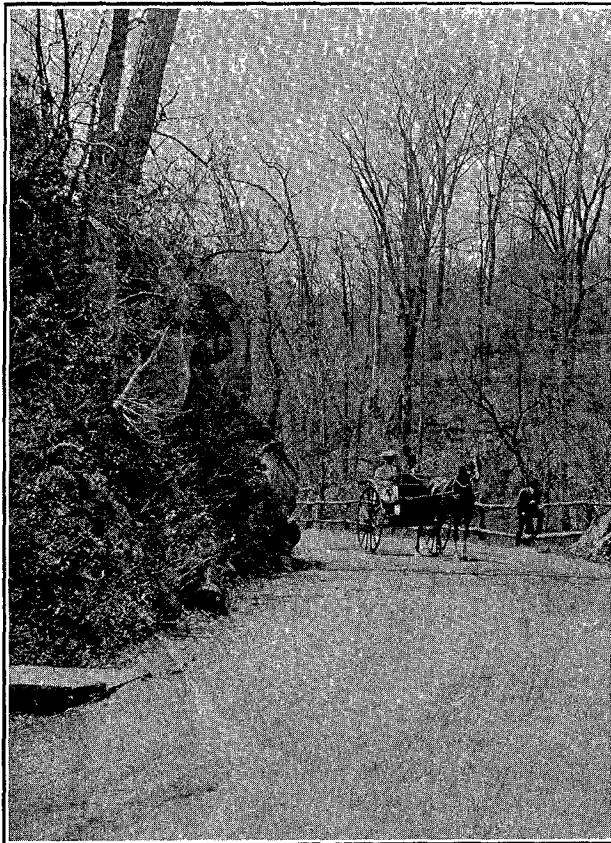


The Advent
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No. 22



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He
Cometh

Go to the Law and
to the Testimony

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THE REVIEW AND HERALD

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No. 84.

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Editorial

Editorial Letter

Jottings from the Editor's Note-Book

It was decided at the conference at Shanghai that Dr. H. W. Miller, one of the members of the General Mission Committee from Honan, should accompany us in our visit to the stations in South China, and he accordingly left Shanghai with Brethren J. N. Anderson, W. C. Hankins, B. L. Anderson, and myself Thursday evening, February 21. After a very comfortable run we reached Amoy, our first stopping-place, Sunday forenoon, and were soon at the house jointly occupied by Brethren W. C. Hankins and B. L. Anderson. Their home is on the island of Kulangsu, where the most of the foreigners of that section live, separated by a passage about a quarter of a mile wide from the larger island on which Amoy is located. Although there are many Chinese who live on Kulangsu, yet a considerable portion of it presents the appearance of a foreign settlement. Our brethren have a pleasant and comfortable home directly on the shore of the bay, with a beautiful outlook to the south. The house was built as a home by a foreigner, but a change in circumstances put it in the market for rent, and our workers secured it.

The native helpers employed in Amoy and its vicinity had been called together, and we began meetings with them at once in the place regularly occupied by the Amoy church. I was especially pleased to meet here Brother Keh and family, a picture of whom appeared in

a recent REVIEW. I found them well settled and happy in the truth, but with an earnest interest to hear more. At this meeting Brethren Anderson and Miller did their share of the speaking, but were compelled to use an interpreter, just as I was, as neither of them spoke the Amoy dialect.

One circumstance at this gathering is worth mentioning as illustrating the language problem in China. One afternoon Dr. Miller spoke in Chinese to Brother Keh, who in turn translated his talk into Chinese for the benefit of a Chinese audience, while Brother J. N. Anderson, who had studied Chinese for about five years, could not understand what either of them said. Dr. Miller speaks the Mandarin, Brother Keh understands Mandarin and translated into the Amoy, while Brother Anderson speaks only the Cantonese. This will incidentally explain the difficulty of moving workers from one part of China to another.

In our councils at Amoy the local work was considered, and a committee was appointed to have direct charge of it, in co-operation with the general committee: W. C. Hankins (Chairman), B. L. Anderson (Secretary), and Brother Keh. Under their supervision will come the work at Swatow, Tsoan Chiu, and other places in the vicinity where the message has obtained a foothold. The story of the opening of the work in the province of Fukien seems much like that of the work in Korea, and the message is still spreading in the same way. While I was at Amoy, Brother Keh received a letter from the vicinity of Swatow, from which he judged that a whole church of Christians there had begun to keep the Sabbath, and they desired a visit from him for further instruction. Of course it was decided to respond to their request. We would that the light might break forth in every province in China in the same way.

The whole country around Amoy is intersected by waterways, and all traveling in that section is done on boats. Steam launches ply between Amoy and many neighboring places, and on one of these Brethren Miller, Hankins, and I took a day's trip into the country to a village where a native evangelist is laboring. This gave an opportunity to see something of the surrounding country and to get a little experience in the local method of travel. The article by Brother Hankins in the REVIEW of April 4 may be taken as a typical chapter in the story

of the work in that part of China.

I also improved the opportunity to make one visit in the native city of Amoy. I learned that this city had the reputation of being the dirtiest one in China, and after I had walked through it and back, I had no disposition to contradict the claim. I became fully satisfied that the germ theory breaks down in China, as otherwise there ought to be a plague or a pestilence in every city. The filthy streets sometimes almost blocked with debris of all kinds, the ponds of standing water generally covered with green slime, the shocking condition of the public conveniences, and the dark and ill-ventilated and ill-smelling homes would call loudly in the West for the organization of a sanitary commission with plenary powers, but in China all these things have existed century after century, in bold defiance of all the well-established theories and laws of hygiene, and there are no outward indications of any intended reforms. "The Chinese know nothing either of ventilation or privacy, and they do not seem to appreciate these conditions when they are realized. Every little Chinese village is built on the plan of a city without a plan. . . . Hence narrow courts, cramped accommodations, unhealthful crowding, even where there is abundant space to be had close at hand and at a moderate rate." Dr. Selmon told me that he and Dr. Miller saw two Chinese on a boat one rainy night get into a box just large enough to contain them, and then draw the lid down tight over themselves for a comfortable night's sleep. The brethren fully expected that the two Chinese would be dead in the morning, but on the contrary they were as sprightly as ever. Dr. Arthur Smith, a faithful observer of the habits of the Chinese, maintains that it is optional with them whether they breathe or not! While walking through their cities, I sometimes wished that I had the same option, and Amoy certainly was no exception.

We left for Hongkong and Canton on the afternoon of February 28. The following day we had a few hours on shore at Swatow, where the ship called. We visited the native city, including one or two mission stations, and found a cleaner city than Amoy, but otherwise nothing especially distinctive. We anchored in the harbor of Hongkong about noon of the next day, which was the Sabbath; but according to an arrangement made

before taking passage, we were permitted to remain quietly on board until the next morning. As there was no boat to Canton until Sunday night, of necessity we spent Sunday in Hongkong.

Strictly speaking, it is the island upon which the city is located that is named Hongkong, while the name of the city is Victoria; but common usage has applied the name of the island to the city. Hongkong is the most like a Western city of any of the ports of the East. There are many large and imposing buildings, and there is a Western atmosphere about the whole place. We attended service at the English cathedral, and I could easily have imagined myself in one of the churches of London. As for the service itself, it seemed to be but little removed from the intoning of the liturgy which I had heard in the temples of Japan and China. How can the heaven ever be reached by such means! The view from the lofty hill back of Hongkong is a beautiful one, and as the day was a clear one, we had the full benefit of it. The harbor below where scores of steamships and other craft too many to count are lying at anchor, the city far down at the foot of the steep bank, and the many hills on three sides of the observer, make a picture long to be remembered.

We left Hongkong at 9:30 that night on the steamers of the French line for Canton, where we arrived safely the next morning. A ride of half an hour or more in a sampan brought us to the home of Brother J. N. Anderson, where we were welcomed by Sister Anderson and others. Of our experiences in Canton I will speak in my next letter.

W. W. P.

The Head of Every Man

CHRIST came to this earth to conquer where Adam failed; and not only that, but to make the conquest so complete that what had been lost through Adam's fall could be regained through Christ's triumph. Man had not only forfeited his own life, but had lost the possession which had been given to him. So there is more involved in Christ's triumph over Satan than the demonstration of his own ability to live above sin. That is in it, but there is also in it the redemption of man from the bondage of sin and Satan, and the redemption of the earth from Satan's domination. In other words, Christ triumphs over Satan, and makes a way possible for all who will to be free again in God, to share in his triumph. He "was made flesh, and dwelt among us," "that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15. "For as in Adam all

die, even so in Christ shall all be made alive." 1 Cor. 15:22.

In this Christ has demonstrated his right to be the head of the human family. He became human, partook of flesh and blood, in order that humanity might triumph in his victory. The human had failed, but humanity must triumph over its failure and over its traducer; so he became one of us. In this he brought humanity again in touch with divinity, for both were united in him. As the Son of God, he vindicated the love and justice and forbearance and wisdom of the Father; as the Son of man, he purchased by his own blood the inheritance which man had lost. All is complete in him. He has won the right by conquest and by purchase to be "the head of every man."

When God called a people out of the sin of this world to be his peculiar people, he purposed to establish his rule of love in that portion of the human family. He gave them his law that they might know his character and seek to be like him; and he established prophets among them, through whom he would speak to them his will, concerning them. He would be their ruler and their deliverer from all their enemies. But there came a time when sin came among them to such an extent that they clamored for a king that they might be like the nations around them. They got their king, and they became like the nations around them. The nations of this world were under the controlling influence of the enemy of God. Idolatry, with all the evils that go with it, was rampant in them all. Those nations had forgotten God. Israel had the wish of their hearts; and in that wish God tells his prophet, "They have not rejected thee, but they have rejected me, that I should not reign over them." 1 Sam. 8:7. So in becoming a nation like the nations around them, they became one of the nations of the world. Still God held to them for the sake of the honest ones who remained faithful to him among them. His prophets anointed their kings; but their kings wandered so far from God that at last he declared to Israel's ruler: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown: . . . I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him." Eze. 21:25-27.

In this language the Lord declares that he will no longer have a ruler ruling in his name the people of his choice, until One should come who had the right to rule them. When that One comes, God will make him the ruler of his people. That One was the Babe of Bethlehem; Jesus, the Saviour; Em-

manuel, God with us; Messiah, the anointed one. "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel. . . . And he shall stand and rule [margin] in the strength of the Lord, in the majesty of the name of the Lord his God." Micah 5:2-4. He is the Branch that was to build the temple of the Lord. Zech. 6:12, 13. He is the "root and the offspring of David, and the bright and morning star." Rev. 22:16. He is "the lion of the tribe of Judah, the root of David" (Rev. 5:5), and the only one who has the power and authority to "open the book, and loose the seven seals." He is the one who has suffered "in the flesh" in order that he might put an end to all suffering in the flesh. He has conquered him who conquered man. Satan overcame man and took his dominion from him. Christ has overcome Satan, and taken his usurped dominion from him. So in him alone rests the right to the rulership of this world, the right to be "the head of every man." As he partook of the nature of man, he has brought the dominion back to man.

Christ has demonstrated his right to rule, and his coronation will soon occur. Then, when the New Jerusalem comes down from heaven, and the earth has been purged of sin by fire, will it be true that "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Rev. 11:15. He will rule not only in this earth, but in the hearts of his subjects as well. In fact, only those in whose hearts Christ reigns before he comes to receive his own will be permitted to be subjects of that kingdom whose scepter is a scepter of righteousness.

So out of this great maelstrom of wickedness and rebellion Christ is saving some who will acknowledge his ownership, his rulership, his headship, and these will be the jewels of his crown.

C. M. S.

Two Things About Job

"YE have heard of the patience of Job." James 5:11.

Yes; we have all heard of it. For thirty centuries it has been talked about.

But we have heard another thing of Job also. We have heard of his trials. In fact, had it not been for his trials, we never should have heard of his patience.

That is an important part of the lesson that comes to us from the ancient land of Uz. Many long for the patience of Job, who forget the trials amid which he obtained it. "Tribulation worketh patience." Rom. 5:3. As we pray for patience, let us not be dismayed as the

trials come which are to develop that grace in our souls.

The natural thought is that we might be very patient if it were not for the trials. It appears that the trials, the things that go wrong, are the things that make us impatient. But the very reverse is the truth. It is the trial that works the patience.

Knowing this, we may heartily and joyfully "glory in tribulations also." They are not against us, but "for us." Jesus is proving his fellowship with us in suffering. "In all their affliction he was afflicted." Christ walks through the furnace of trial with his own. The tribulation works that sweet grace of patience because Jesus himself is touched with the feeling of our infirmity, and his all-sufficient grace bestows upon the tried one his own patience.

The remnant church is specially characterized as a patient church. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. The tribulations, then, must come. The prophet describes them—the wrath of the dragon against the remnant, the experiences that will try every soul in the time of shaking and testing.

The faith of Jesus and the patience of Jesus will keep us if we hold fast. He sends the message for this time: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Rev. 3:10, 11.

But while seeking grace for the great trials, let us not overlook the need of patience in the common trials of the daily routine. There is grace for tired nerves and hasty spirits. Thank God for the lesson of Job's trials and patience.

W. A. S.

Organization in Foreign Fields

THE organization of any work is necessary in order to secure the greatest efficiency. Nowhere is this more true than in the successful carrying forward of a message like that of the third angel—world-wide in its scope. As the work expands, and increases in power, it will always be necessary to have a growing organization through which it can express itself, and thus secure the co-operation of all the departments and agencies employed.

Warfare against organization is always to be deplored. It may produce *heat*, but not *light*. Emotion may be displayed, but it is not the conviction born from an intelligent and careful consideration of all the facts.

Nowhere is organization more neces-

sary than in carrying forward our work in foreign mission fields. Workers who leave home and friends and cross the seas have a high and a holy function, and they feel the need of having behind them some organized body to help them in planning their work. They do not care to go to these distant fields depending on some local church. A few have done so, but it has proved in each instance disastrous to the best interests of the work. Those who advocate different schemes of disorganization should go into some distant land, and in the heat and malaria of some tropic jungle, amid superstition and ignorance, put their theories to a practical test. They will then be able to speak from experience. But it will require only one such experience to dissipate forever their views against organization. The futility of attempting to carry on a missionary campaign without an organization behind it will then be perfectly apparent. Organization does not hinder the work, nor does it rob the cause of God of the power and energy of the Holy Spirit.

The writer is now in an important foreign field, and for a time has had the privilege of associating with the workers here. While all believe in organization, and help to take advance steps, I see no evidence that they are in any sense trusting in organization itself for power to carry the message to the millions of heathen, or that organization is in any way a hindrance to the work. Knowing full well that there is no life in a mere form, they earnestly seek God for the power of the Holy Spirit to give life. But because there is no life in a skeleton, shall we conclude that bones in the structural make-up of man are injurious and a hindrance to the performance of his proper functions?

How could it be any better for one sent to a foreign field if he should have to look to a local church for counsel and support rather than to a conference? Is it better to trust in a fragment than in the whole? Are we to conclude that it is better to trust in a few than in many?

Then if organization is an evil thing, why organize a church? If organization is an evil principle in which people trust for power, why do we find this so-called evil thing placed by the Lord in the church? There is no difference in principle between a small organization and a large one. Conference organization is simply an extension of the principle of organization which the Lord himself placed in the church that the church may systematically carry forward her work in the earth.

Our missionary work abroad should be carefully and thoroughly organized. My visit to India—one of the greatest mission fields of the world—has served to impress this very deeply on my mind.

As the work increases here and in other fields as well, great and varied agencies will necessarily be created, and it will require careful planning to execute the work well. Fragmentary operation will result only in collision and confusion. At our late meeting, for example, the place had been reached in our work when it was necessary in order to properly carry on the work to form a legal organization to hold property. If, however, the principle of organization is wrong, then legal organizations in home and foreign lands are wrong in principle, and we must have no system in financial matters. Why should the financial department of our work have organization, and the evangelical department no organization? There is no difference in principle between a legal organization to hold a certain property, and an evangelical organization to manage and carry forward the work in that property.

No one believes that matters of detail in the missionary operations in distant fields should be autocratically directed by a Board thousands of miles away. Those on the ground must have a very large voice in conducting the affairs of the work in which they are engaged. But in the furtherance of our work as a whole it is certainly an aid to have the counsel and help of men of large experience who are in full sympathy and close touch with this work. And it is just this that the splendid system of organization in this work affords.

Suggestions and well-formed plans, from time to time, from a central home committee will always be helpful. No mission can succeed where policy is shaped by the caprice of some individual. Think what a babel would result from trying to carry forward a world-wide missionary work with as many different policies as there are churches or individuals in the denomination!

To have no fixed policy is like shooting without having a target, and a policy should be shaped only by study, counsel, prayer, and careful deliberation. This can be done only through organization. Why should it hinder the outpouring of the Holy Spirit any more for a committee to outline a policy, and suggest to laborers some lines of work, than for a local church to do so, or even for a single individual to follow his own plan? It is quite within the bounds of possibility for one person to set in operation a plan with which the Lord has nothing to do, and a plan born of one individual is as dangerous as one born of a committee. It is quite possible we believe for a number of persons alike interested in a work to ascertain the mind of the Lord, and in doing this they in no sense take the place of God, or hinder any individual from seeking God for light and direction.

Our work in the foreign fields is taking on rapid growth. And one hopeful feature is that it is not in an unorganized condition. We have the same general organization extending throughout the world, not as a stiff, iron-clad thing, but with life and growth in it, so that it adjusts itself to the needs and development of the work in the various fields. As the work grows in the fields, it is necessary from time to time to strengthen and further develop the organization. The babel of confusion that would result if we should seek to do aggressive evangelical work, operate printing houses, sanitariums, and our great educational work, with no system of organization is beyond human conception. That any thinking mind would advocate such a ruinous policy is strange indeed. Yet printed documents reach us in this far-away field, which, followed to their logical conclusion, mean just this.

