is my law." Isa. 51:7. They have learned to know what righteousness is.

*What does the Lord say of them? and in what way are they found walking?*

"Blessed are the undefiled in the way, who walk in the law of the Lord." Ps. 119:1.

*What does this company delight in? and in what do they meditate continually?*

"They delight in the law of the Lord, and meditate in it day and night." Ps. 1:2.

*To what are they likened?*

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Ps. 1:3.

*What special blessing has the Lord promised to them that keep the fourth commandment of the decalogue?*

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and

shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

*What special right and privilege will be granted to commandment-keepers?*

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

*How often will they come together in the new earth to call on the name of the Lord and to worship him?*

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23.

*Where will be the appointed place for meeting?*

"Be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people." Isa. 65:18, 19.

*What is it said that they will do in the earth made new?*

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." Isa. 65:21, 22.

Sargent's Bluffs, Iowa.

## God's Pitying Love

T. E. BOWEN

God loves his people. He is not watching to pick some flaw in their lives, on account of which to condemn them. This is Satan's work. Satan accuses the servants of Christ, and then tries to make us believe it is God who condemns.

"It is Satan's work to fill men's hearts with doubt. He leads them to look upon God as a stern judge. He tempts them to sin, and then to regard themselves as too vile to approach their Heavenly Father, or to excite his pity. The Lord understands all this. Jesus assures his disciples of God's sympathy for them in their needs and weaknesses. Not a sigh is breathed, not a pain felt, not a grief pierces the soul, but the throb vibrates to the Father's heart."

"God is bending from his throne to hear the cry of the oppressed. To every sincere prayer he answers, 'Here am I.'"

As my eye caught these words in "Desire of Ages," somehow they touched my heart with a new sense of God's wonderful love and tender interest in every one of us. Truly he loves his

children. He desires us to *know* it, and to act as if we *believed* it. And what greater work do we have, after all, than manifesting to those about us the tender love which God has for souls that have been beguiled away from his love by the deceiver? God's special interest is here. He is interested in the salvation and welfare of every soul.

We may not be versed in all the customs and ways of the people with whom we mingle; but if our hearts are filled with love for others, our broken sentences in a strange tongue, or our transgression of some custom, will be interpreted much as were the efforts of a missionary laboring in Peru—Mr. Newell, who laid down his life among that people—by a Peruvian girl, who, in speaking of his labors among them, said: "He not speak our language very well. He learn from little to little, but love make all things in him."

If love makes all the things in us, souls will respond to this call of heaven manifested through God's children, and many more will be adopted into the heavenly family. And it might safely be added that many who have already been brought in might be kept within the fold by the manifesting of a little more of God's tender love.

*Takoma Park, D. C.*

### A Letter From a Pioneer in This Message

DEAR BRETHREN AND SISTERS: I am happy to live to celebrate the sixty-fourth anniversary of the investigative judgment, which began Oct. 22, 1844. Strangely enough, the figures 1844 have been engraved upon the memory of this generation so deeply that the very mention of them brings to mind a tradition or an actual experience. Who has not heard of what was familiarly styled "the 1844 movement"? Who does not know that modern Adventism sprang into being there, and that in all the world the soon coming of Christ was preached with unparalleled power, and was emphasized by the thought that the judgment was at hand? Indeed, the Adventists of that time, with William Miller at their head, claimed to be giving that very message which is recorded in Rev. 14:6, 7: "Fear God, and give glory to him; for the hour of his judgment is come."

The Adventists of 1844 were right in assuming that the judgment had been reached. They were mistaken simply in their proposition that the Lord was to come at the beginning of the investigative judgment, instead of at its close. (When the great bells of heaven are rung, their echoes are heard upon the earth.) When so stupendous an event as the judgment is inaugurated in heaven, who can doubt that man, who is so deeply concerned in its result, will be apprised of what is taking place there? After the passing of the time in 1844, we reviewed the ground that we had passed over during the twelve pre-

vious years. We began with the sixty-nine weeks of Dan. 9:25. This period brought us to the autumn of A. D. 27, this being the end of the first 483 years of the 2300 of Dan. 8:14. At that time our Saviour was baptized, and was acknowledged to be Messiah the Prince. In the middle of the seventieth week, or four hundred ninetieth of the 2300 years of Dan. 8:14, Christ was cut off, or crucified (Dan. 9:26, 27), in the spring of A. D. 31, leaving three and one-half years for his apostles to fulfil the remainder of the seventy weeks. Dan. 9:26. This brought us to the autumn of A. D. 34; the remainder, 1810 years, brings us to the autumn of 1844. Within the last fifty years preceding, five of the most prominent prophetic periods of the Bible had terminated: the 1290 years ended in 1798; the 1260, beginning with the setting up of the papacy in A. D. 538, and ending in 1798, marked the beginning of the time of the end (Dan. 11:35); the 391 years and fifteen days of Rev. 9:15 came to an end, Aug. 11, 1840, marking the fall of the Ottoman empire; the 1335 ended in 1843. Here we saw a blessing was pronounced upon those who wait and come to the end of the 1335 years. (We had come to the end of the 1335 years, and to the end of all the prophetic periods.) We also saw that all our reckoning was correct. Here the light broke into our minds upon the sanctuary subject (this was by far the greatest blessing that had come to God's waiting people). All the past was made plain. We had done the will of God in preaching the time message, and it was said to us, in Rev. 10:11: "Thou must prophesy again before many peoples." The Saviour said, "When ye see all these things, know ye that he is nigh, even at the doors." And we do know that we are soon to see our blessed Saviour. WASHINGTON MORSE.

*De Land, Fla.*

### The Hope of the Resurrection

ALBERT CAREY

"YES, I know in 'Melica, by and by, Jesus come and raise dear ones, and make happy again; but in China, have no Jesus."

These were the words of a dear Chinese youth who had only recently come from China. He had learned to say but a few broken words in English, and was sitting in his room one night, reading over and over again a letter just received from the home land, telling of the death of a dear brother.

Ah Chang was tall, fair for a Chinese, and a fine specimen of the student class. His features were delicate, his eye kind and affectionate, just like your brother's or mine; but the pathos of that bitter mourning could only be explained by his words, "In China, have no Jesus."

Often have these stirring words rung in my ears, but never more than the night we laid our sweet four-year-old baby to rest. How near the Saviour came to us then, as the "blessed hope" seemed to bring us face to face with our darling!

But as we thought of the millions in China, and in other heathen lands, who have no hope at all to brighten death's dark hour, our hearts were drawn anew toward them. The following lines present the truth as it appeared to us that night. Trusting they may stir some other hearts in behalf of the great dark lands, we pass them on:—

Rest thou, our darling, so tender and fair;  
Rest from earth's turmoil, its burden and care.  
Our memories of thee, how surpassingly sweet;  
But sweeter to know that again we shall meet.

Precious the smile that thou gavest us here;  
Light amid sorrow; for sadness, sweet cheer;  
But when Jesus comes to unlock the dark tomb,  
That smile will brighten with immortal bloom.

O, what consolation the Christian hope bears!  
Each burden he lightens, each sorrow he shares;  
For heaven is nearer when sorrow presides,  
And death-pangs bring peace and comfort besides.

But O, in dark China, no Jesus they know;  
No Saviour to comfort, no balm for their woe.  
There Death has a gloom all too sad to repeat;  
Beyond its dark portals no loved ones can meet.

They cling to their loved ones as we to our own,  
But the hope of the gospel to them is unknown.  
"No Jesus in China!" O, Christian, can you  
Rejoice in your comfort and let that be true?

Speed on the glad tidings, till never one soul  
Need comfortless come to life's bitter-some goal;  
Thy skirts clear of blood, His message made plain,  
He will bring thy beloved to thy bosom again.

How gladly we'll greet our departed ones then!  
But gladder, if true to our trust we have been,  
Will be the blest meeting with those who are there  
Because of our sacrifice, labor, and prayer.

*Baker's Mountain, N. C.*

"BEWARE of those temptations which allure to heights God never intended us to occupy. When the devil tempted Christ, he took him to the pinnacle of the temple, and into an exceeding high mountain. It is possible he may seek to do the same to us. Let us beware of the pinnacle of self-exaltation. Danger lurks there."



### Growing Old

SOFTLY, O softly! the years have swept  
by thee,  
Touching thee lightly with tenderest  
care;  
Sorrow and death they have often  
brought nigh thee,  
Yet they have left thee but beauty to  
wear—

Growing old gracefully,  
Gracefully fair.

Far from the storms that are lashing the  
ocean,  
Nearer each day to the pleasant home  
light;  
Far from the waves that are big with  
commotion,  
Under full sail and the harbor in  
sight—

Growing old gracefully,  
Cheerful and bright.

Past all the winds that were adverse and  
chilling,  
Past all the islands that lured thee to  
rest,  
Past all the currents that lured thee un-  
willing  
Far from thy course to the land of the  
blest—

Growing old gracefully,  
Peaceful and blest.

Never a feeling of envy or sorrow  
When the bright faces of children are  
seen;  
Never a year from the young wouldst  
thou borrow—  
Thou dost remember what lieth be-  
tween—

Growing old willingly,  
Thankful, serene.

Rich in experience angels might covet,  
Rich in a faith that hath grown with  
the years,  
Rich in a love that grew from and  
above it,  
Soothing thy sorrows and hushing thy  
fear—

Growing old wealthily,  
Loving and dear.

Hearts at the sound of thy coming are  
lightened,  
Ready and willing thy hand to relieve;  
Many a face at thy kind word has bright-  
ened,

"It is more blessed to give than re-  
ceive"—

Growing old happily,  
Ceasing to grieve.

Eyes that grow dim to earth and its  
glory  
Have a sweet recompense youth can  
not know;  
Ears that grow dull to the world and its  
story,

Drink in the songs that from paradise  
flow—

Growing old graciously,  
Purer than snow.

— Selected.

### Our Midday Meal

MRS. EDITH E. BRUCE

"WELL, ladies," said Aunt Mary, "I believe we are to talk about a dinner menu to-day, and I want you to suggest the menu, and also to mention any difficulties you may encounter in preparing your midday meal. First of all, what are some of the important things to be considered in the preparation of any meal?"

"The proper nourishment of the body," suggested Mrs. Brown, who had been making rapid strides in her cooking and housekeeping since the formation of the Good Cooking and Housekeeping Club.

"Yes," said Aunt Mary, "that is true; and I am glad to see you putting into practise these most important principles."

"The first thing I always think of is what I can have for a proteid," said Mrs. Murry, "and I sometimes find it quite a difficult problem since I do not use meat."

"I suppose," said Mrs. Johnson, "that the first thing to put on our dinner menu is soup, and that is one thing that has bothered me when I do not have meat stock for a foundation for my soup. My family are fond of soup, but I am at sea to know how to make it without meat. If I can be helped out on this, I shall be very glad."

"Yes, indeed," chorused the other ladies, "we all want to know your method of soup-making." Some said that they seldom had soup, although their families were very fond of it.

"As soup naturally comes first upon the dinner menu," said Aunt Mary, "I think it will be quite appropriate to consider it first to-day. First let me say that soups can easily be made without the use of meat. Soup is an economical dish, and deserves a place upon our every-day bill of fare. When properly made, it is nutritious and appetizing. Some wise person has well said that 'soup rejoices the stomach, and disposes it to receive and digest other food.' Good soup can be prepared from grains, legumes, and vegetables, and is much more nutritious than that prepared from meat. Soups also offer an economical way of using left-overs, such as beans, peas, and rice.

"I would like to have you jot down a few principles to be remembered, and then I will give you a few simple recipes, which I am sure will make it possible for you to have soup every day for dinner without using meat:—

"1. In preparing soups from grains and legumes, the material should be

cooked in the usual way, with as little water as possible.

"2. After thoroughly cooking, these grains or legumes should be put through the colander to remove the skins.

"3. Do not throw things together in making soup, but follow the recipe in every particular.

"4. Vegetables should be thoroughly cooked for the use of soup.

"I will now give you some simple recipes from materials that we use every day in our cooking.

#### Plain Bean Soup

"Put through the colander one quart of well-cooked beans. To this pulp add one cup of thin cream, salt to taste, and sufficient boiling water to make of the right consistency, and reheat. This is a good, plain soup, and to it may be added, if desired, a cup of well-cooked rice or barley, and the juice of an onion if its flavor is agreeable. Lentil soup may be made in the same way. Lentils are not so dark, and do not taste so strong, if parboiled before cooking.

#### Bean and Tomato Soup

"Take one pint or a little less of mashed beans, and one pint of stewed tomatoes; rub together through a colander. Add salt, a cup of thin cream, one-half cup of nicely steamed rice, and sufficient hot water to make a soup of proper consistency. Reheat and serve.

