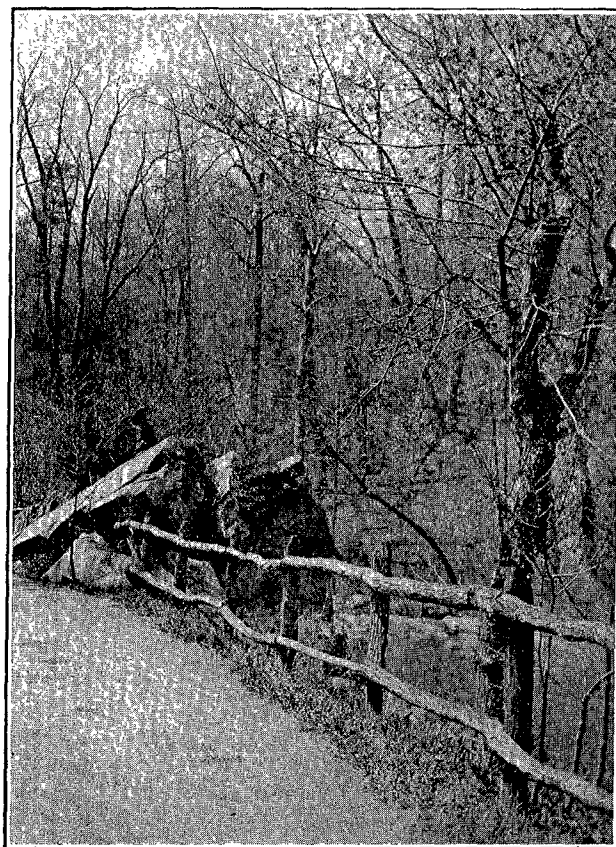


# The Advent Review and Herald Sabbath

Vol. 84

Takoma Park Station, Washington, D. C., June 20, 1907

No. 25



Behold  
He  
Cometh

To the  
Saw and  
the  
Testimony

# Our Publishing Work

The Lord gave the word: great was the company of those  
that published it. Psalm 68:11.

"BIBLE OBJECT LESSONS AND SONGS FOR LITTLE ONES" is an excellent kindergarten book, containing 52 lessons with suggestions for teaching them, 39 songs and hymns, written especially for the lessons, 36 full-page half-tones and colored plates, and 52 pen drawings, showing the use of the illustrative material. The whole book contains 160 pages, profusely illustrated, and bound in four styles, ranging in prices from \$1.50 to \$3.75.

"MY GARDEN NEIGHBORS" was written especially for our young people as a substitute for the harmful fiction and vicious literature that is being prepared for the young. It is full of beautiful illustrations and true stories. Every parent and friend of the youth who is interested in keeping them away from fiction and harmful stories, will be interested in seeing that this book is placed in the hands of all our young people. Besides presenting something that will fill profitably the time, its stories of birds and other of nature's creatures, give an outlook on nature that will enlarge into a world of pleasure and profit. It is impossible in this limited space to make mention of all you will find in this book. It is for sale by the Review and Herald, but you may order it through your tract society. 256 pages. Price, \$1.

"THE NEW TESTAMENT PRIMER" is a new book for children, composed of simple Bible and nature topics with clean stories. It sparkles with bright two-color illustrations. It is one of the most attractive children's books ever published. It is arranged in four graded departments, beginning with a Scripture alphabet. The first letter of each Scripture text is printed in two colors, and decorated with vines that grow in Palestine. The second department is entirely devoted to trees, flowers, animals, birds, and insects, with a slate exercise in writing, drawing, and stick-laying. The third and fourth departments contain simple, yet thrilling stories of Christ and some of the leading disciples. The entire book is admirably adapted to direct in the teaching of children. It is clean, cultured, and convincing. Beautifully bound in board and cloth covers, 25 and 50 cents.

"HOME AND HEALTH" is our new health book, especially designed for home reference, treating of the many details pertaining to the home and the care of the body. Its general scope embraces "The Home"—how to make it; "General Housekeeping"—all of its details; "The Diet"—what it should be; "The Care of the Body"—revealing the simple things one must do to keep the body healthy; "The Care and Training of Children"—sound common sense for all parents; "The Home Treatment of Disease"—a valuable instructor, doctor, and nurse. This book will prove to be an all-round, valuable counselor in every feature of home and health. It contains 592 pages, and is illustrated with over 250 original drawings made especially for the book. We want 500 agents to present the book to the public. Write to the State tract society for particulars in connection with soliciting for "Home and Health," rates to agents, etc.

KINDERGARTEN class-room supplies can be secured of the Review and Herald Publishing Association. These supplies consist of folding tables, little chairs, and three boxes of special kindergarten material. Price of the tables, \$3.75, with freight or express extra, chairs from 50 to 60 cents according to size, and three boxes of material, \$1.75.

"THE CHURCH: ITS ORGANIZATION, ORDER, AND DISCIPLINE," is a book our church-members need to study at this time. It contains the instruction given to the church through direct Testimony in a condensed, classified form, arranged especially for study and reference. Every home should have a copy, and every individual should become familiar with its teachings. It is a pamphlet of 184 pages; price, 25 cents.

"THE CHRISTIAN EDUCATOR READING SERIES" adopted by the General Conference at its Educational Convention held in College View, Neb., in 1906, is now being printed. Nos. 1 and 2 are off the press, and Nos. 3 and 5 will soon be ready. The other numbers of the series will probably not be ready before next summer. This series of readers comes to us as the result of successful experience in teaching. An experimental edition of the books of the series was issued during the year 1904. During the two succeeding years they have been used quite largely in our schools on the Pacific Coast. In many other conferences they have also been used to some extent. Almost without exception they have been welcomed by teachers as a blessing in their schools. The price of Nos. 1 and 2 is 75 cents each, post-paid. The books may be ordered through any of the usual channels.

THE Religious Liberty Leaflet Series is gradually growing, and we can furnish our readers the eleven numbers mentioned below, which deal forcibly and conclusively with the questions indicated by their respective titles: (1) Principles Too Little Understood, 8 pages, 40 cents a 100; (2) Sunday Laws, 8 pages, 40 cents a 100; (3) Logic of Sabbath Legislation, 8 pages, 40 cents a 100; (4) The Civil Sabbath, 12 pages, 60 cents a 100; (5) Civil Government and the Church, 4 pages, 20 cents a 100; (6) Religious Liberty—What Eminent Authorities Say, 8 pages, 40 cents a 100; (7) The Church's Greatest Need To-day, 4 pages, 20 cents a 100; (8) Church Federation, 12 pages, 60 cents a hundred; (9) Limits of Civil Authority, 4 pages, 20 cents a 100; (10) A Vital Question, 8 pages, 40 cents a 100; (11) What Are Works of Charity and Necessity? 4 pages, 20 cents a 100; (12) "Backward States," 8 pages, 40 cents a 100.

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

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

# THE REVIEW AND HERALD

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

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No. 25.

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## Editorial

### Editorial Letter

**Jottings from the Editor's Note-Book**

I FIND it very difficult to present on paper any adequate and correct view of China, its people, and the work in that great field. No doubt this may be largely due to my brief stay in the country, but I find, in reading the writings of those who have lived almost a generation in China, that the verbal picture needs to be supplemented by actual observation in order to understand its meaning fully. I can therefore only hope to give some imperfect glimpses of a most interesting people and a most difficult situation.

The first impression which seems to be made upon the mind of the visitor is that of unlimited numbers. There appear to be uncounted and countless Chinese everywhere. Without any implements or with implements of the crudest kind, they accomplish the largest undertakings by virtue of the sheer force of numbers, and it appears to be an economic necessity to use just as many as possible in doing any given work, so that the "cash" may be distributed as widely as possible, and thus the necessities of life be provided for the greatest number. If large excavations are to be made for docks or for other public improvements, the dirt will probably all be carried out in baskets suspended from poles carried on the shoulders of coolies. The continuous and apparently never-ending procession of these coolies insures the reasonably rapid progress of the work. If a large dike is to be built or a sea

front extended, the necessary dirt will probably all be brought to the place in baskets in the same manner, rather than conveyed on dump-cars loaded by steam shovels, but the total cost of the improvement may not be more than in other countries, because coolie labor is cheap, ranging from four or five cents to twenty-five cents gold a day, according to location and circumstances.

In the cities it is people, people everywhere. The main streets (if it is really proper to call the narrow, winding passages "streets") are thronged and almost constantly choked with people of all ages and descriptions, as the beggars and the coolies, the merchants and the teachers, the women and the children rub shoulders together, as they must of necessity do if they move at all. Even so-called villages contain as many as five hundred thousand inhabitants, and Canton is credited with two million and a half, although its territory is not large. It is doubtful whether any Chinese, even the officials, could give a correct estimate of the population, as the difficulty of numbers is complicated by a national trait of inaccuracy. It is certain, however, that a foreigner would be utterly unable to number them. To him they seem as the sand of the seashore for multitude.

A second impression made upon the mind of the visitor from the West is that of abject and widespread poverty. In the words of another: "Among a dense population like that of the Chinese empire, life is often reduced to its lowest terms, and those terms are literally a 'struggle for existence.' . . . The Chinese have been well said to 'reduce poverty to a science.' . . . A population of five hundred to the square mile, it is hardly necessary to observe, is not one of the conditions adapted to lead to practical verification of the adage that industry and economy are the two hands of fortune."

The conditions under which the Chinese live are a constant demonstration of their poverty. Many of their homes in the country villages are not so well built or so attractive as the average stable in the West. Their clothing is of the cheapest possible material, and often limited in quantity. They use the least possible amount of fuel in winter as well as in summer, and never keep their houses comfortable in cold weather. Everything that can possibly be classed as food is eaten. "All is fish that comes

to their net, and there is little which does not come there sooner or later. In the northern parts of China the horse, the mule, the ox, and the donkey are in universal use, and in large districts the camel is made to do full duty. . . . It is the general practise to eat *all* of these animals as soon as they expire, no matter whether the cause of death be an accident, old age, or disease. . . . Dead dogs and cats are subject to the same process of absorption as dead horses, mules, and donkeys." The usefulness of old clothes "will not be exhausted till there is nothing left of them for a base with which other materials can unite." These are some of the indications of the struggle for existence.

Another thing which will attract the attention of the foreigner will be the filth and the foul odors in both the villages and the cities. Pigs, dogs, donkeys, hens, geese, and people share the streets in common. There is no system of public sewers, and the public conveniences are allowed to remain in a wretchedly unsanitary condition, poisoning the air for a long distance. In many places the refuse collects and rots in the streets.

In the villages during the winter the thrifty farmer collects as much manure as possible, and makes a compost heap just in front of his house, which the frequent rains will often transform into a mass of oozing slime. The streets of such cities and villages as are unpaved with stone seem never to be repaired, and in the rainy season they become so miry as to be almost impassable, and of course a liberal quantity of this sticky mass is carried into the houses by those who venture to navigate these channels of liquid filth. If we accept the proverb that cleanliness is next to godliness, there are not lacking evidences that the Chinese are quite a distance from that most desirable possession.

Of course the outward indications of an idolatrous worship press themselves upon the attention everywhere. "Temples and pagodas are the architectural contributions of Buddhism to the community. . . . Except in cities, temples are always beautifully situated, usually in some quiet and picturesque spot. Their generous courts and capacious buildings are the resort of visitors, as well as the dwelling-place of many gods and of their human attendants. . . . The portly abbot supported by his retinue of monks, candles and burning incense, the monotonous droning of liturgies, the repe-

tion of merit-bringing phrases and prayers accompanied by the rattle of rosaries, the measured beating of wooden fish heads, and prostrations in an atmosphere heavy with pent-up smoke, are the prevailing impressions brought away by the visitor." The same sights are duplicated in almost any church in a Roman Catholic country, and suggest the identity of pagan and papal worship.

One who is accustomed to the almost unlimited size of Western farms and the wasteful methods employed in their cultivation will be sure to notice the extreme subdivision of the land and the painstaking care with which every small plot is made to yield the greatest possible returns. Two crops a year are obtained from much of the land, and large tracts (cultivated by many different owners, although not necessarily fenced off) present the same appearance as the Chinese gardens in America. Some of the methods of fertilizing the growing crops show unwearied care and attention, but they can not be described here, and often render the crops unfit for consumption by foreigners. The products of the soil in inland China, generally speaking, are sold for very moderate prices, and so far as they can be used, help materially in reducing the cost of living, but the necessity of importing some foreign products makes the food bill for the missionary on the average as much or more than in America or Europe.