The work of this message has been persistently opposed by the confederacy of evil from its very beginning, but it has gone steadily on. Satan well knows that he will be unable to check the advance of the disciplined and organized hosts, that, clothed with the preparation of the gospel and bearing the weapons of truth, are giving God's last message to the world. So, while having his own legions under a perfect organization (see Eph. 6:6-12), he is making a special effort at the present time to seduce the church of God into the idea that they can best cope with his cohorts as a disorganized mass, without any unity of action. Let the church of the Lord stand firm, giving no countenance to this voice out of the darkness, but hold fast and strengthen the principles of organized effort which have been with us from the beginning.

G. B. THOMPSON.

Note and Comment

ACCORDING to the *Lutheran Observer* the chaplain of the California Senate has acceded to the request of certain Jewish Senators, that he omit the name of Christ from his prayers. Concerning this the *Observer* remarks:—

If it is true, one must wonder what sort of man he is. Christian courtesy toward men of other faiths would never justify a Christian minister in denying his Lord in any public prayer. What if an atheist next requests the chaplain to omit all reference to a God as well?

Concerning this remark the *Lutheran Witness* has the following:—

This instance again shows that the chaplain of the State legislatures and in Congress is just as much of an anomaly as religion in the public schools, for certainly the Jew has the same right to demand the omission of the name of

Jesus, and the atheist to demand the omission of the name of God, that the Christian has to demand that these names be used.

The *Lutheran Witness* also truly remarks that in demanding Christian prayers in the legislatures, Christians "are desecrating the holy name of Jesus and God." Those who are conversant with the principles of religious liberty know that the whole matter of chaplaincy in these institutions is a relic of the union of church and state, and is entirely out of harmony with the spirit of true religious liberty, and the principles of the gospel as well.

IN a recent issue of the *Woman's National Daily* appears a striking editorial entitled "The War on Graft." The crookedness therein set forth has become so open and flagrant that none can deny the seriousness of the situation. Nevertheless, as it is fashionable to be optimistic, the multitude professes to believe that somehow this old world will yet be cleaned up by the better element in the human race asserting itself. Concerning these conditions the *Daily* says:—

News of current events from many directions indicates that the war on graft is going merrily on. In spite of the "sweep of the reform wave" through the country, and the good work that has been done in some of the large cities, the evil breaks out afresh in some new locality with almost disheartening regularity, until it has come to look as though the war must be a sort of continuous performance. There were startling revelations in St. Louis, in New York, in Pittsburg, in Philadelphia, and in a number of other cities, two or three years ago, and there were prosecutions that landed some local statesmen, usually of small caliber, behind the bars. A great deal was printed, and there was much talking on the hustings of the moral regeneration that was coming in public affairs, and especially in municipal government. Some people were sanguine enough to think that regeneration had already been started, and the grafter would be soon driven from the land. From the news of the day, however, it would seem that the locking up or the driving out of one grafter had simply made room for another. In Kansas City, Mo., the Board of Police Commissioners have just begun the investigation of charges of graft against the police force, which, if sustained even in part, will cause the things that have been revealed in some other cities to pale into insignificance. So serious and so sweeping are these charges, that Gov. Joseph W. Folk, the man who as circuit attorney in St. Louis, made himself such a terror to corrupt public servants, has announced that he will go there and in person take part in the investigation.

At the same time the grand jury at Chicago, in a special report, indict four members of the police force, and recommend that their successors take up the work where the time limit compelled them to let go of it, and push the probe with vigor. That there is general crook-

edness, and that there is a loud demand for reform measures that will purge the Chicago police force, the report declares is beyond all doubt. In San Francisco, at the same time, an official investigation is uncovering sensational bribery and crookedness in high and low official circles. In several other cities, and even in some of the smaller towns, there are charges pending, or investigations are in progress. From these developments it would seem that even while grafters and corruptionists were being run to earth and punished in some places, they were boldly planning or carrying out campaigns of crime in others, seemingly undeterred by the prosecutions and convictions of others of their ilk.

While the writer of the above admits that these conditions are discouraging to those desirous of bringing about a better condition of things, he professes to believe that giving more attention to the selection of good men for public office will remedy the conditions. He expects that "the decent people" will "take hold of politics and make them pure." But the Word of God bears positive testimony against any such redemption of this world. At the same time it proves that it is the Word of God by outlining the very conditions which we see to-day. "Evil men and seducers shall wax worse and worse, deceiving, and being deceived."

IN the United States Rome poses as an advocate of Bible distribution and Bible study. That this is a policy of expediency only is shown by such experiences as the following, told by Rev. W. G. Smart in one of our exchanges:—

Recently the British and Foreign Bible Society of London sent a colporteur from their central depot in Lisbon, Portugal, to sell Portuguese Scriptures in Madeira. He was there two months and a half, and during that time sold one hundred and twenty Bibles, about two hundred Testaments and three hundred and fifty-five portions of the Scriptures. I advised him to go to Sancta Cruce, nine miles from Funchal. He went and sold several Bibles there. A priest followed him to the steamer, and gave him a severe reprimand. The next day was Sunday, and after mass the priest, having gathered together the Bibles which had been sold, burned them in the presence of the people, and many of them applauded the act. The Portuguese Protestants in Funchal are full of indignation at this vandalism, and intend to write about it in the local Portuguese papers.

As "Rome never changes," her purpose is the same in all parts of the earth. Why does she not, therefore, burn Bibles in the United States? The only possible answer is that it is not yet expedient so to do. There was a time when the Pharisees and rulers dared not lay hands on Jesus "because they feared the people." The time came when that fear did not restrain them.

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Evidence of Sincere Love

SIMPLY saying that we love God or our fellow man is not real evidence of our love. The Lord says that if we see a person in need, and simply say, "Depart in peace," but do not give him the things he needs, it profiteth nothing. Here we are taught that *giving* is the evidence of our sincere love.

In the eighth chapter of Second Corinthians, the Lord commends the spirit of giving as manifested by the churches of Macedonia, and tells us that the grace, or love of God, bestowed upon them, was manifested in the *riches* of their *liberality*. Verse 2.

Their great love for the cause which they had espoused led them to pray Paul with much entreaty to receive the gift, and as Paul witnessed the blessed fellowship and willing sacrifices of these brethren, he desired Titus to labor for the perfecting of this grace also in the Corinthian brethren, that as they abounded in every other grace, to see that they abounded in the grace of giving also.

He further says that there is no commandment that they should give, but he urges it that they may prove the sincerity of their love. Then, if giving proves the sincerity of our love, what does withholding prove?

In the ninth verse, Paul reaches the climax of the proof of love, and says, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Christ made the greatest sacrifice ever made by any being in order that he might save a rebellious world, thus proving the sincerity of his love. The great plan of salvation was laid in sacrifice, the greatest sacrifice ever witnessed in the universe of God, and it is to be carried forward by sacrifices; and when poor mortal man is genuinely converted, and has the love of Christ shed abroad in his heart, he will possess the same spirit of giving as did the brethren of Macedonia.

There will be no wishing that the calls would not come so often, and no shirking of responsibilities, when we are genuinely converted; but it will be a pleasure to give, and such a one will have a happy realization that it is more blessed to give than to receive. God asks no man to give more than he is able. God's plan is, "first a willing mind," then "it is accepted according to that a man hath, and not according to that he hath not."

In the raising of the \$150,000 it is not the plan that each person shall pay a stipulated sum of three dollars, more or less; for that is not the Bible plan. The pro-rata method was adopted simply as a convenience to apportion the full amount to the several union and State conferences, that they might have a basis upon which to work. The Bible plan is for persons to give as God hath "prospered them," that there may be "equality."

A man who has an income of fifty dollars a week can give ten times as

much as the man whose income is only five dollars, and there would be no equality in expecting the same gift from each; so in making our gifts to this fund there are those who can pay from ten to one hundred dollars easier than others can pay from one to five dollars.

We are glad to say that in Indiana this spirit has been manifested to quite a degree. Those who have means have helped to make up the lack of those whom God has not blessed with so much of this world's goods. Persons have given all the way from a few cents to five hundred dollars, and by so doing there has been an equality, and the Scriptural injunction fulfilled, that the "strong ought to bear the infirmities of the weak;" and God has greatly blessed, so that we have now raised over four thousand dollars, or about three fourths of our apportionment, and a few weeks will witness the completion of our portion of this fund.

For months we have printed in our conference paper a tabulated report of what was being done, and it has had its influence, and I am glad that the end of this task is now so near in our conference. I might add that while our brethren have been giving so liberally to this \$150,000 fund, our tithe has been larger than during any other corresponding month in the history of the work in the Indiana Conference. So we have the evidence that giving does not impoverish or lessen the funds to our regular channels. May the Lord hasten the completion of this work.

W. J. STONE.

Received on the \$150,000 Fund up to May 21, 1907

Atlantic Union Conference

Central New England	\$2,108.47
Chesapeake	225.66
Eastern Pennsylvania	1,272.65
Greater New York	415.75
Maine	344.94
New Jersey	550.63
New York	1,020.17
Southern New England	850.23
Vermont	738.06
Virginia	260.67
Western Pennsylvania	822.57
West Virginia	211.67
Western New York	970.02
Total	\$9,791.49

Canadian Union Conference

Maritime	\$281.43
Quebec	31.78
Ontario	298.42
Total	\$611.63

Central Union Conference

Colorado	\$ 877.19
Iowa	2,167.97
Kansas	1,214.58
Missouri	465.80
Nebraska	4,779.63
Wyoming	378.87
Total	\$9,884.04

District of Columbia

Washington churches	\$1,150.24
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Lake Union Conference

East Michigan	\$ 1,082.86
Indiana	4,012.00
North Michigan	71.23
Northern Illinois	1,108.69
Ohio	2,661.61
Southern Illinois	660.68
West Michigan	2,802.36
Wisconsin	1,601.37
Total	\$14,000.80

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	829.90
Western Oregon	785.66
Total	\$4,289.72

Northern Union Conference

Alberta	\$ 111.00
Manitoba	238.70
Saskatchewan Mission Field	34.85
Minnesota	3,245.50
South Dakota	2,104.10
North Dakota	1,681.23
Total	\$7,415.38

Pacific Union Conference

Arizona	\$ 177.87
California-Nevada	4,564.16
Southern California	469.79
Utah	205.46
Total	\$5,417.28

Southern Union Conference

South Carolina	\$ 67.88
Alabama	200.63
Tennessee	444.76
Florida	233.75
North Carolina	151.97
Kentucky	30.36
Cumberland	315.98
Louisiana	313.51
Mississippi	149.14
Georgia	160.55
Total	\$2,068.53

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
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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
Trinidad	.34
Central American Mission	17.00
Norway	25.00
Japan	12.00
Hayti	5.00
Total	\$702.39

Grand Total	\$57,704.62
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I. H. EVANS, Treasurer.

General Articles

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

The Loud Cry

MRS. EDITH B. GOODRICH

THE loud cry is swelling
O'er mountain and dwelling;
Awake, now, O sleeper, and flee for
thy life!
The black storm-clouds hover—
O, fly to the Cover
Prepared for this season of terrible
strife!

The loud cry is swelling;
Lo, Jesus is telling
In tones loud as thunder, "The end
is at hand!"
The signs all around us
Distress and astound us;
The nations, perplexed, in uncer-
tainty stand.

The heathen are waking,
Their idols forsaking,
And doors that were closing are
open again!
O Lord, wake the sleepers!
O Lord, send the reapers!
The loud cry is here. May we heed
it! Amen.
Cottage Grove, Ore.

In Union with Christ

MRS. E. G. WHITE

WE bear the name of Christian. Let us be true to this name. To be a Christian means to be Christlike. It means to follow Christ in self-denial, bearing aloft his banner of love, honoring him by unselfish words and deeds. In the life of the true Christian there is nothing of self—self is dead. There was no selfishness in the life that Christ lived while on this earth. Bearing our nature, he lived a life wholly devoted to the good of others.

Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." He made an offering so complete that through his grace every one may reach the standard of perfection. Of those who receive his grace and follow his example it will be written in the book of life, "Complete in him—without spot or stain."

In word and deed Christ's followers are to be pure and true. In this world—a world of iniquity and corruption—Christians are to reveal the attributes of Christ. All they do and say is to be free from selfishness. Christ desires to present them to the Father "without spot, or wrinkle, or any such thing," purified through his grace, bearing his likeness.

In his great love, Christ surrendered himself for us. He gave himself for us to meet the necessities of the striving, struggling soul. We are to surrender ourselves to him. When this surrender is entire, Christ can finish the work he began for us by the surrender of him-

self. Then he can bring to us complete restoration.

Christ gave himself for the redemption of the race, that all who believe in him may have everlasting life. Those who appreciate this great sacrifice receive from the Saviour that most precious of all gifts—a clean heart. They gain an experience that is more valuable than gold or silver or precious stones. They sit together in heavenly places in Christ, enjoying in communion with him the joy and peace that he alone can give. They love him with heart and mind and soul and strength, realizing that they are his blood-bought heritage. Their spiritual eyesight is not dimmed by worldly policy or worldly aims. They are one with Christ as he is one with the Father.

Think you not that Christ values those who live wholly for him? Think you not that he visits those who, like the beloved John, are for his sake in hard and trying places? He finds his faithful ones, and holds communion with them, encouraging and strengthening them.

Said the great apostle to the Gentiles, "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." By faith Paul appropriated the grace of Christ, and this grace supplied the necessities of his soul. By faith he received the heavenly gift, and imparted it to souls longing for light. This is the experience we need, that, in a time when iniquity prevails, we may say, "I live by the faith of the Son of God, who loved me, and gave himself for me." Pray for this faith. Strive for it. Believe that God will give it to you.

There is a great work to be done in our world. This is no dreamland. Before us are living realities. On every hand are to be seen the manifestations of Satan's power. Let us co-operate with him who works to restore and uplift. And let us not forget that he who works for Christ must recruit his strength at the source of all strength, that he may press forward in the power of God, filled with the faith that will not let go. Christians need power of thought, firmness of will, and knowledge that comes from the study of God's Word. They can not afford to fill their minds with trifles. Every day they must be renewed in spiritual power.

Learn of him who has said, "I am meek and lowly in heart." Learning of him, you will find rest. Day by day you will gain an experience in the things of God, day by day realize the greatness of his salvation and the glory of a union with him. Constantly you will learn better how to live Christlike, and constantly you will grow more like the Saviour.

If we will die to self, if we will enlarge our idea of what Christ can be to us and what we can be to him, if we will unite with one another in the bonds of Christian fellowship, God will work through us with mighty power. Then we shall be sanctified through the truth. We shall indeed be chosen by God and

controlled by his Spirit. Every day of life will be precious to us, because we shall see in it an opportunity to use our entrusted gifts for the blessing of others.

Short Sermons on the Ten Commandments

The Seventh Commandment

W. A. MCCUTCHEN

"THOU shalt not commit adultery." Ex. 20:14. The Saviour's comment on this commandment corroborates what was said of the preceding one. How broad and far-reaching these commandments are in their meaning! He says, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt. 5:27, 28.

From this we see again that by a thought God's law may be violated, and it does not have to go to the length of the actual deed or overt act for man's course to constitute a violation, and he be guilty of the sin—so pure and broad are God's commandments. John says, "Sin is the transgression of the law;" so whenever one conceives and harbors in the mind, with a desire to carry into effect the overt act of transgression, he commits sin, for "sin is the transgression of the law," either in thought, word, or act, and we can not get away from this fact.

Thus we see with reference to this command, that it enjoins chastity and purity in thought as well as in deed. In fact, whenever there is a transgression in deed, it is because it was first in the thoughts, the mind, the heart. "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." Mark 7:21, 22. In this connection it is well to consider the language of James: "Let no man say when he is tempted, I am tempted of God: for God can not be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed." James 1:13, 14. Even to be tempted is not a sin; the sin is in cherishing the desire and yielding to the temptation. Temptations to do wrong may come into the mind, but so long as they are not entertained, but resisted, it is not sin to the individual. Paul tells us that Christ himself "was in all points tempted like as we are, yet without sin," Heb. 4:15. The sin is in yielding to the temptation. James puts it thus: "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin." This accords with what has already been stated, that as soon as the evil thought is conceived in the mind with a cherished desire to carry it out, which is the lusting here spoken of, it is sin, or "it bringeth forth sin." It has been said that we can not prevent the birds from flying over our heads, but we can prevent them from building their

nests in our hair. So we may not always prevent temptations from presenting themselves, but we can, by God's grace, prevent them from taking hold of us. We may banish temptations and evil thoughts by putting something better in their place. "Be not overcome of evil, but overcome evil with good." Rom. 12: 21. "Bringing into captivity every thought to the obedience of Christ." 2 Cor. 10: 5. "Finally, brethren, 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. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5: 23.

Keene, Tex.

The Sunday Question in France

J. C. BROWER

LAWs for Sunday observance are not confined to the United States. Not only here, but in Canada, European countries, and even the far East, the question is being agitated. This movement is becoming world wide.

Recently, in France, where the struggle of the separation of church and state has been waged so fiercely since the Combes ministry of three years ago began the war against priestcraft, there has been set in action a course of events in the present Sunday law that will again unite church and state.

The "Sabbatarian law" which the French Parliament has just passed is being condemned by the people because it makes them eat stale bread. But some newspapers think that the question of stale bread will be of minor importance compared to other injuries which this law is bound to inflict.

This law, like the majority of Sunday laws, does not openly show its religious character, but comes out under the same old hackneyed pretense of being enacted for the sole purpose of protecting the laboring classes, giving them one day of rest.

