

The Advent and Sabbath REVIEW HERALD

TAKOMA PARK STATION, WASHINGTON, D. C., SEPTEMBER 20, 1906



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THE REVIEW AND HERALD

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

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REVIEW AND HERALD

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Editorial

THERE is no kind of preaching which will renew the courage and revive the hope of believers like a spiritual presentation of the fundamental truths of the third angel's message. This message is not a dry theory which loses its interest as soon as the novelty is worn off, but is a living experience which grows more and more real as we know it better. The plain truths of the third angel's message are always meat in due season.

EVERYTHING indicates that the time has come for rapid advancement in this advent movement. Hindrances have been removed. The way has been prepared. The doors are open on every hand. The spirit of giving and of working is taking possession of the people. And above all, there are manifest tokens that God is bearing witness to his message "both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will." The time to favor Zion is come, and we should recognize the day of our visitation.

WONDERFUL is the provision which the Father has made for his children. "He will abundantly pardon." We are made accepted in the Beloved. Grace is promised for every trial. We are invited to come boldly to the throne of grace, where mercy and grace are freely dispensed. No good thing will he withhold

from them that walk uprightly. Certain it is that the Lord has planned for believers to live a life of victory over every opposing influence, and daily to show forth the praises of him who has called them out of darkness into his marvelous light. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

"The Double Doctrine of the Church of Rome"

THERE has appeared a book with this title written by the Baroness Von Zedtwitz, better known as Miss Mary Caldwell, a former communicant of the Roman Catholic Church who donated liberally to the founding of the Catholic University of America at Washington. The reasons for the author's repudiation of Roman Catholicism are given in this book.

The baroness claims to have been admitted to the inner circles of the church, and as the result of this intimate acquaintance with its teaching and practice, she declares that there are two kinds of doctrine advocated by the adherents of the papacy. She analyzes them thus:—

First, those for the uninitiated, or the sheep; second, those for the initiated, or the shepherds; in other words, there is exoteric and esoteric Catholicism. With the exoteric doctrines it finds means to defend itself against attack, and retreats always behind the bulwarks of Christian ethics. It proclaims charity, sincerity, justice, altruism, professes from the pulpits the gospel of Jesus Christ, and thus deludes its adversaries, who fall back disheartened, and abandon a systematic attack. . . .

Jesuitism is but esoteric Catholicism made tangible. It is the heart and spirit of the whole system; and whether or not there have been, and still be, popes and prelates who are covertly hostile to its necessary hegemony [leadership], they are aware that if Catholicism and papacy are to last, Jesuitism is absolutely indispensable for their justification; were it otherwise, Rome, following the course she has always pursued in denouncing unsound doctrines of a theological nature, would have been forced to call upon the Jesuits in Vatican Council to disown and repudiate the unsound moral teachings of a whole host of Jesuit authors, or failing to obey this order, banish the Jesuits from the church. Rome has never attempted either. The Jesuits are the bold cynics who meet with a sneer the faltering Christian

doubtful of his power to reach salvation; they are the mockers of those seeking more light on intellectual doubts. They, the modern Pyrrhonists [skeptics], emboldened by their Greek prototype, reply now to the seeker of truth, as Pilate once replied to Christ, "What is truth?"

This testimony, coming not from an official of the church who has some grievance, but from an intelligent lay member who has shown a sincere devotion to the advancement of Catholicism, is a forcible confirmation of the conclusion to which any unprejudiced investigator must arrive. The political intrigues of the papacy, covering many centuries, the methods of ecclesiastical administration, and the irregularities of conduct even among her clergy, are so much at variance with the Biblical standard of morals as to force the student of Roman Catholic history to conclude that among the initiated who shape the policy and plans of the papacy as an organization, the principle that the end justifies the means has more weight than the principles taught and practised by Jesus Christ. We know that there are sincere and devout Catholics who are following all the light which they have, and who, for this very reason, will be led into clearer light; but viewed as a system of doctrine and as an outward organization, popery and the papacy represent the kingdom of darkness under the forms and names of Christianity. Underneath the mask will be found "the man of sin."

The gospel message which is designed to bring deliverance to those who are in the bondage of this false system of religion must, it is perfectly plain, be more than the proclamation of the theories of "charity, sincerity, justice, altruism;" there must be the exemplification of the life of Christ, not simply in the "uninitiated," but also in the "initiated." There should be no appearance of a foundation for the charge that there is exoteric and esoteric Adventism. "Organizations, institutions, unless kept by the power of God, will work under Satan's dictation to bring men under the control of men; and fraud and guile will bear the semblance of zeal for truth and for the advancement of the kingdom of God. Whatever in our practice is not as open as day, belongs to the methods of the prince of evil." Pretense and underhand dealing can have no place in those who are really giving the third angel's message.

The "Christian Nation" Claim Denied

THERE is a certain class of reformers who are constantly repeating the dictum of the Supreme Court that "this is a Christian nation," and who are demanding the enactment of laws which shall enforce some of their ideas concerning Christianity. In marked contrast with this view, and much more in harmony with the facts in the case, is the assertion of Dr. Philip S. Moxom, that, when tried by the proper test, "the attitude which a nation assumes toward other nations, and the kind of social order which it maintains within itself," the so-called Christian civilization, is, in many respects, decidedly unchristian. "The dominating forces in it," he declares, "are individualism, self-assertion, injustice, selfishness, pride, and greed for riches. . . . Almost invariably rights take precedence over duties, and self-interest abridges or obstructs exact justice." A quotation from Dr. Moxom's article in *The North American Review* will make his position clear. He says:—

Conceivably, one may contend that our present social life is the result of a long evolution, and is economically wise and beneficent; but one can not truthfully call it Christian. Now, if Shintoist and Buddhist Japan can produce a higher, saner, more just, more self-controlled, more unselfish individual and social life than Christian England or America, by that fact Christianity, as these peoples have interpreted and exemplified it, is proved inferior to Shintoism and Buddhism. But what really suffers by the comparison is not the Christianity of Jesus, but the Christianity of the church, the Christianity which we have made. In other words, Christianity can maintain its pre-eminence only by the vital and effective incorporation of the spirit and teaching of Jesus in individual and social life and character. Nothing can invalidate this proposition. The trial which the Christian nations are facing to-day is obvious and inescapable. Let us, at least, be honest with ourselves. If we will not practise what Jesus taught, let us cease to call ourselves Christian.

Dr. Moxom further declares that the missionary work of the church "is imperiled, or seriously hindered from achieving the largest results," by two causes, one of which is "the inconsistency of our life with the Christian faith and principles which we inculcate." And he tells some very plain, even if it be unpalatable, truth in these words:—

But the question is up and will not down: Are we genuinely Christian? The question is, first of all, one for the individual man and woman. It is, second, one for society. If individuals are persistently Christian, they will make society Christian. Where is the difficulty? We have not taken Jesus frankly at his own word and on his own terms. With perfect propriety, with absolute justice, he might say to us, as he said to some professed disciples in his time, "Why call ye me Lord, Lord, and do not the things

that I say?" We read these words in the New Testament, but, with curious fatuity, we never suspect that they are addressed to us. It may be that the church and the Christendom which is identified with the church, are to hear the doomful words which were spoken to the ancient "elect" people of God: "The kingdom of God shall be taken away from you, and given to a nation bringing forth the fruits thereof."

This description of the present condition of things is exactly in accord with the prophecies concerning the last days. The form of godliness is present, but the power of it is lacking. Those who are willing to weigh evidence calmly must come to the same conclusion which has been reached by Dr. Moxom. And the remedy will not be found in seeking to enforce religious observances by law, but in proclaiming the gospel message for this generation "in the power of the Spirit." Only in the light of the third angel's message can the present situation be understood and explained; only by the third angel's message can the demands of the present situation be met.

A Bohemian Witness

THERE is a new witness to the third angel's message in Bohemia, the land of Huss and Jerome. It is a monthly illustrated paper, bright and cleanly looking, full of truth for the time. It is



TITLE HEAD OF BOHEMIAN PAPER "HERALD OF TRUTH"

printed in Hamburg, but edited and issued from Nymburk, near Prague.

When the first copies came to the camp-ground at Friedensau, there was a little praise service to welcome the new witness. Brethren from Hungary, and Russia, and other parts, thanked God in behalf of many in their fields, outside of Bohemia, who may now hear this truth through the new witness. And the hope was expressed that our brethren in America would use this paper among the many Bohemians in the States.

The paper is called *Hlasatel Pravy* (Herald of Truth). The title-heading, shown in the accompanying cut, was designed by the editor, an artist, who has been giving his time to evangelistic work for a year. Somewhat over a year ago, he told me, he heard his mother saying, "No, no," to some one at the door, who was patiently and persistently urging something upon her attention. He went to the door and found a col-

porteur, with tracts, one of our brethren. Thus was the truth brought to his home in Nymburk.

The message is making progress in Bohemia. In ancient Prague we have a company of about twenty-five Sabbath-keepers.

The price of this paper to America is fifty cents a year. Orders may be sent to the General Conference in Washington. Surely many brethren must have Bohemians in their neighborhood, to whom this paper from the Bohemian home land would be a blessed herald indeed.

W. A. S.

France and the Vatican

For several weeks the periodicals of the world have been giving a great amount of space to the discussion of the papacy's attitude toward the French government. The publication of the recent encyclical of Pope Pius X seems to have set the machinery of the Catholic Church against the French law governing the holding of church property. The encyclical has greatly intensified the feeling stirred up by the law of July 1, 1901, known as the law of associations, which required all religious establishments to be authorized by the state. Rather than comply with that law, more than three hundred monastic associations dissolved, and in July and August, 1902, alone, 2,737 establishments were closed by the government. There was an extensive migration of members of these orders to other countries. The storm stirred up by this law had not died down when, on Dec. 9, 1905, the law was enacted against which the encyclical of August 14 is aimed. By that law the churches are separated from the state, and all religious bodies are authorized to form associations for public worship. It is the design of the law makers that these associations shall hold all church properties in the country. As the associations must be composed of lay members instead of priests and bishops, the officials of the Roman hierarchy took exception to the law as soon as it was advocated. It was enacted by a majority sufficiently large to indicate that the government's support in the matter was beyond question. This surprised not only the Catholic Church in France, but Christendom generally. It seemed that France, the oldest daughter as well as the pampered child of the Church of Rome, was bent on severing the closest ties that bound her to her spiritual sponsor on the Tiber.

The pope says nothing causes him greater agony than this rapidly developing unfriendly attitude of the French government toward the church, and his encyclical has greatly intensified the bitterness of both parties. Some have even

predicted civil war as the outgrowth of the apparently unyielding attitude of the two powers. The pope denies the right of the state—of any state—to say in what manner the “sacred edifices” shall be held; but in view of the fact that these edifices were erected largely from public funds, and the ecclesiastics who officiated therein were paid from the public treasury, it should not surprise the church that the state now assumes the right to dictate in the matter of ownership, and carry out its will by physical force.

The attitude of the encyclical may be judged from the following excerpt:—

We deferred our decision owing to the importance of this grave question, and particularly through a charitable feeling for the great services your nation has rendered to the church. Having heretofore condemned this iniquitous law, we examined with the greatest care its articles to see if they permitted the organization of religious life in France without jeopardizing the sacred principles of the church.

Therefore, concerning cultural associations such as the law prescribes, we decree absolutely that they can not be formed without a violation of the sacred rights which are the life itself of the church. Putting aside, therefore, these associations which our conscience forbids us to approve, it is opportune to examine if some other kind of organization, both legal and canonical, can avert the threatened dangers to the church.

We declare it not permissible to try this other kind of associations so long as they do not establish in the most legal and most positive way that the divine constitution of the church, the immutable rights of the Roman pontiff and the bishops, and their authority over the temporal affairs of the church, particularly the sacred edifices, will be irrevocably protected by such associations. We can not wish otherwise without betraying our sacred charge, and producing the ruin of the church in France.

Many feel that this apparently uncompromising attitude of the two powers will not prevent a settlement of the difficulty; but how the matter will be adjusted none are able to forecast. So far the government has shown no signs of yielding; and whether the Vatican will submit after characterizing the law as an “iniquitous” measure, “jeopardizing the sacred principles of the church,” is a serious question. The Roman Church holds that the pontiff and the bishops have the divine and immutable right to exercise authority over the temporal affairs of the church, and these it can not relinquish without betraying its sacred trust. He even goes so far as to declare that oppression, and not separation, is the object of the French law, and that atrocious war is being made against religion. He counsels against seditious action by Catholics against the French government, but nevertheless urges them to unite and stand firmly against the law.

Next December the law is to go into

effect. If the church officials are obdurate, and the government maintains its present unyielding attitude, we may expect to see more riotous scenes in France than those which accompanied the taking of church inventories during the past year.

A movement very similar to that in France is developing in Spain, both founded on clerical influence in politics and the growth of “liberalism.” One writer, favorable to the Catholic Church, declares that out of all these changes in the European field “the Roman Catholic Church as a religious institution will lose absolutely nothing, but on the contrary will gain in influence and service.”

He who is unfamiliar with the Revelator’s setting forth of Rome’s career might look upon the present agitation as a sure indication of a decaying power, as he sees privilege after privilege stripped from her. He might declare that the consummation of her widowhood and overthrow was fast approaching. But that we may not be deceived by the events we see, the Word points out a time when she will declare, “I sit a queen, and am no widow, and shall see no sorrow.” That time *is near*; and out of these adverse circumstances which we see to-day Rome will yet work out those conditions which will inspire that declaration. When Nebuchadnezzar declared, “Is not this great Babylon, that I have builded?” in that moment heaven’s judgments fell upon him. So when spiritual Babylon makes that predicted declaration extolling her greatness and denying her widowhood, that is the signal for her judgments to fall upon her. Rev. 18:7, 8. That time is approaching; that judgment hour is drawing near. C. M. S.

Things That Can Not Block the Way

THE laborers in Europe learn the lesson of “doing the next thing.” When one way is made impossible, they work another way. If they can not sing or pray in a public meeting, they read a psalm or prayer from the Bible, and preach the message. If preaching is forbidden, they hold a prayer-meeting. If a public meeting is prohibited, they hold a private meeting.

Where public baptisms are impossible, the service is attended to in the darkness of night. One sister told me that where it was forbidden the older ones to sell papers, they sent the little children out with them, and so they raised, with the help of the children, a nice little sum for the East African Mission.

It gives the laborer in Nuremberg, Bavaria, for instance, a strange sensation to have people start at every knock at the door, wondering if a policeman is waiting to enter.

In Rome, priests stir up employers to set a watch at the door of our meeting hall, to see that none of their men attend meetings. On the German border of Holland, the workers were shadowed everywhere they went. The shadow—some person sent by priest or Lutheran pastor—followed the worker’s steps, stopped by door or window while the worker made a call, and followed him the whole round of his work till he reached his home at night.

In Flemish Belgium, workers were assailed with water pitchers or flower-pots, or perhaps the priest would set thirty or forty children clattering down the street after the worker, crying, “Heretic!” In eastern Prussia a pastor may take his stand at the door of a village meeting place, and order away those who come to hear. Brethren from north, south, or central Russia tell of revolution raging, with death abroad in the streets.

But all the time, and everywhere, these fellow laborers of ours are working away, sowing the seed of the word in honest and good hearts; and companies and churches are springing up, and governors and judges, and even royal courts, are hearing of the progress of this truth.

W. A. S.

Note and Comment

SAYS the psalmist: “Put not your trust in princes, nor in the son of man, in whom there is no help.” America and Europe are being filled with the doctrine of socialism; and if we understand the aim of its expounders, most if not all the national, political, and social ills of the world are to be eradicated by the application of the principles of socialism to the affairs of men and nations. Political corruption, bank wrecking, graft, and financial inequality are to be banished from the world when socialism sits in the seats of the rulers. In view of what socialism expects to see accomplished through the instrumentality of human power, the following extract from the socialist paper *Appeal to Reason* is interesting reading:—

If we could only employ dogs instead of men in places of public trust! Dogs are honest, faithful, even unto death. They never turn traitor to their benefactors. But man! Look at him in all his glory, and find one you can trust with your life! Look at the tens of thousands who rob those who trust them, even when they have plenty without robbing.

Men rob and betray trust because they are wrong inside. Their hearts are corrupted, and in their hearts they break the law of God before they put forth the hand to take that which is not theirs or turn their backs upon their trusting friends. What remedy has socialism to change the hearts of men? What men

has socialism or any other human organization to put in places of public trust but those who are in the world now, the very men so scathingly denounced in the above extract? What those men need, what all unconverted men need, is a change of heart; and that need can be supplied by nothing but the gospel of Jesus Christ. To denounce a man is not the same as putting a new heart in him. To denounce one set of men will never make angels of another set. As socialism has no power to touch and convert and transform the hearts of men, it will never be able to accomplish the purpose at which it aims. There is only one converting, conscience-building power in the world, and that is the power sent hither by God himself. Jesus said: "I, if I be lifted up from the earth, will draw all men unto myself." There is power enough in that drawing to transform hearts and save men and enable them to lead clean lives. There is no other power on earth that can do it; and if we build our hopes for better things here upon what we can induce unconverted men to do for us, we are planning for ourselves the most bitter of disappointments.

A WESTERN religious paper has given notice that it can not print any more notices of raffles at church sociables, as it has been warned by the postal authorities that papers containing such notices will not be received in the mails. In every church which conducts raffles this text of Scripture, printed in bold characters and suitably framed, ought to be hung in a conspicuous place: "My house shall be called the house of prayer; but ye have made it a den of thieves."