I do not wish to give the impression that the Chinese are a bad people, or that China is an undesirable place in which to live. On the contrary, in the face of some of the conditions which I have mentioned in trying to give a truthful account of my experiences, there is something almost fascinating about the country, the people, and the language. "China possessed culture and civilization at a time when only the Egyptian, the Chaldean, and the Hittite had risen above the level of surrounding nations. Forty centuries ago—nearly a thousand years before the earliest assured event in Greek history, the Dorian invasion, and a century before Abraham was born—we find in North China, in the modern province of Shan-si, a people with institutions, government, and religion, with a fairly well-developed literature and a knowledge of sciences and arts." Many of the institutions and inventions of ages long since past survive to-day and form an interesting subject of study. "There is in China much civilization that is indigenous." In spite of the fact that this remarkable people have been more or less in touch with foreigners for centuries, yet they retain to an astonishing extent their old-time ideas and customs, and in many ways constitute a world by themselves. One who becomes acquainted even to a limited degree with

China can hardly fail to be possessed with a desire to know it much more fully.

In my next letter I will try to write of the situation and the outlook from a missionary standpoint. w. w. p.

### Using the Gifts

WE rob ourselves of much that God designs should be ours when we neglect to seek a preparation for the work he designs we should do.

To each person endowed with reason God has given gifts for whose exercise and development that soul is held responsible. It matters not how forbidding the environment, there is a debt upon that soul which none but he can discharge. It matters not how humble the birth, how lowly the occupation, the demand of the Creator is upon every one of us for service. It is a just demand, for has he not purchased us with his own blood out of the very mart of death?

Because we have not the gifts another possesses does not excuse us from using to the utmost of our power the gifts God has bestowed upon us. It is not for us to choose our endowment. That is in God's hands. "All these worketh the one and the same Spirit, dividing to each one severally even as he will." 1 Cor. 12: 11. The gift God bestows upon you, use to his glory. You may consider it nothing. He does not so consider it, or he never would have bestowed it. Rest assured it was precious in his sight, or you would not possess it.

God's gifts were bestowed for a purpose, and that purpose can not be accomplished while they are unused. He says they were given that we all might "attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error." Eph. 4: 13, 14. But it is not possible that the "gifts of the Spirit" should accomplish that work in us while we leave them unappropriated and unused. We can never "come into the unity of the faith" while practising idleness toward the cause of God. We can not possess a "knowledge of the Son of God," while refusing to labor for the souls for whom he died. We can never be "a full-grown man" in the Christian sense until our labor for souls has taught us the worth of a soul; and "the measure of the stature of the fulness of Christ," how can it be attained but through the school which he himself found necessary for his perfecting?

The child is not expected to have the judgment necessary for its guidance,

either temporally or spiritually. With the gifts of the Spirit unused, we are reckoned as "children, tossed to and fro and carried about with every wind of doctrine;" but the gifts appropriated, developed and strengthened by use, furnish ballast, sail power, and anchoring facilities. They make our voyage straighter, steadier, and safer toward the eternal haven.

With every professed member of the household of Christ using to the utmost of his ability the gift or gifts bestowed upon him "for the perfecting of the saints," the cause of God presents a strong, impregnable front; the work goes with rapidity and force; and the coming of Christ is hastened. If we are not busy with the Master's business, using whatever gift it has pleased God to bestow, we may be sure Satan will put something into our hands to take our attention and absorb our energies and means. Then let us work. Let us lay plans to broaden and strengthen whatever work we may be doing. While praying for opportunities, let us practise on those we already have. We are in a busy world. Let us be busy about the greatest business in the world—the third angel's message. c. m. s.

### The General Conference Committee Council at Gland, Switzerland

#### Third Report

STILL the council faces, day by day, in its study of the fields, the divine call to bring every resource into service for the closing work. The following recommendations were passed:—

*Whereas*, There are in our ranks many thousands of young people for whom the most earnest and vigorous efforts should be put forth to fully instruct them in the gospel of our Lord, and lead them to give themselves to the work of the third angel's message; and,—

*Whereas*, The special blessing of God has attended the efforts among our young people put forth under the fostering care of the Sabbath-school Department, until it has grown to such an extent that it is difficult for this department to give this work the attention and help which it needs; therefore,—

*Resolved*, That in order that this work may be properly developed, and thus an army of workers properly trained for service, a special department, with the necessary officers, be created, the same to be known as the Young People's Department of the General Conference.

In the discussion of the action by representatives present, it was testified that the youth of the denomination in all the world are being moved by one common impulse to offer themselves for service.

The time for the next week of prayer was set for December 14-21, and the program of readings was arranged.

#### Growth and Organization in Europe

An action of the council in further



developing the organization of the work in Europe was discussed with deepest interest. Elder L. R. Conradi, vice-president for Europe, first spoke of the growth since the General Conference in 1901, and recommended the organization of all these fields under a general European Conference. Then, he said, there were no unions, and but seven conferences in Europe; now there are three union conferences and two union missions, with sixteen conferences and twenty-three mission fields.

From the organization of the European field into unions, a strong movement forward is seen in the work. The membership now, 14,000, is double that at the time of organizing the field. The finances have more than doubled. In the last two years \$233,000 tithe has been paid, and nearly \$40,000 in offerings. In the last two years 4,765 members have been taken into the churches. The spirit of prophecy had said in the beginning of the work that as the field was organized, growth would appear. Every array of statistics presented bore witness to this truth. In four years after the union organization in Great Britain, as many were added to the churches as in the twenty-three years preceding. The blessing of God has rested upon all the fields as the laborers have pressed forward, and the work has been organized. After Elder Conradi's outline, the council discussed and adopted the following recommendations:—

*Whereas*, The signal blessing of God has attended the efforts that have been made to establish the cause of the third angel's message in Europe, thereby creating many grave responsibilities to be borne; and,—

*Whereas*, The organization of union conferences and union mission fields has located in Europe a number of members of the General Conference Committee; and,—

*Whereas*, The General Conference has elected a vice-president to take the general supervision of its work in the European division of the field; therefore, we recommend the following:—

1. That the organization known as the European General Conference, organized by advice of the General Conference in 1901, be discontinued.

2. That a secretary of the European division of the General Conference, who may be a member of the General Conference Committee, be associated with the European vice-president, to assist in carrying forward the work in this vast field.

3. That the General Conference Committee appoint a subtreasurer to receive and disburse, under such arrangements as may be established, the General Conference funds of the European division of the General Conference.

4. That the vice-president and other members of the General Conference Committee in the European division meet for counsel at such times as the needs of the cause may require, and that the European members of the General Conference departmental committees be invited to

meet in counsel with the European members of the General Conference Committee at least once a year.

5. That such steps be taken as may be deemed necessary to prepare the way for the organization of a Russian Union Conference at an early date.

6. That a superintendent be chosen for the Latin Union Mission field, who can give his entire time to the development of its interests.

7. That as far as possible the vice-president of the European division of the General Conference be left free from official responsibilities in local organizations, that he may have more time to attend to the larger and more general interests of the field, and visit other fields as may be arranged by the General Conference Committee.

8. That a subtreasury for the European field be provided by the General Conference, with a competent treasurer, to foster and encourage the raising of mission funds.

9. That the funds belonging to this subtreasury consist of (1) tithes of all union conference tithes; (2) all the tithes paid in mission fields in European territory not included in organized union conferences; (3) all annual offerings; (4) all First-day offerings; (5) all Sabbath-school offerings; (6) all foreign mission donations; (7) all appropriations from the General Conference for mission work in European territory.

10. That the European members of the General Conference Committee shall, at the beginning of each fiscal year, submit to the treasurer of the General Conference a detailed estimate of all prospective receipts and disbursements of such fields as require appropriations for the ensuing year.

11. That these needs be covered by appropriations by the General Conference Committee as far as the funds of the General Conference will permit.

12. That all General Conference appropriations or funds for European territory be paid through the European subtreasury.

13. That the accounts of all laborers not employed by union and local conferences in the European field, be audited by the General Conference Auditing Committee.

14. That the treasurer of the subtreasury be instructed to make monthly remittances to each field receiving support through his department, in harmony with the previous appropriations by the General Conference Committee.

15. That this subtreasury report monthly to the treasurer of the General Conference all receipts and disbursements, together with all available cash on hand.

Elder Conradi called attention to the fact that, as we look over the map of Europe, we can thank God that every country is now provided with workers, except Servia and Montenegro, and we have fifty Servians in the truth in Hungary, and hope soon to be in Servia itself. From Iceland to Mt. Ararat our line stretches, and from Portugal to Siberia. An ordained minister of the German Union is now in Turkestan, at Tashkend and Samarcand, and will soon be on to Omsk and central Siberian regions, where we have believers.

### Educational

In connection with reports by the representatives of the union conferences in the United States, which were followed with interest by the European brethren, Prof. F. Griggs, chairman of the Educational Department, reviewed the outlook among our 567 schools. There are 870 teachers employed. The total assets of our schools are estimated at \$1,200,000. The schools are working on the basis that the one purpose of our educational system is to prepare workers for carrying on this message.

Later the subcommittee on education presented its report, which was adopted, as follows:—

*Whereas*, There is a most urgent call for trained workers in both home and foreign fields; and,—

*Whereas*, We have hundreds of young men and women who would make valuable workers provided they had sufficient education; therefore,—

1. *Resolved*, That we urge upon all our union conferences throughout the world the importance of educating and enlisting in the service of our cause every consecrated young man and woman in our ranks; and that to this end they establish and maintain at least one advanced school in each union conference.

2. *We recommend*, That each of our union conferences establish and maintain an educational fund to assist worthy young men and women to secure an education in our advanced schools, for service.

*Whereas*, Experience has taught us that counsel and co-operation in all branches of our work are of great value; and,—

*Whereas*, There is need of a better development and more thorough organization of our educational work in the European field; therefore,—

3. *Resolved*, That the General Conference Committee arrange for and hold an educational convention for the European field during the summer of 1908.

4. *Resolved*, That we call the attention of our people all over the world to the importance of church-schools, and that we urge that such schools be established and maintained wherever consistent.

5. *Resolved*, That we advise the managers of our various schools to conform themselves, as far as possible, to the courses of study as outlined by the General Conference Educational Convention of 1906.

The European brethren were deeply interested in discussing the educational work. The Latin Union Training-school particularly needs fostering care, as so many youth in these Catholic lands need help to secure means to attend school. Then, too, in most of the continental countries our youth, at the very age when others in other lands are pressing into the training colleges, are here compelled to turn aside for from two to three or five years of military service. But our youth of Europe are pressing through into the work just the same. It was felt that where unions, such as the Latin, find it difficult to raise a proper

educational fund, other unions ought to help.

#### *Study of the Fields*

One of the most important features of the council has been the study of the fields and work. It is the first time the little army of workers in Europe, amid the victories and perplexities of their fields, have had opportunity to meet in General Conference Committee council.

When the German Union began its report, twenty-one conference presidents and superintendents of missions or departments lined the platform. Their reports are not yet completed. In 1898, Elder Conradi said the first German conference was organized. Now there are nine fully organized conferences, which means the addition of a new conference every year. Each conference pays a second tithe for missions, and not a conference has a debt. There are 8,600 members in the German Union, amid a population of 300,000,000. Their tithes for 1906 were, in round numbers, \$80,000, and the gifts, \$20,000.

Of the German-Swiss Conference, Elder H. F. Schubert reported an increase of over \$1,000 in the last year's tithe, and told how their work among the recesses of the Alpine valleys and mountains suggested the prophet's description of the sending of many hunters to hunt out the people amid the rocks and caves.

Elder J. T. Boettcher, of the South German field, reported religious freedom, as regards public meetings, in Wurtemberg. In Baden they are free to hold a meeting under cover—even an umbrella over the heads out of doors meets the law. Nearly all the religious papers have tried to put our work down and stir up oppression, but in vain. In Bavaria for a long time meetings had to be held secretly. Brethren were repeatedly fined for attending meetings. There he learned to speak low so as not to attract the attention of police. But now, as the brethren have petitioned and prayed for years, liberty to meet has just been granted. At the first meeting afterward, a church elder writes, the believers sang a hymn and prayed, things before forbidden, and then their hearts were so full that they sang again and prayed again, and rejoiced together at the mercies of the Lord. But in this conference canvassers sold \$16,074 worth of books in 1906, and seventy-three members were added to the church in the first quarter of 1907.

Elder H. J. Loeb sack reported for the East Russian Conference, which stretches down through the Caucasus to the Persian border. Several times the field of which this is a part was divided. "Every time we divided the conference into smaller and more workable divisions," he said, "we had at the end of the year following as many believers in each division as we had before in both

together." "At first we did not like dividing and losing territory," he said, "but now we believe in dividing up the work and going at it systematically." In 1906 in his field there have been baptized eighty-five, mostly Russians. They have twenty-two churches, German, Russian, and Cossack. They are with us in the message to all the world. As he showed to a Cossack church pictures from the REVIEW, views of India and Africa, and spoke of workers laying down their lives for the truth, his Cossack translator wept, and the entire congregation wept, and all desire to do everything possible to send the message onward. These stern-looking Cossacks are loyal Seventh-day Adventists.