That erudite, popular novelist and dramatist of France, Marcel Provost, sets forth some sound principles against the recently enacted law. He says, as quoted in the *Literary Digest*: "This new law interferes with the profits of the employer and the salary of the employed. It asserts and emphasizes the ancient heresy that labor is suffering. To all, except certain shirkers, labor is not only an economic necessity, but a delight. Idleness, on the other hand, is not happiness." After citing certain employers who are thus forced to rest, he says, "A real vacation is nothing more than liberty, freedom from compulsion. Compulsory rest is not liberty any more than the leisure of a convict is liberty."

No civil law nor mere outward confession can ever change a man's heart.

Only God, by his Holy Spirit, can do that. Wherever and whenever civil law attempts to deal with religious questions, — for such are all Sunday laws, no matter what garb they wear, — it enters the terrible domain of the Inquisition.

No man can approach real greatness until he weaves most thoroughly into his own woof and texture the noble sentiment of the Saviour's declaration: "If any man hear my words, and believe not, I judge him not." John 12: 47, 48.

Arecibo, Porto Rico.

Order

S. N. HASKELL

So much has been said of late upon the subject of organization and order that it might seem unnecessary to add anything more. But for some time I have felt that I would like to add my testimony. When God brought his people out of Egypt, their experience in building the sanctuary was designed of God to accomplish two things for them.

The first object was to establish in their minds the personality of God. "Let them make me a sanctuary; that I may dwell among them." God would have them realize that he was to dwell among them in a sense that he could not if they did not build a sanctuary. In many ways this truth was enforced. When enforcing sanitary regulations, God said, "The Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee." The entire system of laws and regulations established the fact that God was with them as he was with no other people on the face of this earth. If not, why build a tangible building in which there was what represented a real throne?

Another equally important truth taught by their experience in building the sanctuary and in their ceremonies was that God was a God of order. All Israel was embraced in the organization. No one was excluded. When one was chosen by the Lord to do a certain important work, if he even looked upon the holy things that the priests were appointed to cover, he was slain by the Lord. Every man was appointed to his work.

During the year spent in building the sanctuary there must have been the most perfect organization that was ever effected on earth, among God's people. To get out of the order God had established meant death. The earth opened her mouth and swallowed the two hundred and fifty men of renown for coveting the priesthood. Thousands died because they neglected to heed the instruction given. The trouble was that men saw simply the agencies God used instead of seeing the arrangement God had made. He was back of it and over it all. Men are fallible, and often make mistakes. But that does in no case lessen the force of the order God established. Sometimes God has used even wicked men to accomplish his purpose, as he did Cyrus, upholding him by his right hand.

The controversy is not with men, but

with him who orders the battle. God's work was planned in our Lord and Saviour Jesus Christ before the creation of the world. This work will be accomplished, though thousands are slain by interfering with the agencies God has appointed.

No doubt many will agree with these principles, but will inquire, "Is the organization of the church of God so important at the present day?" God is no less particular now than at any period in the past. Many have supposed that because God has taught individual church organization and personal accountability, therefore churches and individuals are amenable to God alone, and mutual relationship does not exist. Oftentimes we meet with wandering stars who boast that God directs them personally, and they look to God irrespective of any relationship with one another. Others will carry this to a church relationship, and say that their church is independent of any other church. But this is not God's order. Let us look at a few principles laid down in the New Testament Scriptures. Where does the Bible furnish us an instance of a local church ordaining its own elders? Who ordained the deacons and elders? We find Paul instructing Timothy and Titus, who were ministers, to visit the churches and ordain elders and deacons. Titus 1: 5; 2 Tim. 2: 2. Was there not here an acknowledgment of an authority higher than the church itself? Even the great apostle Paul was not ordained to the ministry until, ten years after he had received his commission from heaven, brethren came down from Jerusalem and recommended it with the sanction of the Holy Ghost. Acts 11: 22-24; 12: 24, 25; 13: 1-3.

Paul selected Timothy to travel with him (Acts 16: 1-3), but he did not ordain him without the gift of prophecy and "the laying on of the hands of the presbytery." Then there was by the Spirit of God imparted to him a gift, which he was instructed not to neglect, but to meditate upon. 1 Tim. 4: 14-16. Here was a recognition of a still higher authority, the presbytery. God set his seal to this ordination by imparting this gift to Timothy.

When trouble arose in the local churches, they chose their delegates to go up to Jerusalem and there settle the question. This was after Paul and Barnabas had no small dissension and disputation with them, but failed to settle the question to their satisfaction. Acts 15: 1, 2. After a long experience meeting in Jerusalem, they finally came to a conclusion, and the living voice of the spirit of prophecy sanctioned it. Acts 15: 28. This was an important meeting. It was the first General Conference of which we have any record. It was the highest authority on earth. It was held to settle a question which affected all the Gentile churches. It was sanctioned by a still higher authority, the Holy Ghost, through the spirit of prophecy. This settled the troublesome question. The churches recognized it.

And the Spirit of God not only bore witness on the occasion of this council, but as the letter was carried to other churches and read, the churches were established in the faith and increased in number daily. Acts 16:4, 5. This was gospel order.

In the apostolic church, or the church in the days of the apostles, there were five steps in organization, and the spirit of prophecy sanctioned each step: (1) the individual recognized the voice of the church; (2) the church recognized the ministers who ordained their elders and deacons; (3) these ministers recognized a presbytery who ordained them; (4) all the churches and ministers were taught to recognize the decision of a meeting of their delegates with the apostles at Jerusalem; (5) each and all recognized the spirit of prophecy. This was the voice of God instructing the churches.

This did not make the voice of any church, or even the General Conference, infallible without the spirit of prophecy. But when God sets his seal to an important decision, this is the authority of heaven; this is infallible. God has never left his people without his living voice. When he has spoken, that is sufficient for his people. When this light is rejected, we are as was Saul when he was not answered by dreams or by Urim or Thummim. We are at sea, without chart or compass.

This does not proscribe individuality in the cause of God. It does not lay upon any man or set of men the right to say to this man or that man, Go here or go there, without his consent. Neither does it ostracize him from Christ because he does not follow the decision of men unless sanctioned by the Spirit of God. It was the Lord who instructed Paul to go into Macedonia. Acts 16:9. It was the Spirit of God that told Philip to go south toward the desert. Acts 8:26-40. It instructed Peter, and all the apostles; and people thus instructed are always in harmony with the body of the church. The individuals who are at variance with the spirit of prophecy are the ones always out of harmony with the church. Our God is not dead. He lives to direct his people. And he is as willing to lead his people now as in the past. Those of little experience need to be counseled, and suggestions need to be made in regard to their labors. But the most important instruction is that which will help to connect them with God and to make them sound in the principles set forth in the Word of God. I have been in the ministry in connection with this work over forty years, and have held official positions, and I have never seen a single instance of prosperity where these principles have been violated; but many bright lights have gone out in darkness when men have ignored these principles.

God has an organization that must not be ignored. Men make mistakes in that organization, but that does not affect the organization, neither will the Lord permit men to rise up against it and deny the principles here laid down, without

his displeasure. Men have tried it again and again, both in our work and in olden times. But they soon find that they are shorn of the strength they did have while defending and working in harmony with the organization. Men with whom God had worked mightily have become disaffected, first with the spirit of prophecy, then with the leading brethren, and finally have gone into infidelity or spiritualism or into something that destroyed their usefulness, and they have become bitter opposers of the work of God. But God's cause was not stopped. It has gained strength with every such experience, and so it will be to the end. There must as surely be a sifting out among this people as there was in Gideon's army.

God is the same yesterday, to-day, and forever. The old ship Zion is sure to enter the port. But he who thinks some other craft has a better appearance will find that it is rotten in its essential timber. One may trust and be true to the form of the organization, and not have a well-grounded faith in the truth. This will not save any, but the one who walks in the full counsel of the Lord will acknowledge the Lord's organization as revealed in his Word.

South Lancaster, Mass.

The Sabbath a Sign and Seal

CHARLES PELMULDER

Of Sanctification

"MOREOVER also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12. "The Sabbath was made for man, and not man for the Sabbath." It is not the work of man to make sabbaths. The Sabbath is a divine institution. The great I AM made it, and he blessed it and sanctified it, and appointed it a sign, and has commanded man to hallow (to keep sacred, to reverence) it, that it might be a sign between himself and man, that he, God, is the Lord that sanctifies (makes holy or whole) the man. Both the Sabbath and the man are sanctified through the same source, and, as we shall see, in the same manner, and for the same purpose. The Sabbath is one of those good and perfect gifts from the Father of lights, with whom there is no variableness, neither shadow of turning. This is true of the Sabbath, both as to quality and durability.

In the law the Author is declared to be the creator of the heaven, the earth, and of all things in them. Then God made the Sabbath as the sequel of his works, blessed it and set it apart because that in it he had rested from all his works. God's works are creative works. "The works of the Lord are great, sought out of all them that have pleasure therein. . . . He hath made his wonderful works to be remembered." Ps. 111:2, 4. Every work of God is a good and perfect work, and at the same time a gift to his creatures that they may have pleasure therein. God makes nothing in vain, and nothing imperfect. God in the beginning made man perfect, but man has

sought out many inventions whereby he has made himself imperfect, and whereby he has marred the work of God. Nevertheless God has a desire to the work of his hands, and, at infinite cost, he seeks to restore man to his primitive condition; thus forever to efface the awful blot of imperfection from his glorious works.

Of God's Perfect Creation

"And God saw everything that he had made, and, behold, it was *very good*. And the evening and the morning were the sixth day." Gen. 1:31. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God *ended* his work which he had made; and he rested on the seventh day from all his works which he had made." Now how did God "end" his work on the seventh day? Had he not made everything "very good" on the previous six days? Had he not completed his work so that nothing could be added or undone without making the whole imperfect?—Yes, but on this day God sets his "seal" of approval to the whole; he binds the bond of perfection about it all, that it may be preserved intact. "And he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen. 2:1-3.

How long this blessed condition continued we do not know, but since the Sabbath—the bond of perfection—has been broken and the glory and harmony of creation interrupted, God and Christ have worked continuously to restore the breach. When called to account, by the Pharisees, for going about to do good on the Sabbath day, the Lord said to them, "My Father worketh hitherto, and I work;" "wherefore it is lawful to do well on the Sabbath days"—to give life, to heal, to restore. This teaches us how we, as workers together with him, should keep the Sabbath during this dispensation. We are not to sit with folded hands, wasting its holy hours in idleness; but cease from our own works, and with the ministering spirits sent from above, engage heartily in the Lord's work of restoration, both mental, physical, and spiritual.

The gospel record shows that the Sabbath was a very busy day with the Saviour, and we as his followers should zealously stand forth as "restorers of the breach," and as ambassadors for Christ, especially on the Sabbath day, striving to reconcile man to God.

The True Sabbath and the True God

Again the Lord says, "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:20. Then if some other being or power should command us to observe another sabbath than the Lord's, God's council to us is, "Hallow *my* Sabbaths," and he assures us that it shall then be a sign between him and us that he is the Lord our God. "If God be for us, who can be against us?" He is the only true God, whom to know is life

eternal. "All the gods of the nations are idols: but the Lord made the heavens." Ps. 96: 5.

The difference between the Sabbath of the Lord and any other sabbath must be in the matter of time (as well as in the manner of observance), and that time indicated in the law. For it is written of a certain power which should arise in the world that it should "think to change the times and the law [of the Most High]." Dan. 7: 25, R. V. The law specifies the Sabbath day: "The seventh day is the Sabbath of the Lord thy God." Therefore any rival sabbath must be another day than the seventh. So, then, the seventh-day Sabbath is the true Sabbath,—the seal of God, the bond of perfection, the sign of God's approval. All God's works are creative, although since the close of the first week of creation, re-creative, sanctificative, or restorative. Therefore the complete work of restoration of the individual is "entire sanctification." "Therefore if any man be in Christ, he is a new creature ["creation," margin]: old things are passed away; behold, all things are become new." "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

When at the consummation of this great work, the one hundred and forty-four thousand, *redeemed from among men*, shall stand on Mt. Zion with the Lamb, as a "sign" of God's power to sanctify, to save from sin and death, "being the first-fruits unto God and to the Lamb," having his Father's name (the seal of God, the sign of sanctification) written in their foreheads, God will rest from his work in them. For it is written of them, "And in their mouth was found no guile: for they are without fault before the throne of God."

Original Sabbath-keeping Restored

When he whose hands spread forth the heavens, and in the beginning laid the foundations of the earth (which have waxed old like a garment), shall fold them up as a vesture, cleanse them, and change them to their pristine glory, and thus deliver this whole groaning creation from the bondage of corruption; when through this great work of re-creation and sanctification all things shall be subdued to God the Father, and when every creature in heaven and earth shall ascribe praise unto him that sitteth on the throne and unto the Lamb,—then will the Father and the Son themselves again rest from their work of re-creation, as in the beginning from the work of creation, and the Sabbath shall stand as the sign of God's eternal power and faithfulness. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." "And they shall come, and see my glory.

And I will set a sign among them." Isa. 66: 22, 23, 18, 19.

Grant City, Iowa.

Christ as a Witness

B. H. SHAW

God's Word plainly declares his character. Ps. 89: 14; 1 John 4: 8; Ex. 34: 6, 7. In him are mingled unflinching justice and unbounded love. But from the creation of the world Satan has been accusing God to the race, misrepresenting him in every particular. In Gen. 3: 4, 5, and Job 1: 9-11 we have definite records of his false accusations. Satan's rebellion was attended by the falling away of one third of the angels (Rev. 12: 3, 4, 9; 2 Peter 2: 4); and as he himself once occupied the exalted position of covering cherub (Eze. 28: 16), his rebellion with so large a following, and his consequent removal from heaven, would naturally create more or less disaffection and sympathy for him.

The whole universe was a witness of this sad fall, and the Father and Son in counsel together (Zech. 6: 13) laid a plan to reconcile the inhabitants of heaven and earth. Col. 1: 20.

The success of the plan required a demonstration of the character of God by one who was fully qualified to make it. John 1: 18. The theater in which the demonstration was made is the world. 1 Cor. 4: 9, margin. Christ was given as a witness (Isa. 55: 4), and he bore witness to the truth. John 18: 37. God was "manifest in the flesh" (1 Tim. 3: 16), "for in him dwelleth all the fullness of the Godhead bodily." Col. 2: 9.

Anarchy aims at the law; and in reply to Satan's charge that obedience was required to an unjust law, Christ became flesh (Heb. 2: 14-18; 4: 15), heir to all the weaknesses and inclinations thereof. In this condition he was entirely and absolutely dependent on the Father for strength (John 5: 19, 30), which he sought by spending whole nights in prayer. Luke 6: 12. In this condition he forever demonstrated the justice of the law by keeping it perfectly. Rom 8: 1-4; 1 Peter 2: 22.

Christ showed the Father's love by giving his life for sinners (1 John 4: 8-10; 1 Peter 3: 18), and after dying the death which justice demanded of the sinner, he bestows eternal life as a gift. Rom. 6: 23; 1 John 5: 11, 12. So unbounded is his love, that he sends messengers to all the world with the loving invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11: 28-30), urging that it is "without money and without price." Isa. 55: 1.

After having, by an obedient life and a sacrificial death, proved the Father's love (Heb. 2: 14), Christ will finally show the unflinching justice of God by destroying sin, root and branch (Mal. 4: 1; Prov. 2: 22), and our hearts are gladdened by the assurance that "he will make an utter end: affliction shall not rise up a second time." Nahum 1: 9.

When "the day of the Lord's vengeance and the year of recompenses for

the controversy of Zion" (Isa. 34: 8) shall come, where will be the accusers? "All that are incensed against him shall be ashamed." Isa. 45: 24. We are told "that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of the Father." Phil. 2: 10, 11. When in the ages to come he will "show the exceeding riches of his grace in his kindness toward us through Jesus Christ" (Eph. 2: 7), the heavens and earth with not one dissenting voice will take up the song, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5: 11-13.

A Guiding Voice

A TOUCHING story comes to us from Minnesota. A farmer living on the edge of one of the lakes of that State started to cross it in a small sailboat one evening after dark. The wind changed, and a gust overturned the boat when he was in the middle of the lake. The surface of the water was covered with large masses of floating ice. The farmer was an expert swimmer, and he struck out boldly toward the shore, where he thought his house stood, but he grew confused in the darkness; the ice formed rapidly over the whole lake.

He was in a small, quickly narrowing circle, in which he beat about wildly, the chill of death creeping over his body. He gave up at last, and was sinking in the freezing water, when he heard a sound. It was the voice of his little girl calling him: "Father! father!" He listened. The sound of her voice would tell him which way home lay. It put fresh life into him. He thought, "If she would only call once more! But she will be frightened at the dark and cold. She will go in and shut the door." But just then came the cry loud and clear: "Father!"

"I turned," said the man afterward, in telling the story, "and struck out in the opposite direction. I had been going away from home. I fought my way; the ice broke before me. I reached the shore and home at last. But if my dear little girl had not persisted in calling me, though hearing no reply, I should have died there alone under the ice."

What a multitude of souls about us, like that poor man, have lost their balance, and let go their grip on the life-boat, and are struggling amid the cold, icy waves of sin, soon to sink to the bottomless pit and be forever lost, unless some one goes as near to them as possible, and calls them in the right direction. Just one word spoken in Jesus' name may show them the right way, and be the means of their salvation.

Dear brother, the sound of your voice, the words you may speak, the kind action you may do, may show some fallen brother the right way home. O let us not be weary in well-doing, for in due season we shall reap if we faint not! — *Christian Observer.*



Not One Forgotten

MRS. M. C. DU BOIS

"Not one of them is forgotten before God." Luke 12:6. When we consider that these words were spoken of a tiny bird, our hearts should indeed rejoice; for we are assured, "Ye are of more value than many sparrows." Does Jesus mean what he says? If he does, why not trust fully, instead of fretting and worrying over temporal affairs? After doing the best we can, why not rest our every care upon him who careth for us?

