

The Advent Sabbath Review and Herald

Vol. 84

Takoma Park Station, Washington, D. C., May 23, 1907

No. 21



Behold
He
Cometh

If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking wickedly; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul: then shall thy light rise in darkness, and thine obscurity be as the noonday: and Jehovah will guide thee continually, and satisfy thy soul in dry places, and make strong thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called The repairer of the breach, The restorer of paths to dwell in.

If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, and the holy of Jehovah honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in Jehovah; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father: for the mouth of Jehovah hath spoken it. Isa. 58: 9-14.



To the Law and
to the Testimony



Second
Quarter, '07

Liberty

Second
Quarter, '07

Faneuil Hall Number



THE second number of Volume II, 1907, is just out. It could be appropriately called the *Jamestown Exposition* Number. The cover is a beautiful salmon color, on the front of which is the above cut of *The Landing of the Pilgrims at Plymouth Rock, 1620*. The second cover page contains a full copy of the *Jamestown Exposition Hymn*. The third page of the cover contains a bird's-eye view of the *Jamestown Exposition* and *Hampton Roads*, and on the fourth cover is a beautiful picture of the national Capitol. The body of the magazine is also appropriately illustrated, and the following are some of the topics treated:—

An Appeal to the Friends of Liberty, The Sunday Closing of Expositions, The Peace Congress and Sunday Legislation, The National Arbitration Peace Congress, Religious Liberty, A Return to Medieval Methods, Limits of Civil Authority, Religious Liberty and the Jews, Why We Oppose Religious Legislation, Sunday Laws and Good Government, A Plea for Freedom of Conscience, Some Modern History on Religious Legislation in America, Stereopticon Lecture on the Evils of Religious Legislation, A Court Decision Embracing Principles Involved in Sunday Laws, President Roosevelt on Religious Freedom, Macaulay on the Puritan Parliament, Emerson on Persecution, John Stuart Mill on Liberty, The Early Christians and the Civil Power, Alexander Campbell on Sunday Legislation, Christian Temperance, Which Day is the Sabbath?

In many respects this is the best number yet published, and it will do much good in educating the public upon the principles of true religious liberty. It ought to have a large circulation.

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Takoma Park Station, Washington, D. C.

THE REVIEW AND HERALD

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

VOL. 84.

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MAY 23, 1907.

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Editorial

Editorial Letter

Jottings from the Editor's Note-Book

OUR conference at Shanghai was the first really general meeting of our workers ever held in China. Up to that time some of these workers had been strangers to one another except by name. It was a great privilege for all to be permitted to meet thus, and to become acquainted with one another and with one another's work.

The conference continued ten days, and the time was fully occupied. The usual program consisted of a devotional service before breakfast, a Bible study at nine o'clock, business sessions at eleven and four, and another Bible study in the evening. The remainder of the time was devoted to committee meetings and consultations. I will say but little about this meeting, as it will be reported by one of the brethren, only mentioning some special features. It was encouraging to see so large a number who had given themselves to the work in China. While the field is vast, and the number of people is almost overwhelming, and while the corps of workers now in the field is only a beginning, yet it is a cause of thankfulness that a good beginning has been made. When we remember how many other fields have been opened in the five years during which this company has been entering China, we have reason to take courage. There are other societies which have been much longer on the ground, but which have fewer representatives in the field to-day. But consecration is of much more conse-

quence than numbers, and my hope for the future of our work in China was strengthened as I saw the spirit of earnestness and devotion that characterized those who are trying to give the gospel message in that field.

In the Bible studies I endeavored to present the threefold message of Revelation 14 as the fulness of the gospel, the saving truth which is to make ready a people prepared for the Lord. I felt greatly blessed in this effort. I am sure that the Holy Spirit illuminated our minds, in answer to our prayers that our understanding might be opened that we might understand the Scriptures. Old truths took on a new meaning, new truths were revealed, and all were seen to be comprehended in the preaching of a crucified, risen, and ascended Christ, our great High Priest in the heavenly sanctuary, who is the Lord our Righteousness. The doctrine of justification by faith as the essential gospel was found to be the heart and soul of this message. The relation of all the leading phases of the third angel's message to this vital and saving truth was seen in a clearer light than ever before, and all felt that they could hereafter teach the message as a message of salvation in a sense in which they had never been able to do before. I feel confident that the results of this experience will be seen in the greater fruitage of future efforts.

The Sabbath of the meeting was a day of privilege and blessing. Elder Gates preached a helpful discourse in the forenoon, and in the afternoon we celebrated the ordinances of the Lord's house, after which we had a social service. Those who have such opportunities regularly can hardly appreciate what it means to those who have been almost wholly by themselves for years, sometimes not seeing the face of a foreigner for months at a time. Hearts were drawn together, and hope and courage were renewed.

Brother D. H. Davis and two of his fellow workers of the Seventh-day Baptist mission at Shanghai attended several of our meetings, and we were glad to greet them. I greatly enjoyed the privilege of taking dinner with these friends at their mission station near the West Gate, where Brother Davis and his estimable wife have been located for twenty-seven years. They have a pleasant home, near which they conduct a school for boys and one for girls. Brother Davis recalled the fact that

Elder S. N. Haskell visited him at this place when he made his trip to China about fifteen years ago.

I spent a few hours in a hasty look through a portion of the native Chinese city of Shanghai, but found nothing essentially different from what I saw in other places, unless it be that the beggars seemed to be more numerous and more ragged. The contrast between Shanghai within the walls and Shanghai without is very marked. The latter is in many respects like a modern city of the West, with some fine buildings, both public and private. It is the great distributing center for Central and Northern China, and the shipping interests are very extensive. Being situated on the Whangpo River, fourteen miles from its mouth, the largest ocean-going boats can not come to its docks, but must receive and discharge cargo and passengers at Wosung by means of large tenders, but ships up to six thousand tons come up the river, and of course all the Chinese junks can do the same. The river is a very busy scene where the steamships, the men of war, the Chinese junks large and small, the smaller craft, and the many sampans crowd the channel, and where the commerce of many nations is carried forward.

Shanghai also has the reputation, and so far as my information goes it seems to be justly deserved, of being a very wicked place. Intemperance and immorality are frightfully prevalent. By many the Chinese are looked upon and treated much as the blacks are in the Southern States, and an influence is exerted which is most depressing to missionary effort. Some of the representatives of the so-called Christian nations do not by their conduct commend the civilization of the West as being in any way superior to that of the Chinese, and in fact I think their testimony is in favor of the heathenism of the East. The simple truth is that heathenism is the same whether it reveals itself in the life of one who has heard but refused to obey the gospel, or in the life of one who has never seen the light from heaven. If anything, the former is often the worse of the two. "If the light that is in thee be darkness, how great is that darkness!"

We held our farewell meeting Wednesday morning, February 20, and the workers began to leave at once. Some went the same night, some the next night, and all were gone by Friday night. We may

not all meet again during our warfare here, but we shall look forward to a glad reunion when the conflict is over, and the victory is won. The veterans from many a hard-fought field will then unite in the song of Moses and the Lamb. Glorious prospect! May we all be kept faithful. w. w. p.

The Mission of Affliction

THE pruning process is never pleasant for that which receives the pruning; but when the pain of the pruning has been borne, the wisdom and the fruit of the process appear. The tree puts forth much growth that would interfere with the production of the most perfect fruit. This must be cut away, or the owner can not look with satisfaction upon the best work his tree can do.

As with the tree, so with the individual. In that pruning process which is designed to produce in us the "peaceable fruits of righteousness," we are tempted many times to imagine we see the hand of the enemy at work. If we resist the operation, the result may be the same as if the very plan itself had been conceived and carried out by the enemy. Our resistance to God's plan for us will permit the enemy to triumph over us. That makes us the very opposite of "workers together with God."

Often when we consider we are serving God faithfully, trials arise that are exceedingly "grievous to be borne," and then we begin to say to ourselves and to others, "I don't understand this; I don't see why God permits this to come upon me;" or, "I believe this affliction is from the enemy." Now that is not the yielding to the pruning process that develops Christian perfection. The rough diamond can never shine till the stone of affliction has polished all its facets. Let us learn the full meaning of this scripture: "It is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing. Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God." 1 Peter 3: 17, 18. How can we tell but that the very manner of our endurance of trials may be leading some one to Christ and the truth or turning some one away from both?

There is some mission in every experience that God permits to come to his children. The child of God is set for an example and a sign. Our query should not be, How can I escape affliction? but, How can I best glorify God through the experiences he permits to be mine? "For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully. For what glory is it, if, when ye sin, and are buffeted for it, ye shall take it patiently? but if, when ye do well, and suffer for it, ye

shall take it patiently, this is acceptable with God. For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps." In all Christ's life we hear nothing of rebellion or complaining against the things that he suffered. "As a sheep before her shearers is dumb, so he openeth not his mouth." "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." Can we not also leave our cases in the hands of "him that judgeth righteously"? We must do so, or we can not fitly represent Christ. We must do so, or God can not work in and through us to the salvation of others.

C. M. S.

The Russian Church on the Commandments

SOME years ago there was issued from Moscow a "Longer Catechism" of the Russian or Eastern Church, prepared for the use of schools. It was published under the direction of the Holy Synod. Like most of the church standards, it bears witness to the departure of the church from the commandments of God in the matter of the Sabbath. On the ten commandments, it says:—

491. Did Jesus Christ teach men to walk by the ten commandments?

He bade men if they would attain to everlasting life to keep the commandments; and taught us to understand and fulfil them more perfectly than had been done before he came. Matt. 19: 17.

Of the fourth commandment it is written:—

536. Why is it commanded to keep the seventh, rather than any other day, holy to God?

Because God in six days made the world, and on the seventh day rested from the work of creation.

537. Is the Sabbath kept in the Christian Church?

It is not kept, strictly speaking, as a holy day; but still in memory of the creation of the world, and in continuation of its original observance, it is distinguished from the other days of the week by a relaxation of the rule for fasting.

That is, "strictly speaking," the Sabbath is not kept at all in common practise. The catechism anticipates the question that would naturally arise in the student's mind after such a reply, and the next question is:—

538. How, then, does the Christian church obey the fourth commandment?

A better question would have been, Why does it disobey? But here is the answer:—

She still to every six days keeps a seventh, only not the last of the seven days, which is the Sabbath, but the first day in every week, which is the day of the resurrection, or Lord's day.

Thus the Russian Church confesses

that the Sabbath of the commandment is set aside for a day of human substitution, as if men could honor Christ's resurrection by transgressing his holy law, to maintain which, and yet save the transgressor, he died and rose again.

One other question and answer is of interest, coming from the catechism of a state church:—

572. How ought we to act, if it fall out that our parents or governors require of us anything contrary to the faith or to the law of God?

In that case we should say to them, as the apostles said to the rulers of the Jews: "Whether it be right in the sight of God to harken unto you more than unto God, judge ye;" and we should be ready, for the sake of the faith and the law of God, to endure the consequences, whatever they may be. Acts 4: 19.

It is the answer many of our brethren have had to give in Russia in times past, when the state church had full power. Now better days have come in Russia, as regards religious freedom.

W. A. S.

"It Is More Blessed to Give Than to Receive"

THESE are the words of our Lord and Saviour. They are true words, and embody momentous principles that lie at the very foundation of God's work in the earth. What is this life as set before us in the Bible? It is a probation; a brief period of time given to all that live, to determine what is their conception of its nature. It is a stepping-stone to all who seek to make it so, to a greater and far higher life than this, which measures with the life of God.

Wise people will seek to get the very best results possible out of this "brief period between two eternities." The Bible is the only book that furnishes a true view of life. In saying this, of course, we are not speaking of treatises drawn from the Bible, endeavoring to make clear and enforce its precepts.

The Bible is the only book from which spring the wells and streams of salvation, the living waters of which if we partake, we shall never thirst, and which are ever springing up unto everlasting life. Its truths are the only hope of the world.

Which is the true philosophy of life? Is it to acquire all we can get? Or is it to disseminate, diffuse, and do all the good that we can? Was Christ's life the proper one for us to imitate? Or should it be that of an Astor or a Rothschild or a Rockefeller, *et al*? The one is the godlike life seen in the mission of Christ our Redeemer; the other is the embodiment of selfishness.

Christ tells us, "It is more blessed to give than to receive." Do we believe it? If we do, we are truly trying to follow the instruction that he gives. Actions

speaking louder than words. It is more "blessed." "Blessed" means to make happy or joyous, imparting bliss or felicity. In short, the Saviour's statement necessarily implies that conferring blessings upon others brings greater joy into our hearts than to receive those blessings ourselves. This statement is true by actual experience. Who are the happiest persons in this world?—Surely benevolent souls who are always doing good. Did you ever see a supremely happy selfish man? Are rich misers who are always gathering and never giving, happy people? They are the most wretched people in the world. Stagnant pools are not inviting. Selfish souls are far from being interesting, agreeable, or lovable.

We are looking for the fruition of all our hopes. True Seventh-day Adventists are not transgressing the command, "Lay not up for yourselves treasures upon earth." Because one works hard, acquires property, and abundant means passes through his hands, by no means necessarily implies that he is laying up treasures on the earth. To "lay up" is defined "to store, or deposit for future use," etc. One who is industrious makes money with which to do good to others and wherever the cause of God needs it. Such a one is doing just what the Lord would have him do. He is like a stream coming up out of the earth and constantly blessing others. This is a very different use of life from that of the one who acquires means for the purpose of storing it up so that he can put his trust in it and feel that he is abundantly provided for. The Saviour tells us of such a one in Luke 20:15: "Beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." (Would that we all could believe it.) "And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

What a lesson that is for the *poor rich* to consider! Suppose when this rich man's fields brought forth so plentifully, he had said: Now I have a great plenty and can help others a great deal. I can be a help to others who are very needy, and can help the cause of God. Would

the Lord then have said to him, "Thou fool"? Not a soul of us could be made to believe it. He would rather have said, "Well done, thou good and faithful servant." The fact that he was a rich man was not the occasion for the loss of his soul. It was because, when he had plenty, he used it selfishly and covetously, piling up his treasures that he might have a jolly time in eating and drinking. Because he did this, the Lord calls him a "fool," that is, a man who acts contrary to good sense. Selfishness is never a sensible thing. We should be like Christ, a stream through which blessings should flow to others. Then our hearts would be watered from the river of life.

Is it possible that there are any Seventh-day Adventists who are imitating this man whom Christ calls a fool? Are they spreading out their possessions, banking their money capital, grasping their bonds and notes, speculating to increase the filthy lucre that is already endangering their souls? Can we suppose that the Saviour has changed his mind any in regard to covetousness? What is covetousness?—It is loving this world more than we love Christ. Christ is shut out, and the love of money takes the place he should fill. This is why covetousness is called idolatry. Can an idolater be saved?—By no means, unless he ceases to be an idolater and repents of his covetousness.

The greatest blessing that can come to those who love this world too well is to furnish them with better objects than self and mammon upon which to bestow their means. Such calls as the \$150,000 fund should be prized as special blessings. God's precious cause needs help. Most worthy objects greatly needing help are held out before our people. Souls will be saved eternally if these schools and sanitariums and other institutions are put in condition to do their noble work. The cause is languishing for the money called for. Supplying it is emphatically missionary work. If our sanitariums and our schools are not missionary institutions, we know not what are. They are ministering to the needs of the suffering and sick and unfortunate. They are teaching needy children, replacing ignorance with knowledge, preparing the poor and ignorant to lead useful lives. If these are not blessings that we ought to use our means to impart, then we would never know what was good, needy, and important.

The \$50,000 for the South is now raised and mostly expended. None but those in the South can realize what a wonderful relief this means has been to the suffering cause here. Now, we do not want to slacken our efforts until the other institutions, which are just as precious in God's sight, are also blessed with the streams of blessing that financial help

will bring. May God help all our people to feel interested in the blessed work, put their shoulders to the work of lifting the burdens as they come to us, that at last they may hear it said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

GEO. I. BUTLER.

Note and Comment

AN indication of the way in which the National Peace Congress is being looked upon by the religious world in general is well illustrated in an article in the *Northwestern Christian Advocate* of May 6, in which Rev. Davis W. Clark, of New York City, says:—

Not only was the epitaph of national dueling being written, but also a rescript for the federation of all the nations of the earth; the federation in which the strong shall bear the infirmities of the weak, and not expect as aforesaid to make merchandise of them. The conviction grew also that universal peace had as its corollary universal solidarity and sympathy among nations.

Here the doctrine of universal peace is set before the world as in a fair way to attainment. This is another strong encourager to the people to take up the cry of "peace, peace," when there is no peace. The prophet has forewarned us that in the closing days of earth's history, a mighty movement would be on foot, having for its purpose the very object which this peace congress has set for itself. We are seeing the fulfilment of that prophecy in this congress, and in the increased volume of that peace cry which has grown out of this congress.

In referring to the part played by Archbishop Farley in this congress, and his plea for the recognition of the Vatican in the great peace movement, Mr. Clark says:—

Archbishop Farley did some special pleading for the recognition of the pope as a temporal power. The sentiments of the prelate were treated with courtesy, but they were considered a harmless anachronism. The wheels can never turn that way again.

The writer of those words has forgotten history, and is not acquainted with prophecy. Speedily the wheels of time are turning to the point where the Christian world will recognize one religious head authorized to speak for it mandates that are to govern Christendom. All the movements for federation of both Catholic and Protestant societies and denominations are pointing to that climax as certainly as the needle to the pole.

In closing his article, Mr. Clark says:—

It takes no prophetic vision now to see that a great moral movement is now on which may meet delays, and even

defeats, but which will ultimately send war the way of cannibalism, dueling, polygamy, and slavery.