Sabbath, May 18, the second Sabbath of the council, was a blessed day. Elder R. C. Porter spoke Friday evening, referring to providential workings to hold back the elements of oppression to allow the sealing message to go forward. Sabbath morning Elder Irwin spoke from 2 Kings 5:26: "Is it a time to receive money, and to receive garments, and olive yards, and vineyards, and sheep, and oxen, and men servants, and maid servants?" Not for this world, but for the world to come, God's people must now live. In the afternoon Elder G. B. Thompson spoke on the supreme necessity of receiving the Holy Spirit, the gift that comes with the yielding up of every sin and the surrender of all to God, as we ask in faith for the endowment of power for service. The entire council and congregation joined in a consecration service. The presence and power of the Holy Spirit were realized in a blessed measure.

In the hour between five and six o'clock Brother Fant, of Italy, related his experience. As a priest in Rome he was rebuked for liberal tendencies and was cast out. Losing confidence in the only religion he knew, he was practically an atheist, but longed for rest of soul. Often at Florence he looked at the beautiful Arno River, and thought what a quiet rest he might find in its depths. But he cried out for the God who made the world to reveal himself to him. Then a Protestant tract led him toward the light. He bought a Bible, and returned to Rome, studying with the Baptists and Methodists and others. He was helped, but still sought for certainty and rest. A young man brought him to Brother Everson, of our mission in Rome, and there he found "the Christ of prophecy." The study of prophetic truth made the Bible a new book, and now he is laboring in the message. At Turin and Monasterollo he has found souls now awaiting baptism. He said: "Once dead, I am now alive; once in chains, now free; once a slave, now a son of God,—why should I not praise God?"

W. A. SPICER,

Secretary.

#### *The Council at Gland, Switzerland*

For many years after the organization of the General Conference, its regular sessions were held annually. But when the believers had been multiplied, and conferences had been organized in Europe, Africa, and Australasia, it was decided that the general interests of the cause would be served better by holding the conference sessions every two years instead of annually. This arrangement was made, and followed until the Washington Conference in 1905, when it was decided to change the time from every two to every four years. It was also arranged that midway between these quadrennial sessions of the conference there should be held a special council of the General Conference Committee to review the work of the first two years of the quadrennial period, to lay plans for the remaining two years, to reappoint the various departmental committees, and to readjust affairs generally to harmonize with the changes and developments of a living, growing cause.

This biennial council of the committee has just been held at Gland, Switzerland, the headquarters of our Latin Union field. The meeting opened May 10, and continued fifteen days. This was the first council of the General Conference Committee ever held outside of the United States, and it will undoubtedly take its place among the most important meetings of this kind that have thus far been held.

There were present at this council seventeen members of the General Conference Committee, and two vice-presidents of union conferences to take the place of two other members of the committee, by special invitation the members of the German, British, and Scandinavian Union Conference committees, the members of the Latin Union Mission Board, a number of ministers, and several of the leading business men connected with our different European institutions. The French-Swiss Conference took advantage of this occasion to hold its annual conference and camp-meeting, which brought the workers of the conference and many of the brethren and sisters to the council. This was by far the largest and most representative gathering of our workers ever held outside of the United States.

It was a privilege that can scarcely be expressed in words, to meet all these dear brethren who are carrying forward so earnestly and successfully our work in the European division of the field. We were glad to be permitted to look into their faces and to become better acquainted with them. Our hearts were thrilled and greatly encouraged by their accounts of the victories God has been giving them on the field of battle. We

were especially glad to meet those who came from the most distant and isolated outposts. Among these may be mentioned our dear Brethren Wildgrube, Gaede, Isaak, and Loeb sack from Russia; Dr. Pampaian, from the Transcaucasus; Brother Huenergardt, from Hungary; Brother Everson, from Rome; the Brethren Bond from Spain; Brethren Rentfro and Schwantes, from Portugal; Brother Jespersson, from Algeria; Brother Fred Anderson, from Finland; and Brother David Ostlund, from Iceland. These workers are enjoying excellent health, and are full of courage in the Lord. They are facing great obstacles in their various fields, but they are witnessing glorious victories, for the Lord of hosts is with them.

The main features of this meeting were the following: Bible studies, reports from the fields, committee work, and open council meetings. These lines of work were carried along from the opening till the close of the meeting. Much time was given to the presentation of reports from the union conferences, from the brethren who have recently visited our great mission fields, and from the heads of General Conference departments. It is doubtful whether there had ever been presented at any of our general meetings such interesting, instructive, and helpful reports as were given at this council. One significant and impressive feature in all the reports was that everywhere throughout the whole world the way seems prepared for the message we are to give, and the conditions press us most earnestly to send out more laborers.

The committee, to whom various important matters were referred, worked early and late in preparing reports for the consideration of the general committee. These reports were presented, explained, and discussed in open meetings, so that all in attendance might understand the nature, importance, and extent of the many questions that grow out of the efforts we are making to give this message to the world. The most important decisions reached will appear in the reports which the secretary is putting through the REVIEW. Some of the plans laid are far-reaching, and if carried out, will do much to hasten the proclamation of this message to the world.

The one thing that seemed to cast a shadow over this council was our inability to supply the help called for by our faithful, self-sacrificing workers already in the mission fields. True, we did something in this direction, but there was such a tremendous gap between what we were able to do and what was called for and urgently needed, that we were at times overwhelmed with perplexity and a sadness bordering on discouragement. Why, we were tempted to ask, does the Lord by his providence create

such pressing demands without, at the same time, providing the supplies to meet them? But when we thought of the thousands of men and women all over the world who love this cause, we saw that God *had* provided the resources. As we recalled the fact that there are hundreds of young people whose hearts yearn to answer these calls from the distant mission fields, and thought of the treasures of means God has entrusted to his people, we gathered courage and resolution. We determined to make special arrangements for the speedy preparation of scores and hundreds of these young people for service in mission fields, and to appeal to our loyal people for the gifts necessary to send and support them. The plans here referred to will be fully explained in future numbers of the REVIEW.

We have all returned to our posts of duty with renewed consecration, courage, and zeal, to press on with this work until it is finished.

A. G. DANIELLS.

### ***The Sabbath-School and Young People's Convention***

JULY 10-21 is the date of the Sabbath-school and young people's convention, appointed by the General Conference Committee, to be held at Mt. Vernon, Ohio. This certainly is a very important meeting. In view of the time to which we have come, and the demand for workers, we feel sure that it will be one of the most important that has ever been held by this denomination; and that it will be attended with far-reaching results. It indicates a new era in our work, and a great forward missionary movement in the work of the third angel's message.

At the recent council of the General Conference Committee, held at Gland, Switzerland, a new department was organized, to be known as the Young People's Department of the General Conference. We felt grateful to God that the work of our young people had grown until it could be organized into a separate department, with a chairman and a secretary who will devote their time to building up and developing this work. Between the Sabbath-school, Educational, and Young People's Departments there is a very close relation, and rightly organized and working together, they can do a great work in advancing the third angel's message.

At the convention to be held at Mt. Vernon, the Young People's Department will be fully organized, and plans studied and adopted which will mold the future of this department, as well as that of the work of our Sabbath-schools.

The greatest asset we have as a denomination is our young people. They are worth our best and noblest efforts.

It is from their midst that we must secure the army of workers necessary to man our mission fields, and finish the work in this generation. Certainly we can not remain indifferent to their needs, nor neglect to put forth earnest efforts to direct their energy and enthusiasm into right channels.

The coming convention is by no means a local affair. Leading workers in our Sabbath-schools, Young People's Societies, and schools will be present from all over the United States. In addition to these Elders A. G. Daniells and W. A. Spicer will be present, as well as other members of the General Conference Committee, and the instruction which will be given will be such that none can afford to miss it. Next week we hope to publish the entire program.

The question has been asked, Who should attend? We answer, All who can possibly arrange to do so. This is a special occasion for our young people, and we really wish that they all could be present. While it will be of great value for the workers to meet together and plan for the work, much will be lost unless there is present a large number of young people, conference laborers, church officers, and others, that they may be inspired with the spirit of the meeting, and return to their homes and fields of labor to take up this work in a new way, and with renewed earnestness.

We believe that as many of our young people as possible from the surrounding conferences at least, should be induced to attend, especially that class of young people who are preparing to enter the work. Why would it not be an excellent thing for conferences to assist financially and otherwise, many of these to come to the meeting? It will prove to be a good investment. We would like to see as many conference laborers in the different departments of work attend this meeting as possible. Many churches could arrange to send some of their number, even from some distance. They will be able to help the church much better when they return.

The convention will be held at the Mt. Vernon Academy. Those who have the matter of entertainment in hand are deeply interested in the work, and will do all in their power to provide for those who come, at as reasonable a figure as circumstances will allow. Those expecting to attend should write to James E. Shultz, Box 187, Mt. Vernon, Ohio.

A deep interest is being manifested regarding this meeting in all parts of the field. We expect the Lord will be present in a very special manner. Let each one co-operate to the extent of his ability to make the convention a success. Do not forget to pray that the Lord will send the Holy Spirit to preside in this meeting.

G. B. THOMPSON,  
*Chairman Sabbath-school Dept.*

One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

A Thank-Offering

We are many times unpleasantly surprised, disappointed, but occasionally we are very pleasantly and happily disappointed. We find that which we had lost. Perhaps an old debt is paid, which we had entirely given up hope of ever receiving. It would seem that such times were occasions for a thank-offering to the Lord. "I will offer to thee the sacrifices of thanksgiving."

A brother who has only a short time ago come to the knowledge of the truth, under date of May 2 wrote a few words as follows:—

"I noticed an appeal in the last week's *Watchman* from you for May 4, stating that if any had come into possession of means in the way of old debts or other moneys not looked for, it would be good to give such to the \$150,000 fund. It reminded me that God had blessed me in this way the present year to the amount of sixteen dollars. I enclose check for the same."

I feel certain that there are others who read this article who have had a similar experience. Much might be brought into the fund, and thus we make a real thank-offering to the Lord for his unexpected kindness and goodness to us. O how many are his benefits and his blessings with which he daily loads us! The Lord give us hearts to manifest our gratitude in a practical way. No man can measure for another, or make a true estimate of what would express thanksgiving. That is between him and the bountiful Giver of all gifts.

J. S. WASHBURN.

Workers Together with Christ

I WAS much impressed recently by a visit with a sister eighty-one years old. She was full of the missionary spirit, and informed me that she had raised her share of the \$150,000 fund, having earned this money herself. She is poor, but has set apart a few chickens for the Lord's work, and is very happy to think she is able to tend them herself and earn money in this way to help the cause of truth in all lands. Surely it is a privilege to give to the cause of truth. This sister has found it so, and can testify to the goodness of the Lord.

I also have another instance in mind along the same line which impressed me very much. A little girl nine years old wished to raise her share of the \$150,000. She sold a book, took this money and sent for papers, sold these papers and raised her share. As I noticed the joy when the last cent was raised and the money was counted over and over, and saw the anxious waiting for the Sabbath to arrive, when she could bring her offering to the Lord, I thought, How many are losing a blessing by not taking an interest in this great cause of truth. It is indeed good to be permitted to earn with our own hands money for the advancement of this cause in all lands. Where our treasures are our hearts are also. It is high time that we fix our

hearts on the finishing of the work which the Lord has given us to do in this generation.

MINNIE SYR.