What comfort in the thought that God knows all about us! "Even the very hairs of your head are all numbered." And this is not all; he counts all our steps. Job 31:4. He knows our thoughts; he knows our every need. He is able and willing to help us. He is a very present help in time of trouble. Why should we fear? God never forgets us, though we forget him, and wander from his side. Are we ever tempted to doubt God's love and care over us? Let us do so no more, but rather sing,—

There's a word of tender beauty
In the sayings of our Lord;
How it stirs the heart to music,
Wak'ing gratitude's sweet chord;
For it tells me that "our Father,"
From his throne of royal might,
Bends to note a falling sparrow,
For 'tis precious in his sight.

CHORUS:

In my Father's blessed keeping
I am happy, safe, and free;
While his eye is on the sparrow,
I will not forgotten be.

Though I'm least of all his children,
So unworthy of his love,
Yet for me there's kind remembrance
In the Father-heart above;
He will ever save and keep me;
He will guide me on the way,
For my Saviour gently whispers,
"Are ye not worth more than they?"

O, the wounded hands of Jesus
All the springs of life control;
Is there any ill can harm me
While his blood is on my soul?
Let me, like the little sparrow,
Trust him where I can not see,
In the sunshine and the shadow,
Singing, He will care for me.

O, the tender, loving care of our Father! How our hearts should rejoice in praises to his holy name when we think of his many precious promises to those who trust him. Cast away your unbelief, dear tempted one, and trust him where you can not see, for he will not forget you. Why forget him who is able to do so much for you?

Grand Ledge, Mich.

Old Times

CHILDREN are greatly interested in the events of their parents' early lives. "Distance," in such cases, "lends enchantment to the view." The grandmother often renders important service to the children by telling stories of old times. Those early days have romantic fascination to the little ones whose life has but recently begun. If the story be one of pioneer life in the olden time, children appreciate it intensely. They become linked to the past by weaving the chain of memory for them, and they gain a sense of solidarity with their ancestors. The family traditions, ideals, and sentiment are conveyed to them, and perpetuated in their thoughts and actions. It uplifts children to be brought into the line of heroic men and women, who stand out on the distant horizon in ideal and beautiful figure. We can not estimate the effect on the character and standards of children when their ancestors are exalted before them. It is true that such may have been ordinary men and women, but when idealized, they become in a certain sense the "saints" by whose deeds children are impressed and elevated for life's struggle.—*The Watchman.*

Weed or Posy

THE rain was pouring down outside, and indoors the weather was just about as gloomy. Aunt Helen knew that grandma was not feeling very well, and the noise disturbed her, so she proposed all the quiet games she knew, but the children would not be persuaded.

"I know a new game," she said at last. "It is called 'Garden.' I will be the gardener, and you may be the plants."

"I want to be a rose," said Mabel. "Roses are so lovely."

"I won't play a silly game like that," said Ned. "It's no fun."

"You can be a thistle," said May, quickly. "Every garden has a few weeds."

"I'll be a nettle," said Agnes. "I don't feel a bit like being good this horrid afternoon."

So the gardener went all around naming the plants, and in a few minutes everything was as cozy and comfortable as could be. The thistle and the nettle grumbled a little, but the other plants behaved so nicely that no one paid much attention to them. The flowers in the garden are always prettier than the weeds, so the two lonely weeds had rather a hard time of it in the new play.

"We are playing a new game, mama," cried Mabel, when her mother came in

to see why everything was so quiet. "Aunt Helen taught it to us, and it's lots of fun. We are all plants in a garden. Can you guess our names?"

"I should say this little girl is a touch-me-not," said mama, laying her hand on Agnes's head. "She doesn't look like a violet or a rose."

Even Agnes had to laugh. "I'm tired of being a nettle," she said. "I'd like to be something nice, too."

Mama did not guess very many of the names, but she thought it a very nice game, and said it was time to water the garden. Instead of the big watering-pot, filled with warm rain-water, she brought in a tall glass pitcher filled with pink lemonade, and the children did not drink as plants do, but they enjoyed the shower very much.

"The thistle has turned into a sunflower," said Aunt Helen, with a smile. "I wish all the weeds in my garden would turn to flowers after a shower, for I don't like to have them in my nice beds."

"I'm never going to be a weed again," said Agnes. "It isn't half as nice as being a posy."—*Hilda Richmond.*

He Was So Busy

ONE year ago to-day I sat at my desk busy with the month's bills and accounts, when a bright-faced, starry-eyed lad of twelve rushed in and impetuously announced, "Say, pa, this is your birthday; you are fifty-five years old, and I am going to give you fifty-five kisses, one for each year." And he began to make good his word when I exclaimed, "O Andrew, don't do it now, I am so busy!" His silence attracted my attention, and, looking up, I saw his big blue eyes filled with tears, and apologetically I said, "You can finish to-morrow." He made no reply, but was unable to conceal his disappointment, his face wearing a grieved expression as he quietly walked away.

The same evening I said, "Come and finish the kisses now, Andrew," but he did not respond to the invitation.

Two months later, in consequence of an accident, the waves of the Fox River closed over his body, and we carried him away to sleep near the village where he loved to spend his summer vacations. The robin's note was never sweeter than his voice, and the turtle-doves that coo to their nestlings where he sleeps could not be more gentle than my little boy who never finished his love-imposed task.

If I could tell him how much I regret the thoughtless word spoken; if I could be assured that he understands and knows how my heart is aching because of the unkind request, there would be no man in all this wide world so inexpressibly happy as the one who sits to-day and thinks how he prevented an act that love inspired, and grieved a little heart as tender as the mercy of God.

"And be ye kind one to another, tender-hearted."—*Selected.*

To lengthen thy life, lessen thy meals.

THE WORLD-WIDE FIELD

The General Meeting for China

J. N. ANDERSON

THE long-hoped-for meeting of our mission workers in the Chinese field was held in the city of Shanghai, February 10-20. From almost every consideration, this great commercial center, the New York of the Orient, was the natural place for such a meeting, since it was the most accessible to our workers from the different mission groups, and at the same time it afforded the best possible point from which to study the entire China field. Through this port nearly all the great currents of Chinese life flow.

In addition to Prof. W. W. Prescott, we were privileged to have with us Elder E. H. Gates, secretary of the Mission Department of the Australasian Union Conference, whose long experience in mission work enabled him to contribute very largely to the interest and success of the meeting. Elder Prescott's Bible studies and counsel in the organization of our work in this field were very helpful, and were appreciated by all. This kind of help was greatly needed at this particular time, and we all feel confident that our work now is on a basis that will insure permanent success.

Beyond our most sanguine hopes it was possible for nearly all our workers to come together at this meeting. All our regularly employed foreign workers in the provinces of Honan and Fukien were present. Of those stationed at Canton all but four were present. It was most unfortunate that Brother and Sister Laird, who are located at Changsha, Hunan, were not able to be with us on this important occasion, for the reason that steamboat communication between that place and Hankow is interrupted during that part of the year when the water is low. The whole delegation present at the meeting, including the ten children, was thirty-two.

As we have not yet opened work in Shanghai, we were under the necessity of renting a house, which answered the double purpose of home and place of meeting. The matter of renting the house and the little furnishing that was absolutely necessary was attended to by Brother R. A. Caldwell, from Australia, who has been in these parts for some time canvassing for our books, and chanced to be in Shanghai at the time of our meeting. In this way we all were made comfortable notwithstanding the fact that we had some heavy rains and a snow-storm during the time of the gathering. In many ways the occasion reminded us of the camp-meetings we all used to attend before coming to China. Many of our workers were strangers to one another until this meet-

ing called us together as one band of workers to pray and plan for the work in this empire. It afforded us the much-needed opportunity of viewing this great field as a unit, and to effect such an organization and recommend such measures as we hope will contribute to the upbuilding of the message in this land. Many of the perplexing and difficult problems peculiar to this field are quite clearly illustrated by the recommendations passed at this meeting, which follow:—

We recommend,—

1. That the general headquarters for all China be located at Shanghai.
2. That each local committee give special attention to the subject of language study, and arrange a course of study to be followed by workers coming into the field, and, further, that this committee provide suitable language teachers for all workers during the first two years (in consultation with workers themselves), and give special aid and encouragement by way of suggestion and examinations.



WORKERS IN ATTENDANCE AT THE SHANGHAI GENERAL MEETING

3. That all arrangements for new workers to enter the field be made through the regular organized committees; and that all donations to the work, made either through the regular channels or directly to the individual, be reported to the China Mission Treasurer and used in the regular approved lines of mission work, and, in case of special interest, all such funds be expended under the advice of the regular committees.

4. That all our gospel workers, native and foreign, be urged to teach carefully all inquirers repentance toward God and faith in and obedience to the Lord Jesus Christ as a personal Saviour from sin; and, further, that all candidates for church fellowship give evidence of a new life and a sincere love of God's Word; and, in particular, that they abstain from idolatry in any of its many forms, including ancestral worship, also from polygamy, gambling, opium, tobacco, and wine.

5. That as foreign workers engaged in missionary work under special treaty rights, we scrupulously abstain from interference in disputes and litigations among Chinese subjects, and that we do our utmost to prevent our Chinese helpers and church-members from giving encouragement to, or having any connection with, this evil.

6. That each local committee arrange for the training of evangelists, Bible women, and teachers; and that all Chinese gospel helpers be employed subject to the approval of the local committee.

7. That no new enterprise involving the expenditure of over one hundred dollars, Mexican, be entered upon by any local committee without the consent of the general committee; and, further, that the total of such expenditure in any local field without the consent of the general committee shall not exceed three hundred dollars, Mexican, within the calendar year.

8. That all local work not specifically placed under the direction of a local committee be considered as reserved to the direction of the general committee.

9. That the following-named persons constitute the China Mission Committee: J. N. Anderson (Chairman), W. C. Hankins, H. W. Miller, A. C. Selmon, E. H. Wilbur.

10. That the Home Mission Board be requested to send out as soon as possible, a suitable man to act as secretary and treasurer of the China Mission to locate at Shanghai.

11. That the following-named persons constitute a publishing committee to act for this field: H. W. Miller (Chairman), F. A. Allum, J. N. Anderson, W. C. Hankins, A. C. Selmon.

12. Owing to the lack of sufficient funds to complete the erection and equipment of the printing house in Honan, we, therefore, recommend,—

(1) That the Home Board be requested to assist in funds to the amount of one thousand dollars gold for the completion of the new building.

(2) That we present an urgent request to said Board for funds to equip the new building with machinery, type, and supplies to the amount of one thousand dollars gold.

13. We recommend that the publishing committee as part of its duty examine and pass upon all manuscripts that are to be published in this field. This shall not be so construed as to delay new editions of previously published tracts, nor the publication of manuscripts that have been satisfactorily examined.

14. That in preparing literature in the Chinese language an effort be made to so present every phase of the third angel's message that it will be a development and application of the principles of righteousness by faith, the central principle of the gospel of salvation through Jesus Christ.

15. That the Mission Board be requested to take into consideration the question of providing funds for the publication and circulation of literature in China, either by making an appropriation or by inviting special donation for the purpose.

16. That a depository for Chinese and foreign publications be established at Shanghai in connection with the headquarters of the general mission committee.

17. That urgent appeal be made to the Mission Board to fill the several openings in this field, as follows:—

(1) For a man and his wife to connect as soon as possible with the work at Changsha, Hunan.

(2) For two men and their wives to connect with the work in Fukien, in the Amoy dialect.

(3) For a married man to take up educational work at Canton.

(4) For two men and their wives to connect with a worker of experience already in the field, to be located at some important center in the north of China.

(5) For a family to locate at Shanghai and open up the work in that city, the commercial center of the Orient.

(6) For a family to connect with Elder J. J. Westrup at Shang-tsai, Honan.

(7) For a man of large experience and ability to locate at Shanghai and have general oversight of this field without attempting to learn the language, with the understanding that if it be agreeable to the Japan Mission, he might take a similar oversight of that field.

(8) For a married man to take up work in the Hakka dialect, in South China.

18. That a permanent series of Sabbath-school lessons covering one year's study on the book of Genesis be prepared in English and translated into Chinese in the different languages, and, further, that the following-named persons be invited to write these lessons: Mrs. J. N. Anderson, B. L. Anderson, J. J. Westrup, F. A. Allum.

19. That Ida Thompson, Mrs. A. C. Selmon,

General McGregor was killed. A monument erected on the top of a *kopje* near the place of the conflict, in memory of the fallen heroes, can be seen from the car window. Farther down this same river was where the Boer General Cronje was surrounded and captured by the English troops under command of Lord Roberts.

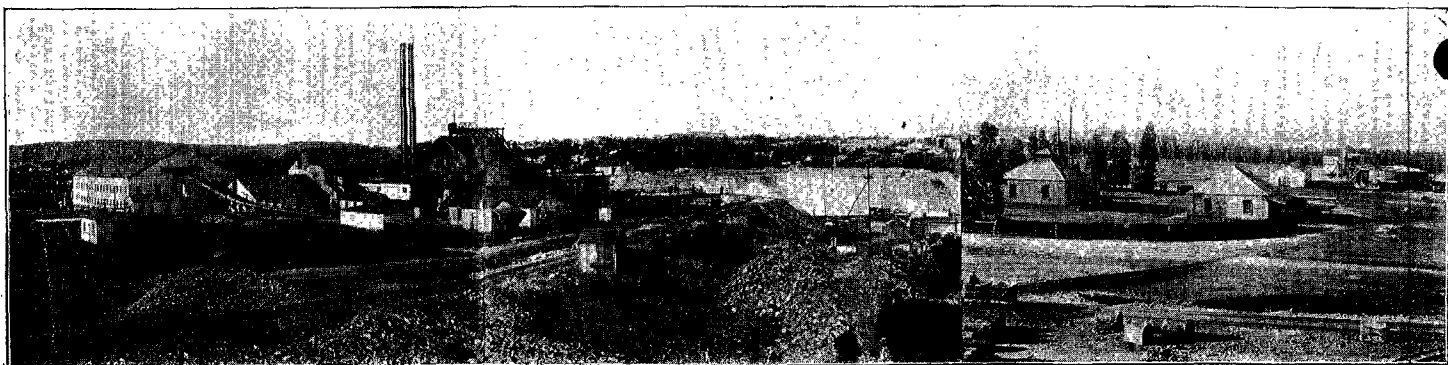
The South African veldt bears a strong resemblance to the rolling prairies of Kansas and Nebraska. Much of the land is fertile, and would produce excellent crops were there sufficient rainfall. The large numbers of ostriches seen running at large upon the farms along this route attract the special attention of foreign travelers. Ostrich raising and farming are said to be the most profitable at present of all farm ventures. They live and do well upon the grasses and plants growing on the veldt, and require but little care. A male

president of the Transvaal republic, and leader in the late Boer War. President Kruger was a minister of the gospel as well as a statesman and ruler. The large Dutch Reformed church in which he preached, stands on the opposite side of the street from his private residence. A modest monument, supporting a bust and profile of this remarkable man, marks the spot where his remains lie at rest in the Pretoria public cemetery.

Brother Edmed and his company of workers labored for a time in Pretoria, and left a company of twelve keeping the Sabbath, some of whom we visited while there.

Johannesburg

Returning to Johannesburg in the evening, I spoke to a few of our brethren who had gathered in Sister Strachan's home, upon the origin and sacred character of the church of Jesus Christ and what membership in it implies. The



GOLD-MINES IN JOHANNESBURG, SOUTH AFRICA

W. C. Hankins, and Mrs. J. N. Anderson constitute a Sabbath-school committee to develop and carry forward this branch of the work in China, the first-named to act as the department secretary.

From Cape Town to Kimberley

G. A. IRWIN

ON Sunday, February 3, at 11:30, in company with Brethren Anderson, Chaney, and Willson, I left Cape Town for Johannesburg, in the Transvaal Colony. The day was quite warm, but as there was a good breeze, we did not suffer much inconvenience when the train was in motion. We reached the *karoo*, or desert—the dreaded part of the journey—just at nightfall, thus escaping the heat of the sun during that portion of the journey. Monday was cloudy, with occasional showers, which laid the dust and cooled the air, so that the trip, which had been dreaded, was made in comparative comfort. About noon, next day, Brother Chaney took leave of our company at De Aar Station, where a branch road leading to Basutoland—the location of his mission—leaves the main line.

All along the way from Cape Town to Kimberley there are blockhouses, rifle pits, and occasional graves, as reminders of the late Boer War. Near the point where the railroad crosses the Modder River was the scene of the desperate engagement between the Boers and the English, where the Scotch Highland Regiment was so nearly annihilated, and

bird of a good breed will bring thirty dollars. They are picked three times in two years, and the feathers from these three pickings usually bring as much as the first cost of the bird. Counting their average life at twenty years, the owner has a good per cent of profit from the small original outlay.

The railway trains in this country do not carry special sleeping coaches, such as are in use in the United States, but provision is made in each compartment, in each of the three classes, so that one can rest quite comfortably, and that without extra charge, unless one hires blankets from the porter.

At 6:30 Monday evening we reached Kimberley, where Brethren Anderson and Willson left the train, while I proceeded, after a few moments' delay, on my way to Johannesburg. At a siding named Content, forty-five miles out from Kimberley, and near the home of Brother Honey, I was joined by Elder Edmed, and together we journeyed on to Johannesburg, where we arrived Tuesday forenoon, and were met and welcomed by a number of the brethren, and later taken to the home of Sister Strachan, where we were entertained while staying in the city.