Prophetic vision long ago saw this great movement, but at the same time saw in it as it worked itself out, a principle which was entirely contrary to the principles of the kingdom of Christ; namely, the principles of force in the domain of conscience and religion. It is a sad fact that men are allowing themselves to throw their energies into a work which the Word of God more than eighteen hundred years ago pointed out as culminating in its own ruin, and in opposing the true work of God in the earth.

THE movement for the abolition of the saloon is especially strong in some of the Southern States. Concerning this movement in Georgia, *The Golden Age*, of Atlanta, says:—

No such systematic effort for prohibition has ever been made in Georgia as is now going on. County after county has closed out the traffic in the last few months, and the tide of demand for State prohibition is steadily rising higher and higher. Thousands of petitions are being signed by all classes, urging the legislature to pass such laws as will effectually prevent the manufacture, importation, and sale of intoxicating drinks in the State.

Texas, Tennessee, and Kentucky are also making good advancement toward the ousting of the saloon business. It is reported that the governors of both North and South Carolina are prohibition men. So strong has the temperance movement become in the southern half of the country that the liquor forces are freely acknowledging the danger to their business.

IN a certain endless prayer chain which seems to have gained considerable headway in this country, and which each person addressed is commanded to reproduce and send on, occur these words:—

Any one failing to do so [that is, failing to rewrite and send this prayer to nine other persons] shall be afflicted with some great misfortune. Any person who pays no heed will meet with a terrible accident. He who shall rewrite this prayer will be delivered from every calamity.

From the newspaper notices and clippings which are being received at this office continually concerning this letter, it is evident that a great many persons have permitted themselves superstitiously to be frightened into doing what the originator of this prayer letter demands. It seems to be hardly necessary to state the demands made in order for all to see the unchristian principles that are involved in the scheme. It is right for Christians to pray, but he who prays on

the arbitrary demand of another, a prayer which that other has indited, lowers himself to the standard of the idolatrous East Indians or the inhabitants of Thibet, who hang their written prayers on windmills, and think that heaven hears them anew with each revolution of the wheel. Such a plan sent out under the guise of Christianity is a travesty upon true religion. It dishonors God, and makes hypocrites of those who participate in it. God does not bring great misfortunes and terrible accidents on persons who refuse to pray another's prayer on his arbitrary demand. He whose name is linked with this chain-letter scheme as its author claims no connection whatever with it. Certainly a prayer put out under such circumstances is anything but an honor to Him who has promised to hear and answer the prayers of his faithful children.

IN response to a toast at a Chicago banquet, Congressman F. W. Cushman, of Washington, made the following striking remarks, which are worthy of our consideration:—

I regret to say that there are some signs, social, economic, and political, appearing upon our national horizon to-day that might indicate that the only thing on earth that will ever approach the suddenness of our rise may be the swiftness of our downfall.

A great many of our citizens just now seem to be possessed by a feverish desire to live on the instalment plan, so to speak. They want to become immediately possessed of everything they desire, in the fulness thereof—and to pay for it at any time in the future. Too many people live swiftly, and not enough live properly.

I would like to see the American people come back to sane and simple methods of life, unmarked by business chicanery and unmarred by vulgar ostentation.

But the tendency is all in the other direction. It is well to note that all the great fallen nations of earth came to their end when opulence was seen on every hand, and the love of pleasure extinguished the lamp of reason and overruled the remonstrances of purity. Concerning the labor question, he said:—

There are two kinds of slavery in this world—one kind which forces an honest man to labor without pay, against his will, and the other variety which denies to an honest man the opportunity to labor when he will. These two are equally odious and abominable.

To those who are seeking to make men religious by law, and thus remedy all the evils of the land, and bring in the righteousness of legalism, we commend the following portion of the address:—

There seems to be a notion abroad in this republic to-day that all the ills that

this nation is heir to can be cured by law.

It ought not to require anti-trust laws to prevent combinations of capital from plundering the people. It ought not to require a federal injunction to restrain labor leaders from murder and violence. The cause and cure for these evils can be found in the hearts of men, and not on the pages of the statute-book.

And yet every time the corrupted morals of some individual or combination of individuals comes to light, up goes a perfect howl from the multitude for some new law to cover this particular case.

Let me say to you that the lawmaking machinery of this government can not by any human ingenuity be enlarged or accelerated so that it can move as quickly or in as many directions as unrestrained individual crookedness.

QUITE a large portion of Christendom seems to have in mind the renovation of this old earth through human efforts alone. The *Christian Register*, voicing such sentiments, says:—

The world-cleaning on which we have now entered, and from which there can be no reprieve, will tax the energy and the patience of the wisest and best during the century to come.

But our Lord has declared that without him we can do nothing. And as that movement is being carried on without special reference to the work of Christ in the earth, and in denial of his claims as the mediator between God and man, it is certain that if Christ spoke truly, there is no success in store for a movement of this nature. More than that, inspiration does not teach that the renovation of this earth is to be accomplished through any human instrumentality. Inspiration does declare, however, that "the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men. . . . The heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. . . . But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:7-13. This world-cleaning movement through human power allows no place in its operations for the mighty agency which inspiration declares shall renovate the world, making a new world out of this abode of sin. It can also be said that inspiration has given no place to that movement for which the *Christian Register* stands. For this reason it must be clear to the Bible-loving Christian that the world-cleaning movement by human hands will never succeed. God has a definite program for removing sin from his universe, and is not dependent upon any human plans to bring about that great transformation.

One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

Paying Our Debts

PAUL said, "I am debtor both to the Greeks, and to the barbarians." That is, Paul, knowing what he did in Christ and of Christ, was, because of this, in debt to both Greek and barbarian. The apostle had the gospel ("Paul a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God"), and so he felt in duty bound to do his part in giving the gospel to all nations. "By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name."

I sometimes feel that we are forgetting the price paid for man's redemption, because we are so slow to acknowledge our indebtedness to those outside of Christ. Are we ashamed of that which makes us a debtor? Paul said, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Every one who is a recipient of the gospel, is, with Paul, in duty bound to give it to others. "Go ye." Here is a debt from which no Christian can escape; it is a specific obligation.

Now, all can not, nor are all obliged to, pay their indebtedness in the same way. Debts are paid according to the loan. All have not the same ability (talents). All can not preach, some (very few) can not canvass. Many are not fitted for medical missionary work. But *all* are to give of their means. Many hold to the idea that only one tenth belongs to God. This is not so. *All*, both ourselves and our wealth, belongs unto God. The difference is, of the one tenth God specifies how it shall be used, and he graciously allows us to choose the channels through which the nine tenths are to flow for the furtherance of the gospel.

Every penny or dollar we spend should be spent to the glory of God. If we but buy a loaf of bread, it should be done that we may gain more strength with which to get more means to place in God's treasury. "Whatsoever ye do, do *all* to the glory of God."

Seventh-day Adventists have obligated themselves to give the third angel's message to the world in this generation. Each individual member should feel that this is his enterprise. And, as all enterprises require means for their extension, so to this message, which should be the greatest thing on earth to us, ought to be given, not a part, but all our time, talent, and means. This, "whatsoever ye do, do *all* to the glory of God," should be carried out in our daily lives, whether in the field, in the workshop, or in the office. The message should ever be before our minds and uppermost in our thoughts. At this present time, every member of the denomination should feel

it a sacred obligation to pay his apportionment of the \$150,000 fund, and pay it quickly. The Spirit of God has sanctioned the raising of this fund. It is *our* debt. "Owe no man anything," should also apply here. Let us pay our debts,—this debt,—and do it quickly.

W. C. DALBEY.

Received on the \$150,000 Fund up to May 14, 1907

Atlantic Union Conference	
Central New England	\$1,828.79
Chesapeake	160.75
Eastern Pennsylvania	904.25
Greater New York	415.75
Maine	305.33
New Jersey	343.42
New York	1,020.17
Southern New England	850.23
Vermont	738.06
Virginia	214.12
Western Pennsylvania	699.83
West Virginia	189.07
Western New York	920.02
Total	\$8,589.79

Canadian Union Conference	
Maritime	\$281.43
Quebec	25.78
Ontario	298.42
Total	\$605.63

Central Union Conference	
Colorado	\$ 877.19
Iowa	2,167.97
Kansas	1,214.03
Missouri	465.80
Nebraska	4,779.63
Wyoming	378.87
Total	\$9,883.49

District of Columbia	
Washington Churches	\$1,150.24

Lake Union Conference	
East Michigan	\$1,082.86
Indiana	4,011.00
North Michigan	66.23
Northern Illinois	1,102.69
Ohio	2,658.61
Southern Illinois	660.68
West Michigan	2,802.36
Wisconsin	1,601.37
Total	\$13,985.80

North Pacific Union Conference	
Conference not specified	\$ 315.30
British Columbia	57.80
Montana	172.90
Upper Columbia	1,195.37
Western Washington	932.79
Idaho	829.00
Western Oregon	785.66
Total	\$4,289.72

Northern Union Conference	
Alberta	\$ 111.00
Manitoba	238.70
Saskatchewan Mission Field	34.85
Manitoba	238.70
South Dakota	2,104.10
North Dakota	1,681.23
Total	\$7,305.38

Pacific Union Conference	
Arizona	\$ 166.87
California-Nevada	2,744.76
Southern California	321.94
Utah	111.01
Total	\$3,344.58

Southern Union Conference	
South Carolina	\$ 67.88
Alabama	200.63
Tennessee River	444.76
Florida	233.75
North Carolina	151.97
Kentucky	30.36
Cumberland	282.38
Louisiana	313.51
Mississippi	149.14
Georgia	160.55
Total	\$2,034.93

Southwestern Union Conference	
Arkansas Tract Society	\$ 213.64
Oklahoma	1,245.05
Texas	762.23
Indian Territory	3.00
Total	\$2,223.92

Unknown	
Unknown	\$149.20

Foreign	
Algeria	\$ 13.33
Australia	132.19
Bermuda	25.00
China	3.00
South Africa	128.16
Jamaica	13.41
Yukon Territory	10.00
England	256.32
Gold Coast, West Africa	10.00
Mexico	1.50
Costa Rica	2.00
India	12.48
South America	23.35
Switzerland	5.81
Panama	4.00
Nicaragua	2.00
Trinidad34
Central American Mission	17.00
Norway	25.00
Japan	12.50
Hayti	5.00
Total	\$702.39

Grand Total	\$54,265.07
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I. H. EVANS, Treasurer.

THE sum of six thousand dollars has been appropriated from the \$150,000 fund for the publishing work in Nashville. The following instruction from the spirit of prophecy is very clear on this point:—

There is no place in the South better suited than Nashville for the carrying forward of the publishing work. . . . It was in accordance with God's purpose that the publishing work was started in Nashville.

At this place there is now a little company of earnest workers who are striving with all their power to carry forward the Lord's work. A publishing house has been established in Nashville for the printing of literature suitable for the different classes of people in the Southern field. This work will need to be sustained, for a time, by gifts and offerings, just as the publishing work in Battle Creek and the publishing work in Oakland were sustained when they were first established.

J. S. WASHBURN.

General Articles

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

The Touch of Jesus

TOUCH Thou my tongue, so strangely still

When all thy works show forth thy praise;

May I some grateful song upraise,
Sweet echoes from thy holy hill.

TOUCH thou my feet, that they may keep
Thy forward step; teach me to run

With sacred haste till tasks are done,
And, wearied, I sink down to sleep.

TOUCH thou my hands, that they no more
May tighten in their selfish greed;

But, open to the sorer need,
May some of thy great gifts outpour.

TOUCH thou my heart, and all on fire
Its every beat shall be for thee;

Thy love shall make it glad and free,
Thyself its one supreme desire.

—Henry Burton.

"Your Reasonable Service"

MRS. E. G. WHITE

WHAT shall we render to God for all his benefits to us? We are to acknowledge our dependence upon him by returning to him a portion of the bounty he has bestowed upon us. At a stated time each week we are to lay by in store, as God has prospered us, something for the advancement of his work.

All that we have is lent us by God, to be used in his service. Were this more faithfully remembered, the selfishness which exists in so many hearts would be uprooted. But men refuse to give themselves to God. They forget that they have been bought with the blood of his only begotten Son; forget that they are indebted to him for every breath they breathe, for every dollar they possess. They use his money in building houses and adding acre to acre, solely for self-gratification. A just God will call them to account for misapplying his means, robbing his needy children of the necessaries of life in order to gratify their expensive tastes.

Those who refuse to place themselves on the Lord's side are robbing him of the service he claims. What rent are they paying him for living in his house, this world? They act as if they had created the world, as if they had a right to use their possessions as they please. God marks their misuse of his talents. He graciously permits the unrepentant sinner to live out his probation; but his time is appointed. He is wasting his physical, mental, and moral strength. He is squandering his God-given opportunities. Instead of using brain, bone, and muscle in accomplishing all he can for the advancement of the kingdom of God, he is studying how he can please and glorify self. He is closing the door to the improvement of his capabilities.

The adoption of false theories has placed him in opposition to the law of God.

The Scriptures speak of the large class of professors who are not doers. Many who claim to believe in God deny him by their works. Their worship of money, houses, and lands marks them as idolaters and apostates. All selfishness is covetousness, and is, therefore, idolatry. Many who have placed their names on the church roll, as believers in God and the Bible, are worshipping the goods the Lord has entrusted to them that they may be his almoners. They may not literally bow down before their earthly treasure, but nevertheless it is their god. They are worshipers of mammon. To the things of this world they offer the homage which belongs to the Creator. He who sees and knows all things records the falsity of their profession.

From the soul-temple of a worldly Christian, God is excluded, in order that worldly policy may have abundant room. Money is his god. It belongs to Jehovah, but he to whom it is entrusted refuses to let it flow forth in deeds of benevolence. Did he appropriate it in accordance with God's design, the incense of his good works would ascend to heaven, and from thousands of converted souls would be heard songs of praise and thanksgiving.

To advance God's kingdom, to arouse those dead in trespasses and sins, to speak to sinners of the healing balm of the Saviour's love,—it is for this that our money should be used. But too often it is used for self-glorification. Instead of being the means of bringing souls to a knowledge of God and Christ, thus calling forth praise and gratitude to the Giver of all good, earthly possessions have been the means of eclipsing the glory of God and obscuring the view of heaven. By the wrong use of money the world has been filled with evil practices. The door of the mind has been closed against the Redeemer.

God declares, "The gold and the silver is mine." He keeps a strict account with every son and daughter of Adam, that he may know how they are appropriating his means. Worldly men and worldly women may say, "But I am not a Christian. I do not profess to serve God." But does this make them any less guilty for burying his means, his resources, in worldly enterprises, to advance their selfish interests?

I speak to you who know not God, who may read these lines; for in his providence they may be brought to your notice. What are you doing with your Lord's goods? What are you doing with the physical and mental powers he has given you? Are you able of yourself to keep the human machinery in motion? Did God speak but one word to say that you must die, you would at once be still in death. Day by day, hour by hour, minute by minute, God works by his infinite power to keep you alive. It is he who supplies the breath which keeps life in your body. Did God neglect man as man neglects God, what would become of the race?

The great Medical Missionary has an interest in the work of his hands. He presents before men the peril of closing the door of the heart against the Saviour, saying, "Turn ye, turn ye; for why will ye die?"

Church Order

H. W. COTTRELL

ACCORDING to the Bible, Christians should form themselves into local church organizations. "Paul, called to be an apostle of Jesus Christ, . . . unto the church of God which is at Corinth." 1 Cor. 1:1, 2. "Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians." 2 Thess. 1:1. The apostle addressed an epistle to the church in the house of Philemon: "To the church in thy house." Philemon 2.

These quotations show the local nature of these churches. There was, however, in some of them a lack of complete order and organization; so Paul set Titus and himself to the task of completing the work of local church organization, and thus introducing order, as may be observed from the following quotations of Scripture. To Titus Paul said: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting ["left undone," margin], and ordain elders in every city, as I had appointed thee." Titus 1:5; 1 Cor. 11:34.

Their undertaking to bring about order in the churches was in harmony with the will of the Lord. And, seeing the great Head of the church changeth never ("I am the Lord, I change not"), such work is still in harmony with his will. "For God is not the author of confusion, but of peace, as in all churches of the saints." "Let all things be done decently and in order." 1 Cor. 14:33, 40.

The people of God were also organized, originally, in a larger, broader, and more complete manner than simply the church local. For we read, "And he [Christ] is the head of the body, the church." In this we find a blending of all local churches, isolated individuals, and the organization of the general body, or church, and Christ proclaimed its head.

Notwithstanding, every local church should have its special servants,—elder and deacons,—and each of the larger formations of the church, as the State, union, and General Conferences, should have its chief servant, or president; yet that church, be it ever so local, or more general, that does not "reckon" Christ as its head and itself a part of the larger church, has not for its head the head of the body, hence is only weakness and darkness, and will crumble in the end.

The admonition, "Feed the church of God, which he hath purchased with his own blood," and the assurances, "Christ also loved the church, and gave himself for it, . . . that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish," have evident reference to the church general.

The first general council of the church was held at Jerusalem, with delegate representation, to consider and decide a question that was unsettling the minds of disciples.

After the opening of the first meeting of that, the first general session of Seventh-day Adventist Christians, the question at issue was placed before the conference by Paul and Barnabas in their recital of their experiences in the Master's service. Acts 15:4, 5. Then, followed a free discussion, after which Peter recited how God had wrought for the Gentiles through him. Barnabas and Paul followed with a similar statement, which closed the discussion. Verses 7-12. James, who was the presiding officer, made a statement of certain facts, then concluded his remarks by rendering the decision of the conference in session. Verses 19-29. The brethren who were disaffected, and all the disciples, gladly accepted the counsel of the general conference. Verses 30, 31.

A few years later, Paul succeeded James in the chief servanthip,—general president,—as appears from his own statement in 2 Cor. 11:28: "Besides those things that are without, that which cometh upon me daily, the care of all the churches." With these duties came the added responsibility of counseling the workers. "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting . . . as I had appointed thee." Titus 1:5.