Received on the \$150,000 Fund up to June 11, 1907

Atlantic Union Conference	
Central New England	\$ 2,270.61
Chesapeake	230.66
Eastern Pennsylvania	1,272.65
Greater New York	415.75
Maine	344.94
New Jersey	552.63
New York	1,025.17
Southern New England	850.23
Vermont	812.15
Virginia	265.67
Western Pennsylvania	822.57
West Virginia	214.67
Western New York	970.02
Total	\$10,047.72

Canadian Union Conference	
Maritime	\$281.43
Quebec	33.78
Ontario	350.48
Total	\$665.69

Central Union Conference	
Colorado	\$ 878.19
Iowa	2,167.97
Kansas	1,244.90
Missouri	851.45
Nebraska	4,779.63
Wyoming	403.87
Total	\$10,326.01

District of Columbia	
Washington churches	\$1,167.74

Lake Union Conference	
East Michigan	\$ 1,082.86
Indiana	4,375.48
North Michigan	120.51
Northern Illinois	1,619.74
Ohio	2,661.61
Southern Illinois	709.63
West Michigan	3,115.35
Wisconsin	1,785.37
Total	\$15,470.55

North Pacific Union Conference	
Conference not specified	\$ 350.26
British Columbia	67.80
Montana	201.66
Upper Columbia	1,348.22
Western Washington	1,021.81
Idaho	844.90
Western Oregon	864.53
Total	\$4,699.18

Northern Union Conference	
Alberta	\$ 139.10
Manitoba	238.70
Saskatchewan Mission Field	34.85
Minnesota	3,485.00
South Dakota	2,114.19
North Dakota	1,681.23
Total	\$7,693.07

Pacific Union Conference	
Arizona	\$ 177.87
California-Nevada	4,564.16
Southern California	482.79
Utah	205.46
Total	\$5,430.28

Southern Union Conference	
South Carolina Conference	\$ 103.85
Alabama	200.63
Tennessee River	502.94
Florida	337.65
North Carolina	255.25
Kentucky	30.36
Cumberland	538.44
Louisiana	385.61
Mississippi	190.63
Georgia	345.86

Total \$2,891.22

Southwestern Union Conference	
Not specified	\$ 20.18
Arkansas	219.64
Oklahoma	1,385.93
Texas	940.01
Total	\$2,565.76

Unknown	
Unknown	\$149.20

Foreign	
Algeria	\$ 13.33
Australia	132.19
Bermuda	25.00
China	3.00
South Africa	128.16
Jamaica	13.41
Yukon Territory	10.00
England	256.32
Gold Coast, West Africa	10.00
Mexico	2.00
Costa Rica	2.00
India	12.48
South America	23.35
Switzerland	9.69
Panama	4.00
Nicaragua	2.00
Trinidad	.34
Central American Mission	17.00
Norway	25.00
Japan	12.50
Hayti	5.00
Egypt	51.55

Total \$758.32  
Grand Total \$62,014.74

All remittances should be made to the treasurer of the State conference wherein the remitter resides. If, for any reason, this is not possible, then remittance should be made to I. H. Evans, Treasurer, Takoma Park, Washington, D. C., and not to the Review and Herald.

I. H. EVANS, Treasurer.

The Academy in Nova Scotia

CANADA and the British provinces north of the United States have but very few institutions, educational or otherwise, connected with our work, and it is certainly not extravagant that two thousand dollars from the \$150,000 fund should be appropriated to the Williamsdale Academy.

Two hundred acres on a hillside, with a beautiful stream running in front of the building site, about twelve miles from Oxford Junction, has been purchased for this purpose. Already they have constructed a dormitory accommodating about thirty students, with a schoolroom. With proper care, the land will produce vegetables and grains. There is considerable timber on the place, which can be converted into lumber and wood.

The Maritime Provinces have between two and three hundred members, and this little institution is the only one in the conference, which embraces New Brunswick, Nova Scotia, and Prince Edward Island. Surely every one will regard this as a worthy part of the \$150,000 fund.

J. S. WASHBURN.



## General Articles

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

### Message

CHEER to the heart that is broken;  
Love to the loveless man;  
Peace to the life that's held no peace  
Since ever the world began.

Care to be borne for those who bear;  
Pain to be borne for pain;  
And ever the life in sadness sings  
The words of a sad refrain.

But the world is wrapt in suffering,  
As the world is wrapt in sin—  
And he lives most who loves the most  
His toiling kith and kin.

Ah, then, let us give of the pearls of man  
To easier make the strife;  
Give of the gifts that God has given,  
Yea, give the gift of life.

For to give of life to a lifeless life  
Is a life that yieldeth pain;  
But to give of life to a lifeless life  
Will bring back life again.

—Selected.

### "The Trial of Your Faith"

MRS. E. G. WHITE

God says of his people, "I . . . will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God." *Psalm 13:9*

By trial the Lord proves the strength of his children. Is the heart strong to bear? Is the conscience void of offense? Does the Spirit bear witness with our spirit that we are the children of God? This the Lord ascertains by trying us. In the furnace of affliction he purifies us from all dross. He sends us trials, not to cause us needless pain, but to lead us to look to him, to strengthen our endurance, to teach us that if we do not rebel, but put our trust in him, we shall see of his salvation.

Christ has given us no assurance that to attain perfection of character is an easy matter. It is a conflict, a battle, a march day after day. It is through much tribulation that we enter the kingdom of heaven. If we sit with Christ on his throne, we must first be partakers with him in his suffering. Individually we must experience that which was spoken of Christ. It became him, "in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." "Though he were a Son, yet learned he obedience by the things which he suffered." Shall we then be timid and cowardly because of the trials we must meet as we advance? Shall we not meet them without repining or complaint? In this world we shall have tribulation; but the Lord Jesus will give us all the help that we ask, and believe that he will bestow.

By God's mighty cleaver of truth we have been taken from the quarry of the

world and brought into the workshop of the Lord to be prepared for a place in his temple. In this work the hammer and chisel must act their part, and then comes the polishing. Rebel not under this process of grace. You may be a rough stone, on which much work must be done before you are prepared for the place God designs you to fill. You need not be surprised if with the hammer and the chisel of trial God cuts away your defects of character. He alone can accomplish this work. And be assured that he will not strike one useless blow. His every blow is struck in love, for your eternal good and happiness. He knows your defects, and works to restore, not to destroy. He sends trials to you to make you strong to do and to suffer for him.

During the march of the children of Israel through the wilderness, God tried their faith, to lead them to trust in him. Before they left Egypt, he began to give them these lessons, to lead them to look to him as their deliverer and protector. The tribulations through which they passed were a part of his great plan. It was not by chance that they came to Marah, where they could not drink of the water, "for it was bitter." Thus God desired to teach them a lesson of trust. But they murmured and complained, crying out in distrust, "What shall we drink?" Do we not too often, like the Israelites, forget God, and by murmuring and complaining lose the blessing of the trial?

Remember that in every time of trouble Jesus is near you, seeking to impress his image upon you. He is trying to help you to carry the cross. He is close beside you, seeking to lead you to see how sorry he is that you make mistakes. He is always ready to clasp the hand stretched out for aid.

Christ's love for his children is as strong as it is tender. It is a love stronger than death; for he died for us. It is a love more true than that of a mother for her children. The mother's love may change; but Christ's love is changeless. "I am persuaded," Paul says, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." *Rom. 8:38, 39*.

In every trial we have strong consolation. Is not our Saviour touched with the feeling of our infirmities? Has he not been tempted in all points like as we are? And has he not invited us to take every trial and perplexity to him? Then let us not make ourselves miserable over to-morrow's burdens. Bravely and cheerfully carry the burdens of to-day. To-day's trust and faith we must have. But we are not asked to live more than a day at a time. He who gives strength for to-day will give strength for to-morrow. Let us take our sorrows to the Lord in prayer, saying, "My burdens are too heavy for me. Wilt thou bear them?" Christ will say, "I will take them. With everlasting kindness will I

have mercy upon thee." Nothing wounds the soul like the sharp doubts of unbelief. When trial comes, as it will, do not worry or complain. Silence in the soul makes more distinct the voice of God. "Then are they glad because they be quiet." Remember that underneath you are the everlasting arms. "Rest in the Lord, and wait patiently for him." He is guiding you into a harbor of gracious experience, and he bids you, "Be still, and know that I am God." *Ps. 46:10*

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." If you are patient, "the trial of your faith, being much more precious than of gold that perisheth," will be found "unto praise and honor and glory at the appearing of Jesus Christ." *1 Peter 1:7*

### A Camp-Meeting Suggestion

M. E. KERN

PROBABLY all our conferences arrange for special young people's services at the camp-meetings, and this is right. Many boys and girls have accepted their Saviour, and then received an inspiration to work for him in connection with these meetings especially planned for the young. But it is generally expected that the young people will attend all the other meetings as well as their own, and not doing what is expected of them, they are often made to feel out of harmony with the camp-meeting plans. Would it not be well for conference officers to show by their arrangements that they appreciate the nature of children and youth?

The message of Elijah is to turn "the heart of the fathers to the children, and the heart of the children to their fathers." Note the order. Is it not as important that parents' meetings be held at camp-meeting as that special meetings be held for the young? How fitting that an hour should be set aside each day when special meetings should be held for parents, for youth, and for children. There may be many things of importance pressing for a hearing, but there is nothing more important to God-fearing parents than the training of their children. Our people may learn much about the special truths of the message, about religious legislation and foreign missions, but unless they go home from camp-meeting with a better practical knowledge of how to train their precious boys and girls for God and this message, the meeting has been largely a failure for them. It has occurred to me that frequently at camp-meeting, like Martha, we busy ourselves about "many things," but leave undone the "one thing needful." May the time come when our people assembled together will be seen earnestly studying and praying for wisdom to train their children for God and the third angel's message. Some day the question will be asked, "Where is the flock that was given thee, thy beautiful flock?"

Isa. 54:8

"Are all the children in? The night is falling,  
The night of death is hastening on apace;  
The Lord is calling, 'Enter thou thy chamber,  
And tarry there a space.'  
And when he comes, the King in all his glory,  
Who died the shameful death our hearts to win,  
O, may the gates of heaven shut about us,  
With all the children in!"

The writer would greatly appreciate knowing the experience of any who have tried this plan.

*College View, Neb.*

## The Great Apostasy

WM. COVERT

THE Lord told our parents in Eden that their life depended on faithful obedience to wholesome laws. Seeking an early opportunity, the adversary disputed God's word in this matter, and said, "Ye shall not surely die: . . . ye shall be as gods, knowing good and evil." Gen. 3:4, 5. So man braved the consequences, disobeyed God, and died. Then after men had actually died, the deceiver stoutly affirmed that they were yet living. His words in substance ran thus, "Their bodies have returned to dust, but these were only fleshly houses in which they lived for a little while. The Creator has provided all persons with invisible, immortal souls that can never die, therefore do not be alarmed about death. Since their bodies have decayed, the persons dwell in another sphere. That which seems so much like death is not in reality death; it is only transition."

Well had it been for man if from the beginning he had utterly refused to entertain these wily propositions. For Satan was only setting a snare for man when he opened conversation with Eve. His plan was to draw out a statement from her that he might contradict it, and by sophistry instil unbelief into her mind. His wicked scheme succeeded, and the Bible tells the sad result.

Every later proposition declaring the consciousness of man in death can be traced to the original one made to Eve. That first denial of God's word had wrapped in it the seed thought which led to man's transgression. Every evil system under the sun has come from a belief in the same false proposition relative to man's nature.

Before the death of righteous Noah, many of his posterity had departed from the way of truth. Among them was Nimrod, the grandson of Ham, and founder of Babylon. This monarchy of Babylon was created in rebellion against God. The first king of this first human kingdom was a leader in the mysteries of iniquity. After his death, his wife and his political followers are reputed to have deified him as a god. They claimed that through spirit communication he could still render efficient service to the cause he had espoused and promoted during his life upon earth. Here was, in real-

ity, the formal beginning of idolatry. It sprang from the belief that there is in every man a conscious spirit, or soul, which lives somewhere after the body is dead. The pagan priests of those ancient times claimed that this mysterious entity knew what was taking place among men, and was able to help or hurt the inhabitants of earth according to the way its mind was inclined.

Believing thus, deluded men were led to worship the sun, the moon, and the stars, because they were taught that their heroes after death dwelt in these celestial orbs, and their favor should be secured in this life in order to receive the blessings of the gods, and escape the calamities which those deities might be disposed to send. Following those superstitious notions, the Babylonian priests, in their false teaching, peopled most of the stellar regions with heroes and deified men so as to have any kind of god at command that best suited their vile traffic.

Later, in the celebration of the mysteries, the supposed gods of the elements were adopted; also, images and temples were made and dedicated to the worship of the supposed spirits of the honorable and mighty dead. Thus as time went on, paganism and idolatry in all their forms spread over the earth. And the teaching that man, instead of dying, becomes a god, was believed more and more as the mysteries were celebrated more, and man departed further from the knowledge of God.

### A Satanic Deception

Believing in the conscious state of the dead, man would of course think it possible and proper to go to the dead for counsel; and thus was opened up to Satan and fallen angels an avenue of communication with man. Every communication which men have supposed they were receiving from the spirits of the dead has come through the deceptions of Satan.

The Lord, therefore, forbids his people to seek unto the dead for light, and says that those who do so are an abomination to him. "There shall not be found with thee any one that maketh his son or his daughter to pass through the fire, one that useth divination, one that practiseth augury, or an enchanter, or a sorcerer, or a charmer, or a consulter with a familiar spirit, or a wizard, or a necromancer. For whosoever doeth these things is an abomination unto Jehovah: and because of these abominations Jehovah thy God doth drive them out from before thee. Thou shalt be perfect with Jehovah thy God. For these nations, that thou shalt dispossess, harken unto them that practise augury, and unto diviners; but as for thee, Jehovah thy God hath not suffered thee so to do." Deut. 18:10-14, A. R. V. "When they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead?" Isa. 8:19.