Pretoria

On Wednesday, February 6, Elder Edmed and I made a trip to Pretoria, the capital of the Transvaal, a city of forty thousand inhabitants, located forty miles north of Johannesburg. Pretoria was the home of Paul Kruger, formerly

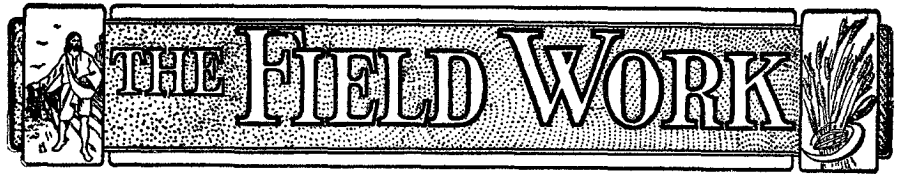
church in this city had never had the privilege of thorough instruction or organization, and for this reason I continued the subject of the first evening in the Friday night and Sabbath forenoon meetings that followed. The afternoon was devoted to a talk from the missionary map of the world, showing the past progress and present status and needs of the work. At the conclusion of this service, the officers recently elected were ordained by Elder Edmed, and set apart for the respective duties to which the church had called them. This church is very much in need of a place of their own in which to worship. A proper hall for divine service is hard to find in the city, and the heavy rent charged is just so much taken from the amount that ought to be put into a place of their own. They own a lot only two blocks removed from the street-car line in one of the rapidly growing suburbs, and a strong effort will be made by the brethren this coming season to raise sufficient funds to erect a neat and comfortable house in which to hold Sabbath and special meetings when a minister is present with them. The size and importance of this city should be sufficient justification for a call for help from our brethren outside. Johannesburg is the largest and most enterprising city in South Africa. The large gold-mining plants, which are seen in every direction as far as the eye can reach, draw to this city people not only from all parts of Africa, but from all parts of the world as well. The total

output of gold from the Johannesburg mines during the month of January, 1907, was 537,638 ounces, which is equivalent to £2,283,741. The opportunity for employment in and about the mines has brought thousands of natives from the Zulu, Kafir, and other tribes south, and there is scarcely a tribe south of the equator but has a representative in the city. Its total population is 160,017, 84,113 of whom are white, and 75,904 colored. With the right kind of person established here, it would no doubt become an important center for the spread of the message among the native people.

Kimberley

I left Johannesburg Sunday morning, February 10, and arrived in Kimberley, three hundred miles away, at midnight, and went at once to the Kimberley Baths, located at No. 7 Cheapside. Prior to the time that Brother and Sister Willson took charge of the place, some eight years ago, it had been run by our people as an industrial home. It had proved a losing enterprise, and was heavily in debt, besides having lost caste with the people. After Brother Willson took charge, the nature of the business was changed, the industrial features were abandoned, and the place was fixed up as bath- and treatment-rooms for both sexes, and put in shape to commend itself to a different class of patrons. The conference paid some on the indebtedness, and private parties rendered assistance. Thus by shifts and turns in various ways, Brother Willson succeeded not only in holding the property intact and paying off most of the indebtedness, but in improving it, and at the same time building up a good reputation and patronage. The property as a whole consists of several lots, but so located that it is all connected, although having a frontage on three different streets. Every foot of available vacant ground has been thoroughly dug up, and converted into a beautiful flower garden. Even the walls and roofs of small buildings are utilized by being made trellises to carry grape-vines, which are loaded with luscious fruit. The flower garden is not only a thing of beauty, but a source of income as well. The profit on the garden alone last year was £150. Most of the work that produced this result was done by Brother and Sister Willson mornings and evenings, and at slack times in their bath-room work. Thus by consecration and steady, persevering effort upon the part of two persons, a property that a few years ago was bankrupt several hundred pounds, has been reclaimed, and stands to-day with its debts all paid except £300, and with present worth above this of £3,520.

H. W. MILLER will soon visit Changsha, one of the prominent cities in the province of Hunan, China, where Brother P. J. Laird and wife have begun pioneer work with the message. Brother and Sister Laird are looking forward with much anticipation to Brother Miller's visit.



Costa Rica, Central America

SINCE my return from the West Indian Union Conference, I have been laboring at Cimarrones, Jimenez, and Zuacimo. The Master has greatly blessed the seed sown, and here and there are to be seen plants of righteousness springing up into life eternal, for which we praise the Lord. Israel is on the march to the promised land.

We have for a long time been trying to get an entrance into the little town of Guacimo, but were unsuccessful, as we could not rent a room in which to hold our meetings. But in his own time the Lord helped us, and we were able to hire a little house with two small rooms, about half a mile from the town. We held our first meeting in the open air, on the last evening of March. We had a good hearing, and the people began to feel more kindly toward us than at the first. We then invited them to our little house; the first attendance was good, but owing to a very dangerous bridge over which they must cross in the night, our attendance became very small. We then went over into the town and held our meeting every night under a large bread-fruit tree. This we could not do but for the heavy drought which now prevails here. My wife played the organ, while I played the violin. The Lord brought great crowds of people every night to listen to the message for this time. They were a well-behaved people, paid good attention to the truths presented, and so became deeply interested. A Baptist church is at this place. It is also the stronghold of one of the organizations that is "endeavoring" to crown Christ king of this world, and to compel all men by human laws to become Christians. They are our greatest opposers here. Many of the church leaders were present at some of our meetings. One of them, after listening to the discourse one evening, made the following remarks: "These are solid gospel truths. If we do not take heed to these things, it will be to us as it was to the people in Noah's day." It was not long before the wrath of the dragon was aroused against us. Some of these leaders, blinded by ignorance and prejudice, summoned their people together and warned them against us. They also told them that the Holy Spirit fell on the disciples on Sunday, so it was made the Sabbath. But such sophistries did not lessen the interest already manifested by the people. They come more and more every night.

The work is onward. It must prevail. This modern Jericho must fall before the word of the living God. There are many "Rahabs" at this place, who will be seen in the kingdom, by the help of the Lord. "The weakness of God is stronger than men." As a result of our labor during the past two months, seventeen precious souls have enlisted under the banner of the mighty Prince Emmanuel. I have had the joy of burying seven of these with their Lord in baptism.

While relating to my people some of

the proceedings of the conference in Kingston, Jamaica, I mentioned to them how Pastor Strickland, of the Kingston church, and his congregation had asked the Lord for an addition of one hundred to the church, and how the Lord heard their prayers, just a few days afterward, in the same way that he heard and answered the prayers of Paul and Silas in the Philippian jail, by the preaching of an earthquake. Some time after, a brother suggested that we follow the example of the Kingston church, and ask the Master for an addition of twenty souls to his cause here. This was agreed to by the whole church here at Pacuarito, and a half hour every Sabbath evening was set apart for that purpose. We can all rejoice that in direct answer to our prayers we have already seen seventeen out of the twenty accept the truth. We are still praying.

The work is moving onward in Limon. Brother E. N. Rogers, the leader of that company, has by earnest labor brought ten into the light of present truth since the beginning of this year. Some of these have been baptized, while the others are preparing for the same rite. Brother Rogers is a tailor, but uses his spare time in the work. Pray for us.

H. LOUIE MIGNOTT.

Turkey

CONSTANTINOPLE.—While we are trying to make a fresh assault upon the bulwarks of Mohammedanism, Satan is awakening anew. We have been brought to sadness over the death of Dr. A. W. George, whose years of hard labor built up what medical work we have started. I know Elder Conradi has appealed to America for help. It does seem that if relief is not secured from some source ere long, the results of Dr. George's labor will in a great measure be lost. Dr. Hoenes, from Friedensau, on a trip through the Orient, passes through here next week, and will give some time to help in counsel regarding our situation here. A man must know French to practise medicine in Turkey, for the government examinations are given in that language.

On this northwestern edge of Asia Minor I have seen some victories for the truth. You of course have learned of the false doctrine that got a glowing start in Egypt. A pamphlet on this has been translated into Armenian and Turkish, and has been freely distributed by mail throughout this whole field. It is taking diligence and tactfulness to stem the tide. I had a ten-days' struggle at one place against this error. A good victory was gained, however. The struggle we passed through in America has been and is being reported to these people by private mail, etc., by our enemies, and they hear erroneous reports. From a letter received a few days ago from a company I have not yet been able to reach, I find they are all confused, and have stopped paying tithes.

So far in my travels, where confidence

had been broken, it has been restored. I am thankful for some strong hearts among the believers, who are firm as a flint to all the message. I never was of better courage, for some great victories have been won. I am only setting forth some of the real situation here. Aggressive work in positive evangelical effort and otherwise for the general people has thus been retarded. I superintended the getting out of the Lesson Quarterly on Ezra in Armenian, a hektograph edition of fifty-five copies, translated by my interpreter. In this move we have the Sabbath-school work going forward. A hektograph edition of every Quarterly will be put out.

CLAUDE D. ACMOODY.

India

NONE but those who have been in the midst of Indian living can imagine the privation and hardship to which the great mass of poor people must submit themselves in order to live. It is true that these poor souls do not have many expenses; but this is not because they would not like to have many other things. The only way they get along cheaply is by going without the many little things that go to make up the life of the average American or European. No one enjoys being well-dressed better than the native of India, but he simply can not get the *pice* (money). They like bright colors in clothing, and to have plenty; but the father who labors early and late for a salary of from sixteen to thirty cents, and supports a large family, pays rent, and buys food, must necessarily not waste his pennies. One thing all must admire among this unfortunate class is that they never murmur, never grumble, and are always willing to share their sorrows or joys alike with any one who is their neighbor.

Naturally they are not very well acquainted with American taste in food. A little incident which happened in our experience near Bombay may help to illustrate how embarrassments and joys may mingle in the missionary's experience in India. Our servant's wife had suffered a great deal from malaria and other disturbances, and through the help of one of our nurses and the remedies we prescribed, the woman improved nicely, and, to show their appreciation, what did they do but present me with a large, heavy, thick pancake, made of flour and water (no yeast or saleratus), and baked over a little fire? Now came the embarrassment—what should we do with the cake? Knowing just how it was made, we felt that we did not wish it ourselves. But I would not refuse it, and so told my wife to tell the *mollie* (gardener) that it was good; he would not need to know that I did not eat it. But next day came another cake, and soon a third, and then the other neighbors brought us cakes. Now what to do with all these was quite a problem: to throw them out would surely anger the poor native, to burn them would be sin; but disposition had to be made of them all in some way, and it was just then the happy thought came to me that down the street a little way lay two or three blind people and lepers. And so after dark I gathered my little satchel full of cakes, and hastened down to the spot, where the cries of a hungry soul always meet the passer-by. Now I had

the privilege of placing in outstretched hands large, heavy cakes, to hear from these poor people, in return, "God bless you." Happy were their hearts; and so was mine, having thus solved one more of the problems of every-day Indian life.

C. A. HANSEN.

Ecuador

AMBATO.—Last month I made a trip by train to Riobamba. On arriving, I found it was the first of the three days of carnival. Those who have been in Ecuador or northern Chile can testify to the horror of these three days of revelry. Although it is not safe to be out on the streets, especially during the afternoons, I went about my work, and prayed the Lord to protect me. A few bombs were thrown at me; but as I was walking fast, they fell behind me. The people were painted in different colors. During the two days I was able to sell a large number of *Señales* and small books. While returning on the train, I sold several Testaments and tracts to the second-class passengers. Soon after,



LLAMAS AS BEASTS OF BURDEN

two young men set fire to a Testament they had bought. This is the first time I ever saw the Bible burned. The priests have full power over the minds of the majority of the people here, but we are thankful to see a few resisting their power.

Here in Ambato we are trying to teach the truth to a few. Our little Sabbath-school is becoming more interesting all the time. Elder Casebeer's English school is getting along very well, for a beginning. Just lately the director of the high school of Ambato put his son in our school. The professor of English in the high school for boys has been coming to our services lately, and is much interested in the Bible readings we are giving him. Especially is he interested in health reform; so much so that he is preparing to start a health journal. He is anxious to do something for his people in Ecuador.

We are much in need of one or two small tents, in which to live here in Ambato. On the outskirts of town plenty of cultivated land can be had at a very reasonable price; and as there are only Indian huts on them, if we had a good tent or two, the family could live in them until a small house could be put up. I will invite any one who wishes to donate a tent with fly, to correspond with me. Do not send the tent before corresponding concerning the same.

THOS. H. DAVIS.

Apartado 3, Ambato, Ecuador, S. A.

Cuba

SOME time has elapsed since we last reported concerning the work in this field; this has not been, however, because there were no interesting experiences to report. On the contrary, we have seen that the message is bearing the same good fruit in the lives of some of these poor Cubans that it does among others of more favored lands.

The brother referred to in a former report continues faithful; and like Andrew of old, he has a burden to take the truth to his own kin. Through his efforts the way was opened for meetings in the home of his sister, where for several months we have held one service a week. The result is that four have begun to keep the Sabbath, and in all, we now have eight or nine Cuban Sabbath-keepers. About one-half of these have come directly from the Catholic Church, and it is interesting to note their progress in the truth step by step as their prayers to the Virgin and saints have given way to supplication directed to the Heavenly Father, while wall text cards have been substituted for their

Catholic pictures and images. Having taken the Bible as the infallible word of God, a single text in proof of any doctrine is sufficient for them. This has been shown by their readiness in accepting tithing, healthful living, and the spirit of prophecy. As a class, we find the Cubans to be liberally disposed toward the cause with the little means they have.

Nearly all are now paying tithe, and one brother, a barber, testified that before he paid the tithe, his work went hard, and his earnings scarcely sufficed to meet his needs from day to day, but the first day after he paid the tithe, his earnings amounted to three *pesos*, and recently he informed me that his tithe for one day amounted to seventy-six cents. Another brother has just lost his position for the truth's sake, and although he has a family of six dependent on him, he remains firm. His request to his employer that he be allowed to continue in his employ, having Sabbath free, was not granted. The faith of this brother is therefore still being tested, but he is confident that a change for the better will soon come.

We are told that under Spanish rule a Cuban without the influence or backing of some Spaniard could have no admittance to the schools, therefore it is not unusual to meet with Cuban adults who do not read or write. The school system of the present is rapidly changing this situation among the rising generation; however, the prevailing illiteracy renders work with the publications difficult. We have found that the most favorable way to begin work is to open meetings in as many places as we can; but this requires means with which to pay for rents, lighting, and seating; and while the Cubans are liberal, they are poor; therefore we must look to our more favored brethren at home for help.

Are there not those who will feel it a privilege to come to our aid? To any one having means for this field we would say that at any money-order office in the United States a money-order may be purchased payable in Havana or Marianao; therefore we request that any money for Cuba be sent direct to the order of the undersigned, and a receipt will be sent by return mail.

For the benefit of any brethren intending to come to Cuba, we would say that in order to avoid paying duty on your goods, you must make a manifest and secure a consular certificate for the same, otherwise on all goods not brought as baggage you will have to pay the maximum rate of duty. This also applies to any goods, new or old, sent by bill of lading to this country. The maximum duty applies to all goods whose origin is outside of the United States, while all United States goods enjoy the minimum tariff; but in order to get this low rate, a consular certificate must in every case accompany the goods. All goods that have been in use for a year or over come in free, but if not brought as baggage, they must have the consular certificate. The immigrant in order to bring in his goods free must be here in Havana to sign in person. If he is away in the country and can not do this, he must pay the duty. For this reason it is better to bring all possible as baggage, or to ship it so it will arrive with the owner of the same. Thus loss of time and railway expense are avoided. At every point of departure along the coast of the United States there are Cuban consuls who will issue the above certificates gratis. Confidence in the country is being restored, and we see the steady, onward march of development. Many Americans have come to share in this prosperity, and we trust that some of our brethren at home whom the Lord calls may also come. Those who come with a burden for souls and the spirit of the Master will receive a warm welcome.

E. W. SNYDER.

Marianao, Cuba.

The Late K. G. Smith

BROTHER KIMBLE G. SMITH, who died at Madrid, Neb., May 30, 1906, after making liberal provision for his three brothers who survive him, left the rest of his property to the Nebraska Conference Association, by a will dated March 7, 1906, just fifty-three days before his death occurred.

The estate has been fully settled, and everything turned over to us. Our brethren and sisters everywhere will be pleased to know that when the securities in our hands are all realized upon, we shall have turned over the following amounts to be used in carrying forward the great world-wide missionary operations of the third angel's message:—

Foreign missions	\$20,000.00
Atlanta (Ga.) Sanitarium ...	1,000.00
Jewish work in New York City	1,000.00
Northwest Canadian field ...	1,000.00
International Publishing Assn.	3,000.00
Elevator for Nebraska San...	3,000.00
To be appropriated later	5,713.38

Total

.....\$34,713.38
The board of trustees of the Nebraska Conference Association feel deeply grateful to God for the privilege of helping to carry out the dying wish of our departed brother. Brother Smith had been

keeping the Sabbath about a year and a half before his death, and during this time he made liberal donations to the cause. So far as we know, he was the only Sabbath-keeper within a radius of one hundred miles of where he lived. The court officials, the executors of the will, and all with whom we have had business relations in connection with this matter have treated us with the utmost courtesy. The estate was settled several months earlier than the law requires, and no unreasonable charges were made for services rendered.

Who will doubt that when our deceased brother awakes in the morning of the first resurrection, he will greet those who will have been saved in the message as the result of his liberal gifts? May He whose Spirit prompted this gift watch over its distribution and use.

A. T. ROBINSON,

President Neb. Conf. Assn. of Seventh-day Adventists.

Our Work in England

UNDOUBTEDLY the readers of the REVIEW will be glad to hear of the progress of our work here with reference to the "Sunday" campaign. The forces operating in behalf of Sunday legislation received something of a check in the government when a motion in the House of Lords toward a stricter observance of the day was met with a positive refusal from the leader in the House of Commons.