It was not the will of the Lord that each local church should choose individual workers from its local membership and send them forth to labor, independent of the *conference of churches*. When Titus, Paul's "partner and fellow helper," went to Corinth to engage in labor, Paul, who was in general charge of the work, said, "We have sent with him the brother, whose praise is in the gospel throughout all the churches; and not that only, but who was also *chosen of the churches* to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind." "And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you. Whether any do inquire of Titus, he is my partner and fellow helper concerning you: or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ." 2 Cor. 8:18, 19, 22, 23.

Be it further carefully observed in verse 19 that this "brother" was not chosen by the local church with which he may have held local membership, but was "*chosen of the churches*," which is simply a conference of churches, or the *conference church*, the general conference church. It is emphatically stated in verse 23 that these brethren "are the messengers of the churches." That is, they are the messengers of the conference of churches,—the church in its larger organization. This "brother," having been chosen by the conference of

churches, was sent out by the conference executive—"We have sent with the brother."

Our system of organization is of Bible order, and was also adopted by us under the direct counsel of the spirit of prophecy. It has withstood all the attacks made upon it.

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." The "overseers" are to serve, to "feed" the children of God. Hence it would be well for us and all others, if, when we, who have been chosen as "overseers," speak of ourselves, we do so as "servants," and not as "officers."

There may be little tracts written, declaring the local church to be independent and the highest order of organization among God's people on earth, but the large Book—the Book of God—recognizes the *conference of churches*, with its *servants*, or presidents, and Christ the supreme head. To reason otherwise in the face of these scriptures is either to "wrest the Scriptures" or to show a sad lack of careful Biblical research.

Mountain View, Cal.

Short Sermons on the Ten Commandments

The Sixth Commandment

W. A. MCCUTCHEN

"THOU shalt not kill." Ex. 20:13. It would seem that there is little to be said about this commandment. It is brief, its language plain and unambiguous, and its meaning obvious. It is simply a command against man's taking the life of his fellow man. And this command finds its basis in the natural rights of man.

The ten commandments, of which this is one, are recognized throughout Christendom as the moral law. A moral law, or command, in contradistinction to positive law, is one whose principles are right within themselves, independent of any exterior or surrounding circumstances, and not dependent upon special enactment and promulgation for its force or rightfulness as is the case with positive law. The command against killing is right, and the act of taking a man's life is wrong, because the one whose life is taken has as much right to live as has the one taking it; and in the taking of it the slayer would be depriving the slain of his natural right—the right to live. It would be just as great a wrong or injustice to the one killed to have his life taken without a command against it as to have it done in the face of the prohibition, though the degree of sin might not attach to the slayer that would after he is forbidden by command to do it, and is made aware in this way of the wrong of it. Understand, the wrong would be there just the same, but the one doing it might not see it in the absence of the command against it. Since sin has entered this world, men do not always look far enough into the

principles that should govern their lives to see and recognize their neighbor's rights; hence the giving of the law. Since the beclouding and darkening of the human mind by the entrance of sin, man needs light; hence David says, "The entrance of thy words giveth light," and Solomon declares, "The law is light." When the patriots of 1776 declared among the "inalienable rights" of man, that of life, they were only stating what had always been true, and had been recognized in this command long antedating the declaration of these noble men.

And now as showing the far-reaching nature of God's law, the scope and breadth of this command, and what it is to be a violator of it, take the Lord's definition of murder as given through John: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." 1 John 3:15. From this we see that the overt act of actually taking the life is not required to transgress this command and be a murderer. Hatred is the spirit that is back of murder; it is that which, cherished and carried out to its full promptings, leads up to and results in murder. Hence when hatred toward another is in the heart (where all sin starts with the individual), the man is in God's sight a murderer; for he has that spirit which will eventuate in actual murder if not checked or eradicated.

This divine comment upon, and interpretation of, the sixth commandment, illustrates, as stated above, the nature of God's law, and shows how broad its commands are. People are sometimes wont to characterize the religion of God's people of old, based upon the ten commandments, as "narrow" and "mere legalism,"—a strictly legal religion with no breadth nor spirituality in it. Whatever may be said of people's "religion" because of their failure to measure up to the standard set for them and supposed to govern them, this certainly can not be said of God's law; it was and is full of spirituality, holiness, and significance, without which it would be of little value to any one. "Wherefore the law is holy, and the commandment holy, and just, and good." "For we know that the law is spiritual: but I am carnal, sold under sin," says Paul. Rom. 7:12, 14. And it is this deeply spiritual significance of the law that we are dealing with in these studies, and that concerns us. We do not wish to take just a surface view of God's law as a system of ethics and pharisaical legalism, but wish to get down to the vital spirituality of it; because they who worship God acceptably must worship him "in spirit and in truth." This command, with its divine interpretation and application, begins to give us an insight into this feature of God's law.

Because so much emphasis is here placed upon the spirituality of the law and the fact of its having deep "spiritual significance," we must not get the idea for a moment that that invalidates or dispenses with the letter of the law.

ans. The spirit of a thing may be deeper than appears on the surface in the mere letter, but never attach to it. We may have the letter of a thing without the spirit, but not the spirit without the letter. "The law of the Lord is perfect, converting the soul." Ps. 19:7. May our conversion be deepened by it, and in harmony with it.

Keene, Tex.

Are You Using the Right Arm?

J. R. LEADSWORTH

IN looking through a popular monthly magazine lately, we saw it quoted with evident satisfaction that Adventists were a non-flesh-eating denomination. We have wondered if it were true. Is it as true to-day as it was twelve years ago? If the diet reform is still a much-needed reform, we wonder if as much energy is being expended in advocating it as was done some years ago. Then, it was a very unpopular truth. People cared little, and thought less, of what was suitable food for brain and blood. But the health work was then considered the strong right arm of the message, and "great was the company of those that published it." Ministers, doctors, lay members, and all seemed to feel the importance of practising and preaching these cherished precepts. And it was not long till many of the educated people in the world began to recognize in this gospel of health a pearl of great price. They regarded its principles as a safeguard against sickness and disease, and as capable of furnishing clearer intellects and stronger muscles to meet the battles of life. Not only did they consider it necessary to discard flesh foods as a part of the daily ration, but tea, coffee, and injurious drugs were likewise given up as not only unnecessary, but as absolutely injurious.

To-day, the vegetarian is a factor important enough to be considered. On steamships and dining-cars, provision is made for catering to his requirements. To fail to include flesh as a part of your order in any of the popular dining resorts does not now give rise to a suspicion that you are a "little off."

But, in spite of this, the great mass of people have little definite knowledge as to proper habits of eating and drinking. With no other subject can one gain such ready access to the public ear. The most elementary principles on the subject of foods and proper living are eagerly sought for by them. And yet, I fear that Seventh-day Adventists are largely holding their peace. It is a regrettable fact that in many Sabbath-keeping homes where health principles were formerly highly regarded, they are now largely ignored.

A few days ago a prominent business man came to make inquiry as to where he could go to get rid of the uncontrollable desire to go on periodical sprees. He said: "This drink habit has grown on me until I just feel that something desperate must be done to get rid of it. It is now or never. I have

tried all the drug cures, but they do not pan out. Can not you tell me of a place where I can go on a treatment cure and have a diet cure at the same time? It just seems to me that I must change my way of living." And until one does change his habits of eating, there is little hope of overcoming the drink habit.

But is there any relation between a flesh diet and liquor drinking? Listen: "That the man with carnivorous instincts should want liquor is not surprising. He fills his stomach with tissue-building elements, and, naturally, craves for stimulants to take the place of force-producing or heat-furnishing carbohydrates," says Dr. Jeuttner, in his book on physio-therapy. The experience of Lot illustrates the same truth.

We wonder if parents who are blessed with the light of present truth realize the importance of becoming well informed upon the subject of dietetics. Do they appreciate that it is an essential part of the message that is calling out a people for his name? If there ever was a time when the people of God needed unclouded minds to detect the delusions and snares of these last days, it is just now. And that necessity promises to grow more and more intense until the end.

Some years ago a long-distance running contest was arranged between two German cities. A score or more of active young men from various countries were eager for a chance to prove their power of endurance. They represented the strength and vigor of the country whence they came. One of these contestants had been an easy victor in several previous contests. He had learned the value of being temperate in all things. For this trial of endurance, he had spent days in systematic training, and had exercised the greatest care relative to his diet. It had resulted in putting him in the pink of condition. But, just before the signal was given for the start, when every nerve and muscle would be put to its limit of endurance, this trained athlete acceded to the urgent request of an interested friend to be a little more liberal in his abstemious diet at this time. Instead of refusing on the same ground as did David for not accepting the armor of Saul, he acceded to the request. And that simple indiscretion proved his undoing. It brought upon him ignominious defeat. He did not finish first, nor second, nor third. In fact, he did not finish the race. The "more liberal diet" produced an acute indigestion which prevented his continuing in the race. All the previous days and weeks of discipline and training and endurance tests were brought to naught by this simple indiscretion.

In view of the fact that we are in the race for that incorruptible crown, ought we not to be even more particular in experimenting with "the king's meat"? Says the apostle, "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to

obtain a corruptible crown; but we an incorruptible."

The many advantages of a fleshless diet may not be apparent to us at all times; but in the end we have the assurance that because we have kept the word of his patience, he will also keep us in that hour of temptation that shall come upon all the world. Then, when "a thousand shall fall at thy side, and ten thousand at thy right hand," it shall be discerned why the plague does not come nigh thee.

Relation of the Young People's Society to the Church

R. T. EMERY

THE church and the Young People's Society have the same object. Perhaps that may best be expressed in the motto which the young people have adopted—"The Advent Message to All the World in This Generation." The church has been preaching it for years, and has been working steadily to accomplish it. From the labors of a few pioneers the believers in this message have rapidly increased in number until now they are scattered in all parts of the world. Our Young People's Society has arisen to fill a definite place in God's closing work—a God-given place. It might be profitable to consider for a few minutes just what that place is.

What reason does the Young People's Society have for existence?—To help finish the work; to prepare workers to take the places and to assume the responsibilities necessarily given up by the older men. Yes, and in doing this the society will also fulfil another mission. The number of Adventist young people has constantly increased, until now they form a large army. Many of these are the children of faithful parents, but they themselves do not have the same aspirations, are not guided by the same Spirit which directs their elders. To aid in the salvation of these young people is a great object with the society. No matter how good the home influences may be, the members of a consecrated band of young people are of great service to one another. Out of these needs have grown many enterprises. Active work is everywhere recognized to be necessary for healthy growth. Just so, spiritual work is necessary for spiritual growth, and young people are no exception to the rule. Many missionary enterprises adapted for the young have been introduced. To-day we have a well-organized, progressive society, constantly aiming to do better and more efficient work for the God of heaven.

This being the object of the young people's organization, there is no reason why there should not be perfect harmony between it and the church. If both are in the right place, there can be nothing else. I am thankful that to-day, the two are working more harmoniously than ever before; that we can see a constantly strengthening bond of union between them. It would seem that both are striving to get nearer the place God designs for them to fill.

But there are many ways by which harmony may be secured. We should never think ourselves independent of the church, or possessed of privileges which the church as a whole does not enjoy. We must always remember that we are only a small part of the church, a weak and inexperienced part at that, and we must not forget the respect due from our Young People's Society to the parent organization. Our attitude in this will affect our work in all its branches.

We are told in 2 Tim. 3:2 that one of the signs of the last days is disobedience to parents; and another, given in the succeeding verse, is a lack of natural affection. We see these fulfilling in the world around us. To-day we see mere children despising all authority, and growing up to follow their own unbridled passions. The same spirit may be seen trying to gain a foothold in our own church, and even in our own individual lives. May God grant that the Spirit which is from above may defeat any such attempt. It is well for us to study to see what the Bible teaches regarding respect due to our elders, and then to practise it in our every-day lives. And in our Young People's Society we can gain much by paying proper respect and deference to the advice of the church. We should always consider it as coming from the older members of the Lord's great family upon this earth.

But now this advice would not be needed if the society was not doing something; for where nothing is being done, there is no danger of doing any positive wrong. We as young people need to keep constantly at work, and we should try, so far as practicable, to cultivate the habit of working out our own problems, always, of course, with God's aid. Young people who are wanted now, who can be of most service in God's cause, are those who have met and conquered difficulties. God wants experienced young men and women to-day.

God has delegated one church to carry his message for to-day to all the world. All classes and all ages are united in one common working force. To aid some of them to do better work the Young People's Society has been established; but never is it designed that the society shall take the place of the church to any class. There are not two organizations—one for the young, another for the older people; there is but one, the church. We young people are first members of the church, and then of the Young People's Society.

It is important for us to remember that the aim we should set before us is to fit for service, and serve. The society members need to be faithful in church duties,—to remember the Sabbath-school, church, prayer, and missionary meetings. The inspiration they will gain from a live organization seems certain to fit them for better church work. And then they can be a benefit to the church. There is no provision for any figure-heads in God's great organization. There is no one who has nothing to do. And if each has a place, he certainly helps the whole whenever he tries to fill that

place. There is, moreover, no reason for idleness or misunderstanding between workers, for there is an abundance of work to be done, enough to cause us to wonder how it will ever be accomplished. One great help will be for all to try to place the church in a position where it may be said of it,—

“Like a mighty army
Moves the church of God;
Brothers, we are treading
Where the saints have trod;
We are not divided,
All one body we,
One in hope and doctrine,
One in charity.”

“Prepare War . . . Let the Heathen Be Awakened”

F. A. ALLUM

A FEW years ago students of prophecy and others were accustomed to see and hear many statements made regarding the partitioning of China among the Western powers. The “kings of the East” referred to in the prophecies of Revelation were supposed to be the Western powers in the East, and not the Eastern powers themselves. To-day such references are very infrequent, and the student of prophecy knows that when God's Word speaks of the “kings of the East,” it means the Eastern powers themselves, and thus added force is given to such prophecies.

At the present time the consensus of public opinion is that China will be able to maintain her integrity. It might naturally be asked, What has brought about such a change? Was the opinion which was expressed so freely and so recently entirely without foundation?—No, for at that time China was viewed in all her weakness, and that weakness was revealed by such conflicts as the despicable Opium Wars, and later, by the Chino-Japanese War. But since that time China has been slowly awakening out of the sleep of centuries, and now like a giant refreshed, is bending all her energies to the task of modernizing her army and navy that she may be prepared for the great battle of the future. Perhaps nothing has given more impetus to this movement than the success of the Japanese arms against the “Colossus of the North.” Then it was seen that Oriental forces, when well-trained and equipped, were more than equal to those of Russia.

China was not slow in learning the lesson in all this, and we are not to suppose that Japan was behind in helping China to realize the importance of her victory. The result is that the lessons taught by that war have been well learned, and to-day those who have the privilege of living within the borders of the “Middle Kingdom” see on every hand signs of a wonderful activity. China has learned that that which made Japan successful in her late war was her Western methods. Probably the Celestial, with his hatred of the foreigner, would not allow that this is so; nevertheless, it is acknowledged by the feverish thirst which is manifest in even the

ordinary Chinese scholar to learn Western languages and methods. At the present time a knowledge of the English language is required of every official applying for office.

This movement is embracing many things that were once thought to be too ancient to be moved. Foot binding, the queue, and education, have become subjects of popular discussion. And the latest development is the promise of a constitution. That many of these reforms are genuine can not be doubted; for the evidence is abundant. Take, for instance, the question of education; on every hand we see governmental schools being erected, and many of the teachers receive from ten to twenty pounds a month. During the last two years thousands of students have gone to Japan to study. One of our missionaries states that there are fifteen thousand Chinese students in Tokyo alone.

Nowhere, however, is China's reformation more apparent than in her remodeled army. When one compares the present up-to-date, well-equipped soldier with the sloucher of a few years ago, the contrast is vivid. This was apparent to all who witnessed the recent maneuvers held at Chang Te Fu. At this place from twenty-five to thirty thousand troops were assembled, and the display was witnessed by the representatives of all the powers. For three days a sham battle was fought, and the troops were engaged in all the movements of actual warfare. To the non-professional the scene was one of intense excitement, especially when the maneuvers culminated in a grand bayonet charge, and thus a glorious victory was won for the northern army. When one remembers that these foreign-clad, well-equipped men are Chinamen, and belong to the most conservative of all nations, then, and not till then, does the full meaning of all this flash across the mind. And what does it all mean? When read in the light which is shed from the prophecies of God's Word, it will be seen to be full of moment to all. It is the fulfilment of the words of the prophet Joel, written so many years ago: “Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your ploughshares into swords, and your pruning-hooks into spears: *let the weak say, I am strong.* Assemble yourselves, and come, *all ye heathen,* and gather yourselves round about. . . . *Let the heathen be awakened,* and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.” Joel 3:9-12. To-day, the last of the great heathen powers is being “awakened,” and is coming up. Yes, and coming to what?—To the valley of Jehoshaphat, where the battle of Armageddon is to be fought, and that battle ushers in the end of all things. Then the opening heavens will reveal the Son of man coming in all his glory, and happy will be that person who can in that day look up and say, “Lo, this is our God; we have waited for him, and he will save us.”

Honan, China.



Jack-in-the-Pulpit

In the grove's green temple he
Preaches to us pleasantly,
Happily interpreting
The sweet gospels of the Spring.
For his choir he has the birds,
And their hymns of wonder-words;
And the wise musician, Breeze,
On the leaf and blossom keys
Plays his preludes, deftly spun
Out of dreams of dew and sun.

In his pulpit there he stands,
With a sermon in his hands;
It is from the Book of May
He selects his text to-day.
What a fragrant verse it is!
What convincing truths are his!
Joy, quoth he, is everywhere,—
Sea and earth and sky and air,
Forest great and wild flower small,—
God with gladness touches all!