#### Potato Soup

"For each quart of soup required, cook a pint of sliced potatoes. When tender, rub through a colander. Return to the fire, and add enough rich milk to make one quart in all. Salt to taste. When the soup has come to a boil, add a teaspoonful of flour rubbed to a paste in a little water. Boil a few minutes and serve. A stalk of celery or a slice of onion may be simmered in the soup a few minutes to give it a flavor, and then removed.

#### Cream Tomato Soup

"Heat two quarts of strained stewed tomatoes to boiling. Add four tablespoonfuls of flour rubbed smooth in a little cold water. Let the tomatoes boil until thickened, and add salt to season. Have ready two cups of hot, rich milk. Add the milk slowly, and let all boil together for a minute before serving.

#### Cream Corn Soup

"Take one can of green corn or its equivalent, mash thoroughly and put through the colander, and heat. To this add one quart of milk, salt to taste, and thicken a very little with cornstarch or flour.

"The same recipe does nicely for canned peas. Pea soup is quickly made, and is very palatable.

"These," said Aunt Mary, "are only a few of the many delicious soups that can be made from the grains and vegetables, but we have not time to-day to talk of any more. Next week we will proceed with our dinner menu, and will talk about the preparation of vegetables and legumes."

Mussoorie, India.

# THE WORLD-WIDE FIELD

## Porto, Portugal

C. E. RENTFRO

BETWEEN the years 396 and 407 A. D. the barbarian tribes from the north invaded Italy. They scaled the walls of Rome, robbing it of all its riches, in a general sack. They ravaged the fields and devastated every city they found in their march. They passed into Gaul, where some remained; the rest crossed the Pyrenees, making themselves masters of Spain; they invaded Lusitania, ending their career in the extremity of the peninsula.

Until the year 585, the city of Porto belonged to the Suevic kingdom, and afterward formed part of the great Gothic kingdom. In 716 it was still in the power of the Goths; but then it was besieged and taken by the Moors commanded by the Emir Abdil-Azim. For one hundred four years the Moors were the pacific masters of this city, until 820, when D. Alfonso I of Leon (the Catholic) redeemed it from the power of the infidels. In 825 the city was destroyed by Al Mancor the Great, not one stone being left upon another. For one hundred fifty-seven years it was deserted and abandoned. In 984 the Gascons, Portuguese, and French rebuilt it.

Ferdinand Magellan, who first circumnavigated the globe, was born here. He was killed in the Philippines, April 27, 1521. In 1732, in Clergy Street, began the construction of the Clergy church, called thus because it is said to have been built by the Catholic clergy. In 1748 was begun the work on the tower of the Clerigos, which was concluded in 1763, Nicolas Maroni, an Italian, being the architect.

This tower is the highest in the kingdom, and one of the most elegant and notable of Europe, much exceeding in height those of Hamburg, Bologna, Utrecht, Riga, and Bristol. It is all masonry work of most solid construction, founded on a rock, and has resisted all storms and convulsions of the globe, except in 1834, when a strong tempest destroyed a small part of this tower, which was, a short time after, repaired. In 1862 an electric bolt threw the globe and cross to the ground. These were soon replaced. Now there is a lightning-conductor. The height of the tower, from the level of the street to

the metal globe that crowns it, is two hundred forty-seven one-half feet. It can be seen from the sea thirty-seven miles distant, serving as a guide to sailors who wish to enter the port. The pulpit is all of most beautiful marble, and cost more than twenty thousand dollars.

In 1834, at the suppression of religious orders, there were here twenty-seven churches and forty-nine public and private chapels, and nineteen convents for monks and nuns. March 25, 1877, a new Anglican Protestant temple was dedicated, the second in the city.



GROUP OF WORKERS AND BELIEVERS IN PORTUGAL

The first was founded many years before. Of Protestant denominations, there are Methodist, Baptist, and Lutheran.

Two years ago our work was begun here by Elder Ernest Schwantes, with the help, for about one year, of two colporteurs. Visiting from house to house is not to be considered here, and only by opening a hall to the public can anything be accomplished. Out of eleven persons baptized, four went to Brazil, two moved to the frontier of Spain, one died, one moved to Lisbon, and three apostatized. A goodly number are now in great hunger for the Word. We shall do what we can from Lisbon to minister to their needs. On account of his health, Brother Schwantes was allowed to return to his home country, Brazil.

The accompanying picture shows a group of Sabbath-keepers in Portugal. In the back row, beginning at the right, is a young brother from Porto, who is now with me at Lisbon. He ought to be sent to school in Gland. The second will leave soon for Switzerland. The third is the first Portuguese Sabbath-keeper in Portugal. The writer comes next, with Brother Schwantes on his right. After him comes a German brother, who is on his way to work in the Brazilian office. The last is an interested friend, who finds it a hard thing to obtain employment where he

can keep the Sabbath. Just in front of him are his wife and daughter, who are Sabbath-keepers. The next in the front row is a sister from Porto, with her child. These are escaping severe persecution by going to Brazil. The fourth from the left is the first Sabbath-keeper in Portugal. By her side are the writer's wife and children. The next three are members of the first Portuguese family to receive the truth.

I wonder if there is any one who would like to educate the young boy at the extreme right. He is seventeen years old, an orphan, having had a hard life, but, I believe, is truly converted. He is earnestly desirous of being a true child of God. We would like to call for help; but we will leave his case in God's hands. Remember our field in your prayers.

Lisbon.

## West Africa

T. M. FRENCH

TUESDAY morning, August 11, we steamed into the harbor of Freetown, Sierra Leone, aboard the "Falaba." The first view that greeted our sight was a beautiful mountainside rising to the south, covered with palm, mango, cotton, and other tropical trees, with their varied shades of green, giving the appearance of a beautiful park. It was a pleasing scene after a ten-day voyage from England. Our steamer soon anchored, and we were immediately surrounded by a large number of small boats manned by natives to take the passengers ashore.

After going ashore, we met Brother D. C. Babcock and some of our native believers, who gave us a hearty welcome. As soon as our luggage was passed through the custom-house, we made our way up through the grassy streets to our mission home, where a very neat, pleasant building has been erected on the mountainside. How different the conditions from what Brother and Sister Babcock faced when they began work here! Truly we have much for which to be thankful in the establishment of the work in these difficult fields by our pioneer missionaries. The mission home is located at an elevation of two hundred sixty feet, in a very beautiful, healthful place overlooking the city and the sea on the west. A cool breeze, continually blowing, makes it very pleasant. Brother and Sister Babcock have labored hard in building the house and beautifying the grounds, but they are richly repaid with good health and with the respect of the citizens and officials of Freetown.

Wednesday we attended prayer-meeting at the church. On arriving I was much surprised to find such a beautiful church, and a large attendance of intelligent-looking natives who have accepted the third angel's message. If the prayer-meeting is an index to the spirituality of the church, it shows an excellent spirit among our people here; and I am convinced that this is true as I be-



come more intimately acquainted with them.

The Lord has signally blessed the efforts put forth in this place, and the light of this glorious gospel is penetrating the strongholds of heathenism. And yet fetish worship is carried on within a stone's throw of our mission.

Several of the natives are developing into good workers, and a number are waiting to enter the school as soon as it opens, in order to prepare quickly for the work. There seems to be good talent among the young men, which will be invaluable in carrying on the work in a field like this. Some of these young men speak the language of tribes along the coast and in the interior, and I believe they will eventually prove efficient workers among their people. A building is soon to be erected for a training-school for these young men.

Freetown has a population of about sixty thousand, and has the best harbor on the West Coast. It is the capital of Sierra Leone. While the English language is spoken, natives from nearly all the leading tribes may be seen going to and from the markets. The city has an abundance of good, pure water piped from the mountains, and on the whole, is quite a healthful place. There is also an abundance of fruits and nuts to be had in the markets. Wild animals are still quite plentiful in the "bush," and at times venture within the city limits. A very large leopard visited the mission home yesterday.

While a good beginning has been made on the West Coast, when we think of the millions of the interior who have never heard the glad news of a Saviour, it should inspire us to greater activity, and so much the more as we "see the day approaching." It is a great problem to meet the many calls that are continually coming in. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest," and that he may abundantly bless the efforts now being put forth.

Freetown, Sierra Leone.

## A Plea for the Inca Indians of Peru—No. 2

ED. F. FORGA

No people on earth would endure such inhuman treatment, and make no effort for their freedom. The most notable attempt in this direction was made by Tupac Amaru, an Indian chief, in 1780; but this, like every former attempt to obtain liberty, was unsuccessful. On this occasion the cruel spirit of the Catholic conquerors revealed itself in a special manner. The leader of the Indians was captured, taken to the plaza in Cuzco, the ancient capital of the Inca empire, and forced to see his wife and son and other relatives and friends shamefully treated and put to death. His tongue was then cut out, and his limbs fastened to four horses, which, running in different directions, tore his body to pieces.

But the blood of the martyrs is never shed in vain. A few years later, in 1821,

the last battle against the political tyranny of Spain was victoriously fought by the patriots. This revolution resulted in the republic of Peru.

But it happened with the Peruvians, even as with the negroes in the Southern States after being granted their constitutional freedom at the close of the Civil War. In an article, "The Negro in Politics," in the *American Magazine* for January, 1908, Ray Stannard Baker says: "Revolutions, such as the Civil War, change names. They do not at once change human relationships. Mankind is reconstructed, not by proclamations or legislation or military occupations, but by time, growth, education, religion, thought." So with the Indians in Peru; though the constitution declares them free, still they remain slaves under the rule of the Roman Catholic Church, which has held them in darkness and ignorance.

Hear the sad lament of the poor Indian:—

"Cursed be the day when first the white man came!

Cursed be the Spaniard, cursed his very name:

He came to us a stranger to our soil,  
To ask our help, then made of us a spoil,  
And took our land

With ruthless hand:

He slew our chiefs, our wives he sold to shame,

And practised cruelties in what he termed  
God's name.

What mockery and everlasting shame!

"... At first we, friendly, thought

That Heaven had sent them here; we  
reverently sought

To please them well, though strange  
their ways appeared.

With shoutings gay a wooden cross they  
reared,

And made us bow,

As they do now,

To some uplifted ornament which they  
adore:

To us it is a thing which we abhor,  
For in its name they made us slaves the  
more."

### The Indian of To-Day

Mr. David F. Watkins, who for more than thirty-five years has labored in gospel work among the Spanish and the natives of Mexico and Central and South America, has written regarding the condition of the Inca Indians. We quote the following from his pen:—

"On their little farms they make butter and cheese, and grind toasted corn, and sell it. They also grow potatoes in abundance, and barley, wheat, and corn, as well as everything in the nature of garden produce that is consumed in towns and villages. They weave blankets and woolen cloths for their wearing apparel, such as pantaloons, *ponchos*, etc., out of the wool of the sheep, the vicugna, the alpaca, and the llama. They also tan leather, but very poorly, and make hemp ropes and hats and stockings and numerous other things that the people of the country use.

"But never are they allowed to enjoy the fruits of their heavy toil; the priests and governors possess themselves

of that. For instance, they discover how much wool and hair can be obtained from the Indians' sheep, llamas, and other animals, and then force him to take, or leave with him against his will, about one half, or at least one third, of the value. At the end of the year they collect the wool, etc., and sell it, of course, for a fair price. In one small district recently, a profit of two thousand four hundred dollars on one hundred twenty hundredweight of alpaca wool was made on the price paid to the Indians for it. In some cases instead of paying them with money, they force them to take alcoholic liquors, which are bought cheaply, and are sold to the Indians at a very high price. Sometimes if an Indian has, say four hundredweight of wool, they compel him to give them five hundredweight at the end of the year; he has to secure it as he can, often by stealing. If he fails to get it, he is beaten and kicked, his house is despoiled, and in many cases his property is sold, and his children are taken as merchandise. In this way, many an Indian loses all his property. If he takes his case into the court, nothing is done for him; on account of the influence of the governors and the priests, and the injustice of the judges."

### India

H. J. JEWELL

For the past few weeks the writer has had the privilege of visiting friends in Mussoorie, our North India hill station; and I think we are safe in saying that at no time in the history of our work in India has the work gone with such an impetus as it has the past year. A Bible training-school has been conducted for native seekers after truth; and up to the present time twelve natives, and, I believe, seven Europeans, have received baptism.