While we know, of course, that this is only a temporary check, yet we are thankful that the Lord is thus holding the winds of strife, that our people may get this special truth before the world. The agitation for a better observance of Sunday is rapidly spreading in every direction. Especially is it being urged on by the non-conformists.

Our people are doing good work with the little paper, *Sunday Notes on the National Campaign*, which has recently been published at the office here. Nearly one hundred and fifty thousand of these papers have been sold during the past few weeks, and we know that many are reading them, and we believe that they are being influenced thereby. We are grateful to God for these opportunities that he is giving us of sounding this message.

The following is a resolution which was unanimously adopted by the South England Conference of Seventh-day Adventists on March 12, and forwarded to the members of the British cabinet, together with a publication dealing with the Sunday institution and the dangers of Sunday legislation:—

"Resolved, That this conference of Christian observers of the seventh-day Sabbath has seen with pleasure and thankfulness the attitude of His Majesty's government toward the Sunday legislation asked for by Lord Avebury's motion.

"They wish respectfully to express their conviction that no institution of a religious character should ask for or receive the support of the state, but should stand or fall by its own intrinsic worth, and should rely for its promotion on spiritual methods alone.

"This conference, recognizing that 'the powers that be are ordained of God,' prays that by his help and blessing, the government may be strong to accomplish all needed reforms and to stand

firmly against any proposal that is contrary to liberty of conscience and religious equality."

Responses to these letters have been received from six members of the cabinet, including the prime minister, the chancellor of the exchequer, and others in high official position in the government.

W. H. WAKEHAM.

The Work in Mobile, Alabama

ACCORDING to the advice of the Alabama Conference Committee, I came to Mobile to hold a series of tent-meetings. This city had a small effort three years ago; but work was not so effectual as it might have been, on account of excessive rains and other hindrances.

This city has a population of forty thousand, of which half is colored. There are some wealthy negroes here. One third of the colored people own property, and live in good houses. The great negro national fair will be held here this fall. This fair will bring some of the best colored people of the South to this city. A peaceful relation exists between the two races, each respecting the other. One half of the laborers in the government service here are colored men. In the post-office, one third of the help are colored men. The dove of peace seems to spread its wings over this city for prosperity.

One mile from the heart of the city the Confederate soldiers had their fort. The mound and trenches are plainly seen, as when first made. The Union soldiers camped to the south about two miles. The two camping grounds were in rifle-shot sound of each other. The influences here are all but good, especially during the Mardi Gras season.

There are only a few Sabbath-keepers in the city, though at one time there were two churches. We shall begin meetings May 1 in a tent located six blocks from the Confederate fort, but our purpose on this ground is to bring peace and happiness to those who desire to do God's will. Christ is the leader, directing his soldiers, and our warfare is not carnal, but spiritual, designed to bring liberty to the slave-bound captives.

SYDNEY SCOTT.

South Africa

PORT ELIZABETH.—The work still moves steadily on, here and in Uitenhage, and we are encouraged to see souls accepting the third angel's message in this difficult field, where the gospel seems to have but little effect on the hearts of men.

At the close of the Sabbath service yesterday, in the baptistry in the Port Elizabeth church, the writer baptized three adults, who after long years of wandering, returned to the Father's house. Our hearts are greatly cheered as we see those for whom we labor leave the world, popularity, good wages, and influence, to join those who are willing to suffer for Christ and give all that they are or hope to be that his work may be advanced and his name glorified.

We had a spiritual feast together, and it was a Sabbath that will long be remembered, especially by those who, like the prodigal son, left their Father's house. One brother and his wife were church-members for five years, but became discouraged at the condition of

some things that unfortunately existed, and for fourteen years they wandered in and out, searching a better way. Finally the way became so dark and difficult to travel that they turned back and forsook even the Lord's holy Sabbath. But the Lord in his Fatherly kindness permitted affliction to overtake them, which brought them again to the fold of Christ, and to-day the sunshine of his love is unmistakably written on their happy faces. What a change when the Lord sets the sinner free!

We rejoice that we have a small part in the glorious harvest, which now is nearly finished; but our earnest prayer to God is that we may always prove ourselves worthy before him and before men, and that he may be pleased to seal our labor with his approval, and that we may be the means of leading many to the knowledge and acceptance of the truth. We ask our brethren to remember us at the throne of grace, that our work in this distant land may prosper to the glory of God.

J. F. OLMSTED.

Georgia

ATLANTA.—After laboring in Dalton for some time, and having the pleasure of seeing eight or nine souls begin to keep all the commandments of God, directly or indirectly under my labors, I located just outside of Atlanta proper, on one of the city car lines. This situation makes it very convenient for me to do Bible work in this large and thriving city of the South.

I wish to extend thanks to those who have kindly sent me literature while at Dalton, and also now to extend to all the opportunity to assist the work here by donations of good Seventh-day Adventist literature, post-paid. I can use a little in various languages.

Another way whereby some may help in the work here is this: If any of our brethren and sisters have relatives or friends in this city who are interested in present truth, or who might become so, and would be pleased to have me visit them, let such write me, giving as much information as they may deem necessary, and I shall be pleased to call on those whom they wish me to visit. In such cases, let earnest prayer be offered for those on whom I am to call, and for me, that I may have much of God's wisdom and Spirit to guide me in his work.

My post-office address is Decatur, Ga., R. F. D. 3. ARTHUR L. MANOUS.

Barcelona, Spain

THURSDAY, April 18, just at noon I boarded a steamer in the Barcelona harbor, and started for the city of Valencia. All the afternoon the weather was exceptionally fine, but about sundown we met a severe storm, which lasted all night, and caused almost every one on board to have the unpleasant experience of being seasick. We landed in Valencia the next morning about five o'clock. I was glad to find my brother and his family well and nicely located. They have been laboring in that city since the fifteenth of last September, and God has blessed their efforts. The evening of my arrival we had a good meeting, after which several who had begun to obey the truth manifested a desire to be baptized.

Early Sabbath morning we all met on the shore of the Mediterranean, in whose waters six dear souls were buried with their Lord in baptism—three men and three women. There were, perhaps, not less than one hundred congregated to witness the scene; but all were orderly, and gave the best of attention. Several others were anxious to be baptized, but it was thought best for them to wait a little longer.

Immediately after the baptism the ordinances of the Lord's house were celebrated. God's presence was manifest in a marked manner, and all seemed deeply impressed. In the afternoon twenty-five gathered at my brother's home for Sabbath-school, all of whom seemed to enjoy the study. We hope and earnestly pray that the work started in this city may develop a zealous company. We are thankful for the privilege of being co-laborers with Christ, and for his kind, protecting care over our lives.

WALTER G. BOND.

Portugal

LISBON.—As yet our work does not show a great number of openings. Our meetings are attended by a few. Now and then a stranger comes, and disappears. We can not tell how far the seed goes.

Not long ago a woman saw our advertisement in the paper, and came to see if she could not attend here, as it was quite near her home. Three years ago she was induced to leave Catholicism by a friend. This same friend called her attention to our meetings. She felt quite ashamed not to be able to find the texts in the Bible, but said she was very well practised in the prayer-book. Yet she believed she could learn to open her Bible, which she had read a few times in three years. Her daughter of fourteen or fifteen accompanied her. They desire to keep the Sabbath.

The professor and wife, of whom I wrote before, are desirous of keeping the Sabbath. As he is a teacher in a college, it will take some time for him to arrange affairs, and he may have to take up private work. At present these four are the only ones manifesting any interest.

The first of February, while on the way to Oporto, for a counsel with Elder Schwantes, I was much impressed by seeing a young man taking firewood from an old eucalyptus stump along the railway. He had no modern appliances, such as stump-puller, mattock, auger for boring a hole to put in powder, etc., but with an old ax, which looked like an iron wedge, with a crooked stick for a handle, was at work taking away the stump bit by bit. It surely would take a long time to break up such a large stump.

I thought, This resembles us. While it seems we can not reach thousands at one time, yet we expect to keep at our task, picking away with the appliances we have,—where an ax will not do, going at it with our hands,—until the stump of difficulty may be lifted and placed in the fire.

Yesterday we received about fifty dollars, which I suppose goes to pay for our organ, for which we had already negotiated. We thank God and the friends of the truth for this help.

C. E. RENTFRO.

Canvassers' Convention

THE canvassers' convention at South Lancaster, April 19-21, was an unqualified success, and I believe it has proved a real stimulus to the work of circulating our publications in this part of the field.

This convention was not a bookmen's convention in the usually accepted sense of that term. The subjects were arranged with the view to being of interest and benefit to our people in general, and the canvassers in particular, rather than being especially adapted to the needs of those who hold places of responsibility as leaders in the work.

This convention being somewhat local in its nature, no attempt was made to call in many workers from a distance to attend it. However, Elder Westworth, president of the Southern New England Conference, and Brethren Boardman, Manry, and Webster, field missionary agents of the Vermont, Western New York, and New York Conferences, were present. Nearly all the conference workers and many of the canvassers of the Central New England Conference were in attendance. Most of these were assigned to places on the program, and almost without exception they responded with papers that were listened to with interest, and were pronounced excellent by those who heard them.

The convention was designed to serve as an introduction to the canvassers' institute, which was held at the academy. This was, I think, in every respect the best institute I have ever attended at the academy. More than fifty persons united with the canvassing classes, and prepared for active service in the field. About forty of these were students at the academy, and the others were persons who came in from the near-by conferences to take the special course and attend the institute.

The offer of a year's scholarship to those who will sell two hundred and fifty dollars' worth of books, turning in the entire proceeds to the conference in which the books are sold, was an encouragement to the students, and doubtless led some to enter the work who would not, perhaps, otherwise have done so. But there was the clearest evidence of a strong, healthy interest in this work on the part of the students, aside from this offer. I think this is very largely due to the influence of Professors Machlan and Cottrell, and Elder Ketrings, president of the Central New England Conference. These brethren are practical, thoroughgoing bookmen, who have had an experience in this work themselves, and realize the advantages to our young people of gaining an experience in it. From the time that the canvassers' institute was arranged, Professor Machlan never allowed the students to forget that it was coming, and that they ought to improve the summer vacation by active work in the canvassing field.

He kept it before them so constantly that after a time a smile would go round every time he arose to speak, as they expected that he would give them something more on canvassing, and he usually did. I am very sure that the young people who go out into the canvassing work this year from the South Lancaster Academy will make a good record, and that the results of their work will be seen in eternity. The assistance of Brethren H. C. Wilcox, F. C. Webster, and E. A. Manry in the institute work was greatly appreciated, by both the students and

myself. These brethren promise to look after these young people carefully when they enter the work in their respective conferences, and to give them all the assistance necessary to get them rightly started, and to make a success of their work. We believe they will, and we are trusting that these students will have such a good degree of success that their influence will lead others to unite with them in pressing the work onward to final victory.

F. E. PAINTER.

Central America

RUATAN.—For a long time an effort has been made to build a Seventh-day Adventist church in this place. We are glad the time has come when there should be delay no longer. The work was started here by the late Elder F. J. Hutchins, in a store that he fitted up with his own hands. Since that time, which was about the year 1894, meetings have been held in private houses; but before this reaches its readers, we hope our little church will be in process of erection. Funds are being raised in all the churches for this work, and our faith is that in a few weeks this house of God will be ready for dedication. We realize that the Lord has his time, and that when his time is come, circumstances can not stay his work. This is a needy field, but as God's power is over all the earth, we look for a good work, and the gathering in of precious sheaves, even in this field.

Since Elder E. L. Cardey has taken charge of the field, he has started a paper, the *Central American Herald*, which we believe will be a help in establishing the work in Central America and the Bay Islands.

MAHLON WOODS.

A New Experience

I AM now in Hickory, N. C., near the Blue Ridge, about eighty miles east of the far-famed health-resort city of Asheville, N. C. The country all through this part of the State is beautiful,—plenty of foliage and a variety of soil. Fruits, vegetables, cereals, etc., do well; in fact, the country produces enough of the necessary things of life. Land is cheap, and the climate in these hills and mountains is healthful, with plenty of good water. Railroads are almost everywhere, and after July 1 the fare is to be two and one-quarter cents a mile in North Carolina.

I began canvassing here last week with that priceless volume of truth, "Great Controversy." The idea seemed to prevail that this book could not be sold in the South. I came to demonstrate that, with the help of the Lord, it can be placed in the homes of the people. Our sufficiency, our success, our all, is of God. Let us lean heavily on the everlasting arms, having faith that God will work in our behalf, and then work as earnestly and perseveringly as if all depended upon our efforts. This combining of human effort with divine aid will accomplish marvelous results. I have seen it in North Carolina, in Tennessee, in Kentucky, and in States in the West.

It does one's soul good to meet these dear people in the South. There is an almost universal respect for religion and the Bible. Nearly all belong to some of the popular churches, but there are only a few Catholics. I have found none so far.

In this thriving city of six thousand inhabitants there is no Catholic church. Very few canvassers are seen here, and seldom an agent for books. Doors are open everywhere, not only in this State, but all over ten or twelve States in the South, with their millions of people. One has no trouble in getting a hearing, is seldom refused, and then not rebuffed. It is a pleasure to see such uniform courtesy and kindness of heart and liberal hospitality.

The South is noted for these traits, and one has but to come here to prove its truthfulness. What a contrast in this part of the United States to see such regard for God's Word and any theme you may discuss out of the Bible, as compared with the infidelity, scoffing, open blasphemy, and profanity one meets in the West, far West, North, and East. I can not recall an oath that I have heard since I reached this town. These latter-day delusions, such as evolution, spiritualism, free thought, new thought, Christian science, Mormonism, and a host of others, are almost unknown, likewise trade unions, labor strikes, etc., in these parts. Times are the best ever known, business prosperous; labor scarce and insufficient to meet the demand, wages far better than in the past. To me this seems like a new world, a new experience. There is a large amount of territory here in North Carolina, and other States are ready and longing for workers. Large counties have never been touched.

Those who think of locating in North Carolina should first correspond with Elder T. H. Jeys, Spero, N. C., for further information; and if they wish to canvass, should write also to Horace G. Miller, Gastonia, N. C.

WALTER HARPER.

China

SIANG CHENG HSIEN.—Our work here is more promising than it has been at any time since we opened it up. But with the small force in the field, we must try to occupy some of the strategic places in the empire. The effort here can be looked after very well by Brother Westrup, since he is at the station next to us. We will labor this summer to become established on a good basis, and get a church organization, and some trained for the work, so they can in a measure be independent, and not require so much oversight.

It is more and more evident that the natives must take an important place in giving the message here; and we are beginning to see some of them develop, so that we have great hopes for them. The greatest ambition I have is to be used of the Lord in the training of a few men who will be of use in giving the truth. The usefulness of the native depends almost entirely upon the training he receives. Without training he could not do much in the way of preaching this gospel.

Mrs. Selmon's health is not very good; in fact, it has not been for over a year.

We have greatly appreciated the Bible studies we had with Professor Prescott. They will be a great help to me in giving the message in China. It was always a question with me how we could ever handle the prophecies in a way that these people, who know nothing about history, would be able to grasp. I feel now that

I have a clue to handling the whole Bible in a way that seems much simpler and easier to be understood.

A. C. SELMON.

North Brazil Mission—Another Baptism in Rio

SABBATH, February 9, was another good day for the Rio church, when we had the privilege of burying with their Lord in baptism three precious souls. The day was a pleasant one, and although those members who live farthest away had about twenty-two miles to come, and one brother had a good share of this distance to walk, most of the members had put in their appearance quite early.

A study on the subject of baptism was held. Its importance, and its blessings, if received by faith, were dwelt upon, as also the preparation required by the Scriptures in order that its blessings may be ours. Then, after examining the candidates before the church (they had already been examined before the church committee), we repaired to a small river several miles away. We enjoyed the presence of the Lord's gentle Spirit as the rite was being administered, and all were glad that our number had again increased. And as we write their names in our church book, may these also be entered in the Lamb's book of life, never to be erased, but to be confessed before the Father, and found at last among the overcomers.

F. W. SPIES.

Field Notes

BROTHER A. T. ROBINSON reports the baptism of three persons, and the organization of a church of ten members at Bartley, Neb.

SUNDAY evening meetings have been held in Potter Hall, Boston, Mass., by Brethren H. F. Ketring and L. S. Wheeler since January 6. They report that about twenty have begun to obey the truth.

BRETHREN S. T. Hare and A. Whitehead report five members added to the church at Redlands, Cal., as a partial result of the recent meetings held by them in that place. They expect four more to be added to the church in the near future.

At Brigham City, Utah, Brethren A. G. Christiansen and H. G. Gjording have been holding meetings for some months. They have now baptized twelve, and three others are keeping the Sabbath, and the Sabbath-school numbers twenty-two.

FROM Capron, Okla., comes the word that a church of twelve members was organized there May 4, by Brother J. R. Bagby. Nearly as many more were prevented by sickness or other causes from uniting at that time, but will do so at the first opportunity.

AN excellent interest to hear the truth for this time is manifest at Canton, Kan., where Brother A. S. Bringle is holding meetings in a schoolhouse. Several have already begun keeping the Sabbath, with good prospect that others will come out fully into the truth, as the interest is unabated after six weeks of meetings.

DURING the winter Brother V. W. Robb has been holding meetings Sunday evenings in Kansas City, Kan., while he and others have been giving-Bible readings and visiting the people at other times. By the combined efforts of the workers, eleven have been added to the church, and several others expect to join soon.