—Frank Dempster Sherman.

Temperance in the Home

AUGUSTA C. BAINBRIDGE

"I WONDER if beer is very bad for people to drink. It looks pretty; but it smells queer, and I know it costs money. Papa does not drink it, neither does mama; but other men and women do, who look just as nice as our folks. Some folks say it is good, and some say it is bad. How is a boy to know?"

He was walking just ahead of me, telling his difficulties to his friend, and you could easily read between the lines that a battle was on. The temptation to drink beer had come to him. He wanted to find an excuse to yield to it; and yet he was not ready to yield just then.

"Why, George, you know it's the alcohol in the beer that makes it bad; just as any kind of poison in anything will make it bad."

"But everybody doesn't put alcohol into beer; they just drink it as it is."

"Good; that's just it—'as it is.' It is bad, and it is bad because the alcohol is in it. Nobody puts it there when he drinks it; but it forms in the beer while it is being made. You know it is made from grain, most always barley. The barley is malted and ground. Say, George, come over to the house. We have some pictures of the whole business, and father knows all about it. If he is at home, he'll tell us. But I know it pretty well."

What a difference! Two boys from Christian homes—one had been fortified, and one had been left defenseless.

It is important that our children learn their lessons for the day-school, yes, and for the Sabbath-school. But who will give them the knowledge they must have in order to meet the world as they find

it? These temptations are here; and better, far better, spend a few hours now teaching them how to meet them and overcome, than to spend months and years in grieving over their fall.

Not one child in one hundred will want alcoholic liquors after he has been taught that alcohol is the product of decay, of rottenness, or, as one German chemist states it, "The excrement of the yeast fungus." Nothing appetizing in that, is there?

The luscious fruits, the toothsome grains—these are inviting; but who desires decay?

Let us not neglect the school or the Sabbath-school; but let us give in our homes the truth that will unmask the tempter, and set our darlings free. Many things we can afford to leave undone, but not this. Now that temperance forces are gaining ground, the liquor dealers are studying every wicked art to entrap the boys and girls; but since truth is stronger than error, we need not fear, if we do our part.

San Francisco, Cal.

How Children Are Killed

CHILDREN are killed by the manner in which they are dressed, and by the food that is given them, as much as by any other causes. Infants of the most tender age, in our changeable climate, are left with bare arms and legs and with low-necked dresses. The mothers, in the same dress, would shiver and suffer with cold, and expect a fit of sickness. And yet the mother could endure such treatment with far less danger to health and life than the tender infant.

What is the effect of this mode of dressing on the child? The moment the cold air strikes the bare arms and legs of the child, the blood is driven from the extremities to the internal and more vital organs of the body. The result is congestion, to a greater or less extent, of these organs. In warm weather the effect will be congestion of the bowels, causing diarrhæ, dysentery, or cholera infantum. In colder weather, congestion and inflammation of the lungs, congestion and inflammation of the brain, convulsions, etc., will result. At all seasons, congestion, more or less, is caused, the definite effects depending upon the constitution of the child, the weather, and various circumstances.

It is painful to see children thus decked to gratify the pride of foolish mothers. Our most earnest advice to all mothers is to dress the legs and arms of the children warmly at all events. It would be infinitely less dangerous to life and health

to leave their bodies uncovered than to leave their arms and legs bare.—Selected.

Curing the Apple Thief

"I THINK I can cure those boys of that bad habit," said Grandfather Gooderham to himself, with a very mischievous twinkle in his eyes for one of his sober years.

"To be sure, I think there must be something wrong about a boy's bringing up when he persists in appropriating his neighbor's goods, such as cherries, plums, pears, and early apples. He certainly has not yet learned to square his life by the golden rule, however well he may have learned to repeat it. But I think I can cure him. I'll try a few coals of fire," and the old gentleman almost laughed aloud.

There was some mysterious work going on in grandfather's orchard the next day. There was a man hired to dig a hole beside the picket fence—a hole several feet deep, and nearly as big around as a well. What he was digging for the man did not know.

"The old gentleman is getting childish," he said to himself, and went on with the digging. By six o'clock the hole was deep enough to suit grandfather, and the hired man went home. After he was gone, grandfather leveled down the heap of loose earth a little, spread a few branches over the top of the hole, and strewed some grass over them.

About nine o'clock, when it was getting pretty dark, grandfather went out to the orchard and sat under a tree near the fence, a few yards away from the hole. He had not been waiting long when along came two brave boys in search of early apples.

"Where's that loose picket?" said one, groping along the fence.

"Here it is," said the other, and removing it, boldly stepped into the orchard and right into the hole.

"Oh, oh!" he cried aloud, thoroughly frightened; "help me out." But his comrade had run off at the first sound of trouble.

"Charlie!" called the prisoner, but Charlie did not answer.

Presently grandfather came hurrying up. "Well, well! What have we here? How did you get in there?" he asked.

"Come, let me help you out," said grandfather, kindly, and he reached down and drew the boy up.

"What were you doing here?" he asked, still holding the boy's hand.

"I came with another fellow to get some apples," he said, hardy able to keep back the tears.

"Apples? Why, to be sure; but why didn't you come and ask me for them? Why, bless you, you may have all you want. Come to the house." And the boy had to, for grandfather still held his hand.

At the house they got a sack, and then went to the orchard again. They visited all the best trees. The boy climbed up and shook down the fruit, and the old gentleman filled up his sack.

"There, take those home with you, and don't forget to share with 'Charlie.'"

As the boy staggered off under his heavy load, grandfather rubbed his hands together gleefully, and chuckled to himself, "Those coals will burn all right. I guess that'll cure them."—*Emma Penno.*

Talks to Girls

I WANT to tell you of a conversation I overheard on the street-car the other day. I was standing directly in front of three bright-faced girls who were telling each other something of their home life. One of them said:—

"Mama never cooks a meal at our house. It has been so long since she did any cooking that she has forgotten how."

"How funny!" replied the other girl, with much silent wonder expressed in her eyes. "Is she an invalid?"

"An invalid! Well, I guess not!" replied the friend. "We don't want mama to cook. Sister and I take charge of everything. At first we did not do very well, and mama protested, but now we are quite proficient."

"That is really funny. I do not lay my hand to a thing in the house. Grandma does all the cooking, and mama does the housework. It would never be done if I had to do it."

By this time it had begun raining, and the girl who never did a thing at home continued her chatter by saying:—

"Dear me! It is raining! Mama told me to take an umbrella, but she tells me so many things I don't pay attention to half of them. I wonder if she will have sense enough to meet me at the car with an umbrella. If she doesn't, I shall ruin this new hat."

"You may have my umbrella," said the other girl, who had already excited my admiration. "I wore my old clothes to-day, and it wouldn't hurt them if they do get wet."

You can readily see that very small things indicate character, and I am sure that you will not be surprised when I tell you that the girl so thoughtless of her mother did not attract me, nor will she attract any one. And there is just a little secret here. A girl can not be selfish and thoughtless at home and make herself really lovable to the outside circle of friends, for the real character will reveal itself. It can not be hidden.

Unselfishness and sacrifice in the home for mother, brother, or sister, is a great beautifier, more potent than all the concoctions sold by druggists at exorbitant prices.

I believe that many girls forget mother, not because they are inherently selfish, but because they are thoughtless; but if this thoughtlessness continues, and dear mother's face ages, and the heavy lines come into her brow, while the girl frolics night and day, the thoughtlessness becomes a sin.

I have a young friend who is now seventeen. She is a stout, healthy girl. Her mother is never well, but still, with

no help, she looks after a nine-room house. When vacation came, this young girl said to me: "Mama says I must learn to work this vacation. I learned how to make a bed to-day."

The first time this buxom girl of seventeen had made a bed! Do you wonder the overworked mother was never well?

I will tell you of two other girls I know. These girls have lived in affluence, but when their father died, they found there was no money left. They began at once to fit themselves for self-support. One secured a fine position as stenographer, while the other, a very fragile girl, secured a position as kindergarten teacher. These two girls were determined that their mother, now past sixty, should be spared all possible hardship. They therefore arose earlier in the morning, donned their big aprons, and attended to the necessary housework before going out to office and school.

I am so glad there are so many noble, self-sacrificing girls. I have in mind another young woman, a school-teacher, commanding a salary that would enable her to board away from home if she chose, but after her mother's death, she took charge of the home for her father and brother.

At first she had a woman to superintend the housework, but she found her so wasteful that she decided to undertake it herself, and now she has everything systematically arranged, and the home is always in order. This girl is in charge of the mission study classes of a large city district, and also holds office in the Young People's Society of her church. I don't believe she has any time to be selfish.

The girl who appears at church dressed like a fashion-plate, while her mother is shabbily dressed, advertises herself as plainly as though she wrote in large letters: "I do not care for anybody but myself."

I hope that all girls will build on the broad plan of noble living, because they will be happier, their loved ones will be happier, and their living will make the world better and brighter. It is true, as Phillips Brooks has said, "No man or woman of the humblest sort can really be strong, gentle, pure, loving, and good, without the whole world being better for it; without somebody being helped and comforted by the very existence of that goodness."—*Mrs. J. Ellington M'Gee.*

Disposal of Kitchen Waste

DURING the hot months, the garbage from the kitchen should not be allowed near the house, as it makes an ideal breeding-place for flies and other insects. One has but to observe the countless swarms of flies hovering over such a spot to realize what a menace it is to the health of the family. The most approved method of disposing of this refuse matter is by burning. If this can not be accomplished, a good way to do is to bury all perishable stuffs, and cart away anything that can neither be buried nor burned, depositing it in some place far

from the house. Aside from the unsightliness of a back yard strewn with rubbish and rotting garbage, the gases arising from the decomposition of organic matter are very injurious to health, and, in epidemics of filth-diseases, a positive menace. If no other way, keep a garbage can in which every refuse thing is deposited, and empty it every day, in some place remote from the house.—*Selected.*

Forming the Baby's Character

ONE would hardly expect to find marked traits of character in a very young infant; nevertheless, they are there, and show themselves very strongly, often when the infant is not more than twenty-four hours old. This, then, is the time to begin your training. Begin the molding process right now.

Infants are helpless, consequently they require our care, and it is a matter of duty that this should be our intelligent best. Do not depend on guessing in this important matter; it is not safe. Children require love, sympathy, companionship, and amusement just as much as the adult, probably more; but remember that a surfeit of good things has the same effect upon the young as it does upon an older person. It seems rather ridiculous, does it not, to think of a child, and a very young one at that, becoming *blasé*—tired of the good things offered? But it is true. We do not have to look very far to see children, even infants, turn away their heads with a shriek of disapprobation when well-meant, but constant demonstrations of affection are thrust upon them. This open rebellion goes to show how distasteful it is to the child. Occasionally children of not overrobust constitutions become so wearied and weak with handling, hugging, and kissing, that, like a sensitive plant, they wilt, and with pathetic patience submit to the inevitable because they are too weak to resist.

A selfish, nervous, unhappy child is invariably the result of overindulgence on the part of the parent, and not infrequently the parent reaps a bitter reward in utterly failing to hold the respect, love, and obedience which are due the parent from the child. Children who are overindulged lack self-control, and self-control taught at a very early age soon ceases to be self-control. It becomes a habit of trust in the mother—confidence in her discretion, love, and judgment. If this early training is delayed, almost before the mother realizes it, she finds a wilful and stubborn child; then if she tries to correct the faults she has nourished, she will realize that the remodeling process is a far more difficult task than the molding would have been in the beginning. If you begin to humor the child early in life by walking, rocking, or other form of entertainment, he will have a right to expect to be humored in other things, and he usually is humored until he becomes the autocrat who holds sway over every one with whom he comes in contact.—*Dr. Mariana Wheeler, in Harper's Bazar.*

THE WORLD-WIDE FIELD

In New Haytian Fields

W. J. TANNER

ON my recent trip to the conference in Jamaica, I had an opportunity to visit many of the chief towns of Hayti. Twenty-two days were consumed in making the trip, besides the time spent in Kingston. This was caused by the fact that the steamers which run on this route stop at nearly all the Haytian ports to discharge and to take on cargo, and also on account of the different lines not connecting well.

From the standpoint of our work, we found many things to encourage us. The same readiness that we see to hear the message in the north exists to a greater or less extent in the southern portions of the republic. In Port au Prince, the capital, where we stayed nine days, we found an aged native Haytian, who has been keeping the Sabbath for nearly seven years. Brother C. M. Moulton first found this Sabbath-keeper about three years ago, when on his way to Porto Rico. But as he could not speak French, he had very little opportunity to instruct the brother; and so it was not until our visit that this man had this privilege, which he and his family seemed thoroughly to enjoy.

The manner in which he and his family found the truth is interesting, and illustrative of how the Lord sometimes works to bring the light to honest-hearted people in these countries of few spiritual privileges. The father was raised a Roman Catholic; but, a Bible falling into his hands, he read it, and was led to forsake the superstitions of Rome, and to join the Wesleyan denomination. After a time, the perusal of the Word called his attention to the truth on baptism. When he mentioned his convictions to his brethren of the Wesleyan faith, they at once sought to relieve him of his views, but to no purpose. Finally some one said to him: "There is no need of being so conscientious over the question of baptism, because of the fact that the Bible is silent on sprinkling and commands immersion; for the Bible is also silent in regard to keeping Sunday, while it does mention the Jewish Sabbath, which we Gentiles never keep."

The brother replied that he would have to investigate the latter question also, and if he could be as sure that the seventh day is as binding on Christians as baptism, he would observe it, too. He at once began to read the Bible through for the purpose of learning the truth in the matter, with the result that he began the observance of the Sabbath four years before he heard that others were keeping it. Recently he has been made happy by seeing his wife and married daughters join him, in yielding

obedience to the commandments of God.

The Sabbath I was with them their little company was further augmented by a schoolmaster, who cast in his lot with the people of God. These all showed, by their willingness to accept the light on health reform and tithing, that the work already begun in them is genuine.

This brother also informed me of a young man at St. Marc, who, through his instrumentality, is keeping the Sabbath. When our steamer reached this latter place, I inquired for the young man, but found that he had left the day before for Gonaives, to find work. When we reached that place, I succeeded in finding him, and was encouraged to note how well he seemed to understand the principal points of our faith, although he had never seen any of our literature until I handed him an assortment of our tracts and pamphlets, which he received with avidity. The fact that this young man carries a thumb-worn Bible in his pocket, is the only explanation we have to give of his knowledge of the truths that are so dear to us as a people.

On my arrival home, I found Brother E. Fawer, a young Swiss worker, awaiting me, having arrived from Europe just one month before my return. With his help we hope better to instruct our people in all the principles of the message, and to carry our firing line still farther into the enemy's country.

Freetown, Sierra Leone, West Africa

D. C. BABCOCK

SINCE our last report, we have taken our tent down, and moved it to the mission farm, and continue our meetings there four times each week.

School Work

It was expected, two weeks before we took our tent down, that we would pitch it on the other side of the city, and hold another series of meetings before the rainy season set in, but our school work developed so fast that we were compelled to pitch the tent and use it for our school work, until we could arrange a temporary school building. Before we pitched the tent for the school, we had to hold our school in the mission house. Our veranda is six by forty-four feet, and on it we seated seventy-five children. Our parlor is also filled with the larger students, so that we hardly have living-room. If this interest continues during the rainy season, we shall be compelled to put up a larger school building.

Brother Kwamina, who sailed from America in January, arrived here on Thursday, February 21. On the following Monday, he took charge of the school, and thus gave relief to Mrs. Bab-

cock, whose health was failing fast on account of overwork. We hope that this school may develop into a real training-school, in which laborers may be prepared for the West African field. The urgent demand for such a school as this, in this field, can be realized when we consider the large amount of money that has been spent by the General Conference in starting the work in this unhealthful climate. Several laborers have been sent to this field from America, and some have been compelled to return on account of failing health; others have laid down their lives for the cause.

The necessity of raising up native laborers can be clearly seen. Experience has taught us that it is far better to train workers in the field than it is to send them to some other land to be trained; and the cost is far less.

For this work we need a teacher who has had a thorough training in the principles of this message and the presentation of the same, as well as a proper fitting up as a thorough teacher. Anything less than this will not meet our urgent needs. We do pray earnestly that one of our schools shall favorably consider this question at once, and send us such help under the direction of the Mission Board. [This call is already answered in the person of L. W. Browne, of Emmanuel Missionary College, who has gone to assist in the work in West Africa.—ED.]

The Tent Effort

As announced in a former article, our tent was pitched in this city on the eighth of January, and the first meeting was held on the evening of the tenth, with fully six hundred in attendance. For six weeks the congregation was never less than this number. On Sunday nights there were from ten hundred to fifteen hundred present. The best of order prevailed from first to last. At no meeting was there the least disturbance. The book sales by our workers during the meetings amounted to more than one hundred and fifty dollars. We distributed among the people many thousand pages of leaflets. On each Sunday night from ten hundred to fifteen hundred leaflets were distributed.

It is difficult to tell just what the result may be. Our present attendance at the Sabbath meetings is about thirty-five. These meetings are held at the mission farm, fully one mile and a half from the center of the city. The meeting last Sabbath will long be remembered by those present. It was a refreshing from the Lord. The general testimony was, "How the truth reached me."

It is wonderful to witness the decided transformations that take place in the lives of men and women. One brother said, "I went into the tent the first night through curiosity, and came out a changed man." The whole city is greatly stirred over the truth, the majority in its favor, but some in opposition.

Last Sunday a minister in one of the large churches, in a special meeting, was

warning his congregation against attending our meetings, and advising them not even to refer to them, nor to speak my name, when a voice cried out, "Why don't you preach the truth to us as we hear it at the tent? We will go to hear that man." Then all the congregation cried out against the minister, and it seemed for a time that the people would do him violence. One of his class leaders and another gentleman came at once to our mission, and purchased "Bible Readings" and "The Desire of Ages."