THAT was a significant statement made by Monsignor Lecot, the cardinal archbishop of Bordeaux, in a pastoral letter before departing from Bordeaux to attend the meeting of bishops in Paris. In uttering his condemnation of the law for the separation of church and state, he stated that "the church would never use violent means to secure the triumph of its sacred cause;" "but," said he, "let us never forget that there is nothing so inflammable as the religious sentiments of a nation. Although with nothing to excite them the masses will remain indifferent, it will take but a trifle to cause them, like a raging torrent, to sweep all before them." Evidently the cardinal bishop does not expect his religious flock to follow the example of the early Christians who "took joyfully the spoiling of their goods." It is very probable that the cardinal bishop knows the temper of his people; and this makes one question the

converting power of the religion that has been taught them. If the cardinal does not misrepresent them, and they are likely to rise and "sweep all before them," they are hardly close followers of the teachings of Jesus Christ.

SPIRITUALISM is to-day in the courts of kings, and its advice comes high. Papus, a Spiritualist, has given fifty seances to the czar of Russia, receiving twenty-five thousand dollars as compensation therefor. The press has taken the matter up, and Papus has gone abroad. A contemporary remarks:—

The czar must be on the intellectual and moral grade of Saul when he went down to see the witch of Endor. It is a case of the blind leading the blind.

It seems to us more like the blind being led by the very power of darkness itself, and led thus for a purpose. The Russian ruler is not the only ruler who takes his counsel from that source. And this incident brings to mind this Scripture: "And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. Behold, I come as a thief." Rev. 16: 13-15. There is nothing equivocal about the Bible definition of that kind of counsel. Neither does it hesitate to state that when that thing is prevalent, the coming of the Son of God is near.

SINCE the colleges and academies of the world are giving so much attention to athletics, and providing so elaborately for the muscular development of the students, and since in all the Y. M. C. A.'s of the country similar provision is made, it may be well to place before the readers of the REVIEW some plain, straightforward statements upon the subject by one who has had long experience with athletes, and has collected a large amount of statistics in reference to the health, manhood, and longevity of men of that class. Dr. Robert E. Cogle, of Brooklyn, N. Y., is the authority quoted below. He examined the contestants in amateur boxing matches, and the abnormal development of the best of them attracted his attention. Magnificently developed as to their muscles, they were far from being men of normal health and strength. Beyond a certain point the muscular training was at the expense of their vitality. It took away from the disease-resisting powers of both heart and lungs. There was scarcely an organ of the system not affected and

made less efficient. The doctor says:—

It will be found that comparatively few athletes marry. Of those that do marry a small percentage have children. A large percentage are divorced by their wives. There is no evidence to prove that athletics and muscle building improve the constitution. Hypertrophied muscle has a tendency to degenerate. The heart, being a muscular organ, shares in this tendency. Severe athletic training and muscle building are at the expense of the nervous and glandular systems. When the muscular fatigue is carried to excess, the health nutrition of the other organs and tissues can no longer be maintained. This condition has a special effect on the nerve-centers. With his nerves on edge, his physical vitality impaired, his body seriously developed in one direction or another, there is little wonder that the athlete makes a poor husband and father.

The world has nervous wrecks a plenty. The nervous, strenuous life that is being led by so many to-day is taking the attention entirely away from the things of God. It is natural for a young man to desire strength; and given the encouragement of a college faculty, a very strong temptation is thrown in his way, and as he yields and becomes enamored of his growing physical powers, he almost invariably loses interest in his spiritual growth. A certain amount of physical exercise is good; but the business of muscle building can not be recommended either for health or for spiritual growth.

FROM an editorial in a recent issue of *The Western Recorder* (Baptist), we take the following paragraph:—

Since the Roman Catholics do not depend on the Bible, but on their "church," which they hold is directly inspired of God, the integrity of the Bible is not a matter of vital concern to them. Much that they hold and do is contradicted by the Bible, and when faced by the contradictions, they say the "church" is superior to the Bible. With Baptists, however, the case is different. We depend wholly on the Bible, admitting no other authority. Hence Baptists can not afford to have the authority of the Bible in any way weakened. Of all people, it behooves Baptists to make no compromise with "higher criticism."

The Baptist position is sound; but if "no other authority" is admitted, what will become of Sunday observance? Will the *Recorder* say that "we depend wholly on the Bible" for the authority for Sunday-keeping? The logical result of the Baptist principle would be the observance of the seventh-day Sabbath.

LIEUTENANT BENNETT, of the New Orleans recruiting office, reports that out of one hundred and six applicants for enlistment during July only twenty-nine men were accepted as physically fit. Cigarette smoking is given as the chief cause for this physical retrogression.

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.

Waiting at the Door

OPEN the door, O, open the door!
I know you closed it to one before,
But I faint with hunger and cold;
The one that knocked and prayed your
grace—
The man with agony writ on his face—
You refused, but I am bold.

I own I have sinned in the bitter past,
My birthright squandered with living
fast,
But you—have you no sin?
As you carefully earned and meted your
gold,
Did you ever wander from the fold,
Whence you were gathered in?
I'm a starving man, open the door;
I have wandered far and returned foot-
sore;
"Starving for bread?"—Nay, nay;
I am hungry for faith, for the bread of
life,
I am weary of evil's bitter strife;
Show me a better way.

You say you walk in the steps of a Lord
Who lived and died for the common
horde,
And all their misery bore;
Who turned not one man hungry away;
O Christian brother of Christ, I pray,
I hunger, open the door!

I have begged of the wise, they gave me
a stone;
I have followed the world, but it left me
alone,
A scorpion sting in my breast.
But you should have pity, the child of
grace;
Alas, you turn away your face:
Where, where shall I find rest?

Is there no one who may guide my feet
To a home of plenty, and waters sweet—
Who will open the door to me?
O God, if there be a God above,
If thy Saviour Son hath a pitying love,
His face then let me see.

It is late—but what is that light
Shining from out the darkness, so
bright?
Ah, a Friend with a welcome face!
"I have come to seek that which was
lost;
To offer you bread that my life-blood
cost;
Wide stands the door of my grace.

"From door to door you long have
strayed;
At feet of wise and worldling laid
Your need, that all might see.
Can souls of men on learning live?
The worldling, what has he to give
The famishing to feed?"

"And he, called falsely by my name,
Had naught to give thee, ah, the shame
Of such a gilded life:
His long robes and phylacteries
Hide leaner souls than worldlings wise,
With all their evil rife.

"But thou, take all and fill thy soul
With bread of life, and from the whole
Feed thou my wandering sheep;
Go up the mountain, down the dale;
Where'er thou hearest a hunger wail,
Go seeking, find and keep.

"Then you shall know that as you break
This bread to others for my name's sake,
Need you shall never know.
Often as you shall open the door
To souls grown weary, sad, and poor,
Your joy shall overflow."
—Margaret R. Radcliffe.

Love Toward God* and Man*

(Concluded)

MRS. E. G. WHITE

LAST night I was in a sleepless state
much of the time. Many representations
passed before me. One was a scene in a
council meeting where several were
present. One man arose and began find-
ing fault with one of his brethren. I
looked at the speaker's garments, and
saw that they were very undesirable.

Another person arose, and began to
state his grievance against a fellow
laborer. His garments were of another
pattern, and they, too, were undesirable.
Still another, and yet another arose, and
uttered words of accusation and condem-
nation regarding the course of others.
Every one had some trouble to speak of,
some fault to find with some one else.
All were presenting the defects of
Christians who are trying to do some-
thing in our world; and they declared
repeatedly that certain ones were neg-
lecting this or that or the other thing,
and so on.

There was no real order, no polite
courtesy, in the meeting. In their anx-
iety to speak, some crowded in while
others were still talking. Voices were
raised, in an effort to make all hear
above the din of confusion.

The dress of the speakers was unbecom-
ing and grotesque. This, I was
shown, was a representation of defective
character.

When many had spoken, one of
authority appeared, and repeated the
words: "Judge not, that ye be not
judged. For with what judgment ye
judge, ye shall be judged: and with what
measure ye mete, it shall be measured to
you again. And why beholdest thou the
mote that is in thy brother's eye, but
considerest not the beam that is in thine
own eye? Or how wilt thou say to thy
brother, Let me pull out the mote out
of thine eye; and, behold, a beam is in
thine own eye? Thou hypocrite, first
cast out the beam out of thine own eye;
and then thou shalt see clearly to cast
out the mote out of thy brother's eye."

O, how can Christians afford to speak
words of criticism and fault-finding,—
words that stir up the worst passions of
the human heart? The talent of speech
is too precious a gift to be abused in this
way. Let us refrain from uttering any

words that would stir up a spirit of an-
tagonism or retaliation. When irritated,
let us remain silent.

In this council meeting that I saw in
the visions of the night, Christ himself
was present. An expression of pain
came over his countenance as one after
another would come forward, with un-
couth dress, to expiate upon the faults
of various members of the church.

Finally the heavenly Visitant arose.
So intent were those present on criticiz-
ing their brethren, that it was with re-
luctance that they gave him opportunity
to speak. He declared that the spirit of
criticism, of judging one another, is a
source of weakness in the church to-day.
Things are spoken that should never
find utterance. Every one who by word
of mouth places an obstruction in the
way of a fellow Christian, has an ac-
count to settle with God.

With earnest solemnity the Speaker
declared: "The church is made up of
many minds, each of whom has an indi-
viduality. I gave my life in order that
men and women, by divine grace, might
blend in revealing a perfect pattern of
my character, while at the same time
retaining their individuality. No one
has the right to disparage the individu-
ality of any other human mind, by utter-
ing words of criticism and fault-finding
and condemnation."

These words he repeated with solemn
earnestness; and then he turned and
grasped a standard, and held it aloft.
From this standard, in burning letters,
clear and distinct, gleamed God's law.
The Speaker declared: "Thou shalt
love the Lord thy God with all thy heart,
and with all thy soul, and with all thy
strength, and with all thy mind; and thy
neighbor as thyself."

As the light from the uplifted stand-
ard flashed upon these men in council,
they shrank from it as if it were a burn-
ing flame. Some prostrated themselves;
some turned and went away.

As I looked upon the scene, the names
of the fault-finders appeared before
them, and opposite each name were writ-
ten out the faults of the erring one.
None were free from defects of char-
acter. In the light of the uplifted stand-
ard, all were guilty.

The churches have had light, great
light. Infinite light and power are prom-
ised those who go forth in the name of
the Master to do his bidding. While
all do not labor in the same manner, or
say the same things, yet the words of one
will balance the words of another. In
the midst of diversity there will be a
beautiful harmony.

Let every one attend to his own indi-
vidual case before God. Let every one
confess his own sins with humility of
mind. Let every one appropriate the
rich promises of God's Word, and while
working out his own salvation with fear
and trembling, labor for the salvation of
others as well.

"Lord, who shall abide in thy taber-
nacle? who shall dwell in thy holy hill?
He that walketh uprightly, and worketh

* A discourse given at the Oakland, Cal.,
camp-meeting, Sabbath, July 21, 1906.

righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor."

All who love God supremely will love their neighbor as themselves. The keeping of the new commandment is to the believer a step heavenward. That which will give God's people the supremacy is obedience to the injunction, "These things I command you, that ye love one another." "Neither pray I for these alone," Christ said, "but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you."

Two Important Features in Teaching

S. N. HASKELL

THE cause of God from the earliest times bears two characteristics. Every institution, every organization, that furthers the work of God on the earth has these two prominent features. When these are wanting, the work will fail of accomplishing the object it has in view. The institution that has these characteristics will be strictly religious and educational in its work. When God brought his people out of Egypt, they were to build a sanctuary that he might dwell among them. They were about a year in building it. It was built after the heavenly model. The building was educational, and was of great importance to Israel. It was to teach them that there was a personal God dwelling in a real place, and as sin had separated man from his Creator, the services and sacredness of the sanctuary were to educate man how to approach God. Sin was to be put away, for God was holy, and the sanctuary service taught men how to separate from sin; consequently the priests were teachers. They were to teach the people all the statutes of the Lord that had been given to Moses, and to put a difference between the holy and the profane, between the unclean and the clean, Lev. 10:8-11.

Instruction was given in regard to the following: their eating and drinking (Deut. 14:2, 3; Lev. 11:33-36); their garments, the material of which their garments were made (Deut. 22:11, 5); the seed they sowed in the field (verse 9); their manner of cultivating the soil (verse 10); building their houses (verse 8); their goings out and their comings in. Deut. 6:7. Their entire life was educational. The trades they followed and all they set their hands to contained lessons that pointed them to a life of holiness and to the Redeemer who would

really take away the sins of the world. It has been Satan's studied plan to break up this arrangement and separate the labor and work from the spiritual experience.

The medical profession has lost out of it the missionary spirit. It is a science of itself. It matters not in the eyes of the world whether a medical man has any regard for the religion of the Bible if he has passed certain examinations in that science. It is the same in the religious teaching; if a man has a certain theological training, and has passed certain examinations, he is educated, and can, if he chooses, be a minister,—a teacher of the people. When Israel was without a teaching priest, they suddenly relapsed into idolatry, and were without the true God or his law. Then the Lord taught them by trouble to turn unto him; for "nation was destroyed of nation, and city of city: for God did vex them with all adversity." 2 Chron. 15:3-7.

In the gospel of Christ is a resetting of all these principles. Every one of them centered in Christ. He became our example in all things. He was the greatest teacher that ever walked this earth. He was a foreign missionary sent from God to a planet that had severed its connection with the great continent of heaven. He was a home missionary; for he was born of humanity and took human nature with all its liability. He was a medical missionary; for he healed all manner of diseases wherever he went. He was an evangelist; for he brought salvation to every one who accepted him and followed in his steps. He was "the Apostle and High Priest of our profession." Heb. 3:1. He taught the truth upon all these points in two ways,—first, by precept; second, by his life. It is a blending of all these principles that constitutes true religion.

There are lords many, and gods many. So there are many religions. They are seen in every community. Their adherents are found in every neighborhood. The Christian religion is after the pattern and model of our Lord and Saviour Jesus Christ. Christian physicians will exemplify their Founder. They will relieve the sick while preaching the word. "And he preached the word unto them. And they came unto him, bringing one sick of the palsy, which was borne of four." Christ blended the healing of the sick one's body and the forgiving of his sins. It was the same power that forgave the sins that healed the body. "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), . . . Arise, and take up thy bed, and go thy way into thine house." To acknowledge this and confess Christ, was to glorify God. "He rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled

with fear, saying, We have seen strange things to-day." They said, "We never saw it on this fashion." Mark 2:2-13; Luke 5:18-26.

Every physician ought to be a preacher after this heavenly model. Every true preacher or teacher in Israel ought to be a physician. This is in harmony with God's method; but it would break up the present custom of society. It would revolutionize our medical schools. It would reform our preachers, and make health reformers of every one of them. When Christ sent forth his disciples, he said to them, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." This original commission given to the twelve was renewed to the seventy, Matt. 10:7-15; Luke 10:1-11. This commission was to continue to the end of the world.

This old, original commission is to be revived. Those who are Christ's representatives are to blend these principles. They are to teach, and to preach, and to live the principles of health. Then Christ, through them, will heal the sick. So with our publishing houses, so with our schools, so with every institution to further the cause of God on the earth. Every principle of righteousness should be connected with them all. Many will say when this is the case, as they did in Christ's day, "We never saw it on this fashion;" but it is God's plan. God is even now at work in the world to bring about the accomplishment of his great purpose concerning man.

Oakland, Cal.

Ground of Hope, Courage, and Confidence

O. A. OLSEN

THE special providences of God as manifested in this work have been most marked. From the very beginning the evidence of God's leading and guiding hand have been no less prominent than in the time of the children of Israel; but, like them, our faith has been at fault.

God came very near to Israel, giving them very definite instruction on all matters that pertained to their well-being. Had they believed and obeyed God, great blessings and prosperity would have come to them, and they in turn would have become a great blessing in the earth.

In like manner has the Lord wrought among this people. From the very beginning the spirit of prophecy has been connected with this work, and the value of the help and blessings that have come to us through these communications can never be fully estimated or appreciated. How often has the message of the Lord saved us in times of peril and confusion! Truly it has been as the still voice, saying, "This is the way," when we in our human blindness would have gone astray. It has come in the way of counsel, instruction, encouragement, reproof,

warnings, and earnest admonitions. And all has come in the most opportune time; just when we would have taken a course that would have proved a personal injury to ourselves and a hindrance and detriment to the Lord's work. How often have we been saved from running into error, or from making moves that would have been subversive to the cause of God and our own best interests, the Lord alone knows.

Personally, I am more grateful than words can express for the blessings and benefits received through this instrumentality; not only for personal messages, but also for the blessed instruction that has come to us through the numerous writings of Sister White. And is it not a matter of great astonishment that a gift so helpful, and so rich in blessing, should be the object of so much opposition, even from those who believe in the gifts of the Spirit of God? Still, such is the case; not only in this present generation, but also in times past.

In the experience of Israel, it was Moses and Aaron, especially Moses, the very instrument that God was using to communicate his will and instruction to the people — yes, it was this very instrumentality that was blamed for the trouble that came upon them as a result of their own sins and murmurings. Not only were the common people guilty, but leading men, in high positions of trust, like Korah and those connected with him, men of renown, and famous in the congregation.