When seeking word from the dead, it is true that one may receive a communi-

cation, but it comes from an evil spirit which personates the dead, and never from the dead; for God says, "The dead know not anything." Eccl. 9:5. Therefore they can not communicate. A person who pretends to act as a medium between the living and the dead is in the Scriptures called a wizard, a witch, or a necromancer. Anciently such persons were not to be suffered to live among the people of God.

The homage offered by the Gentiles to heathen divinities, and that in which the children of Israel sometimes united, was the embodiment of devil, or demon, worship. "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils." 1 Cor. 10:20.

### A Tap-Root of Error

The indescribable abominations and sins of heathenism and savagery, all embody in some form the unscriptural teaching that man's immortality comes through his possession of a deathless spirit. This doctrine is responsible for all the senseless traditions and terrible suffering which now reign in lands of darkness. In these lands their irrational and wicked theories regarding woman's inferiority to man have been purposely invented by Satan in the immediate interest of his cause. When wives and mothers, daughters and sisters, are denied an equality in love and respect with husbands and fathers, sons and brothers, the safety and the sanctity of the home are broken down, and depravity and misery are sure to follow. And all these evils the great deceiver has brought upon countless tribes of earth by leading them to believe that man has a conscious spirit which survives the death of his body.

### Worship of India

Reporting missionary work in India, Miss Anstice says of the condition of the widows (of whom there are twenty-seven millions in that country): "She was some one or something in a former birth that committed a great sin, and is now a widow suffering the penalty for it. According to Hinduism, every woman may be one of an endless round of reincarnations of a widow who did not burn herself on her husband's pyre, or she may have been, in some former state, a wife who gave an ugly answer to her husband."

The Hindu religion is based mainly upon belief in the immortality of the soul. It teaches that the soul must pass through 8,400,000 incarnations in order to be absorbed into the existence of the divine One. There is an interval between death and each reincarnation in which the soul may be deified and worshiped as a god. Thus one soul may, in a vast period extending over billions of years, be worshiped as a god in 8,400,000 forms.

The Hindu deities number hundreds of millions, for any individual may worship any object or as many objects as he chooses. The character of the worshippers corresponds with the character attributed to the gods and goddesses which they worship. Many of these are re-

puted to be frightfully impure, and therefore the worshipers must be vile in order to serve their impure gods acceptably. These follow the example of Israel when "they joined themselves also unto Baal-peor, and ate the sacrifices of the dead." See Num. 25: 1-10 and Ps. 106: 28.

Even plants of the vegetable kingdom are worshiped by some because they believe that souls may transmigrate into them, and thus the field and garden plants can in this manner become conscious of pleasure or pain.

Water, because of its health-giving properties, is esteemed to be sacred by some, and is therefore worshiped. They even believe it can remove sins, and because of such wonderful service it should be greatly venerated. Tools, nets, boats, baskets, books, cooking utensils, also roads and all frequented places, may be adored because of the excellent service they render to those who use them. Some animals are worshiped because they are depraved and vicious; others because they are good and useful; but all mainly with reference to belief in a soul kinship. So intensified is this doctrine of transmigration that with some even an insect, such as a flea, may be held to enclose the soul of a philosopher or a statesman.

#### **Religion in India**

Ancestor worship in India is almost universal. It constitutes a large part of the Hindu religion. They have a kind of purgatory through which they fancy the divinities of their ancestors must pass. To make the journey through this terrible place requires, according to their weird tradition, a period of about three generations. During this time, custom demands that they be nourished by surviving relatives. It is well known that much of the poverty of India is due to the cost of the senseless ceremonies and extravagant fees growing out of ancestor worship in its various forms. If the cost in money is great, how much greater is the cost in morals and in manhood!

The physical, the mental, and the moral influence of this mystical teaching has been such as to make it difficult for the people who have been affected by it to comprehend the higher ideals of Christianity. In describing the awful depravity of the heathen and pagan world, the apostle says they are without excuse. Rom. 1: 20-25.

#### **Religion in China**

Ancestor worship is the leading factor in the religion of China. In India, ancestors receive care for three generations after they are dead, while in China, ancestors have a trinity of souls which must be nourished during a period of one generation after their decease. One of these souls is believed to reside in the tomb with the dust of the dead; another one in Hades as they understand the place to be; and the other with the ancestral tablets. These souls have needs to supply after the body is dead, much the same as during life. Generally the oldest son of the deceased, if there be such a surviving relative, furnishes necessary clothing, food, money, and house-

hold articles to make these souls comfortable.

The money is of paper, and is transmitted to the spiritual world through fire. It thus becomes invisible, to suit the facilities of invisible spirits. No doubt the priests have a way of sending other supplies at small cost for transportation.

It is claimed that the government of Hades, traditionally regarded, is a counterpart of the government in China. That is to say, the officials of the nether world are as ready to receive bribes as are the officials and priests of China; and this disposition on their part, being encouraged by the priestcraft, calls for much money and a large number of priests to officiate in behalf of the surviving relatives. Thus the revenue derived by the priests from their services to the dead, certainly makes the priests strong defenders of ancestor worship.

These disembodied souls are supposed by the devotees of this Chinese religion to have greater power for good or evil than men in the flesh, and if their wants are neglected, the claim is made that great calamities may come upon the living relatives. This consideration tends to encourage piety toward deceased ancestors, but brings great hardship on the living.

#### **Religion in Africa**

A careful analysis of the religions of Africa shows that about one hundred million of its people at this time are living in the most debased heathenism. These are largely ruled by sorcerers, and tormented with superstitious fears, coming from a belief in the spirits of the departed being possessed of superhuman powers. With them, as with the people of India and China, the hoary tradition that man's soul becomes a god after his body dies, is believed.

In Zululand, certain kinds of serpents are regarded as the incarnation of deceased ancestors.

In some localities of "the dark continent," when kings die, their wives and their slaves are slain and buried with them, because of the supposed service they can render their husbands and rulers in the disembodied state.

#### **Religion in Korea**

In Korea the worship of the dead is maintained as strictly as in China—probably more so—during the first three years following the ancestor's departure. Food and tobacco are offered night and morning in the room where the dead once lived, and numerous offerings are made at the grave where the body lies. The person who would neglect this service for the dead would be looked upon by his neighbors as an outlaw. Thus custom and public opinion continue to maintain this hoary-headed practise among a deluded people.

But space will not allow more details. To sum up, it can be truly said that ancestor worship in any form is a terrible curse to every pagan and heathen land under the sun. It also has a large following in the enlightened lands. The invocation of saints, prayers for the dead, intercessions for those passing through purgatory, and prayers to and

through Mary, the mother of Jesus, are only other features of the same great apostasy. All these things serve to keep the worshiper from going directly to God through Christ—the only name under heaven given to men through which they can be saved. And all these burdensome rites are founded upon the belief in the false doctrine of the natural immortality of the soul and the conscious state of the dead.

That manifestations purporting to come from the dead are sometimes seen, indicating design and a kind of power apart from man, is not to be denied. But that the life or agency doing these things is either human or divine, is denied. The Scriptures abundantly teach that the adversary, the devil, works against God and righteousness, and that he works in a deceptive way to oppose the truth. The mysterious spirits that work in this way are, as the Bible plainly states, the spirits of devils, and they did not originate with, nor do they belong to, the human family. The life they have is perverted, and all its manifestations are wicked, and must have an end. Pantheism, demonism, spiritism, Maryolatry, saint worship, sorcery, witchcraft, incarnations, purgatory, and fetishism are associate mysteries of the one great apostasy.

#### **In Modern Setting**

In the more enlightened lands the spirit of this mystery has taken the form of modern Spiritualism; but this is only a more cultured member of the great apostate family of Babylon. The real nature of the last phase of this mysterious working is described in Rev. 16: 13, 14, 16. "And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. . . . And they gathered them together into the place which is called in Hebrew Har-Magedon." The revelator has named this power, "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth." Rev. 17: 5. Of this phase of the great deception, the Word says, "With thy sorcery were all the nations deceived. And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth." Rev. 18: 23, 24.

As already indicated, this great city of Babylon is divided into three parts. Rev. 16: 19. The spirits of devils, or fallen angels, work mainly through three principal sources,—the "dragon" (paganism and heathendom), the "beast" (Romanism), and the "false prophet" (apostate Protestantism). It will gather through this fallen trinity all the antichristian forces of earth to the great battle of Armageddon.

But all this combination of power will not avail to maintain the cause of Babylon. The destruction of the city must come. Therefore it is written: "Rejoice over her, thou heaven, and ye

saints, and ye apostles, and ye prophets; for God hath judged your judgment on her. And a strong angel took up a stone as it were a great millstone and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found no more at all. And the voice of harpers and minstrels and flute-players and trumpeters shall be heard no more at all in thee; and no craftsman, of whatsoever craft, shall be found any more at all in thee; and the voice of a mill shall be heard no more at all in thee; and the light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the princes of the earth; for with thy sorcery were all the nations deceived." Rev. 18:20-23.

### Short Sermons on the Ten Commandments

#### The Tenth Commandment

W. A. MC CUTCHEN

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's." Ex. 20:17.

Webster defines covet: "1. To wish for with eagerness; to desire possession of;—used in a good sense. 2. To wish for inordinately or unlawfully; to lust after." This is undoubtedly the bad sense of its use, since the first definition was in its good sense; and this is confirmed by the second definition of covetousness—"A strong or inordinate desire of obtaining and possessing some supposed good;—usually in a bad sense."

From the above we see that the term is used in both its good and its bad senses. There is a sense, then, in which it is all right to covet—provided it is a right thing, and coveted in a right way. "Covet earnestly the best gifts." 1 Cor. 12:31. "Covet to prophesy." 1 Cor. 14:39.

It is plain that to simply desire a thing that is proper for us to have is not coveting in the bad sense; to desire even that which some one else may have is not coveting in the bad sense when we are willing to give value received for it, or to be content without it if not procurable legitimately, or within our means to purchase. If so, we could never want nor supply the common necessities of life without breaking this commandment. The laws of supply and demand, of exchange of commodities among individuals and nations, and all commercial relations would have to cease in order to conform to this idea of the commandment. No, it is the wishing for *inordinately* or *unlawfully* that constitutes coveting in the bad sense. It is the *inordinate* (irregular, not regular or ordinary) desire that just sets the heart upon a thing and makes it determined to have it; or if impossible to obtain it, continues to desire it inordinately, and will not be happy or contented without it, this desire being so great, in fact,

that it often leads the possessor of it to resort to almost any means of obtaining the object of his desire, even to unlawful methods. It is not strange that the wishing for "unlawfully" leads to acting unlawfully in carrying out the wish. Instances of the practical workings of this covetousness are not wanting in the Bible. Micah 2:2 gives one: "And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage."

Covetousness is one of the most blighting, corroding influences upon the human heart conceivable; and it grows rapidly upon one, with little cultivation. A grasping, covetous disposition will so pervert men's ideas of justice and close their eyes to the interests of their fellow men, that the man upon whom it fastens its poisonous fangs will soon override his neighbor's rights roughshod with seeming complacency, and the suggestions of friends or foes will have little weight in causing him to see his wrong or to change his course. For this reason the Pharisees could listen to the most scathing denunciations of their wicked course, and the most deserving rebuke of the money changers, and yet defend their course and condemn Christ. "And the Pharisees also, who were covetous, heard all these things: and they derided him." Luke 16:14.

Worst of all, covetousness causes its victim to lose sight of spiritual things, and become sordid and self-centered. The claims of God's cause appeal to him lightly; calls for means for its furtherance are responded to, if at all, meagerly; his thoughts are of the material and not the spiritual; and the springs of the soul are dried up in money getting or the attempt at it. The Bible points out that the last days, upon which we have entered, are to be characterized by selfishness (2 Tim. 3:1, 2), and this is a sin to be especially guarded against in these days.