Urgent calls are made from every quarter for us to come and hold meetings, but we lack the men and means to fill them. We are preparing workers as fast as we can.

A bright young man and his wife

ing so the meetings could be continued. He said he would be responsible for the roof, and for me to see what else could be done. I went to another gentleman who believes and obeys the truth,—a dentist,—and he told me to buy a suitable lot, and he would pay seventy-five dollars on it. I soon found a good lot, just where we wanted it, at the price of \$112.29. We purchased it, and last Wednesday the money was all raised, and the lot paid for. Some materials are now on the ground, and we hope to begin work next Wednesday. While we have a good start, and have some money on hand to push the work, yet it is very expensive building in this place, and any help will be greatly appreciated. We hope to get the roof on the building within the next thirty days.

Our First Church in Burma

G. B. THOMPSON

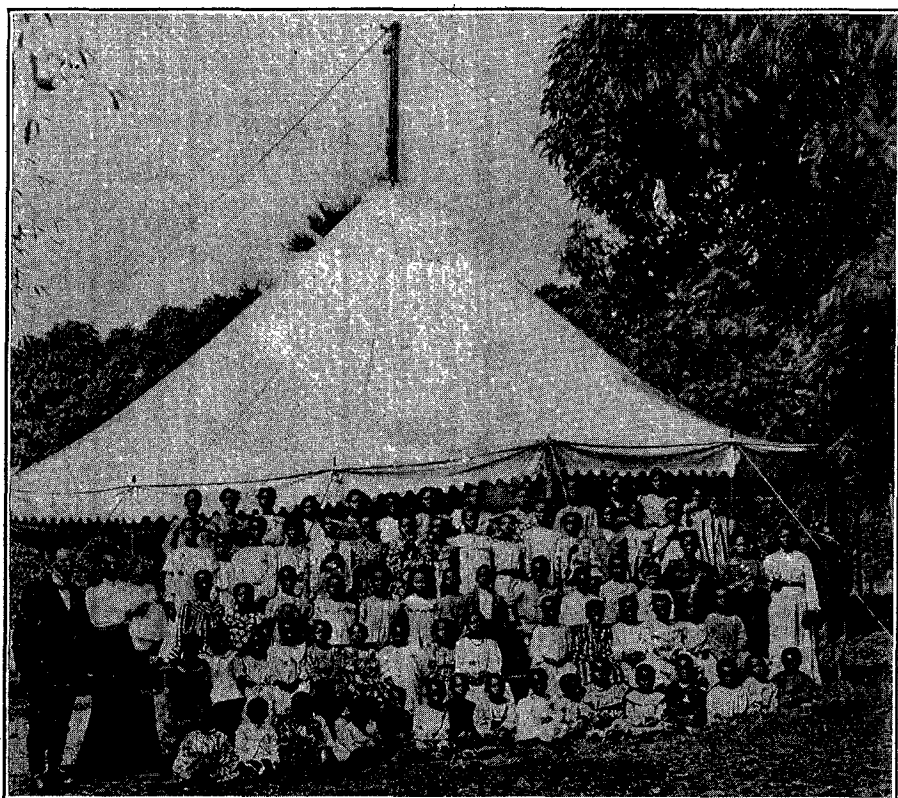
SOON after the close of the general meeting in Calcutta, I went with Elders Shaw and Miller, and Brother and Sister Burgess to northern India to assist in finding a location for a mission station in the hills of the Himalaya Mountains, to which our missionaries can go from the burning heat of the plains for a needed period of rest. We visited Dags-hai, Simla, Solon, Kasauli, and Mussoori. We spent nearly three weeks in this trip. The weather was very cool in the hills, and heavy underclothing and overcoats were necessary. There was considerable ice and snow, the tops of all the mountains being covered. (Himalaya means the "abode of snow.") The air was very invigorating, and it seemed that a person could regain his health as well here in these hills as in any other place.

The establishing of hill stations in hot and unhealthy countries I believe to be a wise step, as it will do much to advance mission work in such countries by providing a suitable place where the workers may go to regain their health and secure needed rest, without leaving the country. To carry on work effectively in India, as well as in other countries, those who come to labor must plan to learn a language and to remain permanently in the field. By changing to these hill stations from time to time this can be done. In large countries, like India, it will be necessary, perhaps, to plan for more than one such place, on account of the long distances of travel. The matter of locating the hill station was not permanently settled when I left, but negotiations were in progress.

On my return to Calcutta I held some meetings with the sanitarium family, studying the relation of our medical work to this message, and the important place the medical missionary can fill in this work. Dr. Menkel and wife are getting hold of the work nicely, and a good spirit pervades the institution. The patronage when I left was encouraging.

March 9 I bade the workers in Calcutta good-by, and sailed on the "Tara" of the British India Line for Burma. After a very pleasant voyage of three days across the Bay of Bengal, I reached Rangoon, and found Elder Votaw and wife and the other workers here well and of good courage.

I remained in Burma over two Sabbaths, holding meetings and visiting those who are interested in the truth. This is the land where Judson spent so many years of his life, and gave to the Burmese an excellent translation of the Bible, thus preparing the way for the last message. And it is encouraging to see how the message is taking hold here. A number of earnest, devoted souls have begun to keep the Sabbath, and others are deeply interested. Three who have embraced the truth here are already in the field laboring in the Burmese language. Most of those who have accepted the truth live in Rangoon and Maulmein, but we hear of some far to



THE TENT WHICH IS SERVING TEMPORARILY FOR A SCHOOL BUILDING AT FREE-TOWN, SIERRA LEONE, WEST AFRICA

have accepted the truth, and he is studying faithfully while he is out canvassing for our books. He was formerly a minister in one of the denominations here, and has had charge of a mission in the interior. He took thirty dollars' worth of books and went to Conakry, a French port north of Sierra Leone. Word has reached us through his wife, that he has sold nearly all his books and wants more. His wife has had experience as a teacher, and will help us in our school work.

A Church Building

Before we had held meetings in the tent a week, there was a call for a church building. At first it seemed to me out of the question for us to do anything in that line at this season of the year, as the rains will soon be upon us. But while I was out visiting one day, I met the city inspector of buildings, and he said we must not let the rains come on us until we had a temporary build-

Baptism

Our first baptismal service took place on Thursday, February 28, when seven precious souls were buried with their Lord by baptism. We were freely granted the use of the baptistery by the Church of God before a large congregation. The service was opened with a hymn, after which the pastor of the Baptist church offered prayer. Brother Kwamina then gave a short discourse on the importance of the ordinance, after which the baptism took place. A deep impression was made upon the entire congregation. Many remarked that it was the most solemn experience in their lives. Others will go forward later.

To our dear people who have so liberally assisted in sounding the message in this part of dark Africa, we send the cheering word that light is breaking. The truth has a sure foothold here. Pray that the fire kindled, may burn brighter and brighter.

the north, and of others to the south of this place.

On Sabbath, March 23, in the hall in Rangoon our first church in Burma was organized by Elder Votaw and the writer. Twenty-three persons were included in this organization. On Sunday nine persons were baptized by Brother Votaw amid the beautiful surroundings of the Royal Lakes near the city. Some of these baptized were not included in the organization of the church, but expect to unite, and will increase the membership to about twenty-six. The following-named persons were chosen as officers: Elder, H. H. Votaw; deacons, Brethren Maung Maung and David Hpo

number of images of Buddha is astonishing.

Including the Shan States to the north, Burma contains about 236,738 square miles, or about the same as the territory of the Lake Union Conference, and has a population of about ten million. Rangoon, the capital, is situated on the Rangoon River, one of the rivers which compose the mouth of the Irrawaddy River. About fifty years ago it was described as "a collection of mud huts in a swamp," but it is now the third shipping port of the Indian empire, and contains a population of about three hundred thousand. The town is well laid out, has a good supply of water,

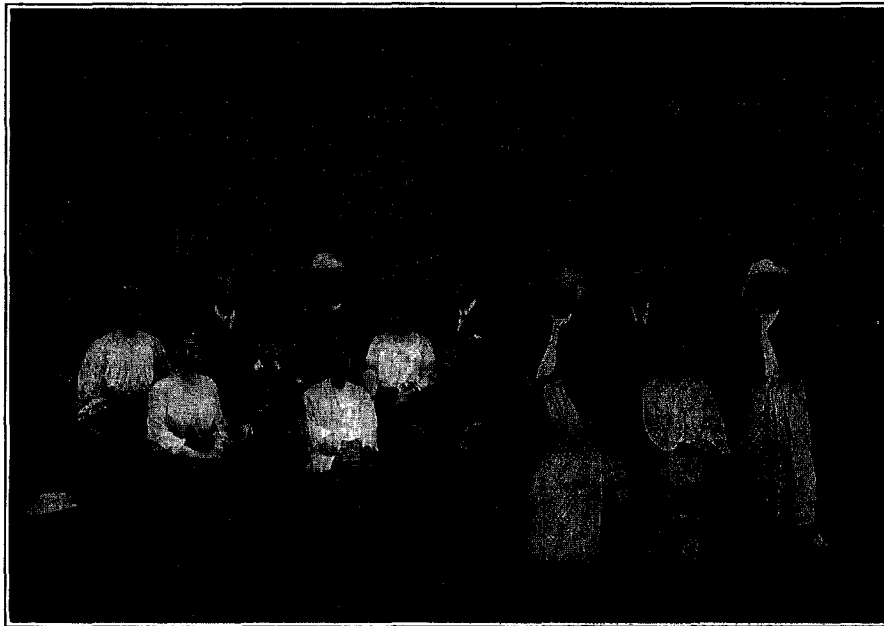
people without delay. India and Burma afford an excellent field for labor for our consecrated young people who are graduated from our various schools.

I am booked to sail March 28, on the "Cheshire" of the Bibby Line, via Ceylon, for Egypt. I have enjoyed much of the blessing of God during my visit to these fields, and have been impressed as never before with the great needs of India. To carry the gospel to three hundred million, shackled and benighted in heathenism, is no ordinary task. It can be done only through the bestowal of the Holy Spirit and apostolic power. God is greatly blessing the work in this land, and is preparing to do a quick work. Let the continual cry of all who love this message be, "Here am I, Lord; send me."

Mission Notes

EVERY inch of advance in mission work has been contested by the arch-enemy, from the very day the founder of modern missions—William Carey—was accepted as a missionary to India, down to every point of attack upon heathenism at the present time. Why this bitter opposition? It is evidence sure and certain that the devil counts on this well-planned attack upon his strongholds as something worthy his steel, hence blocks every line of advance with all his power. And nowhere does he succeed so well as in the home land, in cutting off supplies for Christ's ambassadors and warriors in the forefront of the battle. Brother, sister, at home, think about this. Has he not attempted to belittle in your mind the work of missions, by seeking to belittle your offering? Did he ever succeed in his attempt?

SOMETIMES very useful people, even men and women whom God is using to accomplish most noble service, are not noted for their attractiveness, and may even be classed as the very opposite in point of winsomeness. It may be of encouragement to some tried worker whom God loves, when he feels almost alone in the world, so far as human companionship is concerned, to think that some very noted men must have had hours when these same feelings stole over them. It is written of Robert Morrison, that man of valor who succeeded in translating the Bible into Chinese, that socially he would pass for a failure. "Robert Morrison took himself seriously. Sprightliness was no more to be looked for from him than from one of the Puritan fathers. His letters are as grave as 'Pilgrim's Progress,' though less interesting. . . . His manners, though always respectful, were not winning. Small talk he never condescended to, perhaps from inaptness. Beyond the weather, this self-contained man had few topics in common with others. The very intensity and unusualness of his aims made him solitary. Take him all in all, he was one to respect and admire, rather than to love."



GROUP OF LABORERS FROM BURMA IN ATTENDANCE AT THE GENERAL MEETING IN CALCUTTA

Hla; clerk, Anna Speer; treasurer, Carolyn Votaw. Following the organization the ordinances of the Lord's house were celebrated, in which all took part. The Lord seemed especially near on this occasion.

This church is composed of an excellent class of converts. The message works the same in the hearts of the people in all lands. Tobacco using, chewing betel, wearing jewelry, etc., are prevalent among the Burmese, but they laid these things all aside in order to follow the Lord. If they continue to grow in grace, they will indeed be a real light in this dark land. The members of this church are fully instructed on all points of the message, and seemed to be as faithful in the payment of tithes as any church I have met.

Burma, I believe, is a fruitful field for the work of this message, and we should plan aggressive work here at once. This is a land of great resources. The people are of Mongolian type, and quite intelligent. They are liberal and willing to give of their means. Unlike India, Burma has no caste, and the women are as free as the women of any land. In this respect it is a much easier field than the peninsula of India. The land is filled with the gilded temples and shrines of Buddhism. Some of these have been erected at great expense. The

electric lights, and a good line of electric street-cars.

Here, as elsewhere, more workers are needed. We have here at the present time Elder Votaw and wife, Dr. Ollie Oberholtzer, Sisters Bertha King and Daisy Jewett (who are canvassing at present), Sister Ruoff (who is giving treatments), and Brother Maung Maung, his sister Mah May, and David Hpo Hla, our three Burmese workers. These are all of good courage, and are planning to stay by the work. Some of those who have come to this field to work are making encouraging progress in the study of the language. But what are these among so many? While the climate is very hot, it is not, as a rule, unhealthful. We need workers to study the languages and prepare to carry the message in the native language to these millions who are waiting for it. This field is ripe for the message. The Karens, who form an important part of the population of this field, are calling for workers to come and teach them the message. The Karens, I am told, have a tradition that they once had the true light, but because of their sins it was removed from them. For this reason many of them are looking for light, and are ready to receive it. The language is different from that of the Burmese, and we should have a worker for this



THE FIELD WORK

China

CHANG-SHA.—When I last wrote to you, we were about to enter our house in this city. It hardly seems five weeks since we came, yet it has been quite long enough for us to have had much personal blessing from our loving, wonder-working God. When we had moved, we had the bare necessities for seating any guests who might feel inclined to visit us. Our means are so limited we dare not invest much in furniture.

So many students were inquiring whether we would open classes in English, that it was taken as an evidence of divine leading. As it was but a month before the Chinese New-year, we hesitated a little. The lads, however, were anxious to begin, showing how even their oldest and most general customs are passing. A few days' holiday was all they desired. Those applying were from the very classes we are anxious to reach. We decided to open class January 26. Twenty-seven enrolled, paying deposit money. Two were refused, as being too far advanced to work conveniently with the others.

Try as we would, seating accommodation could neither be rented nor loaned. It being so near New-year, the time was limited. And even could seats be procured, we could not be certain of paying. In our dilemma we cried unto the Lord, to know whether he would prefer we should not open the school, or if we should open, that the seats might be procured. This was Thursday night, and classes were to begin on the following Monday.

Our landlord called that night. I spoke to him about the matter, and we continued to wait on the Lord. He was more faithful than we. The goods came; and what was still better, the cost was most reasonable. When school opened, the furniture was paid for. Even the bookstores gave us ten per cent commission on the books purchased.

Meantime, a "great ferment" had been going on among the churches at Chang-sha since we "heretics," keeping "Jewish Sabbath," had arrived. Brother Alexander's observance of the Sabbath increased the tension. Calling on a pastor of one of the largest missions at Chang-sha, I learned that they were going to visit us, to ascertain our methods of working.

On calling to see Alexander, for a spiritual talk and season of prayer, I found him getting anxious for the "foreigners" to hear of the Sabbath. We ourselves had been praying about the matter, and soliciting the intercession of the members of our China Mission, ever since coming here. The time seemed ripe to call them to a meeting before the deputation came. The invitations were out on Wednesday evening for Monday, February 4, at 4:30 p. m. God gave us much peace in our hearts, and in spite of threatened illness everything went off all right. The day was a wet one. Two workers wrote of their inability to attend. Another was vis-

iting an out-station. Sickness prevented others. However, nine workers came, representing four separate missions.

One of them was requested to open with prayer, after a hymn and the reading of John 17. The reading of the paper, which included a Bible study on the Sabbath, occupied about half an hour. There is every reason to believe that some received enlightenment. Whether they will accept the truth given, is now for them to decide. One brother, in closing, prayed most earnestly for my wife, and that God would bless and use us. He said, further, that many have their own minds made up about these things, and that God would show them what was right, and enable them to follow him.

Having had but a few days since coming to our new abode, it is not easy to make forecasts of future prospects for evangelistic work. Again, at this season of the year the people are much engaged in the affairs of this world.

Two days ago two sets of scrolls were presented to us by a grateful family. God has used the simple treatments given by my wife, and has heard our prayers for the recovery of a lady from what might have developed into a serious illness. These scrolls are an evidence of sincere gratitude. Such tokens of appreciation from people to whom the gospel has been faithfully proclaimed make us very humble, as such a gift is regarded by them as a great honor.

To-day being New-year, we visited them. After pointing out the blessings God wishes to pour into their lives each and every day of the new year, they accepted the offer that I should go every Saturday evening and teach them. Will you not join with us that this family may speedily become Christians, burning and shining lights among their fellows?

P. J. LAIRD.

Opening of a School in Rome

FROM the very beginning of our stay in the home of the papacy, we have been convinced of the important part that the educational work would play in the proclamation of the third angel's message in this place. From what has been said on the subject, all are persuaded, I am sure, that the educational work is, in the Catholic Church, the life of the papacy; upon it the church depends for retaining its hold on Catholic countries and for enlarging its sphere of influence in unconquered territory.