The same was also the case in the time of the prophets. Take Jeremiah for example. He lived in the time of a great crisis in Israel. The people of God, on account of their backslidings and apostasy, were about to go into captivity, and Jerusalem was to be destroyed. The Lord sent most faithful warnings to kings and princes, priests and people, but instead of repenting of their sins and correcting their wrong-doings, they turned and persecuted the prophet, and rejected the Lord's message. All this is written for our benefit, and comes to us as an admonition, that we fail not, as they, because of unbelief.

What has been called for in the past, and is still more needed in these last days of peril, is men like Caleb and Joshua, who wholly follow the Lord,—men of faith and courage,—men of abiding confidence in God,—men of discerning minds like Moses, who will count the reproach of Christ of greater value than the riches of Egypt,—men who can not be bribed by the flatteries of the evil one, nor discouraged by his threatenings; but who will be true to God, like the three worthies in the face of the burning oven, and like Daniel before the lions' den. Through such men, now as then, the glory of God will be revealed, and the power of his salvation made known in all the earth.

Ours is a peculiarly interesting and solemn time. Satan has declared war upon the remnant that keep the commandments of God and have the testi-

mony of Jesus Christ. The last great battle is on, and the armies are marshaled for action. The foe is strong, but, thank God, there is no question as to the outcome. The Lion of the tribe of Judah has prevailed, and we are more than conquerors through him.

Now is the time to stand firm in the faith, and quit ourselves like men. We can not afford to compromise a hair's breadth. Everything that can be shaken will be shaken, that the things that can not be shaken may remain. The God that has led in this work from the very beginning is leading still, and he is leading on to victory.

Never was there a time when every point of truth and the testimony of the Holy Spirit was so firmly established as at the present time. It is most wonderful how the things presented through the spirit of prophecy are being fulfilled both in the church and in the world. My soul is greatly refreshed by dwelling on God's wonderful providence as worked out among this people. How greatly, yet how faithfully he has dealt with us!

I repeat that never was the truth of the message more solidly entrenched, and the spirit of prophecy more strongly confirmed, and never was there a time when faith had a stronger foundation upon which to rest, than now. May the Lord help us all to stand with eyes anointed that we may see, and with faith like gold tried in the fire, and clothed in the robe of Christ's righteousness, fortified against every device and deception of Satan and the world, ready for the coming and kingdom of our Lord and Redeemer, who is so soon to appear.

Sydney, Australia.

Why Labor for Colored People?

CLARENCE SANTÉE

WE owe them a debt that God has laid upon us. "Go ye therefore, and teach *all nations*." Matt. 28: 19. "Teaching them to observe all things whatsoever I have commanded you." Verse 20. It is plain that we are responsible for all that he has given us reaching them, and it is equally plain that they will be as accountable before God as we are for the way they treat the light God sends them. The Lord says he "hath made of one blood all nations of men . . . that they should seek the Lord, if haply they might feel after him, and find him." Acts 17: 26, 27.

If we ever reach these people, it must be *now*. Some have thought that the need for means was more urgent among the colored people in foreign fields than for carrying the truth among these people, but I believe this is not correct. There is no field in the world that presents more difficulties and more perplexing problems than our own Southern colored field presents. And any man who is acquainted with the conditions will say that they are rapidly becoming more complicated, and some places are

already closing up. In other fields a white man can labor beside the colored man and instruct him in his work. Here, we must reach him at arm's length, and very carefully. The "color-line" is strongly drawn. The sensational reports that come before the public from time to time, are rapidly deepening this feeling. This makes the effort for their uplifting difficult, and sometimes dangerous; yet the work of giving them this message *must be done*.

While there are hardened, desperate characters among them, bright jewels are also found. God can not close his work while these are left outside. I fear that the opportunity for carrying on this work for this class will not long be ours. Then there is no place on the earth that should more deeply interest us, just now, and claim a greater part in our donations, than this field, so near, yet when considering its difficulties, so far off, and getting constantly farther. What we do must be done quickly. Brethren, take this to heart, and in the general donation assist us in hastening this work.

Keene, Tex.

Freedom's Song

N. W. VINCENT

DEAR Saviour, 'tis of thee,
Who died to make us free,
Of thee we sing,
We seek thy love-lit face,
We praise thy boundless grace;
From all thy wondrous ways
Our comforts spring.

Our Father and our God,
We own thy chast'ning rod,
Thy love and power.
We bow before thy name,
We sing thy glorious fame;
Help us thy truth proclaim
Each day, each hour.

God of the storm and calm,
Now be our shield from harm;
Thee we adore.
We hail thy blessed sway.
Help us thy Word obey;
Be with us night and day
Forevermore.

God of the land and sea,
Preserve thy children free;
All sin destroy;
Rule thou in every land,
Make known thy mighty hand.
We act at thy command,
In thy employ.
Caney, Kan.

Liberty Not License

E. K. SLADE

As an excuse for a strange or questionable course this claim is often made: "O, we believe in religious liberty!" Some have seemed to feel that almost any course is justifiable under that heading, as if religious liberty gave license to almost any belief or practise, according to the conscience or caprice of the individual. Acting upon this idea, persons have not only disregarded and ignored the special truths that stand for

unity and harmony of action, but they have also lightly esteemed the rights and privileges of others. True religious liberty is altogether a different thing from this. It is true that there is to be an individuality in our Christian experience, and there are rights and privileges to be enjoyed by the individual that no power can usurp, and by the exercise of which no man or set of men will be in the least disturbed or wronged. The practise of such religious liberty will minister to the welfare of others rather than otherwise. There is no way in which we can construe religious liberty to mean such a thing as will admit of practises in religious matters that will ignore the rights of others, or that will have any tendency toward separation or disorganization.

The gifts that heaven has bestowed upon the church are to bring all to the unity of the faith. The greatest argument in all the world to present before unbelievers, by which they may know that we are followers of the Lord, is to permit them to see such a state of union in the church as the Saviour prayed for in his memorable prayer. I have seen persons disregard the most vital and essential principles of Christianity in exercising what they term their individuality and religious liberty. Most trifling points will be made much of to the ignoring of the great underlying principles of the message, the message and the unity of the church being set aside as of little importance.

There are those who have followed such a course to that extent that they have lost all confidence in the denomination and in the organization of the work, and their course tends only to separation and individual independence. They can see no good in the church and no need of organization. This is one of the most dangerous positions that one can possibly take. Nothing pleases the enemy better than for members of the church to take a position to say disparaging things of the church and bring in an element of disunion and separation. I am glad to say that I have been permitted to know of but few in our ranks who are taking such a course as this, but to see any one taking such a position only emphasizes the importance of our heeding the words, "Press together."

We have no place for any sort of religious liberty that will allow any and every sort of belief and practise to come into the church and be freely fellowshiped. There are many things that are not to be fellowshiped in our churches. Let that idea that no one can be disfellowshipped from the church be forever abandoned, for it is not in harmony with the light the Lord has given us. Church officers and church-members everywhere should take a stronger and firmer stand for organization and discipline in the church. Some will say, "Are we not to let love govern in these matters, and be more lenient?" I would say in reply to such a question that there is no love in lax, loose ways in the matters of the

church. The nearer we follow the light the Lord has given relative to such things, the more fully will true love govern. When one intimates that organization is not necessary, or that this denomination is not the true church, but that there is a sort of invisible or imaginary church that is the true church, let it be remembered that this people called Seventh-day Adventists, notwithstanding their weaknesses and many mistakes, is the church of God in the earth. It is so recognized by all heavenly intelligences, and it is to stand as such in name and nature before all the world. The enemy will be pleased to have persons within the church pull off to one side and endeavor to advance the idea that the organization is faulty or unnecessary, and that it is proper to take an independent course, which is sure to bring in theories and practises that are decidedly wrong. As a people we need to be more loyal to organization, more proud of our denominational name, and more earnest in our endeavors to enter into that unity of faith and practise that will make the church a mighty instrument in the hands of God for finishing the great work that is committed to it at this time. Then will be enjoyed the greatest and truest liberty that it is possible for us to experience.

Holly, Mich.

A Contrast

E. W. WEBSTER

CONTRASTS are not always pleasing, but are often very helpful. I want to make one or two, not as reproofs, but as lessons. I can do so best by quoting a few words from a private letter from a brother in a strong conference, but one not so strong as a number of others in the United States.

After speaking of money raised for certain conveniences in the home church that they had gotten along nicely without for nineteen years, and of the earnest efforts being made to preach the message in his State, this brother says, "I can not help thinking of the Testimony which says that the ground should not be worked over and over again and again. I can not help seeing the contrast between — and South Carolina! The first-named conference has upward of a thousand believers, over seventeen thousand dollars tithes, and liberal offerings, a large number of ministers, Bible workers, canvassers, doctors, besides nurses and sanitariums, with only about four hundred thousand or five hundred thousand people to warn; while South Carolina has nearly three times the population, and scarcely any money or laborers or facilities, and only one hundred and twenty-five believers. It makes me feel like asking, Does the golden rule apply to conferences also?"

"Yes, I am more interested in South Carolina than in any other field. . . . When I remember that it is about thirteen long years since we were first sent to South Carolina, I am astonished. At

this rate how long will it take to warn that State? Now I do not mean to cast reflection on any laborer there."

With only one hundred and twenty-five believers in the third angel's message, including laborers and those still belonging to churches in other States; with four churches, seven workers — two ministers, one licentiate, three Bible workers, one general agent — and a few faithful canvassers, and less than twenty-five hundred dollars tithes and offerings, — only this in a population of over one million three hundred thousand, what a contrast appears!

We do not make the contrast to cast reflections, or as a reproof. We are glad for all the advantages the truth has in these older conferences. We are glad for the noble spirit manifested by nearly all these conferences in sending and supporting laborers in needy fields. But we wondered if this contrast might not be used by the Lord to attract the attention of our missionary conferences to one of the most needy fields of the world. We know that the true conditions existing in the Southern field are not known to the brethren of more favored and stronger conferences. Many things that would attract attention to this field can not be written. We are often cut off from the public use of very touching incidents which, if we could use them, would draw eyes and hearts this way. But, aside from communications similar to this, and ordinary reports of labor, our efforts to acquaint our people with, and interest them in, the work of the struggling Southland are confined to private correspondence with a few intimate friends.

We would be glad for the officers of conferences, and leading brethren, to write and make any inquiry they please about conditions and needs in South Carolina, after repeating over the question, "Does the golden rule apply to conferences also?" One good, faithful laborer supported here by a strong conference would be more to our small staff of workers than three or four supported at home would be to your staff, and would bring God's blessing to both fields. Please write me. All final arrangements will be left with you and the General or union conferences.

Cowpens, S. C.

The Purpose of the Trial

How dark are the paths in which God's faithful ones are compelled to tread! How fierce the fires in which the pure gold of their principle is tested! But when the patient feet have plodded through the darkness, the glory is the brighter for the gloom, and the gold is burnished by the flame into a beauty unparalleled before. Not in caprice of power, nor lessening of love, does the Father permit the trial of the child; but we wrestle with the angel in the dark, that, with thews of iron, we may be the stronger at the breaking of the day.—
W. Morley Punshon.



Shun the Wine Cup

CHILDREN, do you see the wine
In the crystal goblet shine?
Be not tempted by its charm.
Children, shun it;
Touch it never,
Fight it ever.

Do you know what causeth woe
Bitter as the heart can know?
'Tis the selfsame ruby wine
Which would tempt that soul of thine.
Children, shun it;
Touch it never,
Fight it ever.

Never let it pass your lips;
Never even let the tips
Of your fingers touch the bowl;
Hate it from your inmost soul.
Truly shun it;
Touch it never,
Fight it ever.

Fight it! With God's help stand fast
Long as life or breath shall last;
Heart meet heart and hand join hand;
Hurl the demon from our land.
O, then shun it!
Touch it never,
Fight it ever.

— Selected.

A Mocker and a Waster

C. M. S.

From time to time we see statements in temperance journals, and in journals that are not special advocates of temperance, setting forth the great waste that comes to the nation each year from the use of intoxicants. We look at it in a general way, fail to comprehend the mighty amounts set before our eyes, and so fail to appreciate what the figures mean to the individual persons whose savings have been swallowed up in the mammoth totals.

For instance, we have in the United States some two hundred and forty thousand saloons, or about one saloon to every three hundred and fifty-four inhabitants. We spend about one billion two hundred million dollars annually for liquor.

That is the money outlay; but the real cost of the terrible depredation on the human race no figures can give. There is no formula for its expression. It means that nearly one and a quarter billion dollars have been turned out of the channels of legitimate use into the channel of abuse and waste. In hundreds of thousands of cases it means that the craving for liquor has been dulled for a few moments at the cost of the actual deprivation of food and clothing for those dependent upon the wages

earned. It means in thousands upon thousands of cases that women who have placed the keeping of their lives and their little ones in the hands of one they loved, have had to stand and see that trust betrayed for the appeasing of an unnatural appetite. It means that children whose very birth is a legal lien upon the producing powers of the parents for their sustenance in many thousands of homes are sent ragged and breakfastless to school and hungry to bed year in and year out. It means that the laws which are for the guarding of life are in effect nullified by other laws which give to this breeder of crime the right to carry on its business at the expense of the peace and the lives of men, women, and children. It means the keeping of jails, State prisons, and asylums, and hospitals filled with men and women, who, but for the liquor business, would be filling the places designed for them in the affairs of the world. It means the outlay of millions of dollars every year in this country for the support of police, lawyers, courts, jails, prisons, and wardens.

And it means more than that. It means that every year thousands of young men and women are taught the way to the pit of death and perdition; that the light in the eyes of the soul is dulled, the hope in the breast of a multitude is chilled, and that the love for the things of God in the hearts of such ones is fast going out or has perished already. There is nothing good the traffic has ever done; there is nothing evil it has ever hesitated to do.

It has never stimulated a holy thought; but it has urged on the kingdom of darkness at a furious pace.

It has built no hospitals, established no foundling asylums or homes for the poor; but it has not hesitated to crowd the walls of all that have been established, as well as the jails, asylums, and penitentiaries, with the ripened fruit of its terrible planting.

It has lifted no burden of debt from the widow or fatherless; but it has pasted mortgages on millions of deeds, and hung the red flag of the auctioneer on the gate-post of many a drink-ruined home.

It has established no schools for the education of the young; but it has set the seal of imbecility on thousands of the unborn, and clothed the children of its victims in a garb of rags that has turned them into truants and tramps.

That is what it has done generally, and all know it. They read the figures and listen to the speeches, and forget the tragedies that it is enacting in mil-

lions of homes, each one with its terrible setting of blasted hopes and cruel heartaches. Never a home is established that is not built on hope and pleasant anticipation; but never a home has liquor entered that it has not torn hopes and heart-strings like a maddened bull. Once inside, it has never been satisfied until it has strewn the last timber of hope's building upon the ground.

The individual deceives himself into the belief that he is enjoying, at little expense, a harmless pastime, which he can abandon at a moment's notice. Never was there greater deception, and never a captor that continued so long to deceive so great a body of people at the same time.

In very many homes the husband comes to his family at the week's end with every dollar of his wages squandered. The rent is past due, and the landlord obdurate; the grocery bills are unpaid, and the grocer will give no more credit; the children are too poorly clothed to attend church or school, and sometimes even to be seen upon the street; the very cheapest food is obtained, and the stomachs of the children cry for food, while their forms are emaciated and their eyes grow big with hunger. One does not have to draw upon fancy to conjure up a picture like this. There are no words that can paint the picture of such things as they actually exist in thousands upon thousands of homes in our own land.

"Wine Is a Mocker"

As a waster it has no equal; as a mocker it is beyond comparison. The holiest relations of life it handles with the most ruthless mockery. It laughs at domestic peace, and stirs up discord in its place. It promises the husband a pleasant evening with his friends, and then sends him home to abuse the best and most trusting friend he has. In the glow of the first glass it promises him temporal success; and then when it has wound its coils about him, it takes from him everything he did possess, and turns him and his family into the street. It promises him promotion in his occupation, and then takes from his hands the steadiness and skill that are necessary to enable him even to hold the position he has. It promises him fluency of speech; and then robs him of his brains, thickens his tongue, and gives him the speech of the lunatic. The army general needs it to "steady his nerves," and he takes it, and loses the battle. The soldier needs it to brace him up for a dangerous duty; he takes it, forgets his duty, and is captured by the foe. The orator needs it to give him freedom of utterance; he takes it, and disgusts his audience. The financier needs it to help him consummate a deal; he takes it, and when the deal is consummated, his fortune is gone, and his friends desert him. The common man has needed it all his life as a stimulant; and while he imagined he was continually being stimulated to greater accomplishments, he was standing still and watching the proces-

sion go past; and when he has looked back upon a life now nearly spent, he has found that he was farther back than when he started, and the grade of his path has been downward day by day. Every year nearly a hundred thousand persons can look back upon such a deceived and misspent life in this country alone; for that many new drunkards' graves each year testify to the wasting and mockery of the demon of drink in the United States.

Because these things are terrible facts, no child should go out from under the parental roof until he has been thoroughly acquainted with the evils of drink. The girls should know it as well as the boys, and should be taught to shun the society of those who patronize the business.