Notwithstanding all this, I do not believe it is a sin to have earthly possessions if acquired properly and used aright. There is certainly neither virtue nor convenience in poverty. Neither does it increase one's opportunities to do good. I have no sympathy with the idea that abject poverty is a mark of piety. That same passage of scripture which tells us to be "fervent in spirit; serving the Lord," also says, "not slothful in business." Rom. 12:11. It is not the possession of property that is sinful; it is the manner of amassing it, and the use it is put to. Rightly acquired and properly used, wealth can be made a great blessing in helping the less fortunate, relieving distress, blessing mankind in general, and furthering God's cause in the earth in spreading the gospel. And there are men to whom God has given the talent to acquire means in a perfectly proper way, by good business judgment and diligence in business; who are stewards of God, and serve him in making returns in this way, just as truly as the man who preaches the gospel in person, sustained by means paid in by

another. To him this business sagacity may be the "one talent" that God has given him, and he can honor God with it. True, the man of wealth meets greater temptation and danger, possibly, of going into excesses and wrong, and for that reason on the one hand, and the great discomforts and restrictions of opportunities of poverty on the other, the most of us would better be in about the condition that Solomon prayed for when he said, "Give me neither poverty nor riches." Prov. 30:8. Let it be between the two unless it be God's will for it to be otherwise, and then if it be, he will give us grace to stand it.

We are not to despise riches nor their possessors, but "if riches increase, set not your heart upon them." Ps. 62:10. That is the attitude to occupy. Many of God's most eminent servants of old were rich in herds and flocks. It is the "love of money" that is the "root of all evil," not that the money itself is the root of the evil. As already indicated, money can be made a great blessing.

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. 6:9. This expresses the covetous idea. "They that *will be* rich"—that are determined on it, and have their minds made up to this end at all hazards—will of course fall into temptations. "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. 6:10.

And covetousness is idolatry, because it is worshiping at the shrine of gold. "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Col. 3:5. "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Eph. 5:5.

From these scriptures we see not only that a covetous person is an idolater, but, as would inevitably follow, he has no part in the kingdom, and will be shut out of it. He is classed along with the fornicator, the unclean and vile—about the same company as a liar is associated with. Covetousness is no light thing. Let it be burned into the consciences of all that though not frowned down upon by the world, it is sufficiently sinful to shut one out of the kingdom; for it is a violation of one of God's commands. And if this consideration of it and the commandment relating to it shall cause the awakening in us that it did in Paul when he said, "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet," then this effort will not have been in vain.

Keene, Texas.

BLESSED is the man who can feel the warm hand-clasp of a neighbor in the day of adversity.





### The Song of a Robin

I HEARD a robin singing,  
When the world lay white and drear,  
And ne'er a ray of sunshine fell  
His little heart to cheer,  
I listened to the gladness  
That was mingled in his song,  
And from my heart the shadows fell  
Of weary years and long.

I heard a robin singing,  
When the skies were dark above,  
And from the song a lesson learned  
Of hope, and trust, and love.  
It spoke to me of patience,  
Of a spring our hearts shall know,  
Where snow of winter falleth not,  
And cold winds never blow.

—Kathleen Weatherhead.

### Temperance in the Home

AUGUSTA C. BAINBRIDGE

"WINE is a mocker," says the Word of God.

"No, indeed," says the would-be scientist, "wine is a stimulant, a tonic, a food."

Which is true? May we know?

A mocker is one who pretends to be what he is not, even though it be only for an hour, or an instant.

Wine, or any fermented liquor, is a mocker, because it pretends to be a tonic, a food, when it is not. Any one who is deceived by the pretense surely is not wise. A wise, sensible person should detect the deception. Any one who is wise will see that wine is not what it pretends to be.

How does wine accomplish this deceit, and mock a tonic so closely that seemingly wise men are deceived? They are not wise, for the Good Book says, "Whosoever is deceived thereby is not wise."

A wagon needs a brake, to make it move slowly, or stop. A wagon also needs a whip, to make it move faster, or hurry. The human body is much like a wagon; for we have brake-nerves (inhibitors) and whip-nerves (accelerators). When our brake-nerves are in good order, we can move slowly, more slowly, yes, we can stop at any time. When our whip-nerves are in good order, we can move fast, faster, yes, we can hurry, at any time.

Here is the father's precious opportunity. As he takes his boy with him to harness the horses, to grease the wagon, to load or unload, or to drive, he can unmask the "mocker," and show how foolish is the man who does not agree with the Word of God.

When a person takes a drink of wine or anything that has alcohol in it, he

thinks faster, talks faster, can work faster for a time.

"Surely he is better for the wine," says the deceived man.

"Yes," says the father to his boy, "he is just as much better as this wagon is better when it has a weak or broken brake; for the wine has weakened the power of the brake-nerves, and the poor man can not help thinking fast, talking fast, or working fast. He is like our wagon when it ran so fast down-hill, the other day. It could not help going fast. It had to go fast. It could not go slowly, and if I had not turned the horses up the hill, we might all have been killed before I could stop to fix it. Is our wagon any better for having a broken brake? Would that be in its favor if I wanted to sell it?"

"Why, no, father, but why does alcohol affect the brake-nerves first?"

"Because they are the most sensitive nerves of the body. Their substance is largely water, and alcohol has a great affinity for water."

Then this wise father who knows that "wine is a mocker," and who is not "deceived thereby," takes opportunity that very evening while the impression is still on the boy's mind to show him by two simple experiments this great fact.

#### Experiment—No. 1

Pour a little water in a saucer; color the water a little, if you wish to; pour a little alcohol over or around it, and then watch it.

#### Experiment—No. 2

Wet a cloth with water,—a piece of muslin about six inches square,—then take a match and try to light the cloth and make it burn. Then dip it into alcohol, or pour alcohol over it. Now try your match, and see the difference.

San Francisco, Cal.

### Dolls or Clothes-pins?

THE owner of fourteen dolls sat disconsolately in the midst of them. "I don't know anything to do," she sighed, piteously.

"Why don't you play with your dolls?"

"Dolls aren't interesting."

"What! Not your beautiful French doll that can talk and walk? Why don't you dress her up and take her walking?"

"Her clothes are all sewed on, and I hate walking."

"Then get your dishes and that nice little table and have a dolls' tea party."

"I don't want to. Mother will make me wash the dishes after it."

"Dear me! Have a dolls' wedding then."

"I don't know how."

"Well, play anything you want to with your dolls."

"I can't think of anything I want to play," came the disconsolate answer. The truth was that the little girl was half sick and decidedly fretful.

The suggester felt obliged to have recourse to guile.

"Well, if there really is nothing you want to play, I had better have you sew a sheet."

"O no! I know something to play. I'll begin right away."

The owner of the fourteen dolls—otherwise known as Marjorie—hates to sew sheets, and the suggestion of one will immediately cause her to discover another important and necessary occupation. The suggester looked on, much interested to see what that occupation might be.

Marjorie is one of those unfortunate fortunate little girls whose adoring relatives shower gifts upon her on every possible occasion. She had a beautiful doll's piano, upon whose tinkling keys real tunes could be played, but she hardly ever touched it. She had paints and crayons galore, a work-box elaborately furnished, and a whole shelf of games. Which of them all do you think she took to amuse herself that morning? Not one. It was the family clothes-pin bag. She took bits of cloth from the rag-bag, and spent the whole time very happily in dressing up a family of clothes-pin dolls.

The suggester looked on, amused and a little provoked.

"What is the use of our spending all the money we do to provide this child with these expensive toys?" she cried. "She likes better the homeliest of things that she makes for herself, and I believe every child does."—Bertha E. Bush, in the *Congregationalist*.

### When Returns Are Greatest

CHILDREN are born in God's image; the likeness fades only as sin, voluntarily chosen, gets in its work. But the likeness need not fade, if children can be held to the standard which God intends. This is why work for children is the greatest work in the world; why, as Phillips Brooks said, "He who helps a child helps humanity with a distinctness, with an immediateness, which no other help given to human creatures in any other stage of their human life can possibly give again." Are we thinking of this, day by day, as the opportunities for serving his little ones crowd upon us? Are we careful to show, and to be, only our best selves before them? The gain of helping such a one into character is hinted at in Christ's description of the millstone penalty which is preferable to causing one such to offend.—*Selected*.

ALWAYS rise from the table with an appetite, and you will never sit down without one.—William Penn.

# THE WORLD-WIDE FIELD

## Barotseland and Solusi (Matabele) Missions

G. A. IRWIN

THE mission selected and located by Brother Anderson, and known as the Barotseland Mission, consists of five thousand acres, part of which is open and part bush—veldt or prairie. The place is two and a half miles wide, and three and a half miles long. It lies the long way east and west. The Magoi River, a small stream the year round, runs through the farm the narrow way, dividing it with three thousand acres to the east, and two thousand to the west. The buildings and improvements are on the west side. The whole farm lies on an elevated plateau that constitutes the water-shed between the Zambezi and Kaffue Rivers. The soil is a deep, sandy loam, and very productive, if one can judge from the crops and native grass, much of which is ten feet high. In addition to the Magoi, there are two other small streams running through the farm, and a large fountain, or water-hole, from which water is obtained for cooking and drinking purposes.

It is now nearly two years since Brother Anderson began to make improvements on this place. In that time, he has built a pole-and-mud dwelling-house, twelve by forty-eight feet; a storeroom, twelve by thirty-six; a dining-room and schoolroom combined, twelve by twenty-four, and eleven round huts for natives, six feet high and twelve feet across. All these buildings are made of poles and mud, and roofed with grass, except the dwelling, which is covered with corrugated iron. About three hundred feet back of the natives' quarters, they have built a large cattle kraal, and divided it into different compartments, one to contain the oxen, another the cows, and a third the calves and goats. These kraals are built by planting long poles side by side deeply into the ground, and binding them together toward the top with bark, or withes. When finished, it makes a strong enclosure, averaging from twelve to fifteen feet in height, and furnishing perfect protection for the cattle against lions, hyenas, and other ferocious beasts with which the country is at present infested.

In addition to these improvements, he has a good-sized dooryard enclosed with posts and wire fence, and a back garden through which there is a walk leading back to the boys' quarters, on either side of which there is a row of papei-trees in bearing. In the same lot, back of the rows of papei-trees, he has planted seventy citrus-trees, divided between the orange, lemon, and grapefruit. Around this same lot he has twelve banana plants, fifty guava-trees, and nine passion-fruit vines. Elsewhere on the place

he has twenty-five grape-vines, six apple-trees, six apricot-trees, six fig-trees, one plum-tree, and twelve quince-trees. Of farm crops he has eighty acres in mealies that look remarkably well; eight acres in peanuts, and twelve acres divided between potatoes, pumpkins, Cape gooseberries, and tomatoes. In the stock line, he has seventeen oxen, thirty-six cows, thirty-two calves, and thirty goats. The mission family at present consists of thirty-six boys, one married woman, and a young girl. No buildings have as yet been erected to accommodate girls. All the work of caring for the stock, planting and cultivating the crops, and looking after things in general has been done by the boys outside of school hours. The daily program by which the mission is run is as follows: Rising, summer, 5 A. M.; winter, 6 A. M.; work from 5 to 7; breakfast and worship, 7 to 8; work, 8 to 10; school, 10:30 to 1:30 P. M.; dinner, 2 to 3; work, 3 to 6; worship, 6:45 to 7:15; evening study, 7:15 to 8:45; retiring bell, 9.

It is Brother Anderson's plan to build up a central mission at this place, from which native teachers may be sent out to the tribes living within a radius of fifty or one hundred miles. Already one of his boys has begun work at a point fifty miles from the mission. We visited a few kraals during my short stay, that I might get some idea of the people, and their mode of living, and general habits of life. The ones we visited were indeed raw heathen, living in ignorance, squalor, and filth, almost on a level with their cattle and goats, with whom, in some instances, they shared their dwellings. It is certainly virgin soil in which this mission is located, and the prayers of God's people, far and near, should ascend to heaven, that Brother Anderson and his assistants may be preserved in health, and given wisdom to know how to reach this people with the gospel, which alone can rescue them from the darkness of heathenism and ignorance into which they have fallen, and fit them for a home in the kingdom of God.

In harmony with the program laid out for my trip, I was obliged to leave Brother Anderson's mission on Wednesday, February 20, and return to Buluwayo, at which place I arrived Friday morning, February 22, and was met by Brother Sturdevant, and driven in a farm wagon, drawn by four mules, to the Solusi Mission, which is located thirty-two miles a little south of west of Buluwayo. Owing to the recent heavy rains, the roads were bad, and some of the rivers we had to cross were swollen, which, with their steep banks, and deep, sandy bottoms, made them both difficult and dangerous to cross. But the Lord favored us on our journey, and much to our delight, we reached the mission

nearly an hour before the beginning of the Sabbath.

Little did I think, when associated with Brother and Sister Sturdevant in labor in the southern part of the United States eleven years ago, that the next time we should meet would be at the Solusi Mission in South Africa. I was pleased to see them looking so well, and to learn that the Lord had dealt kindly with his servants during their five years' residence at the Solusi Mission.