Many of these new converts are now scattered to other parts of the field, canvassing, and preaching the message. Mussoorie has been thoroughly aroused; scores of people are inquiring for truth; the leading ministers and missionaries of the city have preached and published tracts, and have circulated evil reports against Seventh-day Adventists and their work; but all this has only caused many of their own members to search for truth, and to condemn the action of their leaders. A church has been organized, and amid all the bitter opposition, it is gaining friends every day.

All over the land there is a gradual tendency toward the Church of Rome. This is especially noticeable in the Church of England, which is Catholic in all except name.

The fundamental truths of the Bible are being set aside, and Scientific Theology, Higher Criticism, Spiritualism, and satanic sophistries are taking the place of Christ's teachings. Of a surety, the hour is at hand when we should arise to proclaim the message; not one of us should be idle. "We must let our light shine amid the moral darkness.

Many who are now in darkness, as they see a reflection of the 'Light of the world,' will realize that they have a hope of salvation. Your light may be small, but remember that it is what God has given you, and that he holds you responsible to let it shine forth. Some one may light his taper from yours, and his light may be the means of leading others out from the darkness." It is high time that we all press together, laying aside all selfishness, and putting on the whole armor of God. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall rise upon thee, and his glory shall be seen upon thee."

Look at the world to-day; study its condition. At no time in the world's history have there been such corruption and confusion as exist to-day. Thousands of educated men and women are turning from Christianity, and delving into mysteries that are only traps of Satan. The truths of God, which have been the Christian's hope for thousands of years, are being set aside for fables.

Only last week a large and influential society was organized in South India, the object being a thorough study into the mysteries of Spiritualism; and this is not the only thing of its kind in India. The Lord is breaking down the barriers in all Asiatic countries, which have so long withstood the gospel, and is calling upon us to go forward.

As long as the people of these old countries were content to worship gods of wood and stone, Satan, too, was content; but as soon as God's Word enters, it is followed by all the evil doctrines that have subverted Christianity. The schools and colleges that have been built for the uplifting of the native, are filled with false teaching.

Old men, who have preached the good old Bible truths for a generation or more, are becoming drunken with the corrupt present-day teaching, and it is small wonder that the poor native finds himself in a whirlpool of mysteries. May God help us to prize our talent, however small it may be, and work like Nehemiah and his followers on the walls of Jerusalem.

My brother, do you lack wisdom? Is your courage weak? Do you feel that you are not prepared for the task set before you? The message from the Saviour in the great treasure-house above is, "Ask, and it shall be given you; seek, and ye shall find."

The Lord will never disappoint those who ask in order that they may impart to others. Paul says, "My God shall supply all your need."

Let us arise, trim our lamps, and go forward, keeping the windows of our hearts open heavenward, that God's glory may shine into every corner, and dispel all selfishness, that we may be prepared to receive that glorious gift, the Holy Spirit, or latter rain.

Calcutta.

# THE FIELD WORK

## Notes of Travel

WE have just returned from a visit to Southern California, where we spent four weeks attending the Los Angeles camp-meeting, and visiting the sanitariums at Glendale, Paradise Valley, and Loma Linda. The camp-meeting was an important one, and there were able workers present all through the meeting.

We reached Los Angeles on Friday afternoon, August 7, after a long and trying journey, made unusually wearisome on account of accidents to other trains on the road. Twice we were delayed because of freight trains ahead of us whose machinery had broken down,—once during the night, and again at 6:30 A. M. This time we were compelled to wait for nearly seven hours, while a wrecking-train went ahead to clear the line.

The heat in the cars was intense, so at breakfast time we took our lunch-basket to a hillside near by, and ate in the shade of a large water-tank. We had plenty of fresh fruit, for which we were thankful. After eating breakfast we returned to the car, and waited for the time when we could move on. We had a compartment to ourselves, but it was impossible to keep out the hot, dust-laden air while crossing the Mojave desert in the heat of the day.

At Los Angeles we found a small, furnished cottage placed at the disposal of my family, and another close by in which Elders A. G. Daniells and W. C. White and Brother Clarence Crisler stayed. We were very thankful for this accommodation.

The next morning, Sabbath, August 8, I spoke to an immense crowd gathered in the large tent. My voice had not its usual strength, but the Lord blessed me with freedom, and I received the testimony from several who sat on the outskirts of the crowd, that they heard every word I spoke.

Our brethren thought that at this meeting it would be a wise thing to give the W. C. T. U. workers an opportunity to address the congregation in the large tent, and time was given them on the first Sunday of the camp-meeting. An excellent meeting was held, and the W. C. T. U. workers expressed their appreciation of the consideration they had thus received. We are seeking to help these people, and I know that such experiences will have an influence.

The meetings throughout the camp were excellent, and a deep interest prevailed. I spoke to the ministers gathered in one of the smaller tents, presenting to them the advantages to be gained by having the meeting continue another week. There were many W. C. T. U. workers in Los Angeles who were interested in our work, and some were attending the meetings. I was anxious that everything possible should be done to become acquainted with these women. By extending the meeting one week the workers would have an opportunity to become more intimately acquainted with

these people, who, though not of our faith, were in many respects working in right lines.

It was decided to extend the meeting over the third Sunday. On that day I spoke to a very large congregation upon the importance of the seventh-day Sabbath. I spoke for one hour, presenting before the people the evidence that God has given in his Word regarding the sanctity of the seventh day. As I ceased speaking, a lady, a member of the W. C. T. U., came up to me, and throwing her arms around me, said, with tears: "I accept the seventh day Sabbath because the Word of God declares it to be his day. He sanctified the seventh day. I am fully converted."

On Sabbath, August 22, I spoke to the patients and helpers at Glendale, and to the neighbors, who gathered in the two large parlors on the first floor. The Lord gave me freedom in speaking to those assembled. As I spoke to all from the Word of life, and especially to those who were afflicted, I felt the Holy Spirit come into my own heart. I could see that the hearers were blessed, for their faces beamed with hope.

On Monday afternoon, August 24, we took the train for National City. At the station we met Brother Harmon W. Lindsay, who is now the business manager of the Paradise Valley Sanitarium. He had two teams waiting for our party, and we were taken quickly to the sanitarium.

At the sanitarium, we found that the physician, the matron, and the manager are working heartily and unitedly to make the institution a cheerful home for the afflicted. On Wednesday morning I spoke to the patients and helpers in the parlors. These are beautiful rooms, and are calculated to accommodate a large or small company, as the need may be. I could not help thinking how much these pleasant rooms must be appreciated by the sick ones.

After this I was asked to join a company in praying for Sister W. H. McKee, the mother of Mrs. R. S. Cummings, our matron. For years Sister McKee has labored for unfortunate young women, a work that is often neglected. She felt that she was in need of healing, for her nervous system was run down, and she feared a breakdown. She specified her desire that I should unite my prayers with those whom she had invited to join in this season of seeking God. I knelt down close by the side of this sister, and pleaded with God that he would heal her.

For some time I myself had been afflicted with pain in my right hip. As I prayed for Sister McKee, I did not mention myself as in need of healing. But when I claimed the promise for her, "Ask, and it shall be given you; seek, and ye shall find;" I felt, as I have felt many times when praying for the sick, the rich blessing of God came upon me. The stiffness and pain left my limb, and I was blessed as verily as was Sister

McKee, for whom our prayers were offered.

The next morning, August 27, we left Paradise Valley for Loma Linda. At Colton a carriage from the sanitarium was waiting for us, and we were soon at this sanitarium, which we have all appreciated so much. I have sometimes wished that I might meet those who first owned this property, and who gave it over to us with all its beautiful furnishings. I should like to tell them of our gratitude. Grateful thanks arise in my heart whenever I think of what God has wrought for us in this place. And I know that much good has been done through this institution, and that souls have been converted through its instrumentality.

MRS. E. G. WHITE.

### Delaware

DOVER.—Sabbath, October 17, we organized a church of seventeen members, and a Sabbath-school of twenty-seven members, the result of our tent effort in this place this year. Several others are keeping the Sabbath, and expect to have baptism next Sabbath. The Lord is blessing wonderfully in the work here. Recently we asked how many were willing to help us in building a little place of worship, and several announced their willingness, one man saying that he would give twenty-five dollars, another fifteen dollars, some ten dollars, some five dollars, some two dollars, and so on, until we had more than one hundred twenty-five dollars subscribed. The work is moving on in this part of the field. Our hearts go out in gratitude to the Lord for his guiding hand.

FRED H. SEENEY.

### Argentina, South America

It is indeed gratifying to be able to report advancement in the work in this field. A few instances of the way the truth is gaining access to the people in this conference may be of interest to the readers of the REVIEW.

One of our brethren wished to send his two sons to our school in Entre Rios to get a preparation for the work, but they had no inclination to go. "Very well," he said, "you may stay at home and put in the crops, and I will go and do missionary work." So it was arranged. The father visited his neighbors, talked of the truth, studied with those willing to learn, until the whole neighborhood was stirred over the matter. Some of the other elders of near-by churches visited these people, and later Brethren Gott Block and Jacob Riffel held meetings with them for a few weeks, at the close of which twelve precious souls were united with the church by baptism. The interest and work still continued, and a few days ago seven others were baptized. These united with the Lucas Gonzalez church in Entre Rios. The results of the work of this brother have encouraged others to begin work for their neighbors. Two have recently been baptized and joined the Urdinarrain church in this same province.

About three years ago three or four families of our people came to Argentina from Rumania. They had no connection with our work in this country. The daughter of one of the brethren hired

out to work for a Hebrew merchant, who had a store in Diamante near our school. Learning that she was a Sabbath-keeper, he told her of our people in Diamante. With tears of joy running down her cheeks, she hurried home to tell the good news to her friends. Soon letters were exchanged, and later some of the workers visited these believers. They are living about four hundred miles south of Buenos Aires, and with the exception of a company of believers at Tandil, about midway between them and Buenos Aires, they are the only Sabbath-keepers in that part of the country. During the month of August, Brother Block visited them, baptizing six, and organizing a church of twenty members. There was great interest manifested in the different places he visited on this trip. At one place he found a colony of eight families, who had bought, some time before, a book on the prophecies, and had been impressed with the truths for this time. He could spend only one day with them, and until late at night they studied together. Early the next morning, on arising, he found the whole village had come together to have another meeting before he must leave. With tears they begged him to return and teach them the truth.

The greatest need is for more workers. We are waiting each day to receive news of the coming of Elders C. E. Knight and W. C. Moffet, who we understand have been appointed to this field. They will find a warm welcome, and plenty to do for the Master.

ARTURO FULTON.

### A Visit to Madura

ONE day we visited the island of Madura. This is a populous island, separated from Java by a narrow strait. I was greatly surprised to find such a pretty island. There was a good tramline, by which we crossed the island to Bangkalan. The people are almost wholly Mohammedans, and the population numbers about two million.

We were probably the first representatives of the present truth who ever stepped on the soil of Madura.

At Bangkalan the sisters, who are able to speak Malay and Dutch, quickly sold the two copies of "Ministry of Healing" they carried, and twenty-five tracts. The purchasers of the books were Dutch teachers who could read English. One of them gave a present of a Dutch guilder to the sisters to assist in their work. The tracts were Dutch and Malay.

On one of the Sundays of my stay in Sourabaya, we all went, by invitation, several miles into the country, and attended a Javanese church service. The young Javanese Christians referred to above accompanied us, and rendered us every service in their power. This church was organized about fifty years ago, and the converts were from the ranks of Mohammedanism. We were received with great respect by the pastor and his flock. The church was a fairly neat bamboo structure, with a school-house and parsonage in the same yard. The floor of the church was of earth, though well swept, and the seats were simply planks without backs. We were given chairs near the pulpit. The singing was fairly good, but we could not judge of the value of the sermon, which

was preached in the Javanese tongue.

At the close of the service I had a conversation with the pastor through our interpreter, and learned many interesting facts. There are about fifty who take communion, though twice as many often attend. I noticed, as I have among other Javanese Christians, that the people are very orderly and quiet during service. If a baby begins to cry, it is at once removed. In this way no one is obliged to lose what the minister says. Mohammedans are almost unimpressible by gospel influences; but some will be reached when they see the beauty of truth.

At another Sunday night meeting in the mission house, there was a company of intelligent people, many of them heathen. Excellent order was observed, and close attention given to every word spoken. Those who had Bibles looked up all the texts.

When the commandment forbidding the making of idols was read, two of the Chinese listeners began to whisper together very earnestly, apparently giving their assent to the words read. I felt greatly encouraged at the result of the work of these earnest, hard-working sisters. They should be generously supported, and everything possible should be done which will tend to preserve them in health. Sourabaya is a terrible place as far as the preservation of health is concerned, and these sisters must not be allowed to reside there continuously.