Professor Lucas, president of the Fernando Academy, in California, has had a burden for founding some educational work at Rome for several years. By corresponding upon the subject, we finally came to a definite conclusion as to what could be undertaken at present, in this work. We have not the means to undertake a work in proportion to the importance of the place or the needs of the field; however, we were persuaded that as Rome was not built in a day, neither would the educational work in

Rome be fully launched without long-continued effort. Nevertheless, through the effort made by Brother Lucas in presenting the needs of this cause to the young people of southern California, he succeeded in gaining their support for the enterprise.

The young people are making a noble effort to help, and we certainly appreciate the many sacrifices they are making on behalf of this cause. The enthusiasm with which they have taken up this work has given it such an impetus that others are becoming interested in the enterprise. From the Northern California Conference, too, comes encouraging news of hearts stirred in behalf of the educational work in "the eternal city." Professor Sharpe, of Healdsburg, is leading his young people to take an interest in the work, having himself a special burden for this branch of the message for Rome. The school, through the help of these kind friends, was opened last fall, and has now been in session about three months. The progress that it has made during this time has surprised even our friends here.

We have a day-school in which we teach the regular studies that are offered in the government schools. This department is under the direction of Professor Orlando, who has a wide experience as a Catholic educator, having been professor in their schools. He is therefore just the person to lead out in this kind of work, as he understands the situation, having inside knowledge of the Catholic system of education; and having also had a university education, he is in touch with the methods used in the government schools.

Our department of music is under the direction of Professor Borghese, a pupil of the famous composer Mascagni. His own music has also been published. He is therefore well qualified to instruct not only those residing here, but also those coming here from abroad to seek a musical education.

Sister Schell teaches English in the school, the language which very many here are anxious to learn. We have also classes in French taught by Brother Vaucher. All our faculty are members of our church at Rome. God has so ordered things that he has brought together some strong men who can help in this branch of the work in this difficult place.

In the different departments we have made over seventy enrolments since the school opened, and new pupils are coming in right along. We are now opening evening courses of common school education for the young men who have had to leave school early in order to earn their living. The government here does not conduct night-schools as is done in America, and for this reason this branch of the school can be developed into a very important factor; and it will bring us in contact with the working classes.

We have already a good class of students. As we are near some of the best high schools of the city, we get some of the students of these institutions, especially for our language courses. By next year, when we shall be better known, we shall have a large number of them. They take the languages in their regular school course; but as it is only dry and theoretical, they scarcely know how to say a word after three years of study. We take them in, and

with the basis already obtained, get them to speak in a short time so that they marvel at themselves when they see the progress they have made. One of the professors of the high school attends two of our language courses. We have also students of the university and government employees in our schools. In one of our private classes we have the three children of one of the most prominent men of Italy, who has been four times in the king's cabinet, and at the present time is vice-president of Parliament. We are thus on the one side getting in touch with the working classes, while on the other we are coming in contact with the higher classes.

It would be impossible to gain an entrance into the homes of these leading families by meetings; for they never think of frequenting Protestant services. The educational work appeals to all, and furnishes an excellent means of forming their acquaintance and gaining their confidence. This much accomplished, good progress has already been made toward helping them to appreciate the truth when the right opportunity presents itself of teaching it to them.

Of course the school has not escaped the notice of the Catholic Church. Among the first to visit us after the opening of school were two Catholic priests who wished to know all about us. They asked who the director might be, what we expected to teach, if we had any church relationships, etc. The Catholics know that a school is a formidable arm to be used against them, and for this reason they view with alarm the founding of educational institutions. However, the clerical forces gave us quite a surprise in that a gentleman representing the official organ of the Vatican, *Osservatore Romano*, invited us to advertise our school in the columns of their paper. We have not accepted the proposition.

With the right efforts put forth here on the ground, and with the active support on the part of those who interest themselves in giving the work financial support, there is no reason why a good educational work should not be built up in Rome, which will perform miracles for advancing the truth in the center of Catholicism.

CHAS. T. EVERSON.

An Excellent Tribute

THE *Northern Union Reaper* (Minneapolis, Minn.) of April 2, 1907, contains a report from Mr. and Mrs. C. E. Holdman, of Ferrybank, Alberta, in which he relates a tribute which was paid to Seventh-day Adventists during a sermon preached against the seventh-day Sabbath and in favor of Sunday legislation. The report of his reference to this people runs as follows:—

"In the course of his talk he told of the great work the Seventh-day Adventists were doing all over the world, of their schools, publishing houses, missionary enterprises, and about everything that gave a true statement of affairs, and he said that when a man gets hold of the principle of their doctrine, he sticks to it; he seldom changes. He further said that their money all goes with them. Illustrative of this point, he told of a Dutchman whom he once accosted on this subject, asking how it was. 'Vel,' he said, 'Id is dis vay; first de head get converted, den de heart, den de pocket-

book; id all goes.' The speaker further declared that besides giving ten per cent of their income, they gave from five to thirty per cent more for other purposes, and then said: 'If my friends here would do in this way, there would be no begging for means with which to pay the preacher.'"

Let every Seventh-day Adventist resolve that in his own experience he will make this tribute a true one of this people.

K. C. RUSSELL.

Dominica

THE Jamaica earthquake disaster of the fourth of January, from which God so wonderfully delivered us, abbreviated our program, but not without an impressive preaching of its own in a most realistic way.

The book of Ezekiel, besides visions, similitudes, symbolisms, verbal idealism, etc., contains realisms in miniature, as in the fourth chapter, where the siege of Jerusalem and the consequence are acted, and in the twelfth, where the moving out and captivity are dramatized.

And so, we take it, delegates from United States, Cuba, Central America, Panama, Hayti, Porto Rico, St. Thomas, Antigua, Dominica, St. Lucia, Barbados, St. Vincent, Grenada, Tobago, Trinidad, and Guiana had met in Jamaica—between the Americas—to witness a scene which would give emphasis, positiveness, and dispatch to their message as those who had seen "terrible things in righteousness."

I have not spoken to any of our ministers, but I believe they feel like telling their message with a new force, as those who know assuredly what they affirm.

What seemed a disappointment at the meeting, was compensated by the attention and interest of the people in the different fields on our home coming. When I landed in Dominica, it was pathetic to see the crowd—Catholic friends and others, and our own people—that came to welcome me, thanking God that I was alive. Mrs. Giddings had mourned for me as killed, and our little girl made the situation still more painful by saying, "Mama, I don't see papa coming."

It is an awful experience of a realistic sample of what awaits the world, when Heaven shall say, "It is done!" Till then, may we who read, tell the people to run to escape the ruin!

A committee of leading gentlemen—among them a Catholic editor, a Catholic merchant, the chief of the telegraphic department, a lawyer, and a school-teacher—arranged for me to lecture in the court room on the disaster, at a shilling admission, proceeds going to the sufferers. Accordingly I did so, to an appreciative audience.

We have reaped the first-fruits of our night-school, in the acceptance of the message by two Catholic young men. They started the beginning of the year. One of them is ready for the Jamaica school, to be better prepared for further usefulness. Another Catholic woman has begun the observance of the Sabbath. Just as I was about to close this report, one of the young men came in bringing his Christmas pledge (\$1.20), also paying four dollars for books, and giving an order for six hymn-books as a present to the church for strangers.

We are of good courage, and ask our friends everywhere to remember us in

their prayers for the success of God's work in this part of the vineyard.

PHILLIP GIDDINGS.

North Carolina

APRIL 7 the recently completed church building at Archdale, N. C., was dedicated. Although the weather was somewhat uninviting, the house was comfortably filled.

The brethren at this place have put forth commendable effort in this work, and are to be congratulated on their success in having brought it to a successful issue. No debt to bring worry, misunderstanding, and disappointment rests upon them. All bills are paid. One of our sisters went out among the people and secured sufficient means to purchase a neat little chapel organ. The brethren here are pressing forward, endeavoring to keep pace with the message.

T. H. JEYS.

A Catholic Family Finds the Truth

I FEEL to rejoice and give thanks to God for what the third angel's message has done for my wife and me. A short time ago while on our way to the theater we saw a large tent. The meeting was almost over when we came along, and the speaker, Wm. Simpson, gave a very pressing invitation to his audience (about fifteen hundred people) to come back the next night to hear why God did not kill the devil. The nature of the subject at once interested me, so I took a goodly number of my neighbors with me to hear all about why God did not kill Satan.

At this time we were members of the Catholic Church. My wife was very devout, while I thought also that there was very little truth except in the Catholic Church. I was engaged in the grocery business at the time. The most of my neighbors were Protestants, and were much concerned about my salvation, so when I asked them to come with me to the tent-meeting, they readily accepted. I did not know who the speaker represented. Although up to the time I had thought that the devil was just a word that the church uses to scare people, I changed my mind when I heard Brother Simpson, as he read text after text from a book he called the Bible. To me this was a new book.

A few weeks later I saw his advertisement in one of the papers, stating that he was going to speak on Daniel and Revelation, so I gathered my good Protestants together again, and we went to the meeting, and took a front seat. Brother Simpson drew a line across his blackboard and took up the study of Daniel 2 and explained this vision. When he reached the toes of the image, I was intensely interested. He invited me back again, so I went with my wife for fifty-two evenings. I made up my mind that I would not let the church do my thinking any longer. I heard God's Word explained, heard the truth for our time, and saw how clearly God's Word pointed out the falling away and the development of the man of sin. I began to rejoice that I had found something better than going to theaters and smoking and chewing tobacco, and baseball games. I am so glad that there is power in God's Word to change us.

I kept the first Sabbath after I found the Sabbath truth, and I am rejoicing in the third angel's message. I sold my business, and came to Fernando to study the Bible, as I see very clearly that if we do not know God's Word and live up to what it teaches, we shall not have a home in the new earth. I would say to my Catholic friends, Study the Bible, as each one of us is responsible for his own salvation. I was a member of the Hibernian Society, and of the Knights of Maccabees, and others also, but gave it all up, and to-day am rejoicing and thank God that I ever heard the books of Daniel and Revelation explained.

M. J. ALLEN.

Field Notes

THE church at Rochester, Ind., has been encouraged by the addition of six members as the result of meetings held by Brother B. Hagle. Others are interested, and the meetings continue.

BROTHER S. SWINSON reports five conversions in the vicinity of the Sparta (Wis.) church as the result of meetings held there. Previous to the meetings, Bible readings had been held in the neighborhood.

THE students of the school at Berrien Springs, Mich., are holding meetings in two churches that have been secured within a few miles of the school. An evident interest is manifested, with attendance ranging from thirty to eighty.

BROTHER J. M. REES has been holding meetings with the church at Marion, Ind. Among the few not of our faith who attended were a man and wife on the way to Cuba with a colony of settlers. They gladly accepted the message presented.

FOLLOWING a dedicatory service the first Sabbath in March at Hagerman, N. M., Brother M. D. Warfle conducted a five weeks' meeting in the church, which resulted in the baptism of twelve young people. Two others joined the church on profession of faith and previous baptism.

BRETHREN W. H. THURSTON and Wm. Guthrie recently conducted a ten-days' meeting at Indian Harbor, Nova Scotia. As a result two young ladies took their stand to obey the Lord; two who had become indifferent resolved to walk in the light, and the church was encouraged by the study of the Word.

BROTHER WM. F. KENNEDY, who, with Brother W. F. Hills, held meetings at Hotchkiss, Colo., writes: "We continued our public meetings for four weeks, and organized a church of nineteen members. Nine joined by letter, seven on profession of faith, and three by baptism, and on the last Sabbath before we closed our public meetings three more adults signed the covenant. They will be baptized and unite with the church soon. Sister Barnes, who has been living in Hotchkiss for some time, has put forth a judicious effort in canvassing for books and circulating literature. Her work, with the blessing of God, has been very helpful to our public effort."

Current Mention

—The United States circuit court has perpetually enjoined the "drug trust" from continuing its operations.

—There is a strong movement on foot to prevent Oklahoma from becoming a State if she must come in with a constitution as at present ratified by her representatives.

—Two passengers were recently arrested on board a train for violating the new Delaware law which makes it a crime to drink liquor aboard train in the State.

—It is reported that the Russian troops have not yet been withdrawn from northern Korea, and the Japanese commander has been instructed to make a protest.

—Arab rebels in the province of Yemen, Turkish Arabia, who have been in revolt for twelve years, have practically annihilated a force of Turkish soldiers 6,500 strong.

—The lower house of the Pennsylvania Legislature has passed a bill prohibiting the buying, selling, or wearing for adornment of any Pennsylvania wild bird or part thereof.

—The French steamer "Poitou," from Marseilles, France, to Montevideo, Uruguay, was blown on the rocks off the south coast of Uruguay May 7, and forty-eight persons were lost.

—As an indication of the moral depravity of these days, we notice that a Chicago court on the 11th inst. tried twenty-two suits for divorce in one hour and a half, granting the request in each case.

—Advises from Morocco, bearing date of May 11, state that the Rahma tribesmen are about to seize the city of Morocco. European residents have left the place, and the commander of the French cruiser states that the outlook is very threatening.

—Recently there died in New York one who had fought as an officer under the flags of eighteen different countries. He had borne the title of general for many years. Nevertheless he died penniless and alone, and was buried at the expense of another.

—At the Jamestown Exposition on May 13, the representatives of ten nationalities took part in the celebration of the three hundredth anniversary of the landing of the English at Jamestown Island. About 25,000 armed men took part in the procession.

—The dangerous nature of hypnotism is being well illustrated at Worcester, Mass., where one who has long been a student of hypnotic phenomena has succeeded in hypnotizing himself. He can not now be brought back to consciousness, and is slowly dying, having been unconscious for more than two weeks.

—Parties from the interior of Honduras report that another war is beginning, the fighting this time being between the same armies which took part in the contest just closed. The quarrel is over who shall be president. The natives of Nicaragua are also involved in the struggle, the latter under the guise of peace-makers, whose object is to support one of the presidential aspirants.

—A deep-laid plot to assassinate the czar of Russia has been unearthed by the confession of the palace gatekeeper.

—At Lima, Ohio, May 14 the Grand Jury returned thirty-nine indictments against individuals and corporations concerned in the great bridge-building trust. They were charged with conspiracy in restraint of trade, and in violation of the Valentine anti-trust law.

—There is much feeling among the officials of China against Japan, because of Japan's failure to return to China a large amount of property appropriated by the Japanese at numerous places in Manchuria during the Russo-Japanese War. The Chinese claim that Japan has repeatedly promised to return this property, and has failed to keep her promise.

—A new law recently passed by the New York Legislature seems to have been drawn up for the special benefit of those practising Christian science. All regular physicians are put under strict regulation, and their practitioners required to pass a rigid examination, but among those exempted from the application of this law are those who practise "the religious tenets of any church," which will apparently exempt Christian science practitioners from the provisions of this law.

—It has been announced at Washington, D. C., by the Interstate Commerce Commission, that Attorney-General Bonaparte has issued instructions to the various United States district attorneys to institute proceedings against twenty-five different railroad companies of the country to exact penalties for violations of the safety-appliance laws. From time to time the commission has extended the time limit of the fitting of cars with safety apparatus. But the Department of Justice has now determined to make examples of the roads which persist in violating the law.

—There are serious strikes now in progress at the two principal ports of both the east and west coasts of this country. The San Francisco carmen's strike is still unsettled. The strike of the dock laborers at New York, and at Hoboken, N. J., has given some promise of settlement, especially in the latter place. On May 10, 300 men working on the Fall River pier went out, in addition to the other dock laborers. These, however, resumed work the following day. The laborers also resumed work on the Pennsylvania Railroad pier, and on the dock of the Clyde line. Vessels leaving the port carry very light freight, and in some instances have carried back much of that which they brought with them. The grain handlers in forty elevators in New York harbor are also threatening to join the longshoremens in a strike. In addition to these troubles, 10,000 men are now idle at Colonia, Pa., who were employed at the Colonial Steel Works. Eighteen hundred longshoremens are on a strike at Montreal. The situation at this place is a little peculiar, owing to the recent passage of a law making it unlawful to enter upon a strike until after a regularly appointed conference between representatives of the two parties concerned. No arrests, however, have occurred, as it was felt by the employers at Montreal that more harm than good might result from such a procedure.

Christian Liberty

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

Conducted by the Religious Liberty Bureau

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

In Jail for Conscience' Sake

BROTHER JOHN CURLETT, a member of the Fords Store (Md.) church, is now in the Centerville jail because his conscience will not let him pay his fine for working on Sunday.

The constable who arrested him (and by the way, this officer had been appointed only the day before) said, "I am in this work for all I can get out of it." Taking advantage of an old law in the State of Maryland, he drove to Fords Store to see if he could find Brother Curlett at work. Passing several others who were breaking the law, he drove around a back road, then through another man's farm. Tying his horse here, he went through a woods, and there found Brother Curlett quietly working on the back part of his farm, fully one-half mile from the public road, and took him to a magistrate, who placed him under bond to appear at court.

His case came before the court May 8. He was tried before a jury, convicted, fined, and because his conscience would not let him pay the fine, he was placed in the Centerville jail for thirty days.

It was my privilege to visit Brother Curlett in the jail, May 14. I remarked to him, "You seem very happy under the circumstances." As we sat on the side of the prison bed, he told me the reason. I will give it in his own words. He said: "As the sheriff opened the iron door to put me in, he said to another prisoner, 'Here is company for you.' My fellow prisoner immediately told me his troubles. I told him he had broken the law, and was now trying to carry the burden alone; that if he would confess his sin, and ask God to forgive him and bless him, he would do so." He said that life was not worth living, and that he was about to kill himself when I came. After talking with him about the promises of God, I suggested that we have prayer. As we arose from prayer, he said, 'I praise God for sending you here to comfort me,' and then we quietly sang the hymn, 'Jesus, lover of my soul.' I tell you it was the best prayer-meeting I ever attended, and as I have since seen that man give his heart to the Lord, I am thankful I am here. These have been the happiest days of my life."