The saloon jeopardizes every interest of the home. It can not live without sacrificing those interests. Souls are its victims, and it snatches them from rich and poor alike. There is no satiety to its appetite, no set boundary to its field of operation, no trust too holy for it to violate, no right too sacred for it to trample upon, no child so beautiful that it would hesitate to set the hot brand of ruin upon its forehead.

The Christian must ostracize it as the very embodiment of sin that it is. He can have no fellowship with it without being a part of it. He can not be guiltless before God if he fails to educate his children to look upon it as the leprosy of death and avoid it as they would the companionship of the evil one himself, whose advance agent and greatest reaper it is.

"A Live Wire"

LITTLE Arthur lay with his eyes closed in dreamless slumber, and his busy hands folded in rest. His pet dog stood near the coffin, and wondered why his master did not speak. Eight playmates sat still, with faces as white as the flowers in their hands. Sad friends and neighbors filled the house where laughter had held sway. The broken-hearted family were alone in their grief, which none but He of Gethsemane could comfort. Only a few hours before, while playing, the little fellow had picked up a wire which was in his way. It looked harmless, but it was a live wire, and a live wire had made a dead boy.

Sadder than this picture was the one I saw on the street that night — a picture of young men and women stricken with a living death. They were born of a mother's pain and baptized with a father's tears; yet it seemed it had been better had they never lived, or had died in infancy. City life is full of wires of dissipation. The strange companion, the glass of wine, or the game of cards look innocent enough, but they are in contact with a heavily charged wire connected with the devil's dynamo.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death."—G. L. Morrill.

Opened His Eyes

A YOUNG man entered the barroom of a village tavern and called for a drink.

"No," said the landlord, "you have had too much already. You have had the delirium tremens once, and I can not sell you any more."

He stepped aside for two young men who entered, and the landlord waited upon them very politely. The other stood by, silent and sullen, and when they had finished, he walked up to the landlord and addressed him as follows:—

"Six years ago, at their age, I stood where these young men are. I was a man with fair prospects. Now, at the age of twenty-eight, I am a wreck, body and mind. You led me to drink. In this room I formed the habit that has been my ruin.

"Now, sell me a few glasses, and your work will be done.

"I shall soon be out of the way; there is no hope for me.

"They can be saved; they may be men again. Don't sell it to them. Sell it to me and let me die, and the world will be rid of me; but for heaven's sake sell no more to them."

The landlord listened, pale and trembling. Setting down his decanter, he exclaimed, "God helping me, that is the last drop I will sell to any one." And he kept his word.—*Ram's Horn.*

Resisted

FOUR young men, clerks and students, while on a summer vacation tramp through northern New England, engaged as guide to a certain romantic waterfall, a boy named Forrest Leo Graves.

Forrest was a fine, athletic fellow, and could outwalk and outclimb any amateur in the mountains; and his moral courage was quite equal to his physical health and strength.

After he had guided the young men to the waterfall, and they had satisfied themselves with sightseeing, they invited him to lunch with them.

"Thank you, I have my own lunch," and the boy went away by himself. Later, when full justice had been done to their repast, and a flask of brandy had furnished each of the young men with a stimulating draft, Graves was called.

"You must drink with us, if you will not eat with us," now said the owner of the flask, and the most reckless of the party.

"No, sir; thank you," was the boy's courteous response.

"But I insist upon it," said the young man.

"You can do as you please about drinking; but I can not drink," replied Graves.

The young man sprang to his feet and with a bound stood beside the boy, too much absorbed in his own purpose to heed the quivering lips and flashing eyes of the other.

"Now you are bound to try my brandy. I always rule," he exclaimed.

"You can't rule me," was the brave reply.

These words were scarcely uttered when the flask was seized and hurled into the stream. Then a clear, defiant tone rang out:—

"I did it in self-defense! You had no right to tempt me. My father was once a rich and honorable man, but he died a miserable drunkard, and my mother came here to live to keep me away from liquor till I should be old enough to take care of myself. I have promised her a hundred times I wouldn't taste it, and I'd die before I'd break my promise!"

"Bravely said! Forgive me, and let us shake hands. My mother would be a happy woman if I were as brave as you. I wouldn't tempt you to do wrong. I shall never forget you, nor the lesson you have taught me."

The most reckless was the most generous, and, seeing his error, apologized frankly.

How many boys need to be kept from strong drink, and, alas, how many men and women! Who dare tempt them?—*Selected.*

What Beer Drinking Does

THERE is a quite general impression that the drinking of beer, especially in reasonable quantities, is a comparatively harmless thing; in fact, that it may even be physically helpful. But the testimony of medical men seems to be getting more and more conclusive against such a doctrine. Here is the testimony given by Dr. S. H. Burgen, a physician of thirty-five years' standing, twenty-eight of which were spent in the city of Toledo, Ohio. And he has had exceptional opportunities of study along this line, for, unfortunately, there is almost as much beer drunk, according to population, in some of the large cities of the United States as anywhere else in the world. Dr. Burgen says: "I think beer kills quicker than any other liquor. My attention was first called to its insidious effects when I began examining for life insurance. I passed as unusually good risks five Germans — young business men — who seemed to be in the best of health, and to have superb constitutions. In a few years I was amazed to see the whole five drop off, one after another, with what ought to have been mild and easily curable diseases. On comparing my experience with that of other physicians, I found they were all having similar luck with confirmed beer drinkers, and my practise since has heaped confirmation on confirmation."

THE great cause of social crime is drink. The great cause of poverty is drink. When I hear of a family broken up, I ask the cause — drink. If I go to the gallows and ask the victim the cause, the answer — drink.—*Ireland.*

THE WORLD-WIDE FIELD

In Asia Minor and Constantinople

L. R. CONRADI

I LEFT Rome, May 8, via Ancona, where I took the night steamer for Fiume, the Adriatic seaport of Hungaria, which I safely reached next morning. Fourteen hours' ride from here through Croatia, on the fast train, brought me to the Servian border. Throughout this whole trip, from Fiume, through Croatia and Servia, to Sophia, down to Philippopol, Bulgaria, there is not a single Sabbath-keeper to be visited,—a distance of about seven hundred miles. This is a large, inviting field, where we could easily keep a score of workers employed; it is ripe for the harvest.

While passing through Hungaria I improved the opportunity to get rid of all books, letters, and other matters of that nature that I could, knowing that the Turks were quite particular about such things. When I reached Constantinople, the morning of the eleventh, after a ride of sixty-seven hours by boat and train, I was pleased indeed to meet Dr. George and his wife at the station.

The customs officers were easily satisfied with my passport, but they carefully searched my luggage, and, not satisfied with what was found there, an officer began to look at my pockets, to see what I had there. So I pulled out my Bible, and some signatures of "Ministry of Healing" I had with me; but that would not answer, I must also show the letters I had with me; and even after that, he felt all my pockets to be sure I had nothing in them. I told him that while I had showed my letters that he might see there was no dutiable things with me, yet I desired my mail to be given back to me. I went so far as to appeal to the police officer, who said I should come later to secure my letters. I went home with the doctor, who lives in Stamboul, where we have a three-story building that has been fitted up as a health home. When I told the American consul what had happened about my papers, he at once sent a messenger to the customs office, and the letters were delivered up, and brought to me, the excuse for detaining them being that the officer thought I had some forbidden manuscript with me. On that day I secured my Turkish pass for Asia Minor.

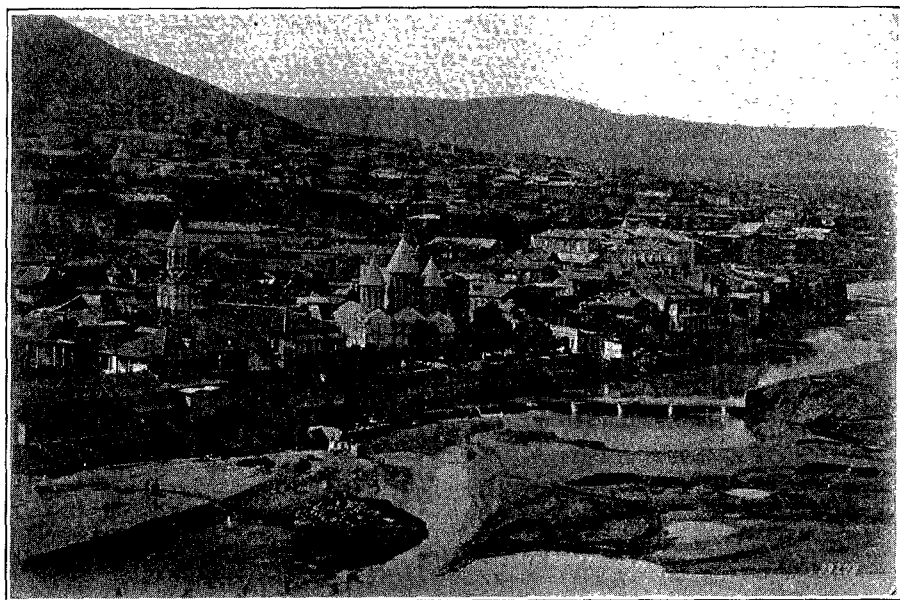
The narrow building we occupy for our health institution overlooks the Marmora Sea. It is located in the Greek quarters of Stamboul. In the basement are the bath-rooms, in the first story is room for the offices, and in the upper story Dr. George lives, and also has two rooms for patients. He has for helpers a Greek sister as nurse, and a Greek brother who assists in giving treatment, and a young Armenian boy who assists in his correspondence.

In view of the suspicion which the government had against Elder Baharian, there had been very few meetings in Constantinople for five years. Naturally, the work in the city has been at a standstill. We improved the time to have a number of meetings with the believers, and were able to choose the necessary church officers, and ordain an elder and a deacon, and have the ordinances; all seemed to be refreshed by the meetings.

While I had questioned going to Turkey at the time, on account of the threatened trouble between England and Tur-

the mail, and have had it taken from them by the officials after they had started off with it.

The morning of the fourteenth, I left with one of our Armenian nurses as interpreter, for Adabazar, a town of twenty thousand inhabitants, about one hundred miles into Asia Minor. This is the first time I ever visited the place. Although Paul was not permitted to visit Bithynia (Acts 16:7), I was more fortunate, for this privilege was granted to me. I was glad to meet a number of our brethren at the station. We have about twelve Sabbath-keepers in the city, and another company some miles in the country, a company of about twelve Greeks, whom I was much pleased to meet. We remember how Christ was impressed as he heard of the Greeks who desired to see him (John 12:20-24); in their coming he saw a type of



A VIEW OF TIFLIS

key about the Egyptian border question, yet the papers in Constantinople did not contain a word about this, as the censor undoubtedly forbade mentioning the affair. I suppose that if anything had occurred, the first we should have known about it would have been the appearance of the English battle-ships before the city of Constantinople, so far as the papers were concerned: it might of course have been announced by letter from outside. The Turks are so suspicious of everything that no newspapers or letters would get into the hands of the Europeans there containing any such news, were it not for the fact that the great powers have insisted on establishing their own post-offices in Constantinople and other leading cities of the empire. If anything shows the weakness of this government, it is that while even the smaller States would not submit to the establishment of a post-office by a foreign power within their borders, such post-offices have been established in Turkey. But even in Turkey, one must be careful that he goes to the post-office himself, for it has happened that when natives were sent, they have obtained

the ingathering of the Gentiles, through the sacrifice he was about to make. And we hope that through these Greeks who have now accepted the message, many others of that nationality may be brought to the truth. Although it was in the midst of their silkworm season, they took time to attend the meetings from early morning until late at night. Everything went on nicely, and we were able to celebrate the ordinances, and select officers for the church. We would have had baptism, but our time was so limited that we had to leave that until later on.

From here we went to Ismid, Nicomedia, a town of about twenty thousand, and from there one of our brethren took us across the bay to Bardizag; here and in Ovajuk we have about sixty Sabbath-keepers. In Bardizag there are about ten thousand people; it is an Armenian town, well known for its schools. Here are the American high school with about two hundred students (Armenians), a Catholic school, a German orphanage, and two large silk factories. The town is on the mountains about three miles above the bay; thus one has a splendid

view of Ismid, the ancient Nicomedia, from which Pliny wrote his noted epistle to the Emperor Trajan about the Christians, as early as 104 A. D. The doctor was out to this place, also, and found his hands full of work. We had most excellent meetings in different houses, as many as one hundred being present at a time. Through his medical work, the doctor became acquainted with some of the Armenian professors in the school, and this gave me opportunity to call upon them. When I began to talk about our mission work in Africa, the professor became so interested that he excused himself from his class, asking if I would not continue the conversation longer; and, in the end, he requested me to speak to the students about Africa. This I consented to do. Formerly there had been considerable prejudice against us as a people in this neighborhood.

During the few days of my sojourn in this place, there was quite an interest awakened among our young people through the youth's meetings I held, and a number of them offered themselves for baptism; so on Friday evening I told them to go home and talk the matter over with their parents, and then early Sabbath morning we would go up into the mountains for baptism.

Early Sabbath morning, about five o'clock, as I was getting ready to go to the place of baptism, the father of one of the boys who desired to be baptized, called on me. When I visited the place about five years before, he was quite an active member of the church, but he was at that time somewhat against the baptism of young people. Somehow he gradually lost his first love; and while he attended every one of my meetings, yet I learned that he had opened a store, and was living in constant violation of the Sabbath, and had been disfellowshipped. To my surprise the man, instead of opposing his son's baptism, broke down, as he related how his boy had come to him the evening before, stating his desire to be baptized. His first impulse had been to refuse the permission; but as the lad had asked the father's pardon for his former mistakes, and had prayed that the father, too, would again follow the Master, there was such power in the youth's testimony that the father could not resist; and in praying with him, his own heart had been broken, and the father therefore had come to ask the pardon of the church elder for the manner in which he had treated him, and he desired to be rebaptized, and re-enter the church with his boy. Thus God is turning the hearts of fathers to their children, and causing the children to long for the salvation of their fathers, as Malachi said should be in the last days.

So we walked up the mountains, finally following the bed of the small stream when the way became so narrow that there was no other place for us to go, until we reached a place where there was sufficient water, and baptized eight. This is the same place where I had baptism five years ago.

During the Sabbath we celebrated the ordinances of the Lord's house, and had most excellent meetings; and another brother who had been away from the company of believers for some years, was reclaimed, and more young people offered themselves for baptism. As I saw how willing these souls were to receive the truth, even when spoken in weakness through an interpreter, my heart was pained at the thought that for years they had been deprived of the labors of a minister. What good could be done with these bright youth, if we had the proper ministerial help to train them for the cause, and to teach them how to labor! We ordained a new elder and a deacon here, all being united in the selection made.

In the evening I went over to the school, where I had promised to speak about the work in Africa. I was surprised to find their chapel crowded, professors and pupils being present. They received me in Turkish fashion—standing up and clapping their hands on my arrival, to assure me of a hearty welcome. I was then introduced, and the professor interpreted for me. All seemed to enjoy the words spoken. The teachers thanked me very much, and were surprised to find that we had such an encouraging work in Africa, among the heathen. They never had dreamed of our efforts in this direction. The students crowded around me to get a glimpse of some of my photographs representing African scenes and peoples.

This school was started as other institutions of its nature must be in Turkish countries—without any special permission from the government authorities; they simply erected one building, and then another, and now the school is an established fact, with which the government has to reckon, and which it can not very well obliterate.

Early Sunday morning we again had baptism, four being buried with their Lord at this time. And our meetings that day were well attended.

An interesting visit to another school was brought about in this way: One day while sitting in an Armenian brother's house, I heard below some one singing a familiar German tune. I listened attentively, for I could hardly believe my ears; and I discovered that the child was not only singing a German tune, but German words also. Upon inquiry, I found there was a German orphanage here. In conversation with the teacher, the girl told her of my presence in the place; and so I was invited to visit the school. I found about a score of orphans present, and learned from the teacher that a few noted persons in Germany had become godparents for the children, two persons generally combining to sustain one child, at a cost I think of about thirty dollars a year. The children sang a number of German hymns, and spoke several German pieces. Thus the messenger of God finds opportunities to the right and to the left to make known the truths of the message.

A group of our brethren were so taken

up with the study of the Word that they followed us down to the seashore three miles distant, and then hired a large sailboat, so that during the hour we were crossing the sea, I could continue the Bible study; and it seemed to come so easy as I could look out upon the hillsides and the towns, and repeat the precious teaching given the disciples of our Lord under similar circumstances.

When we returned to Constantinople, we learned that the government had sent spies around to get some details about our whereabouts, but as usual, they had been several days too late. We had several other meetings. We now have in this important field, with probably four or five million people, about one hundred and twenty-five Sabbath-keepers, and no ordained minister, the only help thus far rendered being that of the doctor, who is busy with the treatment rooms. Constantinople itself is a city of over a million, and it is one of the great international centers of the world, and the great city of the Mohammedans, and yet it is without any ministerial help. They need not simply some one who can preach the gospel to them, but some one who can take the many bright young people we have there, and educate them for laborers. That our brethren feel the great need of this is evidenced by their raising a subscription of nearly three hundred dollars in a short time, to serve as an educational fund.

When we glance at the Oriental field to-day, we see that there is, first, Egypt and the Sudan, with about twenty-five million people and a few native workers and no outside ordained minister. Here we have all the liberty we desire, and every facility of traveling by water and by rail, and Egypt is waiting for the message. There are about thirty Sabbath-keepers in Alexandria, Cairo, and Luxor, Upper Egypt. Where is the ordained worker who can go to this field, master the Arabic, and do the work that is to be done?