Our Chinese sister, Gee Nio, has decided to give considerable time to selling Malay and Chinese tracts from house to house. The first two hours she spent at it were a success. She sold thirty-five tracts and commandment charts, and received a donation of two and a half guilders (4s. 6d.) from a Dutch doctor who became interested in our work. This is virgin soil, and there are great possibilities before our tract work.

A day or two after, this young lady sold tracts to the value of two guilders, seventy cents (4s. 7d.). This is better than giving them away entirely; for people appreciate what they pay for, and besides, there is a small profit on the tracts. This is an economical way of doing missionary work.

During my stay in the city, I held Bible studies each Friday night with Brother Fox's Chinese students. I was very glad to see that three at least of the oldest of these seemed much interested in Bible truths. They were clean, bright, well-dressed youth.

E. H. GATES.

### A Plea for Tampico, Mexico

I NOTICED an article some time ago in the *Signs of the Times* which mentioned the fact that an experienced brother from the Pacific Press Publishing Company, of Mountain View, Cal., had been sent to Mexico City to take charge of the printing and publishing work in that place, and that two others had also gone down to help in the canvassing work. An article in the REVIEW also mentioned the number of books that had been translated into Spanish and shipped to Mexico City.

All this is good, but have any noticed that these efforts are all confined to Mexico City? Just think! in a coun-

try almost as large as the United States, there are but three mission stations, —Tacubaya, San Luis Potosi, and Guadalajara. It is true that the work has been going on steadily in Mexico City, and good results have been attained; but is there not some one who would like to start the work in another district?

There are but four Adventists here [in Tampico], and one of these is going back to the States this fall, and another at Tampico Alto, seven miles from here. The people are by no means religiously inclined, and in our spare time we have given them some papers, but this is not sufficient. What they need is painstaking teaching or constant reading work.

All the clerks in the stores work every day, except for about four hours from 2 P. M. to 6 P. M. on Sundays. The majority of the people seem to have heard the gospel, but have not given it very much attention. There are many who simply eat, sleep, work, and go to amusements. I once spoke to a young man about the life he was leading, and what he thought of the hereafter. He told me that he didn't care anything about the hereafter. All he had to do was to work, get money, spend it, and have a general good time, until death comes. I could do nothing for him. Another told me that he believes he will die just as a dog dies,—that there will be no hereafter.

I make this appeal specially for Tampico, as I believe this is one of the most needy places in this large and rising republic. The city is growing in business, population, and importance every day, and is expected to be the most important city in the republic within a short time. Its late growth has been due to its excellent facilities for shipping, which are the best in Mexico. Goods are received from consignees all over the world, shipped by one of over thirty lines of steamers, landed here, and then conveyed by rail to all the important manufacturing and mining districts inland. It is situated in the midst of agricultural districts, and is visited by American farmers every fall and winter, most of whom buy land, and then return in the spring to stay.

There is an opening here for an English school, and any teacher coming would get no less than a score of English-speaking children the first day the school was opened. Many from the surrounding country would also send scholars as soon as they found out about it.

I hope I have made conditions clear. To any who desire more information on the subject, I shall be glad to give all I can. We always pray for the people here, and also that some one may be sent them soon. I now make this call in writing. Who will answer?

H. A. ROBINSON.

### An Encouraging Experience

THERE is now at work in the State of Louisiana a man whose example should be an incentive to ten thousand other members of our church throughout the world. This brother has left his home in the country, and his loved ones, and is trudging up and down his chosen territory, a canvasser.

In the territory where he worked last year, there was an earnest call for a

minister; one was sent, and a company was raised up. Let me quote from a letter just received from him:—

"In trying to get a place to stay all night, I felt impressed to leave the main road. At every house for several miles I found the men gone to the fair, and was always told of some one a mile farther on who would keep me. Finally a man came to the door. It was after dark, but he, too, directed me to a place farther on. I then told him that I would sleep in the barn before I would walk any farther. He laughed, and told me to come in. The next day the Lord led me into a neighborhood where seven or eight persons were searching for the truth. They had withdrawn from their own church because it tolerated church festivals. I stayed Friday night, Sabbath, and Sunday with them. That Sabbath was a blessed one for us. They ordered several books, and are anxious that a preacher be sent to them."

Brethren, in that day when the Lord comes, how will you stand? Will your farms, your acres added to acres, be all you will have to show for your life-work? or will you, like this faithful brother, devote your life to the Lord's work?

There are many in this State, who, like the company this brother found, have never heard of present truth, and can never hear of it unless hunted out by the faithful canvasser. We need help, for we are few. Will not some others come and help to hasten the end? Write me at Pineville, La.

I. T. REYNOLDS, *Field Missionary*.

### Pennsylvania

OAKLAND.—For some years Elder H. M. Riggle, a minister of the Church of God, or the Saints, as they are called, has desired a discussion with a Seventh-day Adventist minister. As a result of my recent labors in Oakland, the people of that denomination became stirred up, and suggested a discussion. With the hope that some could be reached with the truth in this way who would not listen to a usual presentation of it, I consented to meet Elder Riggle in a public debate.

This debate began September 29, and closed October 15, omitting Friday evening of each week. On the subjects of the law, the covenants, and the Sabbath, Elder Riggle took the no-law argument, about the same as the Disciples. In behalf of Sunday he appealed to the church Fathers, and endeavored to establish a connected line from Christ to the present time. With reference to the mark of the beast, he simply denied that it was Sunday-keeping, but refused to state what it was, although we urged him not to leave the people in darkness on this point. He labored hard to show that the soul is immortal, but the Bible is not in his favor. With reference to the destiny of the wicked, he took the position that there is a hell, where the wicked are now being tormented, and where they will be tormented forever and ever; that God's wrath can never be appeased. God is infinite; therefore his law is infinite, and sin must be infinite, and must exist as long as God exists; hence the punishment for sin must go on throughout eternity. By this view, sin is immortalized, and God could not destroy it if he desired to.

With reference to the future inheritance of the saints, he took the position that this earth, also the sun, moon, and stars, will be literally destroyed, be burned up; then he taught that there will be a new heaven and a new earth, but before he was through speaking, he placed the people of God in heaven, to remain there forever.

During the discussion we had large audiences, from two hundred fifty to three hundred persons being present the greater part of the time. We have reason to believe that some interest has been awakened, and we hope to begin a series of meetings at Oakland, October 30. Pray that the truth may reach the hearts of the people. J. W. WATT.

### West Indies

ST. GEORGE, GRENADA.—We have just returned from a four-days' trip in the country, having spent Sabbath and Sunday at Mt. Rose, holding the quarterly meeting. It was a most blessed occasion. I baptized six in our new baptistery. Forty of the fifty-four members were present at the communion service, and several visitors were there; some of these will, we hope, unite with us ere long. A policeman who has been attending regularly for some time, and intends uniting with us, was present, and rendered us some service.

One of the candidates was a schoolmaster,—a splendid fellow physically, mentally, and morally. He was a Catholic, and has to meet the bitter opposition of a large family. He is now assistant teacher in a Presbyterian school. The head master in this school and several other schoolmasters are deeply interested in the truth.

The financial reports were surprisingly good, despite the hard times, being about the same as for the preceding quarter, when the crops were being harvested.

The school continues. We believe the young man conducting it will become an excellent teacher and worker. The same is true of his brother next older, who is assistant master in the government school, under his father. The conversion of this family was among the most directly providential events I have ever seen. I have never known a better family. The parents have educated and trained their children with a thoroughness that is seldom seen in these countries. They have always been earnest Christians, living up to all the light they had, and they joyfully accepted present truth as soon as it was brought to their notice. They are far more familiar with the phraseology of the Bible than most Adventists are; and the wonder is (to them and to us) that they have not always seen the present truth in it as they see it now. The father frequently leads the Sabbath meetings in my absence, and I believe he will become a successful worker in this cause, although he still holds his position as head master in a large government school. The parents' greatest desire is to have their children trained for usefulness in this closing work.

We have not yet succeeded in getting a hall here in St. George, but are negotiating for one, which we hope to get soon. In the meantime we are doing all we can, between our country trips, in a



personal way, and find many who are interested. I often talk for an hour with merchants and men of other professions, who listen with the deepest interest to the explanation of the prophecies concerning the present conditions and issues.

We would so much like to send some of our young people to the Jamaica School. But most of them are unable to go there, as they are poor, and it is so far, and the transportation is so high. One young man, an East Indian, will go soon, and others may be able to go later.

Sickness is prevalent, yet we are well. The rains are falling now, and we have great times wading through rain and mud.

W. A. SWEANY.

### Virginia

RICHMOND.—The tent-meetings at this place closed Sunday night, September 27. During September but three services a week were held in the tent, in order that more time might be spent in visiting among the people. Altogether, fifty-four sermons were preached. The interest continued until the last, and the collections amounted to twenty-five dollars.

Miss Philips, from the Foreign Mission Seminary, and Miss Light helped us very much in the music and singing. Miss Light acted as organist and leader of the singing, and Miss Philips sang many appropriate solos. Miss Anna Rice, our Bible worker, who is supported here by the Ohio Conference, also did faithful personal work. Brother O. L. Denslow, of Michigan, left us early in September, and is now busily engaged in his studies at the Washington Foreign Mission Seminary.

On October 3, the writer had the privilege of baptizing twelve persons into the new life, and on Sabbath, October 10, in connection with our quarterly meeting, received sixteen new members into the church on profession of faith. Fourteen of these were in regular attendance at the tent-meetings, and the other two had been personally labored with. Three women came to us from the Episcopalians, five from the Disciples, five from the Baptists, two had no connection with any church, and one was the daughter of a Seventh-day Adventist.

Many homes are open for Bible readings. We are now planning for some earnest work for this fall and winter with our literature. We ask an interest in the prayers of God's people, that we may sow the gospel seed beside all waters. We give to the Lord all the praise and glory for his goodness and wonderful love in giving us a humble place in his vineyard.

B. L. HOUSE.

### California

LOS GATOS.—It has been a long time since I have reported through the Review. About the middle of May I began work under the supervision of the Georgia Conference. I was directed to go to Luthersville, and labor as the Lord opened the way. Two accepted the truth, and were with us at a part of our camp-meeting held in Atlanta, Ga.

The blessing of the Lord was present at this good camp-meeting. During the meeting it was decided that I should go out with one of the tents; but circumstances developed that made it seem

best that I should leave the State; and as I had been recommended through correspondence with Dr. G. H. Heald to go to a drier climate on account of my chronic throat trouble, it was agreed that I should go west to New Mexico, Arizona, or California.

I started for California, September 1, and am now about five miles from Los Gatos. The view from this place is one of the grandest that may be obtained from these mountains. The air is pure and usually dry. To-day we had our first shower.

I sleep with both ends of my tent wide open. My throat has wonderfully improved. I think that a little longer stay will clear my throat from this chronic bronchitis.

I go down to Los Gatos every Sabbath, and speak to the little church. We are planning to purchase a lot and build a church. The brethren and sisters are much pleased with the thought of having a church-building.

H. F. COURTER.

### Alabama

THE camp-meeting at Daphne (near Mobile), October 8-18, was an excellent one. The attendance was small, yet all felt that it was a blessed privilege to be there, as the Lord came very near by his Spirit. Our camp was situated on the sandy beach of Mobile Bay, in a grove of magnolias, and a large spring of soft, pure water came bubbling up near by, making it an ideal camp-ground.

On this very spot a regiment of Confederate troops were encamped during the Civil War; and on March 25, 1865, Admiral Farragut's fleet steamed up the bay, and shelled the town and the entrenchments. The effects of this bombardment are still seen on trees and buildings. The breastworks of the Confederate army are still visible. We were glad to wage a better warfare, not using carnal weapons.

The labors of our visiting brethren were greatly appreciated. Our conference laborers also assisted in the preaching. The report of the five tent companies in the field this summer shows that seventy-five persons have been brought into the truth in Alabama.

C. C. WEBSTER.

### South Carolina

It has been four years since the book work was begun in this State. It was in 1904 that Brother C. F. Dart came here, and in the smallest way laid the foundation for organized effort in the sale of our denominational literature. By hard work and earnest prayer his labors were crowned with success, and it was demonstrated that books could be sold in South Carolina. Since that time the work has steadily gone forward, and we are able to point to a very commendable record for the past four years. But we are not satisfied. With thirty-two unworked counties, having a population of considerably over a million, who have never heard of Seventh-day Adventists, we can not but feel that greater efforts should be made to scatter the printed page. Our constituency this year numbered less than one hundred seventy-five. To show that we are try-

ing to help ourselves, while calling for help, we submit the following for consideration. Out of a membership of less than one hundred seventy-five, between thirty and thirty-five are devoting all or part of their time to the spread of the message. This number includes the three ministers for the white people and one for the colored. It includes the conference office laborers and the resident workers and church-school teachers, the canvassers and paper-sellers. The colored population of the State numbers eight hundred forty thousand; the white population, five hundred forty thousand.