As I stood locked in behind those prison bars, listening to this man, deprived of liberty, separated from his wife and children, rejoicing in the thought that God can use him there to help others, and then looked upon the other prisoner who had but a few days before contemplated committing suicide, I realized more fully than ever before that the same God rules to-day that directed Paul to the jail in Philippi, to save the jailer and his family.

During the trial, Brother Curlett was granted the privilege of speaking. He meekly told the court that he would not knowingly break any of the State laws unless that law conflicted with the law of God. "This court says, 'The first day is the Sabbath,' but a higher court

says, 'The seventh day is the Sabbath.' I must obey the higher court." As he reasoned from the Scriptures, the crowded court room paid strict attention to every word spoken, and in the language of the poet—

"Every one in the court room,
Gray beard and thoughtless youth,
Knew, as they looked upon him,
That the prisoner spoke the truth."

A good impression was made upon all present. In giving the sentence, the judge said that he did not like to deprive him of his liberty, and advised him not to work on Sunday in the future where he will be seen. "I arrange to do all my Sunday work," said Brother Curlett, "where no one will be annoyed, and, as was testified here in court, the constable found me at work a half mile from the public road. Unless the constable can be restricted from coming on my farm to spy me out, I can only ask you to be as lenient as possible with me whenever I come before you."

Sister Curlett was asked many questions by lawyers and others, which gave her an excellent opportunity to present the truth for this time. Remember this brother and his family in your prayers. If you desire to write to Brother Curlett, address him at Centerville Jail, Centerville, Md.

MORRIS LUKENS.

Religious Liberty Notes

ELDER S. E. WIGHT, president of the North Michigan Conference, writes as follows concerning the present attitude of the members of his conference toward the religious liberty work: "Our people are waking up to the situation, and many churches and companies are placing some one at the head of this work to carry it forward." Our prayer is that there may be a general awakening in this work all along the line.

The *Boston Post*, of Boston, Mass., bearing date of April 14, contains a most forcible presentation of the days when the Puritan Sunday was in vogue. The reader should not fail to note how the clergy used the civil government to carry into effect their ideas of religion, nor to note the parallel between the clergy of those days and the clergy of to-day: "When listening to the defenders of our unjust Sunday laws, mostly clergymen, it is hard to believe that this is the twentieth century. The saddest chapter in the history of Massachusetts is that which tells of the rule of the clergy. These Sunday laws are a survival of the complete union of church and state, which existed at the founding of the colony. At that time no one could vote who was not a member of the Congregational Church. When in doubt on any question, the magistrates consulted the clergy. The usual evils, which throughout history accompany such a union, resulted. Some of our present Sunday laws date back to 1692, only thirty odd years after the Quakers were hanged on Boston Common while the Rev. John Wilson railed at them from the foot of the gallows. The restriction of the suffrage to church-members gave such excessive weight to the clergy that John Fiske wrote: 'One might almost say it was not the people of Massachusetts after all that shed the blood of the Quakers: it was Endicott and the clergy.' Like any class in control, the clergy used the power of the government to perpet-

uate their rule. Neglecting to frequent public worship was punished by fine or whipping. In 1644 the clergy informed the magistrates that the gathering of sticks on Sunday might be punished with death. No person on foot or horseback, and no cart, was allowed to pass out of Boston after sunset on Saturday. Funerals were prohibited on Sunday. Loitering in the streets on Sunday brought a fine. Absence from religious service for more than three months was a criminal offense until 1836."

Gov. R. B. Glenn, of North Carolina, delivered an address at Richmond, Va., April 21, 1907, in which he said, as quoted by the *Washington Post*: "If certain evils now in vogue in this country are not checked, the country will eventually suffer as did Rome and other republics." He referred especially to the fact that there are in this country to-day "two men who have amassed more wealth than is owned by the commonwealth of Virginia and every man, woman, and child in the State, estimating the worldly possession of each inhabitant at five hundred dollars." He pleaded for the general observance of the Sabbath as the keystone and foundation of the success of the republic.

Rev. Watson, pastor of the Second Presbyterian church of Cincinnati, Ohio, in a recent Sunday sermon, dealt a scathing rebuke to Congressman Longworth and his wife, the President's daughter, because of a breakfast that the Congressman's mother gave in honor of her son and his wife on Sunday morning. The following is a sample of the pastor's words concerning the incident: "I want to tell this waiting congregation this morning, that a man who breaks God's holy law is, in the first place, not a fit man to represent the great commonwealth in the Congress of the United States, and, in the second place, that the man who does that kind of thing is a traitor to God and to his country."

Elder S. G. Huntington, president of the Utah Conference, in a letter written from Salt Lake City, bearing date of May 1, says: "J. H. Rosengren, one of our brethren, who operates a picture gallery and photographers' supply store at Provo, Utah, has recently been arrested and fined five dollars and costs for doing business on Sunday. At the time of this prosecution, before, and since, in the same city and on the same street, drug-stores, bakery shops, soda-fountains, livery barns, and similar places of business all keep open and do business on Sunday, the same as on other days of the week, with no fear of the enforcement of the law in their cases. All these people, or most of them, are Mormons, as likewise the whole city, yet they do business seven days in the week without interference from the authorities, while our brother, who conscientiously observes the Sabbath of the Lord, and works only six days in the week, including Sunday of course, is prosecuted and fined for the offense of 'doing business on Sunday.' Indeed! what is the offense, Sunday desecration or Sabbath-keeping, which? Evidently the spirit behind all such prosecutions is the spirit of intolerance and persecution, the spirit of the Dark Ages and the fruit of religious legislation. Provo is also the city of Senator Smoot. The case has been appealed."

K. C. R.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

Tri-City Sanitarium

THIS institution, which is situated in the beautiful city of Moline, Ill., was the outgrowth of the circulation of medical literature by several workers under the direction of Dr. J. E. Froom, the effort resulting first in very modest bath-room facilities in a private residence. As the patronage increased, the facilities also grew, until, through the kindness of Mrs. M. E. Stewart, a member of the Moline church, the present site was secured, and after the expenditure of a number of thousand dollars, what is declared by many to be an *edition de luxe* among sanitariums was established. This sanitarium is carried on under the direction and ownership of the Northern Illinois Medical Missionary and Sanitarium Association. This association is composed of the delegates to the annual session of the Northern Illinois Conference, and holds its meetings in connection with this organization, nine trustees holding the vested property rights and directing in the management of the institution.

The main building of the sanitarium is a beautiful frame structure about one hundred and fifty by sixty-five feet, three stories high, with a commodious basement. The improvements made during the last year provide accommodations for twenty patients, besides providing for many of the family of helpers within the main building. Public rooms, such as halls, parlor, dining-room, etc., are very nicely, though simply finished and decorated, giving a refined, quiet, homelike atmosphere to the place. The new bath-rooms are declared by all who have seen them to be the nicest and most satisfactorily arranged of those in any similar institution which they have visited.

The site of the sanitarium is on a high bluff, with fine terraced lawn, and without obstruction as to view or ventilation from the surrounding buildings, and is so situated that in summer the temperature averages two degrees lower than much of the surrounding city, and in the winter the temperature, except in cases of high winds, is two or three degrees higher than the temperature of the surrounding country.

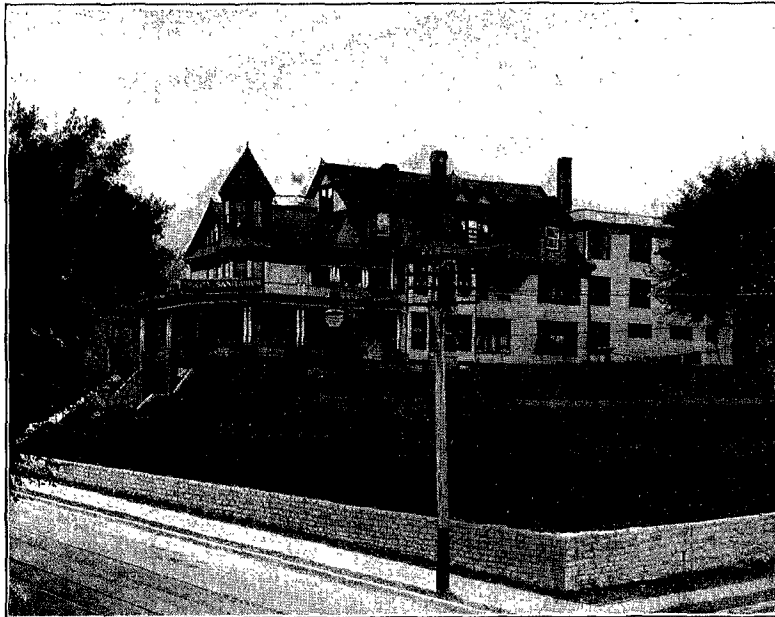
The natural surroundings afford abundant opportunity for recreation. Beautiful streets; several pretty parks, including the government reservation, on which is located the Rock Island Arsenal; the river, with boating in summer, and skating and ice-boating in winter; the numerous points of interest, from both a natural and historical standpoint, of the surrounding country, afford an

unlimited opportunity for outdoor recreation.

The institution employs two or three physicians, and from fifteen to twenty nurses continually. Having a population of one hundred thousand from which to draw patronage in the three cities, Moline, Rock Island, and Davenport, the institution has steadily grown until it is practically full the year round.

The size of the institution is such that it is possible to maintain a very pleasant family spirit both among the helpers and among the patients. The atmosphere of institutionalism, which is liable to interfere with the greatest success of larger institutions, is eliminated, so that each helper and each patient can receive a larger amount of personal attention, and feel a great deal more of the personal interest in all that is going on in the institution. This enables the patients to feel less of loneliness and homesickness, and inspires the helpers to do more efficient work and to take more interest in the success of the institution.

During the past year between three and four hundred patients were cared for in the institution, the gross earnings reaching something over twelve thousand dollars, of which amount about



fifteen hundred dollars was paid out for charitable and benevolent work.

The real estate of the institution has a valuation of about forty thousand dollars. The present worth is \$22,571.67. The last fiscal year shows a net gain of \$1,182.18.

The nurses' training course covers a period of three years, and includes a regular course of Bible and missionary study, and frequently work along missionary lines, in Christian Help work, visiting nurse work, and personal missionary work, and familiarity with foreign missions and missionaries.

The list of employees at present in the institution is as follows:—

Physicians, S. P. S. Edwards, M. D., and Maria L. Edwards, M. D.; Medical Matron, Laura M. Jensen; House Matron, Mrs. R. T. Just; Steward and Accountant, W. C. Forman; Nurses, R. T. Just, Pearl Long, Clara Maas, Edna Andrews, Cora Young, Mary Jessen, Irene Snyder, Hannah Anderson, Jenette Smith, Emma Nelson, Nina Carl.

S. P. S. EDWARDS, M. D.

A Medical Missionary Council

NEARLY two years have passed since the first and only medical missionary council of this denomination was held. This was a very important meeting, and much good came from it to the medical missionary cause. Many who are directly connected with the Medical Department of our work have felt keenly the need of another council. In view of several favoring circumstances, it has been decided to hold a medical missionary council at Takoma Park, Washington, D. C., June 9-11, 1907. A few of the reasons for holding such a meeting at this time are these:—

1. The annual meeting of the American Medical Association is to be held at Atlantic City, N. J., June 4-7. This will bring many of our physicians to this locality at that time. Every progressive physician has a desire to attend such meetings where the most approved methods of caring for the sick are discussed by men of national and international fame. The railroad fare will be greatly reduced on account of this meeting, being one fare plus one dollar for the round trip.

2. The new Sanitarium at Takoma Park will be ready for opening at that time, and our physicians and nurses who attend can then become better acquainted with the work in Washington. It is expected that the new institution will be opened to patients June 12.

3. Just at this time the representative brethren who have been attending the councils in Europe will be returning, and will be able to meet with those who attend this council, and impart some of the enthusiasm gained from coming in touch with representatives from the broad harvest-field. From these we hope to receive much valuable instruction. Meeting these delegates will be the next thing to being permitted to attend the European councils.

4. The Drs. Kress have just arrived from Australia, having spent some weeks visiting various sanitariums in the West, and will be able to assist greatly in the council.

It is hoped that every physician and nurse east of the Rocky Mountains will take a lively interest in this meeting, and plan to be present. Such a council has already been planned for the Pacific States, for July or August, and so it may not be possible for those west of the Rocky Mountains to attend this council, but we ought to have some representatives at least from the Western States.

Will not the State and union conference presidents and committees, sanitarium boards, and medical secretaries do everything possible to have sanitarium superintendents, physicians, and nurses, and all others interested in the medical work of the third angel's message attend this council? Many questions are demanding attention, and our leading medical men should counsel over these. We know that we are not doing a tenth of

what the Lord requires in this line. Let this meeting mark an awakening in our medical missionary work.

The new Sanitarium will be ready to entertain all who attend this council. Write the medical missionary secretary at once that we may know how many to plan for.

A few of the subjects to be considered are:—

1. Relation of the medical missionary work to the third angel's message.
2. Sanitarium management.
3. Surgery and physiological therapeutics.
4. Entertainment of patients.
5. Nurses exchanges, and how to provide for graduate nurses.
6. Reports from the American Medical Association meeting.
7. Reports from sanitariums.
8. How shall we secure proficient male and female help in our sanitariums?
9. Need of a distinguishing name for our institutions.
10. Gynecology in our sanitariums.
11. Advertising.
12. Uniformity in rates, remuneration, diet, and meal hours.
13. Requirements for nurses' training-schools—entrance, course, time, studies.
14. Education of missionaries for foreign fields—physicians and nurses.
15. How shall we eliminate commercialism?
16. Shall we train professionals or missionaries?
17. Relation of private sanitariums to the third angel's message.
18. Medical education—what kind? where?

COMMITTEE.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1907

ATLANTIC UNION CONFERENCE	
Chesapeake, Baltimore, Md.	July 5-14
Maine	Aug. 23 to Sept. 2
New York	Sept. 5-16
SOUTHERN NEW ENGLAND, NEW	
London, Conn.	June 6-16
Western New York	Aug. 22 to Sept. 2
West Pennsylvania, Oil City	June 13-23
CANADIAN UNION CONFERENCE	
Ontario, Niagara Falls ..	Aug. 22 to Sept. 1
SOUTHERN UNION CONFERENCE	
North Carolina, Lexington	Aug. 15-25
LAKE UNION CONFERENCE	
Northern Illinois, Aurora ..	Aug. 29 to Sept. 8
North Michigan, Gladstone	June 24-30
North Mich., East Jordan ..	Aug. 29 to Sept. 9
North Michigan, Iron River (Swedish)	May 18-27
NORTHERN UNION CONFERENCE	
Minnesota, St. Cloud ...	May 30 to June 9
North Dakota, Velva	June 24 to July 1
North Dakota, Hankinson	June 11-17
South Dakota, Sioux Falls	June 13-23
CENTRAL UNION CONFERENCE	
Iowa, Des Moines	May 30 to June 9
Kansas, Herington (State)	Aug. 15-25
Missouri, Eldon	Aug. 8-18
Nebraska, Hastings (Prospect Park)	Sept. 12-22
Wyoming Mission Field, Crawford, Neb.	June 20-30
SOUTHWESTERN UNION CONFERENCE	
Arkansas, Siloam Springs	July 18-28
Oklahoma	Aug. 22 to Sept. 2
Oklahoma, Woodward (local)	July 23-28
Texas	Aug. 1-11
PACIFIC UNION CONFERENCE	
California-Nevada, Merced, Cal.	May 23 to June 2
California-Nevada, St. Helena, Cal., ..	June 20-30
Southern California, Los Angeles ..	Aug. 16-

Utah, Salt Lake City	Oct.
NORTH PACIFIC UNION CONFERENCE	
Montana, Helena	June 13-23
Upper Columbia, Walla Walla, Wash.	May 30 to June 10
Western Oregon, Portland ..	May 23 to June 2
MEETINGS IN EUROPE	
Norway	June 5-9
Finland	June 14-18
Sweden, Södertelje, near Stockholm	June 19-24
German-Swiss	July 3-7
French-Swiss	July 10-14
German Union, Friedensau	July 18-28
British Union	Aug. 2-11
Holland	Aug. 15-18

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

Ontario, Notice!

THE Ontario conference and camp-meeting will be held at Niagara Falls, Ontario, August 22 to September 1. O. A. BURRILL.

Notice!

THE North Pacific Union Conference office has been changed from Spokane, Wash., to Walla Walla, Wash., Rooms 15 and 16, Die Brucke Block. All mail for the *North Pacific Union Gleaner*; the secretary of the conference, A. G. Adams; and the treasurer, C. H. Castle, should be addressed to Box 429, and not to the office address. In behalf of North Pacific Union Conference, C. H. CASTLE, Treasurer.

Cumberland Conference, Notice!

SINCE the January meeting of the Cumberland Conference, the board of officers has been somewhat different from that given in the Year-book. The following is the complete list as it now stands: President, J. F. Pogue, Byington, Tenn.; Vice-President, W. W. Williams, Graysville, Tenn.; Treasurer, S. M. Jacobs, Graysville, Tenn.; Religious Liberty Secretary, W. L. Bird, Graysville, Tenn.; Conference and Field Secretary, E. B. Melendy, Graysville, Tenn.; Associate Secretary, Mrs. E. B. Melendy; Medical Secretary, M. M. Martinson, M. D., Graysville, Tenn.; Sabbath-school Secretary, Mrs. A. F. Harrison, Graysville, Tenn.; Educational Secretary, Lewen A. Jacobs, Graysville, Tenn.