In Syria there are about ten millions, if we include Arabia and Mesopotamia. We have about twenty members at Jerusalem, Jaffa, and around Beirut. No ordained help of any kind is engaged in gospel work in this field.

In Turkey and Asia Minor we have probably two hundred and twenty-five Sabbath-keepers. There are two native ordained ministers, but they are not able to visit freely among the people. We must have outside ministers, for they can travel much more freely. In the Orient we have about sixty million people, all told, who must hear the message, and there are many languages represented. Other missionary societies have schools and other institutions here; but thus far we have not been able to furnish even the necessary help to organize and superintend the work thoroughly. This is truly a Macedonian field and a Macedonian call, for Macedonia is located within its territory. Where is the money, and where are the men God calls to develop this field?

Hamburg, July 2, 1906.

Among the Santals

W. A. BARLOW

SINCE writing to the REVIEW AND HERALD last, we have seen God's hand working in our midst, and causing souls to come to us for the bread of life. We now hold Bible readings twice daily, besides our morning and evening services with praise, prayer, and Scripture. About nine are attending the daily Bible studies on present truth, which I conduct from "Bible Readings," a book which all our dear native workers should have as soon as they can read and understand English. They often ask me the price of this book, so I am trying to secure a few copies from our Calcutta depot. We also need some prophetic charts for each member of our candidates' class, while they are studying and preparing for baptism, which rite I hope to administer during the next cool season. That is the best time to get teachers and preachers and others together for Bible classes, as the rainy season is on. Nearly all the farmers are busy plowing and sowing Indian corn, rice, etc., and the country is generally flooded. Most of the large boys in our boarding-school ask leave to go home to help their parents on the farm. I encourage this spirit, because, as a rule, all the members of each family help at this time of the year. We have sown some cotton, and are now busy hoeing (or "poeing," as the Santals say). They use an Indian spade, called a *kudali*. The boys who are too small to use the plow care for the cattle.

At present we have two families at Simultala studying the Bible truths. Part of the day they work in the garden, among the young fruit-trees, etc., and part of the time they go to the heathen villages, to preach and sing the everlasting gospel, in Santali and Hindi, and sometimes in Bengali. They also circulate gospel tracts in the vernacular, as well as the London *Good Health* and *Oriental Watchman*, at the railway station, about a mile from our mission compound.

We have one dear little Santali orphan boy, named Libu, who has been with us a long time in school, and now is able to attend our Bible class and read his own Santali-Roman Testament. He feels quite happy, and reads fairly well, considering his age. He is the smallest boy we have had in the school, but I think one of the best. My son Rudie is very fond of him, and between school hours they work and play together like two little Santali boys.

Another of our schoolboys has desired to study with us, as does also his young wife. It may seem strange that nearly all our students are married. They marry young, though not so early as the Hindus. Most of the latter are married when babies. The Santals marry between the ages of fifteen and twenty-five, or later, and are allowed to choose their wives and husbands, contrary to Hindu custom. From my experience of about sixteen years among them, I find them one of the most moral, peace-loving

people I know in India. I have heard of only one or two murders in the Santal country. One occurred a few days ago, not far from Babolmohal. It was caused, I hear, through a land dispute with some Hindus. The Santal is, as a rule, very straightforward and honest, unless he wanders away from his hill and forest home, and settles near a city or bazaar, and mixes with the keen shopkeepers, money lenders, and others.

We are hoping to make a good start in the hand-loom weaving industry, after the rainy season is over. It takes well among the Santals, because most of them are accustomed to weaving. They use a very simple hand-loom. It costs about half a dollar. I have two here for beginners; and as soon as the student can operate this loom, he will begin work on the fly-shuttle loom, which is a little more difficult, runs faster, and turns out better work. We shall need a better place for a weaving school. Our present place is only one small room, about ten by twelve feet, and will accommodate only two looms. So in the rainy season it will be difficult to prepare the cotton for the looms, unless we have a good, large shed, or veranda. We shall also need a better kind of loom. I saw one of these automatic machines at work while visiting the School of Industry, in Calcutta, during my visit to our new Bengal mission at Gopalganj, east Bengal, conducted by Brother and Sister Mookerjee.

I was much encouraged to see the progress of the work in east Bengal. After a hard struggle and much prayer and perseverance, our laborers there have, by God's help, been enabled to erect a number of bamboo and sal-tree buildings, with well-thatched roofs, near a river, and right among the poor villagers, who earn their living by fishing, farming, carpentering, shopkeeping, etc. The most encouraging feature of this work in connection with the present truth is the multiplication of earnest inquirers, through the mediums of the preacher and the printed page. I believe that the spiritual work begun by the free circulation of our Seventh-day Adventist Spirit-filled tracts will accomplish much. We need a greater supply of tracts in Hindi, Burmese, Tamil, Bengali, Urdu, Singalese, and Santali. We need more translators, typesetters, and funds for this important and urgent work. I am glad the Watchman Press has just given us a few thousand Hindi and Bengali tracts; but what are these among so many?

Brother and Sister Burgess have worked well in this line since their return to India, among the Hindi- and Urdu-speaking people. They have already sent me a number of tracts in these two dialects, on "The First Angel's Message," "The Ten Commandments," and "Tobacco Poison," and now they write that they hope to have a neat little Hindi pamphlet, or booklet, on present truth. I am sure this will be one of the best little works we have yet had printed in these dialects on this sub-

ject. We need to pray for these dear laborers, who are at present, I hear, studying Hindi and Urdu, as well as translating and publishing these tracts for India's millions. May God bless them, and lead in opening their new mission station.

It is hoped that we shall have two preachers in each of our Santal stations and out-stations—in Simultala, Babolmohal, and Baswata, where we have a village school, conducted by Malta, one of the first Santali converts, whose parents live in this village. We hope that one or two students will take their stand for Christ in the near future, as well as others who, with their wives, are now under instruction for baptism.

May God bless our coming general meeting. We shall be glad to welcome Elder and Mrs. Shaw, and other workers who are expected in India at that time, also Elder Hansen, and the medical staff from Bombay who have lately arrived. May this be another pentecostal season of prayer, praise, testimony with power, and soul winning.

"From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand,
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

"What though the spicy breezes
Blow soft o'er Ceylon's isle;
Though every prospect pleases,
And only man is vile;
In vain with lavish kindness
The gifts of God are strown;
The heathen, in his blindness,
Bows down to wood and stone."

Simultala, India.

Mission Notes

Who, with the prophet Isaiah, can say, "Here am I; send me"?

SINCE its foundation, the British Bible Society has issued 198,515,199 copies of the Scriptures, complete or in part.

A GREAT change has come in the island of Sicily. Where formerly Protestant services had to be held in secret, and Protestants were stoned, now public services are well attended, and mission services are held in public squares.

A SWEDISH missionary, the first who has been permitted to establish a permanent station in Abyssinia, has sold out the first shipment of Bibles and New Testaments in Amharic, sent him by the Bible Society. Abyssinia is slowly opening to missions.

THERE are said to be over eight million Chinese students attending schools in Japan. They come from seventeen of the eighteen Chinese provinces. No such movement of students from one land to another has ever been seen before. It is one of the signs of the Chinese awakening.



THE FIELD WORK

West Africa

FREETOWN, SIERRA LEONE.—We must have help soon. We are so far advanced with our new home that we are ready to receive new workers. And I am sure that if we can get laborers from a tropical country, such as the West Indies, they can get along here all right, and in the new home can soon become acclimated. It will be a great encouragement, at least, that, if they should get down with the fever, they would have somewhere to go to recuperate.

There are some things which encourage us here, but the conflict has been severe. Some opposition is giving way. Above everything, we are thankful to the dear Lord for the good health we are enjoying since we moved into our new home.

There is plenty to say of the needs in this dark land, and as soon as it is consistent, I want to make a tour of the hinterland. But I do not think it advisable to go until the war among the Gejes in the interior is over, when I shall be better protected from the danger of disease, especially fever.

I have two Mendi boys with me yet. When I asked them if they expected to go into the war, they said no, they wanted to remain with us. I was so glad for this. One of them is the son of a king who lost his life in the last Mendi outbreak, and I feared that he might want to go and take revenge. He is a very bright young man, and Mrs. Babcock is giving him lessons, and he is learning very fast.

When I was putting up the walls of the building, some days I would have thirty or forty working at one time. The masons were creoles, who had had their relatives killed by the Mendies, and sometimes it seemed almost impossible for me to keep them from war while they were at work. The Lord gave me good control of the Mendies, or there would have been trouble. I called them all together one day, and told the creoles plainly that unless they did differently, I would have to dispense with their services entirely. I am sure if you were here some nights, and heard the drums, and the throng of people in the streets, you would declare that there was but little hope of seeing the next morning.

I believe the Lord will raise up help among these Mendi boys, to assist us in our work. Most of these tribes are strongly opposed to education, and if one begins to learn to read, he is marked as an enemy to his people.

Mrs. Babcock asked Fambuoi the other day what he would do if he visited his people, and they heard him speak English. He said that he would not let any one hear him speak it. There are some bright men among them, who in past years went to England, and were graduated in some of the best schools, who have interpreters, pretending that they can not understand.

An interesting case has just been tried in the courts, of a native who was taken from this colony when but a boy, and

educated in Dayton, Ohio. When he reached manhood, he returned to this colony, and entered the ministry, under the supervision of the United Brethren. A few years ago he left the church, joined his original tribe, and became a king among them. Last year he was arrested by the civil authorities for joining the Leopard Society, a crime for which death is the penalty. After a long trial, by claiming to be a citizen of the United States, he got off. The next day he went back, and preached for the Brethren.

We are of good courage, and hope soon to see some good results from our efforts in this dark land.

D. C. BABCOCK.

A Letter From India

[The following letter from Sister Burgess in India will be read with interest, and is in itself an appeal for help with which to advance the message in that dark field.—Ed.]

"DEAR BROTHER AND SISTER HASKELL: Your good letter reached us this morning, and made us glad, as your letters always do. We are happy to learn of Brother Haskell's good health, and of the interest in your work there.

"We are getting on nicely in our work here, and enjoy it very much. We expect within a few days to go into the country about two miles, where we have secured a little house for the remainder of the hot season, at a rental of four rupees (\$1.20) a month. It will be more quiet there, and better adapted for our work. The air also is much better, as the house is just on the edge of a large pine forest.

"A few days ago we were joined by a young man and his wife from the plains who expect to remain with us several months, studying the truth and preparing to give the message to the Hindustani people. I think Mr. Burgess mentioned them in his last letter. This young man was born a Hindu. When he was about twelve years old, he went with his father to one of their sacred cities to attend a *mela*, and at the close of the festival, in the crowd and confusion he became separated from his father. He was found by a missionary living in that city, and was taken by him to the mission and cared for until word could be sent to the father as to the whereabouts of his son. When the father came for him, he had become so attached to his new friends and the teaching he had received from them that he refused to leave them. He remained in the mission, and was educated as a preacher, in which work he has been engaged for a number of years.

"We met this young man when we first went to Tulsipur, where he had been working in connection with the Methodist Mission. From the first he seemed to realize that the Lord had something more for him, and seemed

anxious to walk in the light as fast as he received it. We gave him no encouragement to disconnect with the Methodists and unite with us, as we wanted to be sure that the Lord was leading them, but they voluntarily gave up their situation in the mission, and came here to study the truth and fit themselves for this work. Since they have stepped out by faith and united with us, we feel that it would be a great lack of faith on our part not to receive them. So we expect to begin our first training-school for Hindustani workers in a few days, as soon as we move into our new quarters, with this young man and his wife as pupils. We want them to become thoroughly established on all points of the message before sending them out in the work. They will also be a great help to us in our translation work, as their native tongue is Urdu. It will cost us about five dollars a month to support this young man and his wife while they are training and after they go out into the work, but we know that the Lord, who opened the way for us to return to work among this people, and who has so bountifully supplied all our needs, will give us the means to care for just as many workers as can be raised up for the Hindustani people.

"The little house into which we expect to move can be obtained by the year for forty rupees, or about thirteen dollars. We are thinking some of taking it by the year, and establishing a permanent station here. Almora has the reputation of being the most healthful hill station of India, and the native people are very friendly to us. Of course we would expect to work in the plains during the cool season, but we would leave the native workers here in charge of the station during that time. However we shall know better what to do in this matter after having remained here a while longer. It seems that the Lord is leading in the direction of our working in the hills during the hot season and in the plains during the cool weather. In this way we shall be much more likely to keep our health, and the people in both places must have the message.

"Just to show you the kind feeling the people seem to have toward us, I will relate an incident. The only way of getting about here except by walking is by pony or *landy*. As there is so much climbing, of course it is rather difficult to walk any very great distance. Once or twice of late my husband has needed to go quite a distance, and has hired a pony, but as the regular charge is one rupee, whether one has the horse one hour or several, he has made most of his journeys on foot. A few days ago as we were up in the *bazaar*, a nice-looking Mohammedan gentleman, whom we had never seen before, stepped up to us and told my husband that he had horses for hire, and that when he needed a pony, he should come to him. Mr. Burgess asked him if he would hire the pony by the hour, and while he did not give him a definite answer, he gave him to understand that he would be reasonable with him. So the next time he needed a pony, he went to this man. He furnished him with a pretty black riding pony, and when my husband went to settle with him, he told him that he did not care to take anything from him. The horse was at his disposal whenever he wanted

to use it, but he would not charge him anything for it. We never saw the man before, and do not know how he knew that a horse was needed, but of course the Lord knew all about it. We often speak of how much better off we are than those who are rich, for we get the use of everything we need without the anxiety of owning it.

"The editor of the Hindi paper here has been very kind in publishing in his paper anything we give him, without charge. We have had one article on tobacco, one on vegetarianism, and he has in his hands for the next issue an article on the cause of earthquakes, which Mr. Burgess prepared largely from the Testimonies and the Bible on that subject. In this way we can get the truth before the readers of the paper when perhaps we could not reach them in any other way. We hope to get the second of Daniel in yet.

"With much love,
"GEORGIA A. BURGESS."

From the above it is evident that the Lord has gone before Brother and Sister Burgess.

There are some eighty million Hindustani people, and God already has given them a minister and his wife. It is very probable that Sister Burgess's estimate on the cost of supporting a minister and his wife is very low, but if a minister and his wife can be supported and receive an education and then go into the field for one hundred dollars a year, it would be a very safe investment.

If there are any of our people who have a few spare dollars, or if some wish to invest a few dollars in this work, they may send the same to the Bible Training-school, at South Lancaster, Mass., and it will be forwarded to Brother and Sister Burgess in India.

S. N. HASKELL.

Hayti

CAPE HAYTIEN.—In our last report we mentioned the fact that the third angel's message was stirring things up among the Catholics of Limbé; that we had eight candidates there for baptism; and that the archbishop had gone to that place to assist his priests in quenching the flame of truth. It is now three months since I wrote that report, and I am glad to be able to assure our people in America and elsewhere that we have not merely held our own, but by the help of our Commander have been able to advance upon the enemy. The cause commands even greater respect than then; and the eight candidates for baptism have developed into thirteen good, strong, baptized Adventists, with more to follow. Therefore, it will be seen that the archbishop did us no harm.

Baptism was administered August 8. The day before, a company of seventeen of our people came over from Grande Rivière, on horseback, and a number of others gathered from other parts, making, all told, a very good number of Sabbath-keepers for such a new field. The private room where the meetings are regularly conducted being too small for our needs, the *commandant de l'arrondissement* gave us the free use of the *bureau de la place* for the services that we expected to hold for three days in connection with the baptism, a favor which we appreciated very much indeed.

Early on the morning of the eighth, the candidates assembled at the meeting place, for the final hour of counsel, instruction, and prayer, before the burial in "the likeness of His death." Then, after a simple marriage ceremony on behalf of two of the candidates, all repaired to the riverside, where we found awaiting us, besides a large crowd of people, the *commandant de l'arrondissement*, with a company of armed police and soldiers, to keep order, if necessary.

The day was ideal, the situation picturesque, and withal the service was most solemn and impressive. This was not, however, the first baptism ever held at Limbé. Over twenty-five years ago, a native Haytian was baptized there by a Baptist minister. That service was held in secret, because of fear of abuse from the Catholic mob. But Providence, in preparation for the final message, has wrought a change in Hayti, and on this last occasion this same man, now bowed down with the weight of years, but rejoicing in new-found truth, stood on the river bank, and watched seven of his family peacefully buried in the watery grave, to arise to walk in newness of life, free at last from the subtle, soul-

ices were full of that life and power that the third angel's message imparts, and this serves as an explanation of the progress of the cause in Hayti. It is the simple message without embellishment or "new ideas" that is convincing Roman Catholics in this field.