It will be seen at a glance that right here at home we have a large territory, unentered and unworked. There are old canvassers in the Northern States who have been idle for years, whose courage and vim would be rekindled by work here. New canvassers or untried ones can begin easier here than in many other places, and they would gain an experience that would be worth something to them. We have plenty of territory. It waits your coming. Will you come? We invite investigation. We want to be questioned. And we urge you to "come and see." My address is Anderson, S. C.

H. B. GALLION,

Field Missionary Agent.

### Bolivia

LA PAZ.—I have now worked here seven days, and the Lord has richly blessed my efforts. I have one hundred five subscriptions for our missionary paper, *Señales de los Tiempos*, and have sold about four hundred papers singly or in clubs of from three to fifteen copies. I have also sold some books and a number of tracts.

Among the subscribers are the governor, military officers, men in high government positions, and many others of influence,—persons whom it would probably be difficult to reach with the truth in any other way. A gentleman also paid me for a subscription for the president of the republic. Thus we can, through our papers and books, bring the truth before persons of the highest civil standing.

Bolivia is a field where we should have many laborers. What is one man for a whole country with millions of people, and where several languages are spoken? At present we have liberty of worship, and I think it is just now that we should improve the opportunity to give the message. It seems to me, sometimes, as if many of our people think that the Lord is God only where they live; that they fear to go to other countries, lest the Lord can not be with them there. But I can assure them that the Lord looks upon Bolivia as well as upon any other country, and none need be afraid to come. O, if I could only inspire our people with more missionary zeal, and with confidence in Him who said, "Go ye into all the world, and preach the gospel to every creature!"

Pray, brethren, and do something to advance the Lord's work. There is need everywhere of laborers. I see the need here in Bolivia, but this is only a part of the world's great need. Every one of us should be willing to go where he is most needed, and if we would only put

ourselves wholly upon the altar he would find the right place for each of us.

While it seems somewhat discouraging at times for one alone in such a country, my courage is good. I only regret that I am not half a dozen, because I see so much to do, and can only touch it. Brethren, help!

ED. W. THOMANN.

### Jamaica, West Indies

ST. ANN'S.—I have seen much of the Lord's goodness since my return to the island, and although I have not entirely recovered from the effects of the malaria, yet my health is much improved. My time is being spent chiefly among the churches in St. Ann's parish, and other places where my services are required. We are very busy at Ballimonay, preparing materials for the church building, which we expect to erect in a few weeks. I have been going into the woods with the brethren, working with them, sometimes until the stars appear. We have purposed to finish the building by December next.

On Sabbath, August 1, the ordinances were celebrated at Golden Grove, and Brother J. A. Kerr was elected and ordained deacon. On the seventh of August I visited the Bryant Hill company, and spent a profitable day there. On Sunday morning I had the privilege of addressing a large and attentive gathering which had assembled to witness the baptism of four dear souls. One of the candidates, a sister, is undergoing severe persecution from her husband; but praise God, this sister loves the message, and is bearing this persecution with Christian fortitude.

After the baptism we had preaching service and the celebration of the ordinances at the meeting-house. There was a good attendance of strangers, and the services were very impressive. We knew the Lord was present by his Spirit. The brethren, although few, are planning for a church building. They are all of good courage.

In the afternoon of the same day, accompanied by Brother C. B. Mead, I left for the Post Road church. Although it had rained, the brethren were assembled for service, in connection with which the ordinances were also celebrated. A business meeting was held the next morning, and although it was necessary to disfellowship some, there are those here who are faithful and love the message.

HUBERT FLETCHER.

### Experiences in Georgia

SINCE our last report there have been some interesting developments in Brunswick, especially among the colored ministers, before whom we are trying to present the truth. A large and flourishing normal school for colored students is located here, and we have proposed to the principal and the leading colored ministers of Brunswick that a Bible institute be organized as a department of instruction belonging to, and controlled by, the normal school. We expect to be permitted to teach the Word in this institute when permanently organized, and thereby get the truth before hundreds of the colored people here.

We are laboring with a family of white people here, the head of which is a

Greek storekeeper and proprietor, who has been honored by the United States government for bravery while serving as an officer on the ship "Constitution." This man has readily received the truth, and longs to sell his store and building, and obey God's Word.

We are slowly developing our sanitarium on St. Simon's Island. We are planning to raise the building six feet, and put in a lower story. We desire to make widely known the sole purpose for which we are establishing this sanitarium. It is to be strictly a Seventh-day Adventist institution, and all the net profits accruing are to be devoted to the establishment and support of mission schools and treatment-rooms among the colored people of southern Georgia.

We have received several letters from Seventh-day Adventist farmers, inquiring about St. Simon's Island. Briefly we would state that the island is about ten miles long by seven miles wide, and contains thousands of acres of uncultivated, well-timbered, rich, black loam soil that will produce two bountiful crops a year. Oranges grow well, but are not much cultivated. Poultry can be raised at a good profit. This land can be bought for from five dollars to twenty dollars an acre, and can be leased in any amount for two dollars an acre. Artesian wells are to be had in abundance for the digging, and will afford irrigation if needed. Fuel is cheap, and can be obtained for the hauling. The climate is unexcelled for mildness in the winter, and is refreshing in the summer.

All those whose principal motive is to save souls, and whom the love of Christ constrains to work for the colored people of the South, along medical as well as gospel lines, are cordially invited to come to St. Simon's Island, and join us in our work. My address is 2200 Ellis St., Brunswick, Ga.

ARTHUR W. BARTLETT.

### The Utah Conference

THE fourth annual session of the Utah Conference was held at Salt Lake City, October 2-6. The churches were well represented by chosen delegates.

It was encouraging to see the growth the conference has made in the last few years. Their reports show an increase of forty-seven to the church membership for the past conference year, not including the children of our own people. This is an excellent showing for that small conference, and especially among that people.

The Sabbath-school donations have increased about twenty per cent the last year. There has been a falling off in tithe receipts during the year, doubtless, to the financial stringency that has been so generally felt over the United States.

We have had in contemplation for some months past the plan of establishing a sanitarium in or near Salt Lake City; so the brethren have gone forward and raised in cash and pledges the sum of fifteen hundred dollars for this proposed enterprise.

The brethren at the conference, in responding to an appeal made in behalf of the colored people in the Southern States, gave an offering to God for that work, which averaged about one dollar each for all present. I think this act was indeed commendable for that poor people.

God blessed them for it, as was evidenced from the joy they received in giving.

The meetings were excellent throughout. Brother Charles Nelson was ordained to the work of the gospel ministry. Brethren W. T. Knox and J. J. Ireland and the writer were the workers from abroad. Elder S. G. Huntington was re-elected president of the conference. If the workers will all be humble, the Lord will do a great work through them for that people, to the glory of his own name.

H. W. COTTRELL.

### Work for the Colored People in the South

"AND Nathanael said unto him, Can there any good thing come out of Nazareth?" These words came from an honest heart, from one who was walking in all the light at his command. Nazareth was a city that had a bad reputation, all the inhabitants of Galilee being looked upon with contempt by the people of Judea because they spoke a ruder dialect, were less cultivated, and were exposed by their position to contact with heathen. It matters not how low a city may fall in the scale of morality, God will always have some there to hold up the torch of truth. "Can there any good thing come out of Nazareth?" At present, if this question were asked, it would not be confined to a city, or to cities, but would apply to a race or races. The modern voice, locally, is saying, "Can there any good thing come out of the negro race?" We answer, "Come and see."

Since the beginning of the year, great advancement has been made in the work for the colored people in the South. No one can realize how fast the message is going to this people. Many have asked, "Will colored men make good Sabbath-keepers?" Yes; their obedience to the truth, and their loyalty to our organized work, can not be questioned. Our colored brethren love this message, and appreciate what has been done by the denomination in fostering the work among them. Many have thought that our colored brethren would fall into the movement which has been started to disorganize our work. I am glad to say that all who have entertained such an idea are disappointed. Our colored brethren stand a unit with our organized work throughout all our Southern conferences.

The first tent-meeting held by Seventh-day Adventists for colored people, and by ministers of that race, was in 1901. In 1895 Testimonies came instructing the denomination to do more in the way of evangelizing the "down-trodden." There had been little done in Kentucky and in Tennessee, but it was not till five or six years after the Testimony came, that the first tent-meeting was held for colored people. Last year we had nine tent companies south of Mason and Dixon's line. This year breaks all previous records. During this year there were fourteen tent companies operated in the United States, eleven of which were south of Mason and Dixon's line. The efforts of these tent companies have added ten churches and eleven companies to the cause of truth. The numerical increase for 1908 is fourteen per cent over that of 1907. The message is being proclaimed by mis-

sion-school work and in other effective ways. Thirteen years ago there were no mission schools for negroes under the auspices of Seventh-day Adventists, but to-day we have nearly thirty schools, and about thirty-five teachers. The school work has increased until sufficient teachers and means can not be found to answer the demand.

The people of the South are becoming interested in the educational work. More books have been sold to the "down-trodden" this year than in any previous year. During the year there have been thirteen colored canvassers handling our books and papers. The first negro canvasser entered the work fifteen years ago, and now is a successful minister in the Alabama Conference. We now have nearly eleven hundred fifty colored Sabbath-keepers, about sixty-five churches, sixteen church buildings, twenty-nine mission schools, nearly thirty-five teachers on the pay-roll, fourteen tent companies in actual operation during the year 1908, forty nurses who have been trained at our institutions, three physicians who are capable of passing the medical State board examination, and thirteen canvassers, who have handled nearly three thousand dollars' worth of books and papers during 1908.

Our brethren who have contributed to the work among the colored people, can see and realize that the bread they cast on the Southern waters is not lost. Modern Ethiopia is stretching out her hands. Who will fill them? "Thy people shall be willing in the day of thy power."

SYDNEY SCOTT.

### Straits Settlements

SINGAPORE.—A letter was received at the mission yesterday from Sister Chan Teck Sung, the first Chinese woman to engage in the work of canvassing in Malaysia. Perhaps you will remember the interesting little story in connection with her acceptance of the truth, and how she bravely started out canvassing from house to house, in opposition to all the customs and traditions of her race. It has ever been considered a shame for a Chinese unmarried girl to appear much in public, or to be seen by men other than friends or relatives. Mrs. Parkin accompanied her while she worked in Singapore, where she sold four hundred copies of "Christ Our Saviour," both in English and in Malay, although the place had been canvassed a few months before, and four hundred copies of the same book had been delivered. Now she is farther up the peninsula, and is having good success. Her father and mother are with her, canvassing. They speak only Chinese; she speaks Chinese, Malay, and English. She says:—

"I am very glad to tell you that I have obtained twenty-seven orders to-day. This morning I went to the offices, and got fifteen orders, and in the evening I went to the Indian houses, and got twelve more."

I believe that Sister Chan is one of many such workers whom the Lord will raise up to help spread the truth among the millions in the East. She reaches the women, whom neither a Chinese nor a European man can approach; and her knowledge of the languages is an advan-

tage which it will take laborers of other nationalities many years to attain.

I arrived here a few days ago, after a rather uncomfortable journey from Europe. The work is progressing nicely, but the workers are not well. The climate is very enervating.

GEO. TEASDALE.

### Three Years in West Africa

WE have just closed our first three years on the West Coast of Africa, filled with interesting experiences, at least to ourselves, and we trust also to our dear people who have contributed of their necessities for the advancement of this message. We have endeavored to profit by the experiences of our brethren who preceded us in this land of darkness, and who have either laid down their lives or have been compelled to leave for home.

Our first seventeen months were employed in treating the West African fever, and in building a mission house. Jan. 10, 1907, we began our first public effort in our new tent, forty by sixty feet. Our only workers were Mrs. Babcock and the writer. We were signally impressed by the Holy Spirit that the effort was meeting the approbation of God. Every night for more than six weeks the meetings continued with decided victories for the Lord's work. The effort put forth resulted in establishing a good church of forty members, and in the erection of a suitable house of worship.

Our work has not been confined to Freetown, Sierra Leone, but we have opened the work at other places. In each effort the Lord has revealed his power. Good reports reach us also from the Gold Coast. The number of Sabbath-keepers on the West Coast of Africa is more than one hundred. The recent arrival of Prof. T. M. French and wife, to take charge of the educational work cheered all our hearts.