South Dakota Camp-Meeting

THE annual camp-meeting of the South Dakota Conference will be held at Sioux Falls, S. D., June 13-23. The camp will be located in the grove south of the federal building and city post-office. It is a splendid location for elevation and shade, and, being centrally located, will attract a large attendance from the city. The camp-meeting is not so centrally located in the conference this year as we might be glad to have it, but wherever held, some must go farther than others. It is none too far for any to come, for we can not afford to miss the blessings to be obtained at these annual meetings. We trust that every family in the conference will be represented by the majority of its members, providing the entire family can not attend. Family tents, springs, etc., will be furnished at the usual reasonable rates to all who desire them. Let all bring necessary bedding with them.

Great events are rapidly taking place throughout the world, prophecy is being fulfilled, the controversy is growing more decisive as we are nearing the end, and the work will soon be finished in the earth. Never have we needed the benefits to be derived from our camp-meeting more than this year to prepare us for the experiences awaiting the

people of God. Now, brethren and sisters, let nothing hinder you from being present at this meeting. Good help is being provided for the English, German, and Scandinavian languages, also for the youth and children. Please read Joel 2: 15-17. Come filled with His Spirit and be a blessing to others.

E. G. HAYES, Conference President.

Important Notice!

MEETINGS will be held with the Dyer Brook church, Aroostook Co., Maine, beginning Friday evening, May 31, 1907, and continuing over two Sabbaths and Sunday. It is desired that all our brethren and sisters in that county attend these meetings. Come praying that God will bless the services to the salvation of souls.

The regular June meeting will be held in Fairfield, beginning June 14, and holding over the Sabbath and Sunday. We hope all in this part of the State who can attend this meeting will do so. Plans will be made at that time for the tent work in this conference this summer, and it will also be decided when and where the camp-meeting will be held.

S. J. HERSUM.

Richmond, Maine.

South Dakota Conference

THE twenty-eighth annual conference of Seventh-day Adventists of South Dakota, with the meetings of all other organizations auxiliary to the conference, will be held in connection with the annual camp-meeting in Sioux Falls, S. D., June 13-23, 1907. The first meeting of the conference will be called Thursday, June 13, at 2:30 P. M. Officers for the coming year will be elected, and all other business for the conference will be transacted at that time. All the delegates should be present at the first meeting, as the work of the conference session will be organized at that time. Regular reduced rates, on the certificate plan, have been arranged for; purchasing dates, June 10-21, good to return to and including June 26. E. G. HAYES, Conference President.

North Dakota, Notice!

FOR the benefit of those living in the southeastern part of the State, a local camp-meeting will be held at Hankinson, June 11-17. We have engaged a beautiful park two miles outside the city in which to hold the meetings, and teams will meet the trains to convey passengers to the grounds. As the meeting comes after that in Minnesota, and before the meeting proper in South Dakota, we are able to secure good help. We hope all our brethren and sisters in that part of the conference will avail themselves of this opportunity to hear the stirring truths for this time. E. M. Strong will make all the arrangements for the camp, and those who come should write to him, so that a tent may be in readiness, and some one be appointed to meet the train. J. G. WALKER, Conference President.

North Dakota, Notice!

A GENERAL camp-meeting will be held this year at Velva, June 24 to July 1. A workers' meeting will precede this, beginning on the nineteenth, and we expect all our laborers to attend. The city park has been secured for a camp-ground. The residents of Velva say that it is very beautiful at that season of the year, and it will afford good shelter for the tents. We are sure all our brethren and sisters will enjoy camping there. We hope to see a very large gathering at this place, the largest we have yet had in North Dakota. Especially do we expect to see those living in the central, the west, and the northwest parts of the State attend this meeting. Meetings will be held in the English, Scandinavian, German, and possibly the Russian languages. There will be no business to attend to, and all may give themselves unreservedly to feasting upon spiritual things.

J. G. WALKER, Conference President.

Publications Wanted

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

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

Tom C. Hege, Charlotte, N. C., periodicals and tracts.

Arthur L. Manous, R. F. D. 3, Decatur, Ga., periodicals.

Mrs. D. D. Nunkirk, Rector, Ark., periodicals and tracts.

Ira H. Nunkirk, Van Buren, Ark., periodicals and tracts.

Elizabeth Christian, Box 203, Claremore, I. T., periodicals.

D. M. Smith, R. F. D. 3, Box 87, Pelzer, S. C., periodicals.

Mrs. Jas. F. Woods, 322 S. Detroit St., Warsaw, Ind., *Review, Signs, Watchman*, etc.

Mrs. Cyrus Simmons, R. F. D. 8, Knoxville, Tenn., *Signs, Life and Health, Life Boat, Little Friend*.

Margaret Warnock, Guthrie, Okla., *Signs, Watchman, Liberty, Life and Health, Educational Messenger*.

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

Mrs. Anna Hall, 510 Walnut St., Knoxville, Tenn., *Signs, Watchman, Life Boat, Life and Health, Instructor*.

T. J. Chambers, Grant Ave., Takoma Park, D. C., *Signs, Life Boat*; tracts in the Italian, German, and Swedish languages, and also "Signs of the Times" and other good English tracts.

Addresses

ELDER F. M. DANA'S address is now Littleton, N. H.

The address of Elder J. B. Beckner is now 293 Oronoque, Georgetown, British Guiana, South America.

Business Notices

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

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

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

No discount for several insertions.

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

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

WANTED AT ONCE.—An all-round horseman who can work colts and handle sires; single man or man with small family. None but a staunch Seventh-day Adventist need apply. References required. Address C. R. Conger, Towanda, Ill.

An opportunity for one or two Adventist brethren to take interest in tile plant and sawmill. Fine clay near. Can get partners from outside, but want Adventist, as business was established to give work for them. Address S. Sisson, Hazel, Ky.

FOR SALE.—Five to fifteen acres close to German and English church-school. 1,200 choicest prune, plum, and cherry trees on land, and a nice lot of small fruits. Good fruit section. Also 160 acres fine prairie land near Denver. Address R. B. Barker, Box 7, Hygiene, Colo.

WANTED.—Stenographer and bookkeeper, at once. General office work. Write, with reference, to Hartman & Marsh, Real Estate, Montrose, Colo.

WANTED.—Two young men to take a nurses' course at the Knowlton (Quebec) Sanitarium, to begin July 1. Address D. E. Lindsey, Manager.

WANTED.—To let good farm of 100 acres, 50 cleared, to small Seventh-day Adventist family, on easy terms. Will sell either. Write for further information at once to Adolph Steiner, R. F. D. 5, Box 44, Bedford City, Va.

A RESTAURANT is needed in a manufacturing town of over 5,000 inhabitants, connected by trolley with four other smaller towns, of which it is the trade center for farmers, etc. Church privileges. Address Box 50, Fishkill on the Hudson, N. Y.

Now is the time to buy B. gluten and honest Graham flours. Write for prices. Maple sugar and sirup, potatoes; canned corn, bargain; plants, seeds, ferns; typewriters that will surprise you in quality and price. Write New York Food Co., Oxford, N. Y.

FOR SALE.—Health foods, sanitary supplies, household conveniences, pictures, wall mottoes, wall-pockets, good things for agents. Dinner sets, silver sets, watches free with orders. Kornoil absolutely pure; five gallons, \$4; ten gallons, \$7.50. Dollar fever thermometers, 45 cents till July 1. Catalogue and food prices free. Address Sanitarium Supply Co., Nashville, Tenn.

WANTED AT ONCE.—25 young ladies, 15 young men, all consecrated Seventh-day Adventist Christian workers, to make immediate arrangements to enter the Glendale Sanitarium Training-school for Missionary Nurses. Class begins June 1. Exceptional opportunity to get a thorough, practical missionary training, that will fit you for any field in the world. Address Dr. Winegar Simpson, Glendale, Cal.

WANTED.—Three lady nurses. Requirements: graduates from one of our large sanitariums, thoroughly competent to care for surgical and medical cases, and good practical experience in obstetrics. Nurses with a good education are preferred. Wages, \$40 a month, board, room, and laundry. The North Yakima Sanitarium has no training-school, and expects to retain only the most competent nurses. References required. Address Dr. F. M. Rossiter, North Yakima, Wash.

Obituaries

REYNOLDS.—Died at Thetford, Mich., March 29, 1907, Alauson S. Reynolds, aged 86 years, 11 months, and 20 days. The deceased accepted the Adventist faith some thirty-five years ago, and since that time has been a devoted Christian, and was beloved by his brethren and by other friends. The funeral was held from his granddaughter's home near Flint, with whom he had made his home in former years. All the friends are comforted with the thought that he sleeps in Jesus. Funeral service was conducted by the writer. B. F. STUREMAN.

SICKLER.—Died at Pasadena, Cal., March 24, 1907, Edward M. Sickler, after a lingering illness of over two years. Brother Sickler was born in Salem, N. J., Jan. 6, 1872. He was admitted to the bar of that State at an early age, and while engaged in legal practice twelve years ago, his attention was called to the higher claims of the law of God, and about four years ago he more fully united himself with our people. He was always interested in the truths of the Scriptures and the work of the church, and it was his desire that he might become an active gospel worker. He was a faithful and loving father and husband. Like a tired child, he peacefully fell asleep in Jesus, retaining consciousness till the end. R. W. MILLER.

JOHNSON.—Died at his home ten miles south of Milbank, S. D., March 23, 1907, of dropsy, Brother Christian Johnson, aged 59 years, 2 months, and 4 days. He was born in Copenhagen, Denmark, and had lived in America about forty years. Brother Johnson was confirmed in the Lutheran Church, but accepted present truth about nine years ago under the labors of Elder Stureman. He was the father of eight children, four of whom are still living. Funeral sermon, based on Ps. 22:29, was preached by the writer. WILL A. BAKER.

DUFFY.—Fell asleep in Jesus at her old home near Macon, Mo., March 22, 1907, Elizabeth Duffy, aged 94 years, 6 months, and 18 days. She formerly belonged to the Methodist Church, but received the light on the Sabbath truth at the age of sixty-five through reading. She was a strict health reformer, which was often mentioned as the reason for her long life and good health. She was a consistent Christian, beloved by all who knew her. Her church-membership was held in the church at Healdsburg, Cal. She was the mother of twelve children, of whom eight are still living. She leaves children, grandchildren, great-grandchildren, and great-great-grandchildren. Words of comfort were spoken by Redmon Whitehead (Cumberland Presbyterian). We hope to meet our mother in the earth made new. MRS. EVA E. CLARK.

SIMPSON.—Died at Glendale, Cal., April 28, 1907, Wm. Ward Simpson, in his thirty-sixth year. He leaves here a wife (formerly Miss Nellie F. Ballenger) and three small children to mourn their loss, also his mother, Mrs. Anna Richmond, who now resides in Battle Creek, Mich. Among those who feel deeply his loss should also be mentioned his collaborators in the message here in California, and his many children whom he has begotten in the Lord, and by whom he was greatly beloved. When a youth in Battle Creek, he served first as call-boy in the sanitarium, next as errand boy in the office of *Good Health*; afterward he completed an apprenticeship in the REVIEW AND HERALD Office. He was converted in 1890, and not long thereafter, while running a press in the Office, one morning he suddenly stopped the machine and informed the foreman that he was going to leave that work to assist in spreading the light of the third angel's message in the earth. He first labored as a canvasser, but ere long the Michigan Conference granted him a license to preach. He labored successfully among the Indians in Canada, and in both Ontario and Michigan his efforts brought good results. The laws of Canada made him an offender on account of his religious convictions, and he was compelled to remain a prisoner forty days in the Chatham jail, Ontario, Canada. In California since 1902, he has conducted successful series of meetings in Oakland and in Los Angeles, and in several of the larger cities of southern California. His death was a great shock to all, and it is one of the many things which we are called upon to meet, but are unable to explain. In delivering the funeral discourse the writer chose Rev. 15:2-4, and spoke of the fact that Elder Simpson had dedicated his life to the development of the company who shall sing that song, and while they will meet many experiences here which at the time will be dark and mysterious, yet when standing upon the sea of glass before the throne of God and reviewing all the past, they will so fully understand it that all will unite in saying, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." The service, conducted in the Central church in Los Angeles, was attended by a large concourse of people. Before the discourse Elder Reaser, president of the Southern California Conference, read a brief sketch of Elder Simpson's life. He was buried in the new cemetery at Tropic, Cal., where he will sleep in Jesus until the voice of his Master calls him forth to behold, in wonder and rapture, the scene of Christ's return to earth, which scene he has so often and so vividly portrayed before his audiences. RODERICK S. OWEN.



WASHINGTON, D. C., MAY 23, 1907

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

A MEDICAL missionary council of Seventh-day Adventist physicians, nurses, and others interested in this branch of work will be held at Takoma Park, June 9-11. See article on page 21, this issue.

ELDER K. C. RUSSELL left Washington on the evening of May 12 to attend early camp-meetings in the North Pacific Union. The first meeting he expected to visit is appointed for Kent, western Washington, May 16-26.

IN the obituary of Elder A. G. Bodwell published in the REVIEW of May 9, it is stated that at the time of his death he was president of the Arizona Conference. This is a mistake, as Brother F. I. Richardson holds that position in the Arizona Conference.

WE regret to announce the death of Elder T. M. Steward, of Graysville, Tenn. This aged brother was born in Blenburn, Maine, in 1827, and fell asleep April 23. He had been an observer of the true Sabbath since 1852, and had preached this message for more than half a century, laboring in connection with Elders J. H. Waggoner, J. N. Loughborough, R. F. Andrews, and others. He was a staunch believer in the truths of the third angel's message, and many were brought to a knowledge of the truth through his ministry. He rests from his labors, awaiting the glad morning of the resurrection.

ONE union conference appreciates greatly the value of young men and women coming from their training college—so much so that places are waiting for them in the conference, as ministers, teachers, and nurses, as soon as they are out of school. They are not left to drift away into the world, and thus their education be practically lost to the cause, but they are pressed right out into the mission fields, their places in the school being quickly taken by others to receive a similar preparation for the same work. This certainly is as God wants it. Our schools and academies exist for no other purpose than to educate workers to press this message into the dark corners of the earth. "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."

IN a small part of the edition of last week an error occurred in the footings of the Canvassers' Summary. They should have read 692; 42,725; 10,400; \$36,253.65.

THERE seems to be growing at the present time a spirit of antagonism to Christianity in some of the heathen nations, especially China and India. We hear frequent reference to another outbreak of Boxerism in China. There are many rumors of the formation of anti-foreign secret societies which are drilling their members in the tactics of war. In India, especially among the educated classes, there is a strong movement on foot whose purpose is to bring about the independence of India. The followers of Mohammed are still "breathing out threatenings and slaughter" against all Christendom. Before the day of the great battle comes, "this gospel of the kingdom" must be preached to all nations, to all peoples. In view of the threatening storm and the magnitude of the work yet undone, it behooves us to bring all our powers and consecrate all our holdings to the accomplishment of the appointed task. We can not afford to look with hopeless stare at such a seeming obstacle as the raising of the \$150,000 fund. It is a stepping-stone; it is a battle we are sure to win; it is a blessing in disguise. Many have already found it to be all these. Let us use it as a stepping-stone; let us plunge into this battle and have a share in the triumph; let us secure our share of that blessing.

An Excellent New Book

WE have received a review copy of Brother E. R. Palmer's new book, "Home and Health," and can give our unqualified approval and recommendation of the work. It is a large work, containing 589 pages, and is filled from cover to cover with most helpful suggestions for all who are interested in home building and housekeeping. There is hardly a branch of domestic economy that is not thoroughly considered. The headings of the various sections into which the book is divided will give some idea of the scope of its contents: Section One, The Home; Section Two, General Housekeeping; Section Three, Diet; Section Four, Care of the Body; Section Five, The Care and Training of Children; Section Six, Home Treatment of Disease. All these sections are appropriately subdivided. For instance, General Housekeeping takes up, Cleanliness and Order, Sweeping and Dusting, Care of Floors, Living-Rooms, Sleeping-Rooms, Bath-Room and Toilet, Kitchen and Pantry, The Cellar, Care of Plumbing, Laundering, Removing Stains from Wash Goods, Clothes Cleaning, House

ing, Repairing Furniture, Fruit Canning, Pests, and Miscellaneous Recipes. Each of the other departments is equally well treated, and the housekeeper with such a book is well equipped for solving her domestic worries and performing her numberless tasks. Price, in cloth, marbled edges, \$2.50; full law sheep, \$3.50; full leather, \$4.50. Order of the Review and Herald Publishing Company, or of the Pacific Press, Mountain View, Cal.

THE president of the Cumberland Conference writes that one of their churches adopted the block plan of providing for the \$150,000 fund, and nearly every square was taken at their first meeting. This same church is struggling with a nine-hundred-dollar debt upon their church building. This action certainly is very commendable on the part of this church, and more especially so being located in a field where it is more difficult for our brethren to secure means than in the more prosperous sections. God is able to make all things abound to those who are liberal toward him.

Nebraska Jubilant

LAST Monday the good word was received at the General Conference office, from the president of the Nebraska Conference, Elder A. T. Robinson, stating that their quota of the big fund was made up, reckoning at the rate of \$2.53 a member. This sounds refreshing, especially from such a large conference as Nebraska.

But another pleasing feature of Brother Robinson's letter is found in the statement at its close. He says: "Please do not interpret this as meaning that you may not expect more from Nebraska, as our people here have only begun to give to this fund." And this is a still more, if possible, refreshing word of good cheer. It has a good, healthy ring to it. This demonstrates that this task is not such a burden, after all. For when the average rate per member for the entire denomination is made up, the people have not been overtaxed, but are glad to continue helping until the fund shall be completed.

Now that one third of the fund is in, the fifty thousand dollars appropriated to the Southern field having all been paid, with larger amounts being received than sometimes in the past, it will not be long until we shall have reached the half-way point; and then we shall be nearing rapidly that one-hundred-and-fifty-thousandth dollar we have all been looking forward to with so much interest.

The District of Columbia, Arizona, and Nebraska are singing their song of victory. Who will be next in joining this list?
 T. E. BOWEN.