The Midsummer Offering

FOR several years a midsummer offering for the support of missions and other enterprises fostered by the General Conference has been made by our people. This offering has always been a great help, and has come as a Godsend to those who are managing the work. This offering has varied from year to year, from \$4,500 to \$20,000. The last two years it has averaged about \$9,400. This midsummer offering has often been the only source of supply that has kept our missionaries from suffering until other funds could be secured. It need not be said that this fund has been greatly appreciated by the officers of the General Conference and those in charge of the work, and has been sent on its mission of soul winning to all parts of the wide harvest-field. We have no doubt that stars will shine in many crowns throughout the eternal ages as the result of these offerings.

The midsummer offering, however, has not always been used solely for the extension of our evangelistic work. In 1897 and 1898 the receipts from this donation were given to help the General Conference Association in its financial needs. Again, when the Christiania Publishing House was in its financial embarrassment, this offering was appropriated to the relief of this institution. Nearly \$20,000 was thus raised to help that institution. Wherever it has gone, and for whatever purpose it has been appropriated, it has proved a sort of emergency relief fund that has shed comfort and light on its way.

Our brethren are well aware that during the last few months strong efforts have been put forth to raise what is known as the \$150,000 fund. At this writing, May 14, nearly \$50,000 has already been raised. Several of our conference workers who have been actively engaged in raising this fund have requested that the midsummer offering this year be applied on the \$150,000 fund. Most of the enterprises to be benefited by this money are really missionary enterprises. The South is to have \$50,000; the British school is to have \$10,000; while the Skodsborg Sanitarium, the publishing house in Chile, South America, the publishing house and the school in the West Indies, and the school in the Maritime Provinces are all real missionary undertakings. A portion of this fund is to go to the Washington Sanitarium, for the erection of suitable buildings at the national capital to represent our denominational health work; also the Review and Herald and the Pacific Press publishing companies are both to be helped by a part of this fund. It will be readily recalled by our people that both of these institutions have suffered such severe losses by fire that the working capital has been nearly consumed. These institutions to be helped by this fund are not money-making corporations, but are enterprises established by the denomination, and constitute a

very substantial part of the working and training forces for promulgating the third angel's message in all parts of the world.

The council in session here in Gland, Switzerland, which is composed of members of the General Conference Committee, together with a large representation from the European workers, has taken this petition under consideration, and unanimously adopted the following:—

"Whereas, It has been suggested by some of our conference presidents and other leading brethren, that the midsummer offering for 1907 be applied on the \$150,000 fund; and,—

"Whereas, Our conference officers and laborers have been making earnest efforts to raise this fund at an early date; therefore, we recommend,—

"1. That the midsummer offering for this year be taken in behalf of the missionary enterprises to be helped by the \$150,000 fund, and applied on this fund.

"2. That the date for taking this offering be Sabbath, June 29, 1907.

"3. That we invite our people everywhere in the States and Canada to make a general rally on this occasion, and raise as large a donation as possible."

It would be an effort worth while if this midsummer offering could only wipe out the remaining portion of this large fund. Perhaps this is more than can be hoped for. One thing, however, is certain: we can do our best, and come as near to lifting the fund as possible. Why should not all our people, those who have already paid, and those who have not done their share, come forward and make a liberal offering on this occasion? If some give more than their pro rata share, it will help to make up what others can not or will not give.

It will be asked how the Mission Board can get along without this donation. In answer we would say that several of the State and union conferences have already promised to contribute from their tithes to carry the Mission Board through its shortage, if this donation can be turned into the \$150,000 fund. While there may be some other way preferred by some, is it not wise for us all to take hold of this offering and do our best to make it a large and liberal one? Plans should be laid at an early date, that each member of the family may have an offering to bring on this occasion. A united effort means a strong effort. Sixty thousand people all pledged for the accomplishment of a specific work, with God as their leader, are sure of success.

The walls of Jericho could keep back the heathen enemies of Israel; but the shout of victory from the people of God, without a blow from battering rams or engines, brought the walls to the ground. Nothing is more sure than that when God is with his people, they will succeed. Only when we forsake our Leader, and fail to do his bidding, do we need to expect failure. Again and again has the Lord commanded his people to go forward and do the work which they have undertaken. Many of these institutions have had specific Testimonies from the Lord, commanding that they be erected, and that the work be started at once.

We hope our people will rally on this occasion, and make this midsummer offering the largest in the history of our work.

I. H. EVANS.

Gland, Switzerland.

Current Mention

—Practically all the regular section laborers on the New Haven Railroad (5,000 in number) are out on a strike for more wages.

—The Chicago, Milwaukee, and St. Paul Railroad Company through its attorney has pleaded guilty to charges of granting rebates, and paid \$20,000 fine.

—Two hundred persons were killed and immense damage done to property by a hurricane and tidal wave, that swept over the Caroline Islands, April 30.

—Turkish troops recently captured the strongest position of the Bulgarian bands in the Yenidje Lake region. The Bulgarians threaten to destroy all the Greek and Turkish villages in the district.

—By the burning of the lake steamer "Naomi," May 21, during its passage from Grand Haven, Mich., to Milwaukee, five persons lost their lives, and seventy-five others were perilously endangered.

—Striking street-car men and their sympathizers have been in practical control of the streets of Evansville, Ind. Rioting has resulted, and violence has been done many men who have attempted to run the cars.

—The Stromboli and Mt. Etna volcanoes again are active, especially Stromboli. Deafening explosions are of constant occurrence, and the population of Stromboli Island has been thrown a second time into a condition of terror.

—Abraham Ruef, being tried in San Francisco in connection with the bribery of the city officials, has confessed to having received bribes to the amount of \$61,000. He also implicates Mayor Schmitz to the extent of \$50,000, and eighteen supervisors to the aggregate amount of \$89,000 more.

—Following the assassination of three police officials at Odessa, Russia, May 20, serious rioting occurred. The Black Hundreds ran wild through the streets, mercilessly beating people, particularly Jews, more than 100 of whom were seriously injured. The police apparently remained passive spectators of the disorder, as no arrests were made.

—At a meeting of scientists in London on May 8, there was a demonstration of a new principle in locomotion. An inventor has perfected a miniature railway train which runs upon one rail, preserving its own equilibrium even when the cars are unevenly loaded. The secret of this peculiar operation lies in the use of the gyroscope, or the principle of the spinning top. These rapidly revolving wheels serve to keep the cars balanced while in motion.

—Judge Thomas G. James, of Alabama, has rendered judgment in which he holds that lynching in the States is a crime against the United States. If that be sound law, it necessarily follows that any other crime perpetrated in the State is an offense against the United States, and may be dealt with by federal court. This is another indication of the tendency in this country to centralize government under one all-controlling power, for whatever is true of lynching would logically be true of all other kinds of crime.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

Dedication of the Washington Sanitarium

It is with pleasure that we announce the dedication of the new institution at Takoma Park to the service of God and humanity. A cablegram from the council meeting of our brethren in Gland, Switzerland, fixes Wednesday, June 12, 1907, as the date for this event to which we have been looking forward for many months. Much delay has been experienced in securing finishing material. This has caused a postponement of the opening from time to time. Now everything is in a fair way to be completed by the date named.

There are many reasons why this is thought to be a very opportune time. As mentioned last week in these columns, the meeting of the American Medical Association at Atlantic City will bring many of our physicians to this locality. All railroads make special rates to this meeting. More favorable rates, however, may be gotten on some roads to the Jamestown Exposition, with ten days' stop-over privilege at several places, including Washington.

The brethren who have been attending councils in Europe will be returning just at that time, and will be able to be present on this occasion. W. A. R.

Medical Missionary Council

No doubt our people everywhere are glad to receive the good news of the dedication and formal opening of the Washington Sanitarium. It is unnecessary to say that this Sanitarium will occupy an important place in our work, and that much will be expected of it. We trust therefore that our brethren everywhere will remember this institution and its workers at the throne of grace. Let us especially pray that God's blessing may in a marked manner attend the opening and dedication.

We are also looking forward with unusual interest to the medical missionary council to be held June 9-11, or just preceding the formal opening and dedication of the Washington Sanitarium. This council will be one of the most important in the history of our medical work. The time has come when it is necessary for the future prosperity of the medical work to have meetings where the representatives from our various medical institutions may counsel together and bring greater unity and gospel order into this work. It is possible to have our nurses' training-schools in the various institutions so unified and arranged that, teaching the same thing, and having the classes begin at the same time, it will be easy to make a transfer of nurses under training from one institution to another when thought best, without making a break in their studies.

We are certain God is at work, and that greater unity will be seen in all our work in the near future. Especially will this unity be seen between the gospel and the medical work. Man's ex-

tremity is always God's opportunity, and at the time when it might appear to some that confusion and hopelessness exist, the eye of faith can readily perceive an unseen hand controlling and regulating all, and working all after the counsels of God's own will.

There never was a time in the history of the medical work when the prospects for doing a great work were brighter than at present. God purposes to make his people a unit. How this may be brought about will be one of the matters that will receive consideration at the coming council. For the benefit of our institutions it is important to have all the medical superintendents present. We shall expect much of God's blessing at this meeting. D. H. KRESS.

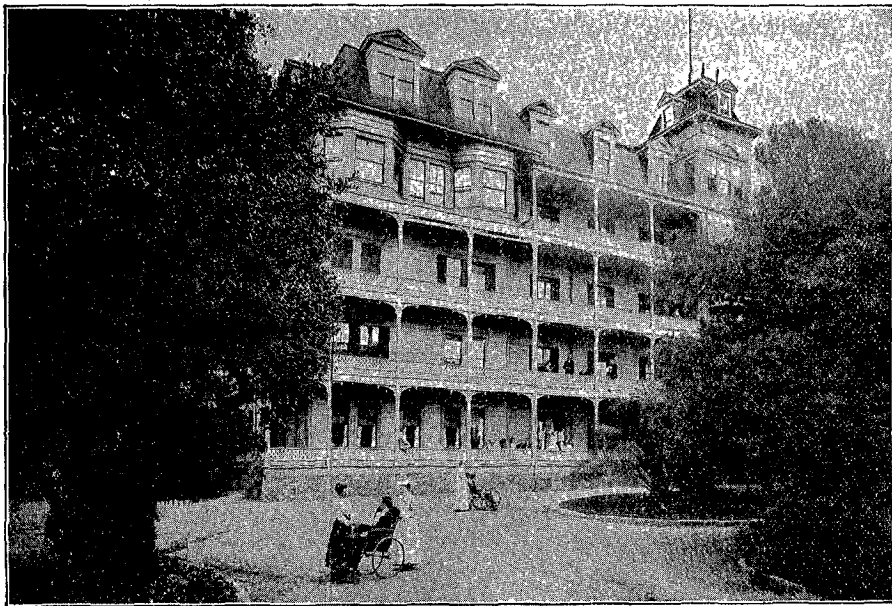
St. Helena Sanitarium

THE St. Helena Sanitarium was opened for the treatment of patients, early in 1878, hence in age and size,

number of people of influence in the world. Our desire is always to be found willing instruments to be used to the glory of God.

The following is a list of workers in the St. Helena Sanitarium:—

Physicians: H. F. Rand, Camillus Bush, Henrietta E. Brighthouse, Effie A. Brown, Etta Gray. Nurses: Irene Adams, Grace Adams, Dora Burke, Nellie Bobst, Ivy Bracket, J. E. Boehne, G. R. Close, C. L. Crommett, E. A. Dunn, Edith De Rush, Bessie Edwards, Flora Fulton, Zaidie Goodrich, P. C. Holt, Janet Huber, Ada Hartley, J. W. Harris, Chas. Harris, Ava Hibbard, Florence Hibbard, Gertrude Hildebrand, Mr. and Mrs. Haley, Daisy Ingle, S. M. Konigmacher, Clytie Leavitt, A. Leibsher, W. F. Lange, Florence McPhee, A. C. Mantor, Mildred Metcalf, E. A. McDonald, A. G. McCulloch, Alta Ne-smith, Lilly Overton, Ruth Reid, Elizabeth Sandoz, Ethel Scoggins, Maud Steinbert, Mable Saunders, C. S.



THE SANITARIUM AT ST. HELENA, CAL.

ranks next to the Battle Creek Sanitarium. Dr. M. G. Kellogg was the first physician.

Like many of our institutions starting on a small scale with very limited resources, this sanitarium has had its perplexities and struggles with debt, but has grown in favor with the people. Dr. H. F. Rand has had charge as medical superintendent since last April. Under his care the patronage has about doubled. The past year has been the most prosperous in its history. Its debt obligations are being reduced, and we hope ere long to be able to sing the song of jubilee.

Our first class for the training of nurses was started in 1892, since which time many of the young people of the Pacific Coast have availed themselves of the advantages of this school, and as a result we find many faithful missionaries in various parts of the home and foreign lands who secured their training at the St. Helena Sanitarium. The Lord has blessed in the influence that has gone forth from the work and workers. Many souls have found the Saviour as a result of coming here.

Our location, surroundings, and climate are everything that could be desired, and among our patrons are a large

Thatcher, Marie Ulch, May Walling, S. J. Whitney, E. G. Wallace, Janie Workman, Pearl Young.

L. M. BOWEN.

More About the Council

GRATIFYING letters are received daily from our physicians, signifying their intention to be present on this occasion. Out of more than a score of answers to invitations to attend this meeting but one has said it would not be possible, and this only on account of a previous engagement.

If we consider the medical missionary work as important as the Lord indicates it to be, we shall believe this council to be one of the most important meetings of our people this year.

We ask every conference president, member of sanitarium board, and medical secretary to take a lively interest in influencing every medical missionary worker to attend this council, and to do everything in his power to make it possible for each one to attend. May we depend upon our people to unite in this effort to make of the medical work the efficient factor that it should be in helping to carry the third angel's message to the world. COMMITTEE.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1907

ATLANTIC UNION CONFERENCE	
Central New England, Mass., Fitchburg	June 20-30
Chesapeake, Baltimore, Md.	July 5-14
Maine	Aug. 23 to Sept. 2
New York	Sept. 5-16
SOUTHERN UNION CONFERENCE	
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
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. 16-17
Utah, Salt Lake City	Oct. 1-11
NORTH PACIFIC UNION CONFERENCE	
Montana, St. 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.

Arkansas, Notice!

As we have turned our book work over to the publishing house, and camp-meeting is near at hand, it was thought best to move the office to Siloam Springs until after camp-meeting. So send all tithe and offerings to the Arkansas Conference of Seventh-day Adventists, Siloam Springs, Ark.

V. B. WATTS.

West Pennsylvania, Notice!

The West Pennsylvania Conference of Seventh-day Adventists will assemble in its fourth annual session in connection with the camp-meeting at Hasson Park, Oil City, Pa., June 13-23. Each church in the conference is entitled to one delegate for the organization, regardless of membership, and one additional delegate for every ten members. It is

important that every church be fully represented, as officers are to be elected, and all matters connected with the work and carrying forward of the message in west Pennsylvania will come before the delegates. It is especially desired that all the church elders be present, as their work will receive special attention.

C. F. McVAGH.

West Pennsylvania, Notice!

THE fourth annual meeting of the West Pennsylvania Conference Association of Seventh-day Adventists will be held at 9:30 A. M., June 17, 1907, in the pavilion, Hasson Park, Oil City, Pa., for the election of officers and the transaction of business.

C. F. McVAGH, Pres.,
A. V. WILLIAMS, Sec.

Washington Training College

A System of Scholarships

THE trustees and teachers of this institution have planned to offer twenty-two scholarships for the next school year. The scholarship is based on the sale of denominational literature, and is open to any individual who can be received as a student. The terms of the scholarship are liberal, and such that any energetic young man or woman may earn one between now and the opening of the next school year in September.

Any who are interested for themselves or their friends are invited to correspond with the College, addressing all communications to Washington Training College, Takoma Park Station, Washington, D. C.

Fernando Academy

THE calendar for 1907-08 will be ready to mail by the time this notice is printed. All who are interested in this institution may secure a copy by sending name and address to the undersigned.

The faculty for the coming year is as follows: Harry G. Lucas, principal, school of commerce; Roderick S. Owen, Bible, history, pastoral training; Joseph L. Kay, mathematics, science, Latin, Spanish; Howard E. Osborne, department of English, church history; Grace O'Neil, principal normal school; Mrs. Harry G. Lucas, school of shorthand and typewriting; J. Franklin Gaster, preceptor, assistant intermediate grades; Mrs. Joseph L. Kay preceptress and matron, assistant in Bible; Genevieve Johnson, sacred music, vocal and instrumental; Mabel Noggle, assistant normal school; Ruth P. Kane, assistant normal school; Albert L. Lingle, hydrotherapy, industrial superintendent; Mrs. J. Franklin Gaster, dressmaking; Mrs. Albert L. Lingle, hydrotherapy.

This school offers the following courses: academic; training of ministers, missionaries and Bible workers; normal; commercial; stenographic; music.

H. G. LUCAS.

San Fernando, Cal.

Addresses

THE address of Elder John P. Gaede is Station K, Cincinnati, Ohio.

Until further notice, the address of Elder H. C. Goodrich will be Colon, Panama, C. Z.

The address of Elder B. Hagle is now R. F. D. 5, Rochester, Ind. Please correct Year-books accordingly.

Publications Wanted

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

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

Mrs. Eva Patterson, Salix, Iowa, *Signs, Watchman, Life and Health, Liberty.*

Charles Downey, Rock Hall, Md., periodicals.

Arturo Fulton, Junin, F. C. P., Argentina, S. A., *Review, Signs, Watchman, Instructor, Little Friend, Life and Health, and Life Boat.*

Edwin Bergendahl, 1050 Sheffield Ave., Chicago, Ill., has all the literature he can use.

Estella E. Newsom, Wilkesville, Ohio, writes that her notice in the *Review* of April 4 has not been heeded, and that she has received so many papers that the cost of re-mailing them to those who can use them amounts to quite a sum. She thanks her friends for their good intentions, but states that she can not use any more papers.

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.