D. C. BABCOCK.

### The Southern Field

As we view the field at large through the reports that come to us from week to week, we see the prospering hand of God attending the faithful efforts of his servants in all parts of the world. Openings for the circulation of the printed page are being effected where but a few days before it would have been decidedly unsafe to carry printed matter dealing with prophetic utterances. And this is in order that the truths of God's Word may be presented to the people.

As soon as openings occur which give place for more aggressive work in the spread of the message, what is the first appeal that comes to us?—A fund must be raised with which to create truth-filled literature.

In the South a prosperity in the book work is enjoyed which we should not lose sight of. Now is the time to work. The canvassing work in North Carolina is far below the point that God designs it shall occupy. The homes are open to the men who will go forth in the spirit of the Master, carrying the books laden with present truth. But where are the men? Our present force will visit approximately four thousand homes, a week. Unless our number is enlarged,

it will take us more than nine years, working fifty-two weeks in the year, to work the State with "Daniel and the Revelation," to say nothing of the other books that should be pushed into the field.

Kind friends, are the people to hear the message? Is there not some one who would like to come and help us? If the Lord is calling you, hasten to obey. I shall be pleased to correspond with any who may be contemplating a move southward. My address is 608 New Bern Ave., Raleigh, N. C.

H. B. TILDEN, *State Agent*.

### Field Notes

BROTHER T. B. WESTBROOK reports the baptism of three persons at Corning, N. Y.

THREE persons were baptized recently and joined the church at Mortimer, Iowa.

THREE persons were baptized recently at Burlington, Kan., and united with the church there.

SABBATH, October 3, six persons were baptized and united with the Foosland (Ill.) church.

As a result of weekly visits by one of our Bible workers in Southport, a suburb of Indianapolis, Ind., three persons have taken their stand for the truth.

SABBATH, October 10, four persons were baptized and joined the Scandinavian church at Des Moines, Iowa. This makes seven baptisms since the tent-meetings began.

ON Sabbath, October 5, two persons were baptized at Charleston, W. Va., and united with the church there. Others in the city are keeping the Sabbath, and will unite with the church soon.

FROM the conference laborers' reports in the Nebraska Conference, for the quarter ending September 30, we find that one hundred eight persons were baptized during the quarter; other conversions, twelve.

A REPORT in the *Southwestern Union Record* from Atlanta, Tex., states that as a result of the tent-meetings there, twelve adults have taken their stand to obey the commandments of God. A Sabbath-school has been organized.

ON September 26 five persons were baptized at Providence, R. I., and one united with the church by letter. These, with the three who were baptized at camp-meeting, make nine received into the Providence church during the month of September.

THE following report comes from Turlock, Cal., at the close of the tent-meetings: "Forty-seven names were received for baptism and admission into the church. On Sabbath, September 12, twenty-six of this number were buried with their Lord in baptism, and four others, who were satisfied with their former baptism, were received into the church. There remain yet seventeen to be received into church fellowship, fourteen of these by baptism."

## Christian Liberty

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

Conducted by the Religious Liberty Bureau

K. C. RUSSELL . . . . . Chairman  
W. A. COLCORD, . . . . . Secretary

### The Petition Campaign

WE hope that all our people are heartily engaged in a petition campaign against the Johnston Sunday bill now pending in Congress. This work should be carried forward intelligently and enthusiastically. Many should now be interviewed and urged to sign the petition against this bill. A mighty stir should be made throughout the entire State over this question. We should cause an avalanche of well-written letters, together with thousands of petitions, to roll in upon the next Congress. The amount of good that can thus be accomplished is incalculable, and eternity alone must reveal it. To some of our national lawmakers this descent of letters and petitions will come with an irresistible force, and they will be strengthened to oppose the Sunday bill.

This petition campaign ought to be a means of educating the people of Wisconsin in regard to the principles of religious liberty, its blessings, and also to show them the evils of religious legislation. Every Seventh-day Adventist should be a religious liberty advocate. Every conference laborer should take time to teach the people the true principles of religious liberty, both by pen and by voice. As this is a live question, we should all be electrified, or charged, with it, so that all who come in contact with us will feel a shock.—*H. W. Reed, in the Wisconsin Reporter.*

### Circulate the Petition

PETITION blanks have been sent to our churches, with the request that they be properly filled and sent, *not* to the General Conference Office, but direct to the representative in Congress of the district in which the signatures are secured.

We wish to emphasize this request. It is time right now to secure signatures to this petition. This is an important work, and no time should be lost in doing it. We have only to read the text of the Johnston Sunday bill to see that it is religious legislation, and therefore we ought to oppose it. All such laws are un-Christlike, unconstitutional, and un-American.

If you have received the tract entitled, "Brief on Senator Johnston's Latest Sunday Bill," you should read it carefully, and note especially the points which appeal to you, then use these points with others in securing signatures to the petition. This is a live issue, and we should "be ready always to give an answer." We must meet it.

This bill passed the Senate on the fifteenth of last May. It will come before the House of Representatives during the next session of Congress, which convenes December 7. The next session will be a short one. Our people have been promised an early hearing on the bill; so you see we have no time to lose. This is an opportune time to edu-

cate the people on the principles of religious liberty and the everlasting gospel.

This petition work should be taken up *at once*. Secure as many signers as possible from your friends and others, then write a brief, pointed letter to your representative, telling why you oppose religious legislation, and show him, by sending your petition well-filled with names, that there are many in your community who are anxious to have him vote against the bill. Be sure to send a personal letter with your petition, for it is effectual.

Do *not* send your petitions in as soon as you have them filled. Hold them with your letters until about December 1, then send both to your representative. Pray as you work, and God will bless. Do not put this off. "Procrastination is the thief of time."

Just a word more. Let it be known that we are *not* in league with the liquor element, but that we are strong advocates of temperance seven days in the week and fifty-two weeks in the year.—*L. A. Spring, in the Nebraska Reporter.*

### Catholic Federation

IN a speech in Atlantic City, N. J., Nov. 17, 1904, Bishop McFaul, of Trenton, N. J., a Roman Catholic prelate, speaking of Catholic federation, said:—

"Federation is an organization whose aim is to unite all the Catholic nationalities of the United States into one body for their civil, social, and religious advancement.

"It will not be long before the federation will have fifteen million Catholics under its banners, and when that time comes, there is no nation on the face of the earth that dare refuse to give us audience when Catholics raise their voices on any question of state in which they are interested."

### Religious Liberty Notes

"It is hard for us to learn that the same right to hold and express honest convictions of truth which we so fondly claim for ourselves, we are in duty bound to extend to others who may differ from us, however widely."

One sister engaged in religious liberty work writes as follows: "We are praying and trusting that religious liberty may still be granted us a little longer, while we endeavor to redeem the time and do the work we should have done long ago." She adds, "Your religious liberty post-cards are fine, and will do a good work."

A brother in Michigan writes: "It is certainly very cheering when the word comes down the line, calling us to more activity in the service of our dear Master. After reading a number of passages from Matthew 24 in our services, I read your letter, and told of the petition blanks I had received, and asked all to hold up their hands who were willing to go out and do what they could to secure names to the petitions, and every hand went up that we could expect would do anything. An aged man, who lives near the place where we hold our meetings, was present, and when he heard the subject presented, he expressed a desire to have a hand in the good work."

## Current Mention

—In a battle between Yakui Indians and a band of Indians acting for the Mexican government, forty of the Yakuis were killed on October 28, in the state of Sonora, Mexico.

—President J. T. Harahan, of the Illinois Central Railroad, has placed an order with car manufacturers for one million dollars' worth of freight-cars, to be delivered before December 1 of this year.

—Elections for the federal House of Commons were held throughout Canada on October 26. The returns show that Sir Wilfrid Laurier, the present premier, will be returned to that position for another five years.

—An investigation by police officials in Philadelphia reveals the fact that scores of the children of that city are addicted to the use of cocaine. Sellers of this drug have made it a practise to teach children its use.

—The United States Census Report on the production of cotton for this season, shows that the number of bales ginned from the present season's growth is 6,283,780. This is the largest cotton harvest since 1904, and is very close to the record established at that time.

—The supreme judicial court of Massachusetts, in making permanent an injunction against several labor unions on October 26, ruled that labor unions are not permitted to impose fines on their members in order to force them to go out on strike. This is one of the most important decisions ever rendered in reference to labor matters.

—Venezuelan authorities have seized a British trading-vessel at the island of Margarita, in the Caribbean Sea, and imprisoned the members of the crew. The seizure occurred on August 23, and the crew and passengers have been detained as prisoners until the present time. The English government has begun an official investigation into the matter.

—Count Zeppelin, of Germany, whose great air-ship was recently destroyed, has, through contributions from the government and from private individuals, constructed another of the same type, which is now making successful flights. On October 27 Prince Henry of Prussia, brother of the kaiser, ascended with the count, and made a voyage of several hours' duration.

—In view of the fact that the American government has indicated to Russia its desire for a revision of the treaty of 1836, the Hebrews of this country are again agitating the question of their rights as American citizens in the matter of entering and traveling through Russia. American Hebrews are now entirely barred from entering that country.

—There has been much interest throughout the State of Ohio during the past few days over the question of local option. There have been considerable gains by the temperance forces. Thirty-three counties have voted dry, closing 871 saloons. Five counties have voted to retain the saloon. In one of these the Anti-saloon League will contest the election, on the ground that foreigners were allowed to vote.



— The Panama Canal Commission reports that during the month of September more than three million cubic yards of earth were excavated.

— One of the night riders in the Reelfoot Lake region of Tennessee, who has been captured by the troops, has confessed to his part in the murder committed by the band, and has implicated more than fifty others.

— The situation in Turkey and the Balkans, while still strained, seems less warlike than for some time. Austria has yielded somewhat in the matter of negotiations over her annexation of Bosnia and Herzegovina, and Bulgaria has consented to a cash remuneration to Turkey for Turkey's loss through Bulgaria's action. It is reported that Turkey has amassed a considerable portion of her army. Servia has called out her reserves, and notified Turkey of a new treaty between herself and Montenegro.

— Eight battle-ships, comprising one half the battle-ship fleet that is now making a tour of the world, arrived at Amoy, China, on October 30, and was accorded an enthusiastic reception by the Chinese. One organization which was especially conspicuous at this reception was the Chinese Chamber of Commerce, of Shanghai, the body which organized the boycott against American goods three years ago. The Chinese officials are said to interpret this visit of the American battle-ships as an indication that America will assist China in maintaining her integrity.

— For many years scientists have been experimenting with various preparations in an effort to find a cure for leprosy. From time to time, announcements have been made that some scientist had discovered such a remedy. These announcements have been generally, if not entirely, premature. A report from Wellington, New Zealand, however, states that a leper has been released from the leper station completely cured of his leprosy by a remedy discovered by two Turkish scientists. The same remedy is now being tested at hospitals in other parts of the world.

— Because of the feeling of animosity existing throughout England against Germany, and the closer relations that have been established during recent months between England, France, and Russia, the emperor of Germany has given out statements in reference to Germany's attitude toward England which are causing much interest and no little excitement throughout England. In an interview with a prominent Englishman whose name is withheld from publication, the emperor asserts that Germany, during the time of the Boer war, stood between England and a combination of the European powers against her. He states that it was proposed that France, Russia, and Germany interfere unitedly to bring the English-Boer war to an end before England had subjugated that country. Such a stand as this on the part of Germany must be recognized by the English people as a cause for gratitude rather than animosity, and reports indicate that it is coming to be looked upon in that way. Some fears are entertained as to the result which such a disclosure may have in other international relations in Europe.

## The Publishing Work

Conducted under the auspices of the General Conference Publishing Department.

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

### Experiences in the Publishing Work—No. 13

WITH the increased size of what was, and still is, the denominational paper of our people, there was a reasonable degree of prosperity, giving marked evidence that the work of the third angel's message "had come to stay."

Elder Joseph Bates, in speaking of this prosperity of the cause, in No. 5 of Volume II, says: "Within two years the true Sabbath-keepers have increased fourfold in Vermont and New Hampshire. Within one year they have more than doubled their numbers, and they are daily increasing as the paper and messengers [preachers] go forth."

During the publication of Volume II Elders R. F. Cottrell, Lyman Sperry, Ingraham, Joseph Baker, and other public speakers, eight in all, became connected with the message; these, added to the eight new ministers of the previous volume, gave a fresh impetus to the work.

Volume II differed from Volume I in that it was opened for letters from believers, and for quite full reports from various parts of the field. This was a decided improvement, as it gave encouragement to the churches, and made the REVIEW a "live paper."