Word had gone out that I was expected at the mission on Sabbath, so when the day came, there was a large attendance of the natives from the kraals near by. Among the company there were five chiefs, including the paramount chief of the district. I spoke to them through an interpreter for over an hour upon the third angel's message, giving the time and showing from the large map the place of its rise. I then traced its progress through the different countries, pointing out the places where our various missions in their own country were located, telling them at the same time how rapidly this message is going in these last days, and that it will be closed in this generation, by the coming of the Lord, when those who are prepared by the forgiveness of their sins and obedience to his commandments, will be taken home to glory. They all listened intently, and seemed to comprehend the greater part of what was said, for in the years that this mission has been in operation, they have heard more or less about the third angel's message.

The Solusi Mission consists of two farms, of six thousand acres each. This land was selected by Peter Wessels and Brother Druillard in the year 1892, and the mission was formally opened in 1894 by the arrival of Brethren Tripp and Anderson and Dr. Carmichael. This mission was first known as the Matabele Mission, but lately the name was changed to "Solusi," in honor of the head chief of the district. During the Matabele uprising of 1896-97 our brethren had to flee to Buluwayo for a time for safety. During their absence the government built upon the mission farm, one half mile from the mission buildings, what they called Fort Solusi. It consisted simply of earthworks, thrown up around a good-sized umquoampunzi-tree, in three forks of which, about fifteen feet from the ground, was placed a Gatling gun, so as to command the mission and surrounding country. The primary object was to protect the loyal natives in the surrounding kraals, yet at the same time it stood as a protection to the mission.

The first few years of this mission were marked with an up-and-down experience, not occasioned, however, by any lack of energy or consecration upon the part of the missionaries, but from the absence of any definite plan to work to, and the lack of experience in this kind of work, and a series of calamities over which they had no control. Just as they were getting fairly started in their work, the Matabele uprising broke out, and they were compelled to flee to Buluwayo for protection, where they remained nearly

seven months. Directly after this was over, and they were fairly getting started again, the famine came on as a result of the war, and a large number of the natives died. The famine was followed by a plague among the cattle, known as the rinderpest. In September, 1897, Brother and Sister Armitage connected with the mission, and he at once began the erection of three brick dwelling-houses. These houses were finished by the end of the year, and taken possession of by the three families at the mission; namely, Brother Tripp and family, Brother Anderson and family, and Brother Armitage and family. In about one month following, or in February, 1898, an epidemic of fever broke out, which prostrated nearly every member of the mission family, and resulted in the death of Elder Tripp and his little boy, Dr. Carmichael, Sister Armitage, and Brother Sparrow's little girl. Brother Taba, their native interpreter, and a number of other natives connected with the mission, also succumbed to the disease.

In the month of April, 1899, the mission force was strengthened by the arrival of Elder F. L. Mead and family, Dr. Green and wife, Brother Lloyd and wife, Brother Chaney, and Sister Hiva Starr, in all a company of ten. This number, added to those who survived, or escaped the fever; namely, Brother and Sister Anderson and Brother and Sister Armitage (formerly Sister Tripp), made a company of fourteen. Up to this time, practically nothing had been done in the way of a school for the natives, except the teaching of the twenty-five orphans who had been gathered in as a result of the famine.

After the arrival of Elder Mead, school work for the natives began to develop gradually, but for the two years following his arrival, nearly the entire time of the men connected with the mission was devoted to trading with the natives, buying their grain in small quantities, and hauling it to Buluwayo, and selling it at an advanced price. Two or more outposts for trading were established, and in this way quite a profitable business was carried on. The means thus obtained was used in paying the workers, erecting buildings, and increasing the facilities for carrying on an industrial mission for the training of native evangelistic workers.

Near the close of the year 1899 Hiva Starr returned to the States, and in 1900 Brother Lloyd and wife followed. In the early part of 1901 Dr. Green and wife also returned to the States. Later on, in the same year, Brother Armitage and wife went to Somabula, one hundred and fifty miles to the northeast, and opened up a new mission. During the same year Brother Chaney went to Cape Town on account of failing health. Near the close of the same year, Elder Mead

died at Kimberley, on his way to Cape Town to attend the meeting called to organize the South African Union Conference. Early in the year 1902, Elder Sturdevant and family arrived to connect with the mission. Shortly after his arrival, Sister Mead and her son and daughter returned to Cape Town, where Sister Mead died a few months later. Thus in a little over three years, the company of ten that came to the mission with Elder Mead were all gone from the mission and mission work, except Brother Chaney,—five returning to the States during the first two years, Elder Mead and wife having died, and their children taken up their residence at the Cape.

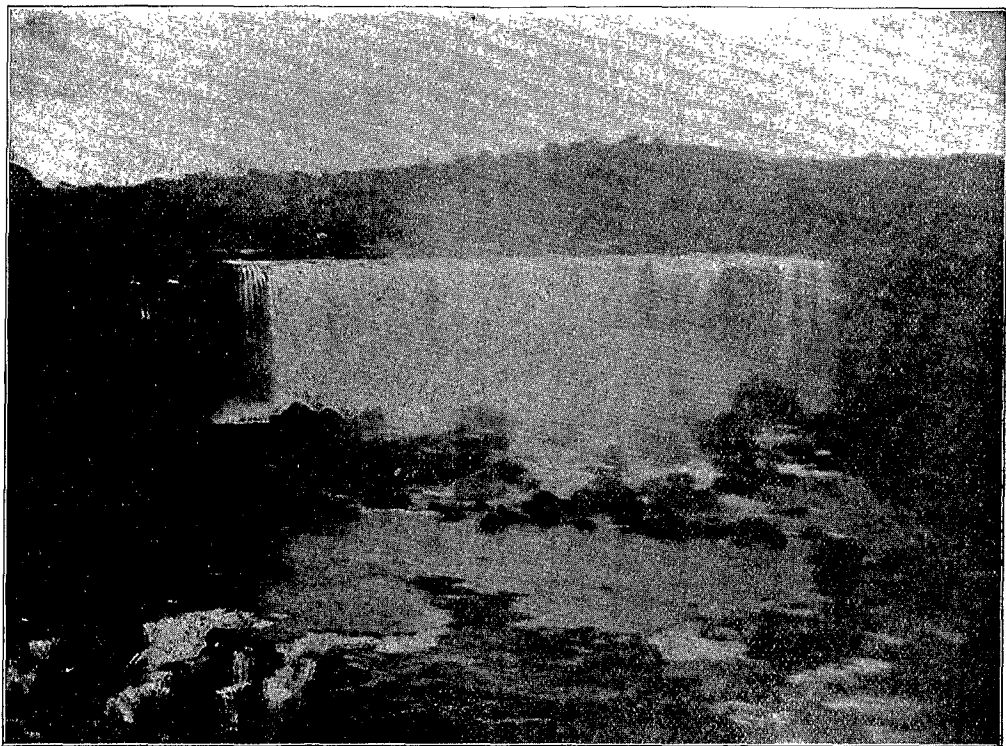
In 1903 Brother Anderson left the mission, and spent a few months in Barotseland, searching out a site for a new mission. Returning from this ex-

## Santa Cathrina and Parana Conference

F. W. SPIES

THE first year of the existence of the Santa Cathrina and Parana Conference has terminated with its annual meeting just held at Curitiba, Parana. The president's address showed an encouraging growth both in finances and members, in this young conference. And as the growth in tithe was relatively more than in members, this evidently indicates a greater consecration to the work, and hence an encouraging growth spiritually.

The membership at the time of organization, Jan. 1, 1906, was 486, and the tithe paid during the year 1905 amounted to \$1,624.30. At the close of 1906 the membership had increased to 549, being an increase of thirteen per cent, and the tithe paid during 1906 amounted to



FALLS OF THE PARANA — THE NIAGARA OF SOUTH AMERICA

pedition, he spent a short time at the mission, and then went to Cape Town, where he remained until the first of March, 1904, when he and his family sailed for the States for a year's vacation. Returning to Africa in May, 1905, he and family went directly to Barotseland, and began work on their new mission in the month of June. In this way, the company of fourteen referred to elsewhere in this article as all being at the Solusi Mission at one time, were all gone inside of four years, and Brother and Sister Sturdevant were left alone.

The Solusi Mission, being the first one established, and the largest and best equipped of any of our missions in South Africa, and the one where all our experience thus far in conducting native missions has been obtained, I thought that this bit of history, gleaned from different persons formerly connected with the mission, might be read with interest, and studied with profit.

\$2,229.95, thirty-three per cent more than the preceding year.

Although this new conference might have pleaded its great need of more men, and, consequently, more means, it has cheerfully given a tithe of its tithe to the South American Union Conference, amounting to \$223; all its Sabbath-school offerings, \$346.72; its week-of-prayer and a few other offerings, amounting to \$108.33; thus giving the union, for its fields still more needy, the sum of \$678.05. Thus the division of the former Brazil Conference, which included all of Brazil, has not only proved a blessing to the local work, in that it has greatly strengthened it, but these new conferences are assisting the union conference in a very material way in establishing the work in the yet unentered parts of South America. It is indeed encouraging to see this spirit of willingness to help beyond their own borders, on the part of these new conferences.

Although not so largely attended as had been the meeting for organization, owing to the fact that Paraná is more thinly populated, and that it is very far from our Santa Cathrina brethren, nevertheless the conference was a blessing, and we trust the brethren will, as they return to their homes, seek for a closer walk with God, and greater earnestness and faithfulness.

Among the resolutions adopted was one expressing thanks to the Heavenly Father for the degree of blessing that has attended the work during the past year, and still greater faithfulness was pledged to the Lord and his work.

All companies were encouraged by a resolution to organize tract and missionary societies, where such do not already exist, with a view to carrying on a more organized missionary campaign.

As the past year's experience had demonstrated that the territory of the Santa Cathrina and Paraná Conference is still too large to be properly administered by one president, a resolution was passed providing that "we request the South American Union Conference to send another minister into this conference, who could take the responsibility of directing the work in one of the States, and thus steps be taken to effect a further division of this territory." The reasonableness of this request was apparent to all present as they realized that their president had not been able yet to visit all the companies in his conference during its first year's existence.

Another resolution recommends "that the officers of our churches give attention to encouraging discipline and order in their respective folds, especially giving attention to the proper keeping of the various books of the church and Sabbath-school, and the prompt sending in of reports at the end of each quarter to headquarters."

Steps were also taken to reopen the Brusque mission school, by asking the South American Union Conference to provide a teacher for that institution. All business of the conference was dispatched with the greatest unity. The nominating committee reported as follows: President, W. Ehlers; Secretary and Treasurer, Mrs. Mary Ehlers; Secretary of the Sabbath-school Department, Mrs. Mary Ehlers; Executive Committee, W. Ehlers, Aug. Olm, Jorge Wishral, Adolf Hort, Gustav Richter.

The committee on credentials and licenses presented the following report: For credentials, Waldemar Ehlers; missionary license, José Hindermann and Gustav Jankowski.

And now as this conference starts out on its second year's work, may the Lord's rich blessing attend all efforts put forth to advance his kingdom.

### The Message in China

A. C. SELMON

LAST Sabbath, January 12, we baptized our first convert, Evangelist Wun. He has been keeping the Sabbath for two years. He has a good knowledge of the Bible, and is an able preacher. For some time he has been ready for baptism, but I felt that nothing would be lost by waiting. It is far better, especially in work for the Orientals, to be slow about baptizing, and wait to see the fruits of the Spirit.

It was a good day for all the brethren here, just at the close of a two-weeks' course of Bible studies and the week of prayer. In the evening of the same day four men signed the covenant to keep the commandments and to take the Bible as a guide in all things. It is really a beginning, and I can not tell you how thankful we were to see these few. I



DR. SELMON BAPTIZING EVANGELIST WUN

am sure that there are not many among these people who will take hold of the truth, yet the Lord is beginning to gather out the few. The Sabbath truth is coming to the attention of many Sunday-keeping native Christians, through the influence of the little literature that we have been able to get out. It produces a stir among them, and in the end brings the faithful ones out.

No work in the Lord's vineyard appeals to me so much as that of having a part in the training of native laborers, that they may go out and proclaim this message. I have faith to believe that the Lord will raise up a host of them, and that it will be almost entirely through this means that China's millions will be warned of the soon coming of our Saviour. No foreigner can hope ever to get the language so that he can speak it anything like as freely as a native of this country. And then there is needed a knowledge of the people that comes only by long years of contact with them.

It has been remarkable to me how they respond to training. For example,

this man, Evangelist Wun, was only a farmer boy when we first met him, and had only a meager education. We have taught him diligently for over a year now, and he is as different from the boy that came here as if he were another man. By having a sound Christian experience, his whole life has been changed; and when you know how superstitious and covetous, as well as insincere, the ordinary Chinaman is, you can see that to get rid of these traits makes a decided change. It seems evident that we can not expect enough foreign workers to come to China to spread the message, but there should be many fold more than there are here now, just to train native workers. The Lord has shown us that our literature will bring forth much fruit, and now we are seeking him to open up the way, that we may have facilities to push this work.