FOR SALE CHEAP.—160 acres of land, $\frac{3}{4}$ of a mile from town, $\frac{1}{4}$ of a mile from railroad. Plenty of good water for irrigation purposes. Address M. Mackintosh, Burlington, Colo.

WANTED AT ONCE.—Two good Seventh-day Adventist broom makers. Steady employment, and good wages to the right men. Address A. M. Butler, 361 Ludington Ave., Menominee, Mich.

FOR SALE.—Cooking oil. Freight prepaid. Straight \$4.50 5-gal. can, between parallel with east line of Colorado and west of Ohio. I predict one dollar a gallon soon. Not high price then. Address R. H. Brock, Arkansas City, Kan.

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 Adventists, as business was established to give work for them. Address S. Sisson, Hazel, Ky.

SPECIAL ORPINGTON SALE.—To make room for growing chicks, we will close out our surplus stock of buff Orpingtons at half price — \$1 each for hens, pullets, cockerels. One 2-year cock, \$2.50. Eggs after June 1, \$1 per 15. We like the Orpingtons better than ever. Our customers are delighted. Get a start now. Address Union College Poultry Yards, College View, Neb.

FOR SALE.—Purest, most healthful vegetable oil for cooking and salads; no odor. keeps indefinitely: gal. can, \$1.15; 5-gal. can, \$4.75. Also pure virgin olive-oil: gal. \$2.75; half gal., \$1.40; quart, 85 cents. Lunch Nutrena, a hygienic fat and blood producer: 1-lb. box, 35 cents; send for samples. Address E. W. Coates, 535 W. 110th St., New York City, 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. Catalogues and food prices free. Address Sanitarium Supply Co., Nashville, Tenn.

FOR SALE.—In Hildebran, N. C., 4-room cottage, with porches and cellar, good well, barn, and outbuildings; $1\frac{1}{2}$ acres of land; buildings new and in good repair; new Seventh-day Adventist church and church-school, on R. F. D. 1. Ideal climate; a splendid loca-

tion for physician or dentist. Price, \$550 if taken soon. Address Mrs. M. M. Ward, R. F. D. 4, Box 107, Hickory, N. C.

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.

Obituaries

BAILEY.—Died in Grand Island, Neb., April 19, 1907, Mary D. Bailey, aged nearly fifty-one years. For twenty years she has been an earnest witness for the third angel's message in that city. God will not leave her work unrewarded. Funeral service was conducted by the writer.

E. E. FARNSWORTH.

CLARK.—Died at the home of her brother in Richmond, Maine, April 14, 1907, of cancer of liver and bowels, Sister Delia Clark, aged 68 years and 28 days. She embraced the truths of the third angel's message about thirty-two years ago, and was faithful till the close of life. We believe she sleeps in Jesus. Funeral sermon was delivered by the writer; text, Rev. 14: 13.

S. J. HERSUM.

BLEDSoE.—Died at his home at New Hope Church, in Cass County, Tex., Brother Bledsoe. The cause of his death was measles, relapsed. He bore his sickness patiently, and died in the triumphs of a living faith in the soon coming of Christ. He has been a faithful member of the Seventh-day Adventist Church for many years, and leaves a wife and seven children to mourn his death. Words of comfort were spoken by the writer from Rev. 14: 13.

E. B. HOPKINS.

KELLY.—Died at her home near Huntingdon, Tenn., April 9, 1907, of paralysis of the bowels, Sister Jake Kelly, aged 32 years, 6 months, and 21 days. She accepted the third angel's message through the ministry of Elder W. S. Lowry last January, uniting with the Leach church, previous to which time she had been a member of the Christian Church. She leaves a husband and six children, her mother, and one sister to mourn their loss. Funeral service was conducted by the church elder and the writer, the remarks being based on Rev. 14: 1-14.

WM. J. KEELE.

KINNE.—Died at her home in Lamar, Mo., April 7, 1907, after an illness of five months, due to heart trouble and dropsy, Sister Hannah Kinne. She was born at Rapids, Niagara Co., N. Y., July 25, 1843, and was raised by Seventh-day Baptist parents. In April, 1895, she united with the Seventh-day Adventist church at Plano, Ill. She was a firm believer of present truth, and a careful observer of the Sabbath, and died with a bright hope of having a part in the first resurrection. She leaves an aged companion, one son, and one daughter. Words of comfort were spoken by the Methodist minister from Rev. 22: 12, a text of her own choosing.

MRS. W. O. WALTERS.

MILLER.—Died near Fallon, Nev., April 12, 1907, of spinal meningitis, Beatrice Amelia Miller, daughter of Brother and Sister Julius H. Miller, aged 6 years, 1 month, and 9 days. After an illness of thirty-six hours, which ended in convulsions and unconsciousness, Amelia fell asleep to rest till called by her Saviour, whom she loved. When she understood the meaning of baptism, she asked, "When can I be baptized?" She was awaiting an opportunity. Her love for the Bible stories was intense, and her own reasoning applied the truths taught in them. Funeral service was held at the St. Clair Seventh-day Adventist church, and words of comfort were read from the Word of God by the writer.

WM. HARMON.

MORACLE.—Died at the home of his parents, in Brantford, Ontario, April 7, 1907, Nelson Moracle (Indian), aged 17 years. He loved the truth, refusing many times to work on the Sabbath when offered extra wages. His parents and several younger children are left to mourn, but not without hope. Comforting words were spoken by the writer; text, Rev. 11: 18.

P. M. HOWE.

LUTZ.—Died March 8, 1907, after more than a year's helplessness from paralysis, Mary Magdalene Lutz, née German, aged 65 years, 8 months, and 26 days. Sister Lutz accepted present truth twenty-five years ago, uniting with the Hamburg church, and her life was that of a consistent Christian. She leaves to mourn their loss, seven children and twenty-four grandchildren. Words of comfort were spoken by the writer.

A. C. NEFF.

MCMILLAN.—Died at the home of her daughter, near Vista, Cal., April 10, 1907, Sister Maria McMillan, aged 73 years. She accepted present truth in 1864. She was the mother of nine children, five of whom are now living. Her suffering at the last was severe, but she bore it with patience. Pastor W. J. Boyd, of the Methodist church, preached the funeral sermon from the words, "The living know that they shall die." She was buried beside her husband in Vallicita, to await the Life-giver.

LILLA WARREN.

MCCUTCHEON.—Died at Cripple Creek, Colo., March 19, 1907, of senile debility, Mrs. Ellen M. McCutcheon, in her seventy-fourth year. Sister McCutcheon was a member of the Fresno (Cal.) church, and is survived by a son, Edward, a locomotive engineer, whose address is not known. We all hope to meet her in that great and glad day when all tears shall be wiped away. The body was taken to Divide, Colo., where a brother-in-law, J. W. McCutcheon, lives, and where the funeral was held.

THOS. E. VANATA.

VANDA.—Died at Fremont, Mich., March 3, 1907, of consumption, Mrs. Mary Vanda, aged 79 years, 5 months, and 3 days. In middle life Sister Vanda gave her heart to the Saviour, and accepted the truths of the third angel's message, living before her family and neighbors a consistent Christian life, and was like a sheaf of wheat ripened for the garner. She leaves an aged husband, four children, a number of grandchildren and great-grandchildren. Funeral was held in the Disciple church. The choir furnished choice and appropriate music. Words of comfort were spoken by the writer, from Titus 2: 13.

W. C. HEBNER.

JORDAN.—Died quite suddenly of apoplexy, at his home near Clintonville, Wis., April 9, 1907, Brother Wm. P. Jordan, in the seventy-third year of his age. Brother Jordan accepted present truth several years ago, and lived a consistent Christian life. He was regarded by the community as a man of veracity and Christian integrity, and a model school-teacher, which vocation he had pursued some fifty years. At the time of his death he was local elder of the Clintonville church. His wife, one son, one brother, and a number of relatives are left to mourn their loss. A spiritual lesson from Rev. 14: 12-14 was set forth by the writer to a large and attentive congregation.

H. R. JOHNSON.

SAMERSON.—Died at her home near Cherry Flats, Pa., April 2, 1907, Mrs. Laura V. Samerson, youngest daughter of Mr. and Mrs. Bailey. When quite a young girl she, with her mother, embraced the principles of the third angel's message, and was a faithful attendant at the services of her home church for many years; but as she grew to womanhood, the cares and inducements of the world crowded out the good seed. But as she neared the closing hours of her life, that desire and love for the truth was revived, and she left evidence that her peace was made with God. She leaves a husband and two boys, together with her aged parents, to mourn their loss. Words of comfort were spoken by the writer from Eccl. 8: 8.

W. H. SMITH.

SELLARD.—Died at Roseburg, Ore., April 14, 1907, of croup, Glen Otto Sellard, aged 3 years, 11 months, and 15 days. Little Glen was a favorite with all who knew him. It was a hard stroke to lose this little sunbeam. Words of comfort were spoken from Jer. 31: 16, 17, by the writer.

C. J. COLE.

MILLER.—Died as a result of accident, April 5, 1907, Isaac D. Miller. He was born in Indiana, Dec. 18, 1874. Two years ago Brother Miller accepted present truth, and has been an earnest worker in the Los Angeles (Cal.) church since then. At the time of his death he was a faithful deacon and beloved brother. The sudden summons found his house in order, and we believe he rests in hope.

B. E. FULLMER.

MAYBERRY.—Died at Memphis, Tenn., April 8, 1907, of congestion of the brain, Ruth Mayberry, daughter of Edwin P. and Jessie Sweet Mayberry, aged 2 years, 11 months, and 15 days. Little Ruth was sick only a few hours, and her death was a great shock to her parents. We laid her to rest, knowing that she will sleep only a little while, to be given back by the angels into the mother's arms when the Life-giver comes. Words of comfort were spoken at the grave by the writer.

R. S. DONNELL.

PECKHAM.—Died at Niantic, R. I., March 20, 1907, Samuel Peckham, aged 79 years and 2 weeks. He was the oldest and one of the staunchest members of the Niantic Seventh-day Adventist church. Brother Peckham had been in failing health for some months past, but his real condition was scarcely known by his own family. As a church we feel deeply our loss, as we have largely leaned upon him for support in the work of the church since the first year of its organization. He leaves a wife, one son, and one daughter, two grandchildren, three brothers, and a number of other relatives to mourn his departure. Funeral service was conducted by the writer, and burial took place in the family burying-ground on the farm which had been the home of this aged couple for the past fifty-five years.

E. A. STILLMAN.

CROSBIE.—Died at Ogdensburg, N. Y., March 11, 1907, Thomas Crosbie, in his fiftieth year. The deceased was the youngest son of Henry Crosbie, one of the pioneers in the cause of present truth in the State of New York, and a brother of Samuel T. Crosbie, well known to many of our people. Two years ago, having become mentally unbalanced, the effect of disease and overwork, it was thought best to place him in the asylum, he in his lucid moments even requesting it to be done. Before leaving, he gathered his family around him and exhorted them to be Christians and keep the Sabbath, expressing the hope that he might recover and return to join them in it. A wife, three children, and a large circle of friends are left to mourn. The funeral service was held in his home near West Potsdam, where he was born, and where he had always lived. Interment was made at Madrid.

S. B. WHITNEY.

MCCONNELL.—Died at Spokane, Wash., March 14, 1907, Charles W. McConnell, aged 40 years, 2 months, and 12 days. His home was in Springfield, Ill., where his aged parents and one brother still reside. He accepted present truth at Columbus, Ohio, about fourteen years ago, and was an active member of the Columbus church until he was called back to his home city. In both churches he filled the position of elder in the fear of the Lord, ever ready to help where help was needed. In January, 1904, he suffered from a severe attack of nervous prostration, resulting in softening of the brain. His patience during his long illness was a marvel to all who saw him. His wife and three children, his aged parents, his brother, and many other relatives and friends miss him sadly, and long for that resurrection morn when we shall meet our loved one again. Sabbath evening a short service was held at the house by the writer, and on Sabbath the remains were laid to rest in the Ritzville (Wash.), Cemetery.

E. M. WATTS.



WASHINGTON, D. C., MAY 30, 1907

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

THOSE desiring the monthly missionary readings should address their requests to the General Conference.

JUST as we were closing our forms for the press, an important article was received from Elder I. H. Evans, which we make room for on page 20 of this issue. Do not fail to read the article.

THE dedication of the Washington Sanitarium, Takoma Park, D. C., will take place Wednesday, June 12, 1907, at 3 P. M. A medical council will be held in connection with this, from the ninth to the eleventh of June. See page 21.

THE obituaries sent to this Office are being published as rapidly as we are able to publish them. All that reach us will appear in due time; so we trust our friends will not grow anxious if these notices do not appear as soon as they might wish.

ELDER C. C. JENSEN and wife sailed May 10 for Europe, on their way to their field of labor in Abyssinia, Africa. Brother Jensen has been in the States the past six months, during which time he has been laboring in the Iowa Conference. As they go to this difficult field, may they have the prayers of God's people for success to attend their efforts.

ONE of the most interesting numbers of the *Missionary Review of the World* ever published is the May number of the present year. Its survey of the progress of the gospel in the regions beyond is a source of great encouragement to every believer in foreign missions. This number appropriately marks the one hundredth anniversary of the opening of missions in China, as it contains an interesting article on the experiences and work of Robert Morrison, the first Protestant missionary to that land. Other articles in this number treat of Unevangelized Regions in Central Asia, Islam in Egypt and the Sudan, The Church in the Jungle (Philippines), Missions among Lepers, Practical Christianity among the Zulus, and The Missionary and His Critics. There is much else in the magazine that will richly repay reading. Published by Funk & Wagnalls, New York.

A LETTER from a member of our church at Logan, Kan., contains the following encouraging words: "We are in for raising the \$150,000 fund. We have done away beyond our proportion, and are going at it again next Sabbath with a will." That is the spirit that finds a blessing in a task; that is the spirit that is going to bring victory to this message.

By a post-card written May 10, from Gland, Switzerland, Elder W. A. Spicer reports that the council opened the evening before under favorable circumstances. A goodly number of delegates were in attendance, and all were of good courage. More were arriving that day. Brother Spicer promised a report of the first days of the meeting the next Sunday or Monday, which will reach us in time for next week's paper.

IT is necessary that those who are mailing papers to persons asking for them through the REVIEW should watch the requests in that column each week, as requests are frequently made that no more papers be sent. The ones making the requests for discontinuance of the papers have always good reasons for so doing, and their wishes should be complied with at once. Otherwise good papers and much postage will be wasted. Be sure that no papers are sent after the request for discontinuance is published.

KNOWING that our people throughout the world are interested in conditions in Battle Creek, we give space on this page to the following encouraging report from the librarian of the Battle Creek church:—

As a result of a two-weeks' series of revival meetings held in Battle Creek, a most interesting and beautiful baptismal scene was witnessed in the Tabernacle, Sabbath afternoon, May 18, at which time thirty-six souls took their stand to go through to the kingdom of God with this people. A large congregation was present and listened attentively to the solemn baptismal charge delivered by Elder M. N. Campbell, as follows:—
"By going forward in baptism, you covenant,—

"1. To keep the commandments of God and the faith of Jesus, forsaking the world with its frivolities and amusements, taking Jesus as your divine Lord and Master, the Bible as your guide, the Holy Spirit as your teacher and sanctifier.

"2. To live the life of a Christian through God's enabling grace, to do all in your power to enlighten others with reference to the third angel's message, and to support this cause with your tithes and offerings.

"3. You covenant to loyally adhere to the Seventh-day Adventist Church, attending its services whenever possible, doing all in your power to maintain its integrity and to discountenance every attempt to tarnish its fair name.

"4. To give heed to and reverence the instructions given through the spirit of prophecy in the Testimonies for the church.

"5. You covenant to live to the best of your ability in accordance with the light God has given with reference to healthful dress and healthful living, laying aside alcoholic liquors, tobacco, tea, coffee, and similar hurtful indulgences.

"6. To adhere to simplicity of attire, laying aside artificial flowers, feathers, rings, and jewelry used purely for adornment."

After the delivery of this charge, the rite of baptism was administered by Elder Campbell.

Ten or twelve others will be baptized a little later. Besides those who have newly taken their stand on the side of right and truth, many in the church have been receiving much spiritual benefit from these meetings, and altogether it is a time of refreshing in the church at Battle Creek.

We feel here that although we are in the midst of a great warfare with the wicked things of this world, and surrounded on every side by great trials and temptations, yet the Lord is remembering his promises to his own people, and although we are "cast in the midst of the seas" and all His billows and waves pass over us, yet we hear him saying to us, "They that war against thee shall be as nothing, and as a thing of naught."

The Battle Creek church as a whole stands solidly upon the foundation principles of truth and righteousness, ever holding up as its insignia the commandments of God and the testimony of Jesus Christ.

MINNIE C. HARNDEN,
Librarian.

Help for Chile

THE brethren in Chile have begun a small school in a temporary building. They had about one thousand dollars in gold to build with, two plows, and a yoke of oxen. Their field demands a school in which they can take twenty-five or thirty students. Their resources are small. They will build very cheaply. A portion of the two thousand dollars which has been appropriated for the publishing and school work in Chile will be devoted to this school.

The larger part, however, will go to help the publishing of the Spanish paper, *The Signs of the Times*. It has had a most remarkable circulation, and has accomplished much for the truth. But they greatly need new machinery, and it is believed that, with a little help, this publishing office may be self-supporting.

As is well known, almost a duplicate of the terrible disaster in San Francisco was experienced last August in Valparaiso. The mission office, dwelling, books, and furniture were destroyed. Two thousand dollars seems a very small contribution, when we consider the great need of the work in Chile, and we feel certain that it is a call that will appeal to the hearts of our brethren and sisters who are responding nobly to the appeals on the \$150,000 fund.

J. S. WASHBURN.