W. JAY TANNER.

Central America

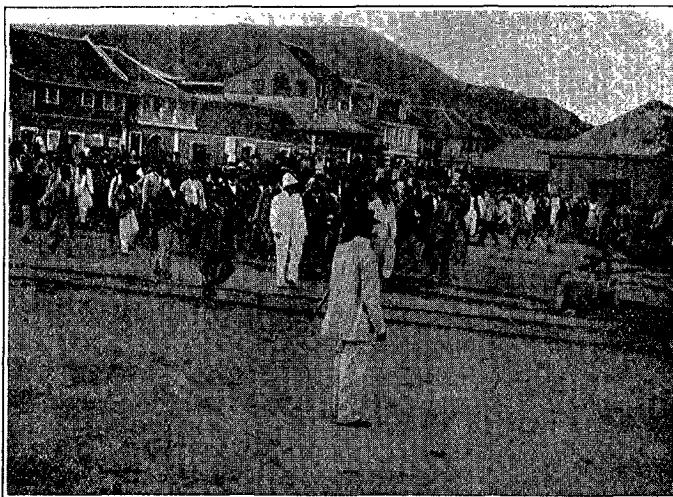
BELIZE, BRITISH HONDURAS.—We are finding some interested ones here in Belize. A week ago I baptized three. One of these was a young woman recently married to one of our brethren. She has for a long time desired to keep the Sabbath. The Sabbath before she was married, her mother compelled her to do an ironing, and the day before her wedding she beat the girl. This sister seems very happy in the new-found liberty, and is very faithful in her new home and religion.

Another was a man fifty years old, who many years ago began to observe the Sabbath, but did not give up the use of tobacco and rum. Lately he has been very sick. When he saw that death was near, he sought the Lord earnestly, not for health, but for salvation. The Lord heard him, and gave him a clear evidence of his presence and love. He then gave all his little belongings to the church, and began to get well, to the surprise of every one. Since then his life has testified that his conversion was from the heart.

Brother Allen seems to be working hard, and making progress. Brother Peebles writes that the printing work is going ahead, but slowly. This is a work that needs much wisdom, and we pray every day that God will direct in it.

At Puerto Cortes Brother Hamilton has built a little church. They are waiting for dedication till I can come.

H. C. GOODRICH.



MAIN STREET, LA VILLA DU CAP HAITIEN

debasement superstitions of Romanism.

The ordinances, which were held on the Sabbath afternoon, also attracted a great deal of attention, as there was much curiosity to see "how the Protestants take communion." This curiosity did not prevent an impressive spirit of quiet solemnity in the service, however. After the meeting some were heard to make the remark, "The Protestant way is the best." But what made the greatest impression was not the fact that the members took the wine as well as the minister, as one might expect, but the Scripture that was read just before the ceremony was celebrated—1 Cor. II: 23-30. Such is the ignorance in which Rome keeps her adherents, that many never knew the reason for the service before.

The social meeting was likewise a novelty to the people. It was truly a precious occasion, when faults were confessed, and many hearts were melted to tears. For this reason, some confounded it with the Roman Catholic confessional. A Catholic, after meeting, remarked to one of our members that he liked "the open confessional of the Adventists, in which the members confess publicly to their priest," better than the secret confessional of his church. All the serv-

Dominica, West Indies

ACCORDING to the recommendation presented at our conference session relative to each church's selling its quota of "Christ's Object Lessons" to assist in raising funds for our West Indian Training-school in Jamaica, we took our share. Two of our Catholic night students paid for five, and found such a ready sale among their friends that they ordered more. These two young men have not fully identified themselves with us yet, but are in hearty sympathy with our work. They are both fine carpenters. One of them is assistant superintendent of the Catholic monastery now being built. His chief is so pleased with him that he proposes the starting of a saw-mill, factory, etc., and making him manager; but he says he will not accept the

position as that would interfere with his keeping the Sabbath, for to this end he is arranging his affairs. He had a pleasant talk with one of the priests, who acknowledged that we are right on the Sabbath question. The priest promised a further talk with him, so he is ready with both King James and the Douay Versions of the Bible.

A Catholic school mistress has been keeping the Sabbath since February. After reading some of our literature she exclaimed, "How can a people with such truths be silent?" She has loaned "Thoughts on Daniel and the Revelation" to one, "Coming King" to another, and bought and presented French "Controversy between Christ and Satan" to another. She walks in the light as she sees it. Mrs. Giddings visited with her, and they had a talk on diet and the wearing of jewelry. On her next visit, the lady had laid aside her ornaments.

Every advance step is like climbing a steep mountain, but we believe as we live nearer God, and his people hold up our hands by their prayers, sheaves will be gathered here for the garner.

A meeting-house is a problem we are now trying to solve. In a community strongly Catholic and nowise friendly to our cause, we can not naturally expect much financial sympathy; and our constituency being small, it is not much we can do. However, there is much stone that can be had for the drawing, and so we hope to build of stone. But we want two hundred dollars to start on. We now have the greater portion of this amount in the bank, and are waiting for the rest. Who will help us to place a humble house of worship as a sign, a memorial, of God's Sabbath—a light amid the moral darkness? Send either direct to me or to our treasurer, C. W. Enoch, Sea Field, Westbury Road, Bridgetown, Barbados.

P. GIDDINGS.

The Texas General Camp-Meeting

THIS meeting was held at Alvarado, August 2-12. Alvarado being only nine miles from Keene, where a large proportion of the conference membership reside, the attendance was larger than at any preceding meeting ever held in the State. The camp consisted of one hundred and thirty-seven family tents, five fifty-by-thirty-foot preaching tents partitioned off for family use, the whole containing a population of nine hundred and twenty-five. Adding to this a considerable number who roomed in dwellings near by, and those who came and remained but a day or two, the number in attendance, all told, would reach one thousand.

The camp was located at the outskirts of the town upon an elevated plot of land, a portion of which was covered with shade trees. The first Sunday there was a heavy rain, which caused the campers much inconvenience, and made the ground so wet inside the large preaching tent that no meeting was held in the afternoon or evening. The weather was exceedingly hot during the entire time, but it did not seem to affect the attendance nor interest in the services.

Elder Loughborough and the writer were the only general laborers from out-

side the conference. Elder Haskell and his wife were expected, but not feeling well when the time came for him to leave his home, he wrote canceling the engagement, fearing the excessive heat and fatigue of the journey might prostrate him entirely. The night services, consisting of a connected series of sermons upon the special message for this time, were conducted by the conference ministers and Professor Giddings, the religious liberty secretary of the union conference. Brother Loughborough gave one talk each day upon early experiences in the rise and progress of the third angel's message. These talks were highly appreciated by the brethren, and will be productive of much good in confirming and establishing the faith of the people in the spirit of prophecy and work of Sister White, in these times of doubt and apostasy.

It was gratifying to note how the Lord strengthened his aged servant to deliver his message from day to day. The promise in the "song for the Sabbath day" came forcibly to my mind as I observed the clearness and power with which he spoke. "They shall still bring forth fruit in old age; they shall be fat and flourishing; to show that the Lord is upright: he is my rock, and there is no unrighteousness in him." Ps. 92: 14, 15.

The various reports rendered during the conference sessions showed a healthy increase in all branches of the work. There was an increase of four thousand dollars in the amount of tithe paid. The canvassing work, under the leadership of Elder Eastman, has made a very marked gain. In the first seven months of 1906, the book sales amounted to four thousand dollars more than in the two preceding years combined, and the prospect is good that the same activity will be seen throughout the year, providing books can be supplied by our publishing houses to fill the orders taken.

Although a larger force of laborers was kept in the field last year than ever before, and one man was supported to labor in Arkansas, the conference paid five hundred dollars of past indebtedness, and had sufficient to pay all laborers up to date. Two hundred and thirty persons accepted the truth during the year, and were added to the membership of the conference. A vote was passed to raise a fund of one thousand dollars to purchase a new camp-meeting pavilion and some much-needed family tents; \$815 of this amount was raised on the ground. Two hundred dollars was raised to assist in advancing the work among the Mexicans in the State.

Following a talk given by Brother Muck, the editor of our paper for the blind, a collection was taken which netted one hundred and forty-five dollars. One hundred and fifty-five dollars was pledged toward the equipment of a tent factory to be operated by the Board of the Keene Academy. The amount of Sabbath-school and First-day offerings was not announced, hence I am unable to give the exact amount in this report.

The few colored brethren in the conference had a place assigned them in the camp, and a tent pitched where special meetings were held once each day, in addition to the meetings held in the large pavilion, which they attended regularly. Twenty-four persons were bap-

tized at the close of the meeting. Several others will be baptized in their home churches. Twelve persons were granted ministerial credentials, six ministerial license, and eleven were given missionary license, making a total working force of twenty-nine.

Elder Santee was unanimously re-elected president of the conference, and the following persons were associated with him to make up the executive committee: D. U. Hale, W. W. Eastman, T. W. Field, W. M. Cubley, C. W. Miller, and E. B. Hopkins. Judging from both the reports and appearances, I believe the Texas Conference is in better shape at this time than ever before in its history, to press the work to the very outskirts of this great State. The location of a good school, like the Keene Academy, in the State should prove a great blessing to the work in the education of the young people, providing the brethren do not make Keene a concentrating point to the detriment of small churches and companies out in the field that need their help. If the large number of people already collected at Keene who have no special business there other than to be associated with those of like faith, would scatter out into the destitute and needy portions of the State, and go to work for souls, it would not be long until the "lone star" State would become a strong and flourishing conference. That it may be so is the prayer of the writer.

GEO. A. IRWIN.

The British Union Conference

THE fifth annual session of the British Union Conference was held August 3-12, at Bowes Park, North London. The location was everything that we could desire, and the weather throughout was ideal. There were five large tents pitched on the ground, including the dining tent, which was forty feet by eighty feet, in which hygienic meals were served daily for the accommodation of the delegates and the brethren and sisters attending the meeting.

The attendance was all that we had expected, being larger than that in any previous gathering. Delegates were present from all five divisions of the union conference, and the feeling seemed to prevail that this was the best meeting we have ever held in this field.

The attendance from outside was fairly good. Preceding the conference, a tent-meeting had been held a short distance from the location of the conference, at which a good interest had been developed, and about twelve had taken their stand for the truth. Quite an effort was made to call the attention of the people of the community to the meeting, and we hope good results will follow. Elders Wakeham and Lacey are continuing the interest.

The report showed that the growth throughout the field during the past year has been quite marked; in fact, during the last four years and a half, since the division of the field into separate conferences and missions, and the organization of the union conference, the growth has been very marked indeed. During this period twenty-six churches have been organized, and eight hundred and forty-nine members added. From the opening of our work in 1878 to 1902, a

period of twenty-three years, twelve churches were organized and eight hundred and fifty members added, making an average yearly increase of thirty-seven in the membership, while since then it has risen to two hundred and twelve.

The institutional growth has been equal to the growth in other lines. Since the organization of our union conference, our health work has been developed, and we now have three sanitariums, which are in a very satisfactory condition, financially and otherwise.

The past year's work has undoubtedly been the most profitable one since the opening of our college work about four years ago. With but few exceptions, the students are engaged during this summer vacation in some branch of the work. Two have gone forth to prove their calling in the work of the ministry, while about ten others have been working in connection with tent work and in the conference employ. A large number of others are doing successful work in the canvassing field.

The publishing work has enjoyed a steady and very healthy growth, especially during the past year.

New territory has been entered in the evangelistic work, and we hope to see a strong work built up in the Catholic portion of Ireland.

This conference was especially marked, in that action was taken to send from our scanty supply of workers, Brother A. A. Carscallen to open up mission work in British East Africa, and in this he will be assisted by Brother Peter Nyambo, who left shortly after the close of our college, the first of June, and has been spending some time in Germany, and will join Brother Carscallen in Hamburg, whence they sail for British East Africa, September 1.

Elder and Sister Jensen were released from the South England Conference to open up mission work in Abyssinia as early as possible, in harmony with a request of the Scandinavian Union Conference.

From this meeting also, Sister Edie, one of our Bible workers, is sent forth to join the force of workers in the Nyassaland Mission, South Africa. We ask the prayers of our brethren and sisters throughout the world, to accompany these workers as they enter their new and difficult fields of labor. It is the desire of our brethren and sisters in this field to do all that they can to assist in carrying this gospel message to the world in this generation. We are not only willing to give of our means, but also of our laborers, and our young people are preparing to go forth into these neglected fields.

The last Sabbath of our conference was a very blessed occasion. In the morning Elder Spicer spoke with great power, and to his earnest appeal a large number responded, seeking a preparation for the conflict that is before us. Among these, many were making their first start in the service of God.

In the afternoon Elder Conradi spoke on the sacred work of the ministry, and following this, two of our brethren, Brother John Gillatt of the North England Conference and Brother George Nickels of the South England Conference, were set apart for the work of the ministry. This was indeed a solemn

occasion. Brother Carscallen, not being able to attend the conference, was ordained to the work of the ministry on Tuesday evening, August 21, at a farewell meeting held in Duncombe Hall, North London.

The officers for the coming year remain practically the same as in the past. However, Elder W. H. Wakeham, who recently joined our force of workers in the North England Conference, was elected at a specially called meeting of the South England Conference, to act as president after my resignation from that position. Up to this time the South England Conference has never possessed the entire time and attention of its president, his time having been occupied at least partially in other matters. We believe that this is a step in the right direction, and that the Lord will bless the work in this conference with greater prosperity as a result.

Elder Parsons and his mother, who have been laboring in the North England Conference since coming to this field, now take up work in Ireland, while Brother and Sister McAvoy, who have labored in Ireland, unite with our force of workers in North England. Since Brother Wakeham was asked to come to the South England Conference, Elder Harry Armstrong was requested to connect with the work in the North England Conference.

We were blessed with the assistance of Elders W. A. Spicer and L. R. Conradi, and also the laborers from the various parts of our union conference. All go forth from this meeting with hearts filled with courage and hope for the future. We are assured that God is in this message and with this people, and that the truth that he delivered to us at the beginning will soon triumph.

E. E. ANDROSS.

Eastern Polynesian Mission Conference

THE Eastern Polynesian Mission comprises the missions established in the Society Islands, Cook Islands, and Pitcairn Island. The field in which this mission operates is a large one when viewed from the standpoint of its geographical boundaries. It contains over one hundred islands scattered over a large area of the southern Pacific Ocean. The means of transit between the great majority of the islands is very infrequent and poor, perhaps the poorest of any mission field in the world, and for this reason it is a difficult field to work.

On June 27, delegates from the missions named assembled in conference at Raiatea, one of the leeward islands of the Society group. In addition to the island delegates, we had the pleasure of having with us Elder E. H. Gates, of the Australasian Union Conference, of which conference our mission field forms a part. The meetings were held at the home of Brother John Brodein, part of the delegates lodging in the home and others in a large cotton-gin house on his plantation. During the entire period of the meeting, the weather was very pleasant, for which we all felt grateful to a kind Heavenly Father. Four meetings were held every day, one of which was devoted to business, and the remain-

ing three were of an educational or devotional character.

Recommendations pertaining to practical godliness in the matter of faithfulness in keeping the Sabbath and in paying tithes were passed by the unanimous vote of all attending the meeting. During the discussion of these recommendations, touching incidents were related of how God had signally blessed faithfulness in tithe paying. Some of our dear island brethren are learning that in taking God into partnership they make a wise business move. Sisters Rosalind A. Young and Winnie McCoy, of Pitcairn Island, who are at present residing in Tahiti, were invited to return to Pitcairn and connect with the school there as teachers. It was decided to ask the Australian Union Conference to consider favorably the printing of a four-page monthly paper in the Tahitian and Rarotongan languages. It was resolved to ask our people to provide themselves with either an American or Australasian health journal, published by the denomination, in order that they might acquaint themselves with the means of prevention of disease and of the correct treatment of the sick. Another important resolution passed was that advising our people to procure the "Testimonies for the Church" and give them careful study. Elder B. J. Cady was elected chairman of the mission committee, which consists of B. J. Cady, A. H. Piper, and G. T. Beckner. Mrs. B. J. Cady was chosen secretary of the mission, also secretary of the Sabbath-school department of the Society Islands Mission. Mrs. A. H. Piper was elected secretary of the Sabbath-school department of the Cook Islands Mission.

Throughout the meeting, Elder Gates conducted studies on church order, organization, and education. They were of a profitable nature, and no doubt their influence will work for good on the hearts of the believers in this part of the world.

A pleasing feature of our small meeting was the number of young people attending it. When we consider the general character of young people in the islands of the South Seas, their loose ways and licentiousness, we feel that there is a power in the message of Revelation 14 that keeps many of our young men and women from falling into the gross sins of this their generation; and realizing that this message is the only means whereby the young can be saved, we return to our respective fields more determined than ever to push it until it reaches earth's remotest bounds.

A. H. PIPER.

Ohio Camp-Meeting

It was my privilege to attend the last week of the Ohio camp-meeting held at Troy. About six hundred of our own people were in attendance. The meeting was too far from town for the people to walk, and the street-car service did not furnish them with the accommodations needed, therefore the outside attendance was small.

The business of the conference is to be attended to at a later meeting in the winter, hence the meetings were not crowded with business matters.

The program of the meeting had been

arranged for each day some time in advance, and was largely carried out as planned, giving one full day to school work, one day to the medical work, etc. Many excellent papers and addresses were either read or delivered directly bearing upon the topic considered.

While this plan of conducting a camp-meeting has some advantages in giving all branches of the work specific attention during an entire day, there is danger of allowing such a program to crowd out more or less two important features that should be made most prominent in every camp-meeting; namely, the spiritual revival work for those in the camp, and the presentation of the special features of our faith that distinguish us from other denominations. I believe that these features should be made most prominent in all our camp-meetings, and that every camp-meeting should be so planned that some part of every day's program should be devoted to these special features of the meeting. In locating our camp-meetings, easy access to the town or city should outweigh the convenience of buildings or the shade trees to be found on a fair-ground.