It was during the publishing of this volume of the REVIEW that our people fought their great battle on the no-law theory, especially the reply of Elder J. N. Andrews to the writings of O. L. R. Crozier, entitled, "The Seventh-day Sabbath Abolished."

Brother Cyrenius Smith, of Jackson, Mich., invited Elder Andrews to a free home with them while writing his articles entitled, "Review of Crozier." These were afterward made up in a thirty-two-page pamphlet with cover. Much earnest prayer ascended from Brother Andrews while writing his reply to Crozier. Often was his voice heard in subdued tones, far into the night, pleading with the Lord for light wherewith to meet these objections; and when light came, praise and thanksgiving ascended to the Giver. It was on such occasions that there were heard the prayers: "O Lord, guide me in using this light! O Lord, help me to smite this once!" etc. Elder Andrews' articles, referred to above, appeared first in Nos. 11, 12, of the REVIEW published Feb. 3, 17, 1852.

The increased size of the REVIEW, and the increased demand among those accepting the truth for the personal visits of Brother and Sister White, were a heavy burden for these faithful servants to bear. In this condition they cried earnestly for the Lord to send them a helper for the literary work on the paper—proof-reading, etc.

The ministry of angels, working for the answering of prayer, even when the petitioner sees no token of it, is not all confined to the case of Daniel, as recorded in chapter ten of his prophecy. While Brother and Sister White were praying, the Lord was preparing them a

helper, at Charlestown, Mass., in the person of Annie R. Smith.

Sister Annie, who had the experience of the first and second messages, had nearly finished her course of study in a ladies' seminary at Charlestown. By invitation of her mother, she attended a meeting held by Brother Bates, at Somerville, Mass., near Charlestown. Here she heard the subjects of the sanctuary, the third angel's message, and the Sabbath, and accepted the truth. She immediately left the school, and went home to West Wilton, N. H. There she saw a call in the REVIEW for help. God laid the burden on her to respond to the call. She accordingly wrote her convictions to Brother White, and was very soon at her post of duty—just the help they needed.

The spirit of consecration that actuated and sustained her is well expressed in her own words, printed in the REVIEW, Vol. II, No. 7:—

"I trust I have forsaken all to follow the Lamb whithersoever he leads the way. Earth has entirely lost its attractions. My hopes, joys, affections, are now all centered in things above and divine. I want no other place than to sit at the feet of Jesus, and learn of him—no other occupation than to be in the service of my Heavenly Father—no other delight than the peace of God, which passeth all understanding."

To give some idea of what she had forsaken, let it be remembered that she and her brother had a standing offer of one thousand dollars a year, with room and board, for three years, to take charge of an academy. This she left for the position of proof-reader and copyist on the REVIEW, for little more than her board and needful clothing. Such was one of the "early sacrifices" in this cause. J. N. LOUGHBOROUGH.

### The Opportune Time

THAT the fall of the year is fully as good as summer or spring, if not better, for our field workers is being demonstrated beyond controversy by our faithful canvassers who are now in the field. In twenty-four hours a brother in Kansas took orders to the value of \$81.75; the same week another brother obtained \$71 worth of orders in thirty-five hours. Nor is such success confined to the middle West. From all parts of the field, most excellent reports are being received. In the Northwest several successful institutes have been held, resulting in small, but well-selected, trained companies of workers entering the field to push the work this fall and winter. Their reports show that the Lord is blessing, as he always does, the trained, consecrated worker in efforts to further his kingdom on the earth.

In some parts of the South the best canvassing season of the year is just opening, and the workers there are reaping a rich harvest.

Many are in the field, but there are hundreds of our people who are doing very little to advance the cause of truth, whose efforts are needed in this branch of God's work. The Lord is blessing with many rich experiences the work of those who have made a conscientious, faithful study of the art of Christian salesmanship, and the financial returns are such that we can truly say that the

canvasser is the most prosperous of any of the workers in the Lord's army.

There is still abundant opportunity to enter the field and make a large delivery before the holidays. Everything favors the worker who enters the field for the first time at this season of the year. People are ready to buy. They desire to secure books for gifts which contain something better than the light, trashy literature of the day, and our subscription books appeal to thinking people as filling this want. At this time of the year, people, especially those in the country districts, have more leisure than at any other time; the crops are harvested, and farmers are beginning to think of some good reading-matter for the long winter evenings, and are willing to spend money for the right kind of food for the mind. Everything points to this as the opportune time for bringing the glad news of a soon-coming Saviour to the attention of the people.

If through this monitor, the Lord is striving to show you in which direction the path of duty lies, and it points to the book work, now is the time for you to make a start. A letter to your State agent will bring him to your home, prepared to give you necessary training, and start you successfully as one of the "King's messengers."

Now is the time for us to press the work as never before, while the Lord still holds the powers of darkness in abeyance.

## 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 International Congress on Tuberculosis

THE statistics furnished by the congress on tuberculosis were so striking and so significant that it seems to me important our people should understand the ravages of this disease, and awake to the necessity of engaging actively in a campaign against it. The Census Bureau of the United States is constantly compiling statistics in regard to this and other causes of death in this country. This work has not as yet been thoroughly organized in all the States, owing to the inability to secure the co-operation of all State authorities. Steady progress, however, has been made in this direction since its inception twenty-eight years ago. At present there are fifteen States which have laws enforcing adequate registration. These are Connecticut, Maine, Massachusetts, Michigan, New Hampshire, New Jersey, New York, Rhode Island, Vermont, Indiana, California, Colorado, Maryland, Pennsylvania, and South Dakota. The area under such registration includes 41,758,037 of the population of the United States, being 48.8 per cent.

In his letter accepting the presidency of the International Congress on Tuberculosis, President Roosevelt referred to the loss of two hundred thousand lives a year in our country from this cause.

The agitation over this question the past few years has done wonders in lessening the death-rate. The following is the death-rate per 100,000 population in 1855 and in 1906 respectively:—

Massachusetts, 1855 .....	500
Massachusetts, 1905 .....	210
England and Wales, 1855 .....	370
England and Wales, 1905 .....	170

The comparison of the ravages of tuberculosis per 100,000 population in country and city localities (this comparison was made in 1900 and in 1890):—

City, 1890 .....	300
Country, 1890 .....	180
City, 1900 .....	200
Country, 1900 .....	120

Another statement is made of the comparison of tuberculosis per 100,000 among male and female inhabitants in 1900:—

Male, city .....	230
Female, city .....	180
Male, country .....	120
Female, country .....	140

Here is a comparison between the Indian, colored, and white races in deaths from tuberculosis for each 100,000 of the population:—

Indian .....	506
Colored .....	485
White .....	173

The number of deaths for each 100,000 between the ages of fifteen and forty-four, and the effect of conjugal relation, are illustrated by this outline:—

Males, single .....	300
Females, single .....	220
Males, married .....	200
Females, married .....	240
Males, widowed .....	660
Females, widowed .....	350

According to occupation, here are a few statements of deaths among persons over ten years of age, to 100,000 of population, in 1900:—

Marble and stone cutters .....	540
Printers .....	435
Bookbinders, etc. ....	398
Musicians and teachers .....	349
All occupied males .....	236
All occupied females .....	172
Physicians and surgeons .....	168
School-teachers .....	144
Clergymen .....	123
Bankers and officials .....	92
Nurses .....	100

The following statistics are given by the tubercular infirmary of the Metropolitan Hospital of New York. Of 14,372 patients admitted, the sexes were represented thus:—

Men .....	11,734, or 82%
Women .....	2,683, or 18%

Of 9,903 cases classified by ages, the very large proportion were from those in the most useful ages in life:—

From 20 to 50 years .....	68%
All other ages .....	31%

We often excuse the fearful death-rate from tuberculosis on the ground that it occurs mostly among the foreign element in our large cities. The following outline by nationalities shows the fallacy of this belief. This is based on the United States Census of 1900. Every other line represents the number of tuberculosis cases among 13,610 people, and the intermediate lines represent the percentage of people of the named nationality in this number:—

Natives of U. S. ....	5,832, or 42%
Native born .....	23%
Irish .....	2,978, or 21%
Natives of Ireland .....	20%
Germans .....	1,109, or 8%
German born .....	22%
Italians .....	896, or 6%
Italian born .....	6%
English .....	346, or 2½%
Natives of England .....	4%

A comparison of the death-rate from various diseases, as reported by the Bureau of Statistics, is here represented:—

Tuberculosis .....	11.2%
Pneumonia .....	9.8%
Heart-disease .....	8.6%
Violence .....	7.6%
Intestinal .....	7.1%
Kidney .....	6.4%
Apoplexy .....	4.6%
Cancer .....	4.4%
All other causes .....	40.3%

Next week we hope to give some observations from the pathological department of the exhibit.

W. A. R.

## NOTICES AND APPOINTMENTS

### Notice!

THOSE desiring names for missionary purposes can get a list by addressing the writer, at Marlow, Ala. Please state how many names you wish. These names have been furnished by canvassers.

R. I. KEATE, State Agent.

### Publications Wanted

[SPECIAL NOTICE.— We learn that objectionable literature is being sent in response to these requests, and urge all to examine with special care any periodicals or pamphlets received outside of our well-known denominational publications. Be sure that the literature which you distribute teaches the truth. Those responding to requests for papers should send only clean copies, neatly folded, and securely wrapped.—Ed.]

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

James Harvey, 1055 Brush St., Oakland, Cal., denominational papers and tracts.

J. S. Morris, Box 82, Dothan, Ala., *Watchman, Signs, Review, Life and Health*, and *Liberty*.

Elder E. W. Webster, 2104 Mitchell St., Tampa, Fla., denominational papers and tracts in English and Spanish.

Miss Gussie Jensen, 2001 Red River St., Austin, Tex., *Signs, Watchman, Instructor, Liberty*, and *Life and Health*.

**Address**

THE address of Elder E. W. Webster is 2104 Mitchell St., Tampa, Fla.

**Addresses Wanted**

THE addresses are wanted of the following, non-resident, non-reporting members of the Bronx Seventh-day Adventist church, New York City:—

Miss Anderson.

Miss Alice MacLately.

Mrs. L. A. Englehart.

Any one knowing the address of any of the above-named persons will confer a favor by notifying the church clerk, at 32 Union Square, Room 404, New York City.

J. M. CALVERT, Church Clerk.

**Business Notices**

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

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

**Conditions**

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

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

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

No discount for several insertions.

WANTED.—Man and wife to work on farm. Must be Sabbath-keepers. Good place for a German to do missionary work part of winter. Address Knute Nelson, Bennington, Neb.

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

WANTED.—A Seventh-day Adventist family to take a girl five years old. She has an affectionate, cheery disposition, no bad habits, and is easily managed. For full particulars address Mrs. Ellen G. Hadley, 166 Carroll Ave., Takoma Park, D. C.

WANTED.—To correspond with isolated Sabbath-keepers who wish church and church-school privileges; those who wish to "leave the large cities," and health-seekers. All about the beautiful Mesilla Valley of New Mexico. Wm. A. Ross, Las Cruces, N. M.

FOR SALE AT A BARGAIN.—Relinquishments of two beautiful 160-acre homesteads near Denver, Colo. Well adapted to poultry and dairying. Good crops, markets, and excellent soil. Owners desire to be free to continue in canvassing work. Address R. B. Barker, Lyons, Colo.

WANTED.—Physician or graduate nurse and wife to buy half interest in bath- and treatment-rooms, equipped with all modern appliances, in a good town, with promising development of sanitarium work. For price and particulars address J. E. Lanchas, Brunswick, Ga.

FOR SALE.—500,000 beautiful Bible mot-toes; over 95,000 sold in 5 months just past. Mothers, fathers, and children love our mot-toes. 50 Imported Cards, size 4 x 7½, \$1.75; 50 heavy paper, 12 x 16, \$3; 100, \$5. Sent by mail. Address, with stamps, Hampton Art Co., Hampton, Iowa.

FOR SALE.—Best opening in California for a physician; an established practise, office equipments, and treatment-rooms centrally located. Price, \$1,250 one half the value. Population, 45,000. Called to another field; will sell soon. Address T. S. Whitelock, M. D., 1027 Fifth St., San Diego, Cal.

FOR SALE.—For \$900 one ten-room house with grocery store attached. Good condition and location; concrete sidewalk, shade-trees, well, etc. One four-room house (new); good location, garden, outbuildings; rent, \$6.50 a month. Price, \$700. All or half interest in a fourteen-room house (concrete), half completed. No indebtedness. References given and required. Whole, \$1,200; half, \$600. Also one-half interest in a well-established concrete manufacturing factory of both machinery and building material for the trade. Has outgrown possibility of managing it alone. An extraordinary opportunity for one or more good mechanics in wood and iron. Price, \$1,200. Write at once to E. P. Auger, Corinth, Miss.