There was good work done for the young people and children by those in charge. Twenty-five persons were baptized the last Sabbath of the meeting. Brethren C. A. Pedicord, W. E. Bidwell, C. Redfield, and James Shultz were ordained to the gospel ministry. The Ohio Conference has two thousand Sabbath-keepers, and a large number of laborers. She has nineteen ordained ministers (one or two of these are aged), seventeen licensed ministers and Bible workers, one college, ten churches with twenty-three teachers, seventeen sanitariums and treatment rooms with thirty-three doctors and nurses. This makes a large corps of laborers in these various branches of the work. Elders I. H. Evans and Geo. F. Enoch made strong appeals in behalf of the distant needy fields. Some of these laborers will respond to this call. About two thousand dollars was given in cash and pledges for the work at home and abroad. Ohio has already many laborers in distant lands, and others will go soon.

I was glad to meet some of the old pioneers of the cause in the State, and to see many who were but children years ago when I labored in the conference, grown to be laborers and burden-bearers in the cause to-day. The conference committee and the laborers are loyal to the cause of the third angel's message, and have committed themselves to the finishing of the work.

R. A. UNDERWOOD.

Chicago English Camp-Meeting and Tent Work

THE Chicago camp-meeting began June 21, and services continued in the same pavilion used during the camp-meeting until September 3. The attendance fell off some, yet the interest with several score of persons continued good till the close. Of these probably forty are keeping the Sabbath. Thirty-six have signed the covenant to obey the Lord in all things required in his Word. As many as thirty of these have taken their stand as a result of these meetings.

It is known that twelve or more not counted in the foregoing statement have entered upon a life of obedience to the commandments.

A hall has been rented on the corner of Orchard Street and Lincoln Avenue, being within the same block where the camp-meeting was held, and meetings are now being held in this hall. Our meeting and Sabbath-school held Sabbath, September 8, was an occasion of unusual interest. Probably forty persons were present who have lately decided to yield obedience to the whole truth. The West Side English church will for a time unite with the new Sabbath-keepers in their Sabbath meetings. Preaching services are appointed for three evenings each week, with the understanding that this arrangement will continue until the new members have time to become established in the present truth, then a new course of meetings is to follow. There is yet a vast unworked field easy of access from this place. The good order preserved during our long-continued series of meetings has been a matter of remark by many. It really seems wonderful to note the kindness manifested toward our workers by the large number of people who meet them. We know it is of the Lord, to the end that the message may be given to this great city.

WM. COVERT.

The Publishers' Convention

ARRANGEMENTS have been made for holding a meeting of the General Conference Publishing Department at Takoma Park, Washington, D. C., Oct. 3-10, 1906. There are many important reasons why such a meeting should be held at this time:—

1. Our publishing work is developing rapidly, and is reaching out into all nations of the earth. As the truth spreads, urgent demands are constantly being made for literature in additional languages, and for increased facilities for its publication. We need to counsel together and make broad arrangements for this rapidly developing work, in order that our plans may be unified and the needs properly met.

2. After several years of struggle and only partially successful labor in the United States, there seems to be, during the present year, a break in the clouds, and new and better times are now dawning. We need to meet together and study plans of work whereby we may go forward unitedly and build up our publishing interests in harmony with God's opening providences.

3. During the past few years God has been speaking to us as a people by permitting judgments and calamities to come upon this department of his work. We need to meet together and humble our hearts before God, and inquire the meaning of these things, and the lessons he would have us learn, in order that the destroyer may depart from us, and the protecting hand of God again rest over our institutions.

4. It is necessary that members of the General Conference Committee, the managers of our publishing houses and their branches, and the leaders in our field work meet together for counsel and to study plans by which all may co-operate

in building up the publishing department. There was a time in the early history of this message when the publishing work was a most vital and inseparable factor in every evangelistic enterprise. During recent years there has been a tendency to set it aside as an independently working factor of the message. That tendency has been its weakness. We need to come together and study means whereby the publishing work shall again take its rightful place as a leading factor in all evangelistic work.

The Place

Although Takoma Park is not a central point for holding this convention, there were good reasons for the selection:—

1. The last publishers' convention was held in Omaha, which was perhaps as central as any place that could have been selected. Since that time bookmen's conventions have been held in Mountain View, Kansas City, and Berrien Springs; and these territories were considerably benefited by the inspiration given to the local work by these meetings. It was thought that the far East and the South should have whatever good might be experienced locally from this meeting, and Takoma Park seemed to be the most central place for the accommodation of these two unions.

2. As it was desirable that we secure a large attendance of the members of the General Conference Committee, and as a meeting of that committee was to be held about that time in Takoma Park, it seemed advisable to appoint the convention so as to accommodate the General Conference Committee, and secure their attendance at this meeting.

The Time

October 3-10 was decided upon, as the camp-meeting season is then practically over, and union conference agents would be as free as at any time during the year from field work. It would be an advantage also to hold the meeting early, so that plans for 1907 might be well laid at an early date.

Who Should Attend

1. The members of the General Conference Publishing Department, particularly those located in North America, should be at this meeting. It is hardly expected that we can have with us representatives from abroad.

2. All the members of the General Conference Committee who will be at the fall council should be present.

3. Managers of publishing houses and their branches, and others closely connected with the publishing work who may not be members of either of the committees mentioned above, should be in attendance. These workers are very urgently invited to be present. We also extend an invitation to State agents and tract society secretaries, hoping that some of these who do not live too far away, and whose work may be such as to make it reasonable for them to attend, will be able to meet with us. We also extend an invitation to canvassers of long experience whose presence might add strength and help to the convention.

Questions to Receive Consideration

The work of the convention will cover a wide range of important subjects. In response to requests that have already been sent out, we hope to receive from the representatives of our publishing

work everywhere a list of the questions which they feel might properly be considered. Efforts will be made to arrange the work of the convention so as to include many important questions from all parts of the field.

We earnestly solicit the prayers of all God's people to the end that a great blessing may rest upon the work of this convention.

C. H. JONES, *Chairman*,
E. R. PALMER, *Secretary*,
Gen. Conf. Publishing Dept.

Field Notes

At the recent West Michigan camp-meeting a company of about fifty persons followed their Lord in baptism.

A CHURCH of eight members has just been organized at Dale, N. D., to be known as the Glauavon church. It is hoped that others there will join this new company.

BRETHREN CLEMENS and Burke report that six have taken their stand as a result of the meetings at Humboldt, Iowa. This effort will be followed by personal work among those interested.

Four have accepted the truth at Ege-land, N. D., following a series of meetings there. There are a few others there who are expected soon to take their stand with this little company.

A NEW sanitarium has been established just outside the city limits of Toronto, Ontario. The buildings and site seem ideal for the purpose. We trust the promoters of the undertaking may have the blessing and guidance of God in making it an institution upon which his blessing shall rest.

ON September 2 a church of eleven members was organized at Bath, N. Y. These were brought into the truth through the labors of Elder John S. Wightman and his wife. Seven others who took their stand for the truth at the same time will join churches of our people in other localities.

ON August 19 thirteen converts to the faith were baptized by Elder E. E. Franke at Irvington, N. J., and three others united with the church, being satisfied with their baptism in the Baptist Church. Others in that place are keeping the Sabbath, and expect to go forward soon in baptism.

THERE is prospect of a harvest of souls in the German district of Philadelphia, where Elder H. Meyer is holding a series of tent-meetings. This is the work which is being supported by the North Dakota Conference. Several have already determined to keep the Sabbath, and others are in a fair way toward the same decision.

A BUILDING committee consisting of Elder Eugene Leland, Charles Smith, and Herbert L. Knister, was appointed at the recent Ontario camp-meeting to take immediate steps for the erection of the proposed buildings of the Lornedale Academy. The brethren hope by the time of another camp-meeting the buildings will be ready for dedication.

Current Mention

—More earthquakes are reported in Chile, and sharp shocks also have been reported in the island of St. Vincent.

—The American Board of Commissioners for Foreign Missions, which closed its fiscal year on September 11, announces the largest receipts in its history, \$913,169, a gain over the previous year of \$161,020.

—Advices from Hayti state that the Dominican insurgents have captured the city of Dajabon, and that the government troops left there to defend the city have joined the rebels, who are now threatening the port of Monte Christi.

—A "boxer" outbreak occurred in the province of Shansi, China, on August 18. The band got control of the city of Tsoyunhsien, overawing the officials, and threatening the lives of the missionaries. A German army officer succeeded in rallying the Chinese soldiers, and expelled the boxers.

—Without warning the side of a mountain above the town of Kwareli, in the Causasus, broke away and swept down upon the town, burying 250 persons alive, besides numerous head of cattle. Many acres of growing crops were also destroyed. Fifty-five bodies had been recovered at the time of sending the dispatch.

—And now Germany is building a battle-ship which is to surpass the great British "Dreadnaught." It will be a vessel of 19,000 tons' displacement, and will carry sixteen great guns, each of which will be forty-six feet in length, and will carry projectiles two hundred and eighty pounds heavier than any now used in the German navy.

—A plot to assassinate the emperor of Germany was narrowly frustrated at Breslau, September 11. The three anarchists who were arrested for complicity in the plot savagely resisted the arresting officers. It was their design to strike down the emperor while surrounded by his troops at the great review which was then in progress.

—A peculiar and unexplainable phenomenon occurred at Cincinnati on August 20. The heat was intense and the sky cloudless, when a blinding flash of lightning startled the inhabitants, followed by a deafening report. Trolleys and telegraph lines hummed with the intense electrical vibration, and the fuse of a street-car was burned out. The concussion broke windows, and seemed to shake the buildings.

—The fifteenth Universal Peace Congress was inaugurated at Milan, Italy, on September 15. The hall was crowded with delegates from all parts of the world. After the opening address, the following message from President Roosevelt was read by the American consul: "To the members of the Peace Conference, Milan: 'Giving utterance to the aspirations of the American people that the great cause of peace among nations shall prevail, and sharing the hopeful

desire of my countrymen that the labors of the present international peace conference at Milan will mark a further advance toward realizing the aims of the advocates of universal peace, I congratulate the conference upon its auspicious meeting." The reading of the message was greeted with cheers of enthusiasm.

—A decree of the Chinese government has just been published to the effect that "the development of telegraphs and posts in the empire of China has necessitated that a uniform system of Romanization of Chinese city names should be adopted, and for this purpose a special committee has been appointed." This committee is composed largely of distinguished foreigners.

—A great strike of street-car men is now in progress in Tokyo, Japan, and the troops have had to come to the assistance of the police in maintaining order. There is a decided complaint of the people in general as well as of the street-car men against the company, because of a considerable increase in the fares charged, while it is known that the company is paying large dividends.

—In the Sound off Oyster Bay, on September 3, more than one third of the fighting strength of the American navy was reviewed by President Roosevelt. It was said to be the most imposing pageant the Western hemisphere had ever witnessed, and the report states that it marked the advent of the United States into third rank among the nations of the world as a fighting, but peace-loving power.

—The Pan-American Congress at Rio de Janeiro, on August 22 unanimously adopted the report of the committee on the "Drago Doctrine." It recommends that the governments concerned consider the idea of inviting The Hague Peace Congress to take up the matter. The sentiment of the congress seemed to be that the forcible collection of debts owing in one nation to citizens of another was inadmissible.

—August 21, through the secretary of the Kongo Reform Association, forty British missionaries addressed an appeal to the British foreign minister, asking that the British government take immediate steps to establish consular jurisdiction in the Kongo Free State in order to protect British subjects there. They claim that it is impossible to obtain independent witnesses in cases which have been brought against British subjects, owing to the facilities of the Kongo officials in intimidating witnesses.

—The emperor of China has published an edict promising China a constitutional government as soon as the people are prepared for it. The edict says: "Since the beginning of our dynasty there have been wise emperors who have made laws suited to the times. Now that China has intercourse with all nations, our laws and political system have become antiquated, and our country is always in trouble. Therefore, it is necessary for us to gather more knowledge and draw up a new code of laws, otherwise we shall be unworthy of the trust of our forefathers and the people."

—A few days ago some Japanese sealers who were believed to be poaching on one of the Aleutian Islands were shot by American guards. The matter is now under consideration by the two governments. In the meantime a company of Japanese have been arrested on one of the Pribilof Islands, accused of poaching seals. It has been feared that trouble might arise between these two countries over the recurrence of these matters.

—A strike riot occurred in San Francisco, Cal., on September 10, when 150 men who had been brought to that city to break the street-car men's strike were being marched across the city to take the ferry across the Bay. Bricks and stones were hurled at the men by the angry mob. The strike-breakers were surrounded by an armed guard in addition to a considerable number of police. The threatening attitude of the mob led some of the guard to use their revolvers. About twelve persons were treated at the hospitals as a result of the disturbance.

—The reports of the week indicate no improvement in affairs in Cuba. The government has withdrawn its offer of amnesty to the rebels, and is actively preparing to put down the revolt by force. The insurgents are blowing up railroad bridges and threatening important towns. Four American cruisers have been ordered to Cuban waters to protect American interests there. The rebel leader Guerra has suffered defeat at the hands of the government forces; but the reports from the different provinces indicate that the forces of the insurgents are increasing in numbers. Plans are being carried out for the defense of Havana, and martial law has been proclaimed in that city.

—Another terrible slaughter of Jews is reported from the town of Siedlce, Russia. The massacre was believed to have been carried on with the connivance of the officials of the city, as no effort was made to check the outrages. Persons not belonging to the Jewish faith had been warned to hang icons (holy pictures) outside their windows. Houses not so marked were given over to the fury of the Jew-haters. By actual count 140 dead bodies were picked up in the streets, and it is stated that a great many more were hidden in cellars. No one was allowed to minister to the wounded, doctors were not permitted to enter the city, and the dead and wounded were left in the streets together. The murderous work went on for three days, September 8, 9, and 10. The work of destroying estates by the peasants continues in spite of the punitive expeditions sent out by the government, and the wholesale arrests made. A London correspondent at Warsaw reports that the condition there is a veritable reign of terror. As many as twenty policemen have been killed by terrorists in a single day. The police themselves patrol the streets guarded by soldiers. A dispatch from St. Petersburg states that terrorism is expected to increase as a result of the government's determination to suppress it by violence. A renewal of the revolutionary agitation at Cronstadt has necessitated the disarming of all sailors in the fortress.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1906

ATLANTIC UNION CONFERENCE	
Greater New York, New York City	(Conference), 535 West 110th St.
.....	Sept. 20-30
SOUTHERN UNION CONFERENCE	
Florida, LakelandNov. 1-11
LAKE UNION CONFERENCE	
East Michigan, HollySept. 27 to Oct. 8
Wisconsin, CameronSept. 27 to Oct. 2
Wisconsin, ReadstownOct. 11-16
PACIFIC UNION CONFERENCE	
California, SebastopolSept. 20-30
Montana, DarbyOct. 4-13

Call for Teachers

THERE is a demand for teachers throughout the South far beyond our ability to supply. Our people are becoming aroused to the importance of giving their children such an education as can be obtained only in a school conducted on right principles by a Christian teacher. Are there not those who by training and experience are prepared to unite with us in the educational work of this field?

I shall be glad to correspond with any upon whom God has placed a burden to take up this important work. Such should not delay, but write at once, giving references, and receive an appointment. Address the writer at Graysville, Tenn.

J. E. TENNEY,
Ed. Sec. S. U. C.

Montana, Notice!

It has been decided by the conference to hold a local camp-meeting in the Bitter Root Valley for the eastern section of Montana, beginning October 4 and continuing ten days. After carefully looking the field over Darby was chosen as the best location for this meeting. Meetings have been held at most of the other points in the Valley, and it was the opinion of nearly all in the Valley that Darby should have the meeting this year. We expect good help, in addition to our own conference laborers. We hope for a repetition of the experience at Basin, and that no one who can attend will stay away.

W. F. MARTIN, *President.*

Change of Address

THE permanent address of the Utah Conference office and that of Elder S. G. Huntington is now 553 East Third South St., Salt Lake City, Utah.

Greater New York Conference

THE fifth annual session of the Greater New York Conference of Seventh-day Adventists will convene for the purpose of electing officers for the ensuing year, and for transacting any further business that the delegates may see fit to consider, at the Beacon Light Gospel Tabernacle, 535 West 110th St., New York City, Thursday, Sept. 20, 1906, at 10 A. M.

It will be noticed that the date given above is not the one previously published, notice having before been given as September 27. Owing to the plans of the General Conference brethren, we have selected this date. Beginning with Thursday, September 20, the meetings will continue till Sunday, September 30, inclusive.

Each church in the conference is entitled to one delegate irrespective of numbers, and one delegate for every ten members besides. We have the promise of efficient help from

the General Conference, and we trust this gathering of the Lord's people may be but the beginning of better days for New York City.

C. H. EDWARDS.

Publications Wanted

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

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

M. Wright, 323 West Morris St., Bath, N. Y., papers and tracts.

De Ette Payne, R. F. D. 2, Ashland City, Tenn., periodicals and tracts.

James Harvey, 719 Eleventh St., Oakland, Cal., *REVIEW*, *Signs*, *Instructor*, and tracts.

R. W. Clarke, Palmetto, Fla., *Signs*, *Watchman*, *Liberty*, *Life Boat*, and tracts and leaflets.

A. L. Manous, 25 Hawthorne St., Dalton, Ga., *Signs*, *Watchman*, *Life and Health*, *Bible Training School*, and *Life Boat*.

R. A. Lovell wishes all papers discontinued to his Asheville address and sent to R. F. D. 8, Knoxville, Tenn.

J. F. McIntyre, Trumbull, Neb., sends thanks for the large supply of literature received, and says he wishes no more sent to that place.

Business Notices

BRIEF business notices will be published in this department subject to the discretion of the publishers. A minimum charge of one dollar will be made for one insertion of forty words or less. Three cents a word will be charged for each additional word, and remittance must accompany each order. Initials and figures count as words. Name and address must be counted.

All persons unknown to the managers of this paper must send satisfactory written recommendations whenever submitting notices for insertion in this column.

In the case of poor persons who wish employment the charge may be remitted, but in order to secure this concession a letter from the elder of the local church of which the advertiser is a member, or from one of our well-known ministers, must accompany the advertisement.

WANTED.—Stenographer (man); must be Seventh-day Adventist. Address Hartman and Marsh, Montrose, Colo.

WANTED.—Good Christian people of both sexes to take the nurses' course at the Garden City Sanitarium, San Jose, Cal. Write for literature.

FOR SALE.—Fruit farm near Ellendale, Del.; 55 acres; 700 peach, 100 pear trees, one acre dewberries; apples, plums, and grapes for family use. Price, \$1,500; \$500 cash, rest on easy terms. Address D. E. Davis, Mt. Rainier, Md.

FOR SALE.—700 acres in Cleburne County, Alabama; four houses, three orchards, one gristmill, one gin; over 100 acres in cultivation; good timber; healthful climate. \$4,000. For particulars, address Day Conklin, R. F. D., Borden Springs, Ala.

WANTED.—A gentleman instructor in high-school branches in boarding-school for boys; if necessary, at times to take classes in lower branches. \$30 a month and board. Apply immediately, as school opens September 15. Also a man to care for furnace and do cleaning, etc. Address Caswell Academy, Fish-kill-on-the-Hudson, N. Y.

FOR SALE.—Cozy eight-room house and ten acres of good land in village of Olivet. Good place for some one who wishes to do missionary work among an educated class of people. Address Mrs. Alice McPherson, Olivet, Mich.

FOR SALE.—Ten acres good land; in alfalfa, orchard, and berries; fenced; five-room house; windmill and tank; good water; barn; four chicken houses; hydrants. All new. A variety of fruits and berries. Address Samuel Zin, Modesto, Cal.

FOR SALE.—Nearly water-white, good-keeping cooking oil; 1 gal., \$.90; 5 gal., \$.4. Pure corn oil at same price. Ripe olives: 1-gal. can, 70 cents; qt. can, 19 cents. English walnuts. Tiny samples of oil sent if desired. Address W. S. Ritchie, Corona, Cal.

EVERY reader should try our rancid-proof peanut butter, at 10 cents a pound. Purest cocoanut oil, 15 cents in 5-pound, 14 cents in 25-pound, and 13 cents in 50-pound lots. Samples, 10 cents. Agents wanted everywhere. Address Vegetarian Meat Company, Bond Building, Washington, D. C.

FOR SALE.—Purest, most healthful, best vegetable oil for cooking or salads; no odor; keeps indefinitely. Gal. can, \$1; 5-gal., \$.4. Also olive-oil of the purest grade; gal., \$.2.75; half-gal., \$1.40; quart can, 85 cents. Send for samples. Also write for prices on California ripe olives and honey. Address E. W. Coates, 535 W. 110th St., New York City, N. Y.

STENOGRAPHER WANTED.—There is opportunity for a good stenographer who desires to secure further educational advantages to connect with the Walla Walla College. Enough work will be given to enable one to pay at least one half of his school expenses. The undersigned would be glad to hear from any one who is desirous of going to school who can do the stenographic work connected with the president's office. Please write at once. Address M. E. Cady, College Place, Wash., in care of the Walla Walla College.

Obituaries

GRIMES.—Died at Paradox Valley, Colo., Feb. 27, 1906, of scarlet fever, Hazel Ruth, youngest child of Mr. and Mrs. George Grimes, aged 11 years, 2 months, and 2 days. Hazel and her mother, two brothers, and two sisters were Sabbath-keepers. She had been taught the truth of the third angel's message, and was a genuine little missionary among her playmates. We believe she will have a part in the first resurrection.

ESTELLA E. SCOVEL.

AULTMAN.—Died at Dunseith, N. D., Sept. 3, 1906, Harry Allen Aultman, son of Charles and Hattie Aultman, aged 7 years, 9 months, and 4 weeks. A peanut shell being forced into the windpipe while he was laughing, caused him to strangle to death. He leaves two brothers, one sister, his parents, grandparents, and other relatives to mourn his absence. Words of comfort were spoken by the writer from Jer. 31: 16, 17.

E. H. HUNTLY.

WILKINSON.—Died at Takoma Park, Washington, D. C., Aug. 24, 1906, Willard Russell Wilkinson, infant son of Prof. B. G. and Maude M. Wilkinson, aged 4 months and 18 days. The little one suffered an illness of five weeks. The parents and friends had many precious experiences in seeking the Lord in behalf of this only child, and the nurse in attendance said that truly, the presence of the angels of God could be felt in the sick-room. Some days before its death, when suffering was most acute, a special season of prayer was definitely answered by immediate relief from further pain. In their deep affliction the parents were enabled to surrender fully to the Lord, and to say that his will, not theirs, might be done; and as the little one fell peace-

fully to sleep at last, their hearts found comfort in assurance of the speedy coming of the Lord and the glorious truth of the resurrection of the dead. At this, the first funeral service among us at Takoma Park, words of comfort were spoken from Luke 1: 78, 79, and this one of the Lord's little ones was laid in Rock Creek Cemetery to await the Master's call.

W. A. SPICER.

ENEVOLDSEN AND TRIMBLE.—Died at Genesee, Idaho, Aug. 23, 1906, of spinal meningitis, Anna Alberta Enevoldsen, daughter of Brother and Sister A. P. Enevoldsen, aged 4 years, 3 months, and 21 days. On the same morning Glenn Trimble, infant son of Brother and Sister W. A. Trimble, fell asleep in death. Both were buried at the same time. The hope of meeting these little ones in the morning of the first resurrection was presented at the funeral service by the writer.

DANIEL STARRETT.

SHENEMAN.—Died at his home in Elbridge Township, Oceana Co., Mich., July 27, 1906, of paralysis, George Sheneman, aged 78 years, 6 months, and 16 days. Brother Sheneman gave himself to Jesus a few weeks before his death, and was baptized. As he arose from the baptismal waters, the peace of God filled his heart and remained with him until the last. He leaves a wife, three brothers, and five stepchildren to mourn their loss. Words of comfort were spoken to a large congregation, from Rev. 14: 13.

W. C. HEBNER.

WILLESS.—Died at Keene, Tex., Sept. 3, 1906, Mrs. Lulu Willess, wife of Elder N. V. Willess, aged 28 years. Before coming to Texas, Sister Willess was a member of the congregation presided over by D. M. Canright, being a Baptist. Five years ago she heard present truth, and accepted it gladly. Although in poor health, and having two little children, she encouraged her husband to remain in the field, teaching present truth, until less than a week before her death. The funeral was conducted by the writer, assisted by Elder A. W. Jenson, Job 23: 3-10 being selected as a basis for comforting remarks.

CLARENCE SANTEE.

WHITE.—Died on the camp-ground at Kingfisher, O. T., Aug. 28, 1906, Mary F. White, aged 51 years, 11 months, and 15 days. She had suffered for some time from an internal malady, and the fatal termination was not unexpected. Sister White was the first Sabbath-keeper baptized in Oklahoma. She was an earnest Christian, and we confidently expect her to come forth in the partial resurrection when all who have died in the third angel's message, and have been faithful, are called from their graves. The funeral service, which was conducted by the writer, was held in the large pavilion at 6 A. M., August 29, to give time for the relatives and a few friends to accompany the body to their former home twenty miles distant, where interment took place.

CLARENCE SANTEE.

VINCE.—Died at her home in Battle Creek, Mich., Aug. 9, 1906, of cerebral hemorrhage, Sister E. D. Vince, aged 48 years. Sister Vince was born in Carroll County, Ohio, her maiden name being Emma Rebecca Miller. At the age of sixteen Miss Miller began to fit herself for usefulness in the educational field, and for a number of years prior to her marriage to Dr. E. D. Vince in 1894, she was a very successful teacher in both the public and denominational schools. Her daily life spoke constantly of Christian training, but the true nobility of her character and her sterling qualities were comprehended best by those who were in closest association with her. She fell asleep after a severe illness lasting six weeks. The funeral service was conducted by Elder A. T. Jones at the Tabernacle, Sabbath, August 11. She was laid to rest in Oak Hill Cemetery beside her brother Eli, a close associate of her earlier life and a colaborer in the Master's vineyard.

R. O. EASTMAN.

HARP.—Killed in a lumber mill at Dumas, Miss., Aug. 27, 1906, Lether C. Harp, eldest son of John and Eliza Harp, aged 30 years, 8 months, and 18 days. He had but recently begun the work of sawing. In attempting to adjust the log; his lever slipped, and he fell backward upon the saw which was at full speed. It was the work of an instant when the top of his head and one arm were severed from his body. Lether was a faithful son and loving brother. He had been a regular student in our church-school and in the Sabbath-school, and was much esteemed by all. Words of comfort were spoken by the writer from 2 Cor. 4: 17, 18.

R. S. OWEN.

HAMILTON.—Died at Greensboro, Ind., July 22, 1906, James A. Hamilton, aged 57 years, 1 month and 23 days. He was converted and joined the Baptist Church in 1871. In 1879 he heard the Adventist faith presented by Elders Shrock, Thompson, and Rees, and joined the Seventh-day Adventist Church. During the last five years he was elder of the Kennard church. He was an excellent nurse, and was so quiet, loving, and kind that his presence in the sick-room was comforting and cheering. He loved his Bible, which was indeed a lamp to his feet and a light to his path. He leaves a wife, three sons, and one daughter to mourn the loss of an affectionate companion and loving father. We laid him away with bright hope of meeting him when the Life-giver comes.

ESTHER J. HAMILTON.

THROCKMORTEN.—Died at the sanitarium in Little Rock, Ark., Aug. 26, 1906, Miss Nellie Throckmorten, in the twentieth year of her age. Sister Nellie accepted present truth at the State camp-meeting held in this city four years ago, and was baptized and joined the Little Rock church. She took the nurses' course, and has been a nurse in the Little Rock Sanitarium. Her kind and gentle manners won the love of all her patients. She leaves a mother, four brothers, and two sisters. Her death was sudden and unexpected, caused by heart failure two days after a successful operation for appendicitis. Her sufferings were intense, but faith in a soon-coming Saviour gave her a joyous triumph. The funeral service was conducted by the writer, using Rev. 14: 13.

A. P. HEACOCK.

BIGELOW.—Died at our home near Indiana, Pa., Aug. 30, 1906, of cancer of the stomach, Isaac K. Bigelow, aged 68 years, 5 months, and 25 days. Father Bigelow was for fifty-two years a resident of Indianapolis, Ind., and had recently come to western Pennsylvania. Although a great sufferer for several months, he bore it all with patience. His early Christian experience was in the Christian, or Disciple Church, but before his death he accepted the views held so dear by us as a people, and fell asleep rejoicing in the hope of a soon-coming Saviour. He leaves a wife, two sons and their families, one brother, a sister, and many friends, but we can rejoice as he rejoiced in the hope of soon beholding the Life-giver. The funeral discourse was delivered by the writer from John 6: 40.

J. W. WATT.

FROHMADER.—Died Aug. 8, 1906, Catherine Miller Frohmader, aged 57 years, 2 months, and 15 days. She was born in Germany, and when five years old, came to America with her parents. She lived at Elroy, Wis., until four years ago, when she came to Michigan. At an early age she professed faith in Christ and united with the German Evangelical Church. In 1884 she with her family heard and accepted the truths taught by Seventh-day Adventists, and has since been a consistent and faithful member of that church. Her life was an exemplary one, and she died trusting in the merits of a crucified and risen Saviour. Three children, two sons and one daughter, mourn the loss of a devoted and loving mother. Words of comfort were spoken from Ps. 116: 15 and Rev. 14: 13, by the writer.

W. C. HEBNER.



WASHINGTON, D. C., SEPTEMBER 20, 1906

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

PERSONS desiring to attend the Adelphian Academy, at Holly, Mich., should send for calendar to J. G. Lamson, at the above-named place.

MISS E. EDIE was to sail from England, August 30, for South Africa, ultimately to join the Nyassaland Mission. Sister Edie was formerly a missionary with a Scottish society in Nyassaland. While on furlough in Scotland several years ago she received this message, and has been engaged in Bible work in Scotland and England.

INSTEAD of returning East after the Colorado camp-meeting as he had planned, Elder G. A. Irwin went to California, to join the brethren there in council concerning matters of importance on the Pacific Coast, and to attend the special meeting of the stockholders of the Pacific Press Publishing Co., which was appointed to be held September 10.

IT will be noticed in reading the reports of our camp-meetings from week to week that an expression like this is frequently used: "This was the best camp-meeting ever held in this State." This is an evidence that God is visiting his people, and that his Spirit is doing its office work upon the hearts of those who seek him. Let each succeeding meeting be the best.

A CAMP-MEETING is in progress at Takoma Park, Washington, as we go to press. It was arranged for by the Chesapeake Conference and the District of Columbia. By the Sabbath, about one hundred believers were in attendance from the Chesapeake field, besides some from Virginia, in addition to the Washington friends. The Lord greatly blessed the people. It was realized that if any needed the reviving from the Lord that he is now visiting upon his people everywhere, we here, at the headquarters about Washington, needed it. And it came as we sought it. On the Sabbath as the call was made, not merely for a new consecration, but specifically for the surrender of wrong and the breaking of definite bands that bound the soul, fully one hundred and fifty in the little camp made the surrender, and all others were refreshed and revived. We thank

God for his tender mercies. The interest among the citizens has been good. We hope for a full report of this union camp-meeting later.

OUR Russian general meetings—five of them—begin this month. Elder Conradi wrote: "The news from Russia is anything but assuring, but unless the state of things becomes decidedly worse, I shall leave for Russia September 16."

ON September 1 a party sailed from Hamburg for East Africa. Brother G. Sander, of the Friedensau school, goes out to join the German East African Mission, where they expect soon to open a third station. With him go Brethren A. A. Carscallen and Peter Nyambo, of the London school. These latter brethren, after a little time with the German Mission, will go to Uganda. Brother Nyambo is a native African, from our Nyassaland Mission.

WE have received a prospectus and calendar of the Loma Linda College of Evangelists, situated at Loma Linda, Cal. The purpose of this college is the development and training of evangelists, to the end that the carrying of the gospel to the ends of the earth may be facilitated. This college is closely affiliated with the Loma Linda Sanitarium, and has a strong faculty of earnest Christian workers. For further particulars and calendar, address Prof. W. E. Howell, president, Loma Linda, Cal.

THAT God has indeed set his hand to the work is evidenced by the mighty flood of Bibles that is pouring out into the world at the present time. During the past year the British and Foreign Bible Society alone has published and sent out nearly six million copies of the Scriptures. This is thirty-three thousand copies more than were circulated for any previous like period. This is the more remarkable when we take into consideration the disturbed conditions existing during the past year in Russia, Japan, and China, where this Bible Society's heaviest sales are made. As an indication of the fact that God is preparing "every nation, and kindred, and tongue, and people" to hear and understand the third angel's message, there were added to the Society's list of versions during the past year eleven new languages. At Winnipeg the Bible is sold in forty-three different languages, and at Johannesburg, South Africa, in fifty-two. No other book in this world is having such a sale, no other book has been translated into so many tongues,

and all this in spite of the abuse and criticism that has been heaped upon it by the enemies of the cause of Christ. God is preparing his great harvest-field for a quick and mighty work.

Getting an Education

THERE never was a more opportune time than the present for young men and women to secure a college education in a Christian institution. Several years ago a plan was proposed to our colleges and academies by which a scholarship, including board, room, and tuition, would be given to any worthy young man or woman who would secure a certain number of subscriptions to one of our papers. Several earned scholarships by a few months' work in this line. We have been pleased to see that the plan continues in operation, and that quite a large number will enter our schools this autumn through the working out of this plan, which has been extended to the book work. During this present season some have already earned two scholarships, that is, two years' education. Others have earned one during the season, and are well along on the second, and some are just completing the number of sales required to make up the one scholarship. We believe there is no more feasible plan for our young people to adopt in the matter of securing an education; for it works out good in at least four directions: it opens the doors of our schools to persons who might otherwise never secure a thorough training for a life of usefulness in the cause of God; it carries the truths of this message to the people of the world, so hastening the coming of our Lord; it gives the young people an experience in meeting people which will help them in all their future work for God; and it brings into our schools a class of energetic, resourceful young people who will help to mold the life purposes of other students. We wish there might be a hundred young people working to this end where now there is one. The success that is attending the efforts of all who have adopted the plan bears evidence that it is a good one. One young woman earned a scholarship in eighty hours' actual work. Another has sold books to the value of seven hundred and sixty-five dollars in one hundred and twenty-eight hours. This earns several scholarships. In one union conference eighteen young persons are working for an education on this plan. Of these, twelve have already secured one or more scholarships. Young man, young woman, if you desire a college education, correspond with some of our college presidents in reference to the scholarship plan.