**Worth the Price of the Journal**

AMONG the many interesting articles in the *Signs of the Times* monthly Special for November, there are three which demand special mention, any one of which is worth the price of the journal. These articles are entitled:—

1. "What is Spiritualism, Anyway?" by A. O. Tait.

2. "The Plan of Redemption," by Mrs. E. G. White.

3. "Thanksgiving Dinner Menu," by E. G. Fulton.

This number has a special cover design in colors, representing a harvest scene, and the whole journal is beautifully illustrated.

**Subscription Price of Monthly Specials**

Single copy, 10 cents; 5 to 25 copies, 5 cents a copy; 25 to 500 copies, 4 cents a copy; 500 to 1,000 copies, 3½ cents a copy; 1,000 copies and over, 3 cents a copy.

Regular subscription price, \$1 a year. Foreign subscriptions, \$1.25.

Agents wanted in every city and town. Send for sample copy with suggestive canvass.

Address your tract society or the *Signs of the Times*, Mountain View, Cal.

**Obituaries**

TALL.—Elizabeth Ethel Tall, of Gladstone, Manitoba, died of typhoid fever, Oct. 11, 1908, after an illness of two weeks. She was born in Ontario, Feb. 5, 1885. She accepted the Sabbath about two years before her death, and died in full assurance of a part in the first resurrection. Words of comfort were spoken by the writer. E. L. STEWART.

SMITH.—Sarah, wife of Brother George Smith, of Bay City, Mich., died Sept. 27, 1908, aged fifty-seven years and twenty-eight days. Sister Smith had been a faithful member of the Bay City Seventh-day Adventist church for over nine years. A husband and four daughters are left to mourn. Words of comfort were spoken at the funeral by the writer. A. R. SANDBORN.

McKENNEY.—Died at Albany, Ore., Oct. 4, 1908, Brother T. E. McKenney, aged fifty-four years. Brother McKenney had suffered from heart-disease and dropsy for some time. During his long sickness he was very patient and hopeful in God. He leaves a wife, two sons, and a daughter to mourn. Words of comfort were spoken by the writer, from John 11:11. DANIEL NETTLETON.

BENSON.—Burnie Benson, oldest son of Brother and Sister Andrew Benson, died in a hospital at Hoquiam, Wash., Oct. 11, 1908, as a result of burns caused by the accidental discharge of blasting-powder. Burnie was born at Ashland, Wis., Aug. 27, 1887. He was baptized by Elder T. H. Watson, and united with the Hoquiam church about three years ago, since which time he has been a faithful member of the church. The father and mother, three sisters, and one brother are left to mourn. Words of comfort were spoken by the writer, from 1 Thess. 4:14-18, and we laid him to rest to await the glorious resurrection. J. J. CLARK.

LARABEE.—Died near Forest, Idaho, Sept. 28, 1908, Sister Iva Louisa Larabee, daughter of Brother P. D. Larabee, aged 32 years, 1 month, and 13 days. The father and brothers and sisters sorrow, but they hope to meet her in the resurrection morning. The funeral and burial took place September 30, at Moscow, Idaho. Words of comfort, based on 1 Thess. 4:16-18, were spoken by the writer. F. D. STARR.

SHEARER.—William R., aged 33 years, 11 months, and 18 days; and George R., aged 27 years, 9 months, and 5 days, died Sept. 6, 1908, at Wichita, Kan. They were sons of Brother and Sister Shearer, formerly of Cawker City, Kan., but recently moved to Wichita. William died of diabetes, from which he had suffered for some time, and George died of erysipelas. The death of these sons, occurring but six hours apart, was a severe blow to these aged pilgrims, but they hope for a reunion when the angels of God are sent forth to gather his children home. The aged father and mother, two brothers, and three sisters are left to mourn. Words of comfort were spoken to a large congregation by the writer, on the coming of Christ and the power of his resurrection. H. E. KIRK.

McKINSTRY.—Fell asleep Sept. 24, 1908, at her home in Healdsburg, Cal., Nancy Mariah McKinstry, aged sixty-three years and eight months. She was born in Ohio, Feb. 10, 1845, and was married to H. H. McKinstry on March 21, 1856. She was the mother of six children, all of whom are living. Her last illness lasted about sixteen months, most of which time she was bedridden. She was never a member of a church until she was converted and baptized under the preaching of Elder Wm. Healey, about twenty years ago. During her last sickness she often expressed her trust in her Saviour. She always loved the Sabbath and its observance, and to read the Bible. Sister McKinstry came to California many years ago, by way of Panama. The vessel on which she was sailing was wrecked, and the large number of passengers and crew were landed on a small rocky island, where they remained for ten days with scarcely food or fresh water. At last they were rescued by an English man-of-war. Before they were out of sight of the island, it was covered with water. She and her husband have lived in Healdsburg for about nine years, coming here from the great wheat country of the Sacramento Valley. The funeral service was conducted by the writer. N. C. McCLURE.

PATTERSON.—Miss Olive Sage, daughter of John and Annie Sage, was born in the Township of Wheatland, Monroe Co., N. Y., Oct. 15, 1829, and died Friday evening, Sept. 18, 1908, aged 78 years, 11 months, and 3 days. She came to Michigan with her parents at the age of sixteen, settling in the vicinity of Holly. In 1852 she was married to Simeon B. Patterson, who passed away in 1899. To this union were born five children, two of whom, James and William, survive. It was under the labors of Elder D. H. Lamson and others about fifty years ago that Sister Patterson accepted the truth of the third angel's message. The church at Holly disbanded, and members moved away, until she was one of only two who were left. When the Adelpian Academy was established at Holly four years ago, a new organization was effected, and Sister Patterson was one of the charter members. The *Holly Advertiser* speaks as follows: "Mrs. Patterson was a truly noble woman, whose whole life was devoted to the service of others. Patient, loving, and kind, she was one of God's children, the memory of whose noble life will always be cherished in the hearts of all who knew her." It was her earnest request that Elder Lamson's son should conduct the funeral service, and it so happened that he was in Michigan at the time of her decease. Elder E. K. Slade, of Holly, and Rev. F. E. Johnson (Methodist), who had been very kind during Sister Patterson's illness, assisted in the funeral service. J. G. LAMSON.



WASHINGTON, D. C., NOVEMBER 5, 1908

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

## CONTENTS

## Editorial

Political and Other Promises — Maintaining the Standard — The Only Remedy — A Sad Loss — The Personal Saviour — The Rise and Fall of Religious Liberty in America — Are You Ready? — The Danish-Norwegians and the Special Issue of the Review — The Impending Peril — The Spirit of Violence — Religion and Politics — Recognizing Danger — Preparing to Clasp Hands — Reforming the World — Catholics Demanding Offices — The Law of Work ..... 3-6

## General Articles

The Word of God (poetry), *Mary Valiant Nowlin* ..... 7  
Filled With the Fulness of God, *Mrs. E. G. White* ..... 7  
The Judgment Message, *George I. Butler* ..... 8  
The Overcomer, *E. C. Jaeger* ..... 8  
A Bible Study on God's Law, *C. P. Odell* ..... 9  
God's Pitying Love, *T. E. Bowen* ..... 9  
A Letter From a Pioneer in This Message ..... 10  
The Hope of the Resurrection, *Albert Carey* ..... 10

## Home and Health

Growing Old (poetry) ..... 11  
Our Midday Meal, *Mrs. Edith E. Bruce* ..... 11

## The World-Wide Field

Porto, Portugal, *C. E. Rentfro* ..... 12  
West Africa, *T. M. French* ..... 12  
A Plea for the Inca Indians of Peru, No. 2, *Ed. F. Forga* ..... 13  
India, *H. J. Jewell* ..... 13

## The Field Work

Notes of Travel — Delaware — Argentina, South America — A Visit to Madura — A Plea for Tampico, Mexico — An Encouraging Experience — Pennsylvania — West Indies — Virginia — California — Alabama — South Carolina — Bolivia — Jamaica, West Indies — Experiences in Georgia — The Utah Conference — Work for the Colored People in the South — Straits Settlements — Three Years in West Africa — The Southern Field ..... 14-19

## Christian Liberty

The Petition Campaign — Circulate the Petition — Catholic Federation ..... 20

## The Publishing Work

Experiences in the Publishing Work, No. 13 — The Opportune Time ..... 21

## Medical Missionary Department

The International Congress on Tuberculosis ..... 22

Miscellaneous ..... 22, 23

THE time of the annual week of prayer is set for December 12-19. The special readings prepared for this occasion will be printed in the REVIEW of November 19.

ELDER G. A. IRWIN is spending a short time at headquarters after an absence of several weeks. He brings encouraging reports concerning the work and the outlook in the Southern field.

AFTER spending three weeks in Michigan, attending to various business matters, the manager of the Review and Herald Publishing Association, Brother S. N. Curtiss, returned to Washington last week.

THE management of the Glendale Sanitarium, Glendale, Cal., have issued an attractive booklet, giving full information concerning the institution and its work. This sanitarium is favorably located a short distance from Los Angeles, and is deserving of a good patronage, which we hope it will secure.

AN interesting announcement concerning the November number of *Life and Health* is made on the second page. From the experiences reported, it will be seen that agents who are selling this magazine are doing well with it. There is plenty of good territory still unoccupied, and those who would like to take up this work are invited to correspond with this Office.

WE announce again that all notices which would ordinarily be printed in the REVIEW for November 26 must reach this Office in time to be printed in the issue of November 19, or they will be delayed until the first week in December. The special Mission number will be the regular issue for November 26, and no announcements of any kind can be inserted in it.

THE following paragraph is taken from the November number of the *Missionary Review of the World*, where it appears as an item of news:—

The Battle Creek Sanitarium, with which this college [the American Medical Missionary College] under Dr. George D. Dowkontt is connected, has severed its connection with the Seventh-day Adventists, and Dr. Kellogg is no longer a member of that body. Last year four students were graduated, but already this year the college has begun with forty students, including Presbyterians, Methodists, Baptists, Congregationalists, Episcopalians, and others.

BY the time this number of the REVIEW reaches our readers, the large edition of the special issue to be distributed during Thanksgiving week will be completed. In order to print the required number in time, it has been necessary to run our press-room night and day for more than four weeks, and the handling of the paper has necessitated very long days in the bindery. This issue will be mailed in time to reach all the churches previous to the opening of the special campaign. We hope the reading of this paper may awaken interest on the part of many in the work which we are endeavoring to do throughout the world.

At the regular students' meeting in the chapel of the Foreign Mission Seminary last Friday evening, Brother A. N. Allen, of the Seminary, was set apart to the work of the ministry. Brother Allen is under appointment to Peru, and will soon sail for his field of labor.

WE learn that the churches of the Nebraska Conference have definitely ordered thirty thousand copies of the special REVIEW, and that this number will be increased. From the Central New England Conference comes the good news that twenty thousand copies will be required in that conference, the South Lancaster church having agreed to use eight thousand copies. Churches in any conference which have not placed their orders should do so at once.

THE office of the western branch of the Review and Herald Publishing Association will doubtless be removed about Jan. 1, 1909, from Battle Creek, Mich., to some other suitable location in the Lake Union Conference, as the property in Battle Creek known as the West Building has just been sold. A portion of the old college farm and one house lot comprise the only real estate now owned by this association in Battle Creek, and this is now on the market.

SOME may have questioned the propriety of appealing to the people of the world for means with which to carry forward this message, and others may have been somewhat lukewarm concerning the plan which has been presented for the Thanksgiving ingathering. For the benefit of both classes, and for the encouragement of all our people, we present the following brief extracts from what Sister E. G. White has written concerning this matter:—

Letters of inquiry have come to me regarding the advisability of carrying out the plan outlined above. In answer, I would refer all to the example of Nehemiah. When about to journey to Jerusalem with the hope of restoring the walls about the stricken city of his fathers, he frankly told King Artaxerxes of the work he contemplated doing, and requested help to insure the success of the enterprise. He obtained a letter to the keeper of the king's forest in the mountains of Lebanon, directing him to furnish such timber as would be needed for the wall of Jerusalem and the buildings that were to be erected. And the means which he lacked he solicited from those who were able to bestow.

The Lord's work might receive far greater favors than it is now receiving, if we would approach men in wisdom, acquainting them with the work, and giving them an opportunity of doing that which it is our privilege to induce them to do for its advancement. If we, as God's servants, would take a wise and prudent course, his good hand would prosper us in our efforts.