*Siang-cheng Hsien, Honan.*

### Mission Notes

THE following quotation from the *Missionary Review* shows the distribution of the Mohammedan peoples: "Of the estimated 200,000,000 Mohammedans, 5,000,000 are in Europe, 60,000,000 in Africa, and 135,000,000 in Asia. Of these 18,000,000 are under Turkish rule, 26,000,000 under other Moslem rulers, 32,000,000 under heathen rulers, and 124,000,000 under Christian rule or protection. Over 60,000,000 speak Indian languages — Urdu, Bengali, Pushtu, Gujerati, etc.; 45,000,000 Arabic, 28,000,000 Hausa and African languages, 20,000,000 Chinese, 15,000,000 Malayan, 13,000,000 Slavonic, 9,000,000 Persian, and 8,000,000 Turkish. Nearly every important city in the Moslem world of over one hundred thousand population is a center of missionary effort by printing-press, hospital, school, or college."

THOSE whom fidelity to truth calls into lonely places and subjects to the ridicule and contempt of their generation, may take comfort from the fact that contempt does not always kill. To-day the advocates of foreign missions can look back with mingled amusement and pity at the attitude of those who opposed the sending of the gospel to the heathen a hundred years ago. One man, a stockholder of the East India Company, said in public at that time: —

"The sending of missionaries into our Eastern possessions is the maddest, most expensive, most unwarrantable project that was ever proposed by a lunatic enthusiast. Such a plan is pernicious, impolitic, unprofitable, unsalutary, dangerous, unfruitful, fanatic. It is opposed to all reason and sound policy; it endangers the peace and the security of our possessions."

Things as bad as this, and with as little sound reason, are being said to-day about unpopular truths. But while such talk injures the one who indulges in it, and may stir up the passions of the thoughtless, it can not hinder or delay the triumph of truth.— *Selected.*





# THE FIELD WORK

## The Tamils of South India

MARCH 15 I arrived in South India, my future field of labor, where my family had preceded me by two months. My coming to this part of India was for the purpose of working for the Tamils. A few words concerning this interesting people would not be out of place.

The languages of South India are of Dravidian origin. It is not known exactly when the Dravidians entered India, but the latest date is given in the fourth century. They come from the pure Aryan stock that entered India from Central Asia, by the northwest passage of the Himalaya Mountains. They made their way south, and scattered over the southern peninsula, where they are at present represented by twelve different tongues, six of which are cultivated languages. Chief among these six is the Tamil, which I am now studying. It is the earliest cultivated of the Dravidian dialects, and is considered the most copious, and contains the greatest number of ancient forms. About forty per cent of the language is borrowed from the Sanskrit.

Tamil is spoken from Nellore, fifty miles north of Madras, to beyond Cape Comorin on the south, and westward to the Ghats. This is an area of sixty thousand square miles, or larger than that of the State of Illinois. This contains sixteen million Tamil-speaking people alone, to say nothing of the millions speaking other important tongues, such as Telugu, Kanarese, and Malayalam. About one third of the population of the island of Ceylon speak Tamil, and it is spoken also in parts of Burma and the East Indies. The latest census places the entire Tamil-speaking race at eighteen millions, or more people than are found in Ohio, Michigan, Indiana, Illinois, Iowa, and Missouri. It is for these people that we expect to devote our lives, that they may have the third angel's message in this generation. Think of a lone man and his family being set apart to work for a nation of people! Some of our workers in the home field are greatly burdened if asked to conduct a tent effort in some little village hamlet alone. Dear brethren, the race is not equal. These fields are calling for the gospel, and our prayers join their cries daily, that God will send more means and laborers into these needy fields. I am hoping that some good brother and his wife can be found to come and join us in this field. We believe the Lord will lay the burden on some of our dear brethren at home not only to give of their means, but to give their lives also for the needy millions of South India.

Shortly after arriving home, I was fortunate in securing the services of a first-class *munshi* (teacher). He is regarded in South India as an authority on Tamil, having contributed several works on education, in that language. He is a heathen, a high-caste Brahman, all of which is considered much to our advantage in getting hold of the real language. At the present writing (March

31) he has been teaching us about two weeks, and we are now able to read and write and pronounce two hundred and sixty different characters and combinations of the alphabet. Mrs. James is taking full work with me, and we endeavor to devote six hours each day to hard study. We are now reading in the first reader. This may sound simple, but it is necessary for one to begin at the bottom, and build up, in learning one of these languages, if he desires to translate and speak it intelligently.

The Tamil people are a very industrious race. They have been styled the Greeks or Scotch of the East. They are the least superstitious and most persevering of the Hindus. The majority of the coolies on the plantations of Ceylon are Tamils, and the majority of the money-making classes in Colombo belong to this people. The greater number of the domestic servants of the Europeans and of the camp followers in every part of the Madras Presidency are Tamils. They are noted for having built the largest temples above ground. Christianity has made encouraging progress among them, and they seem to yield quite readily to Western effort and influence. Other denominations have self-supporting churches among them, a thing very unusual in India.

Everything seems to clearly indicate that the time has come to take the message of our Lord's soon coming to this people. As soon as I am able to do something with the language, I expect to visit the Tinnevely district, where there is at present a community of five hundred native Christians who are keeping the Sabbath, and observing other features of present truth in a crude form. These people speak the Tamil language.

My family and I are enjoying the best of health, and our courage in the work was never better. We ask an interest in the prayers of our people in the home field, that our work in South India among this people may be blessed of God.

J. S. JAMES.

Bangalore, Mysore, India.

## The Chile-Bolivian Mission Field

ON my trip north I baptized six souls in Iquique. Others are awaiting baptism. In Antofagasta the elder baptized three: the elder at Copiopo, two; the local elder at Santiago, six; and the local elder at Nueva Imperial, six. On my last visit to Nueva Imperial and Bajo Imperial, five more were baptized, and here at Pitrufquen we are expecting to administer the rite to-morrow.

The circulation of literature is also progressing nicely. Brother Eduardo Thomann writes:—

"The Lord is blessing the circulation of literature very much. It is really wonderful how our paper is sold. Yesterday my sister went out at eight o'clock in the morning, taking with her seventy-five copies of the January number and twenty-five of the February issue of the *Señales*, and at two o'clock she returned, having taken seven sub-

scriptions and sold seventy-seven single copies. This was her first experience in canvassing in Valparaiso.

"I went out the evening after the Sabbath, and sold in two hours forty-nine copies of *Señales*, two *Signs of the Times*, and four *Gute Gesundheit*, making altogether a sale of \$5.90. Yesterday (Sunday) I went out in the morning, and in four hours disposed of papers to the value of \$9.30."

Brother Steele writes: "I sold sixty-one *Señales* in one hour." This is a little more than one every minute. Truly, if many were at work selling our literature, the drops of the latter rain would moisten the earth in all parts, and the Lord would soon come to gather his waiting people to their long-looked-for home.

F. H. WESTPHAL.

## Convents and Institutional Work in the Roman Church

WHILE much corruption and sin exist in the convent and monastery, yet in the Church of Rome they occupy an invaluable place; for the mystery of iniquity can easily use means that would not be legitimate in the work of the mystery of godliness.

The convents and monasteries are indispensable to the progress, and we might say the very existence, of the Church of Rome. Catholicism depends very little upon preaching as a means of propaganda. Protestantism preaches and instructs the people, and thereby endeavors to build them up in the principles of righteousness. But the Church of Rome preaches very little, as her power is found to flourish best among those who are little informed, but who have a blind, bigoted faith. The Catholic Church therefore does not depend much upon preaching to hold its prestige and enlarge its borders, but puts its reliance largely upon institutional work. It maintains large hospitals, orphanages, schools, colleges, and institutions of various kinds. These institutions are generally under the control of some convent or monastery.

In the hospitals maintained by the church, or in which they have a leading voice, the interests of the church are served in a remarkable way. The hooded nun has long been associated in the public mind with the care of the sick. In the hospitals under Catholic control the monks and nuns are the nurses, and even in the government hospitals of Italy the nuns still serve as nurses, and hold almost a monopoly of this branch of the medical science. The influence that the Church of Rome wields in this branch of its work can not be overestimated. The Catholic nurses work upon the hearts of the sick and suffering with kindness and insinuations, so that those indifferent to the church become attached to it by new ties. The Protestant coming under their care is kindly treated, and every effort is made to induce him to embrace the Catholic religion. But if they find that he remains stubborn in his "heresy," they try a new tactic upon him, and threaten and abuse him. Every means is used under these favorable conditions to gain converts to the Church of Rome.

Not long ago a young priest who had recently left the Church of Rome fell sick, and as there is no Protestant hospital at Rome, he was brought to a Catholic one. He was so hampered and dogged by the priests and nuns that he

finally yielded to taking the Catholic communion before he died. After his death a friend of mine who went to see this priest was told that they had taken care of him, and would bury him in their cemetery as he had returned to the church before dying. Such incidents as this ought to show us the necessity of having some place here at Rome where those who are struggling after the light and truth might go when sickness overtakes them, and where the impressions of the truth might be deepened instead of destroyed.

The reason that the nuns are retained as nurses is not because they necessarily make the best workers in this capacity, but because they have a monopoly of the place. The people would gladly accept other help of this kind; but who will provide it? Here is an opening waiting for the consecrated nurses of the third angel's message to step in; and they are really the ones to fill it. I hope that something may be done in this direction before long.

The church depends upon its convents to furnish the needed help to carry on its hospitals. Also the monastic life enters into the work of the orphanages. The nuns by means of orphanages gain hundreds and thousands of members for Catholicism every year. The principles of Catholicism are instilled with persistence into the tender young minds of those who are wholly dependent upon institutions. As a consequence the orphans, when grown to manhood and womanhood, go forth from these institutions bigoted Catholics, and it takes miracles to gain them from the bosom of the church. These, in turn, found families, and to the minds of their children they impart the same superstitious teachings and prejudices which they have received while in the orphanage. Thus the influence of the convent is felt for generations. These monastic orders hold other institutions also under their sway, such as old people's homes, and institutions for the blind, cripples, etc. If one of the inmates of these homes were disposed to embrace any other religion than the Catholic, he would find himself immediately at a great disadvantage.

In Turin we have a member of our church who is in an old people's home that is a government institution, but under clerical influence. One can hardly imagine the struggle this brother has had in order to remain faithful to the principles of the truth.

Likewise in the institutions for the infirm these religious orders dominate and rule the inmates, soul and body. You will doubtless ask what advantage the church gains from these institutions for the blind, the infirm, etc. They serve a double purpose in the economy of Catholicism. In the first place, for these institutions they can get large endowments and gather many alms, and thus greatly enrich the church; and in the second place, they serve to keep the people faithful to the church, as it will provide them with a place of refuge in old age or in case of some infirmity of any other nature. In countries where the people live from hand to mouth with little prospect of laying by any money, the helplessness of old age and sickness is ever a giant specter before them. The church has institutions where they can be cared for in old age, and consequently they must try to hold the friendship of the church.

CHAS. T. EVERSON.

### California

LONG BEACH.—Sabbath, May 18, was a very encouraging day for the church at this place. The little company here was cheered to see twenty candidates follow their Lord in the ordinance of baptism. The majority of these were converts from the Spanish people, the result of Bible readings and instruction given them through an interpreter. One whole family embraced the truth in this way, and from these, several families are rejoicing in it.

Little did we think that a man seventy years of age, who had never studied any other language but the English, could be used to bring people of a foreign tongue who could not speak the English, to understand and accept the great message for to-day. But the difficulty is that we are not willing to let the Lord use us, fearing our inability to do what the Lord could do with us if we would let him.

About half of the candidates were youth and children, the fruits of the instruction given by a devoted young man in our church-school. We shall probably never know the results of our church-school work until "the roll is called up yonder."

It was a beautiful little lake where the baptismal ceremony took place, and the weather was all we could ask. About half a dozen little boys came into the water and stood together while we baptized each in turn. Then followed about the same number of little girls, who remained standing together until the rite was performed for each. Some on the shore remarked that it was a scene over which the angels rejoiced.

The Lord has ordained abundant means, especially through our church-schools, whereby we may bring the lambs to the fold. Brethren, let us make use of this means and save our children.

J. F. BALLENGER.

### Schlesien and Posen, Germany

THE work of the Lord for this generation is going forward in this field also. We can say that God is leading, and is giving us ample evidence of his constant presence with us.

Since the first of January of this year these two provinces form a conference of four hundred and sixty members. This conference has an area about equal to that of Pennsylvania, and a population of about seven million five hundred thousand. Our working force consists of two ordained ministers, the writer included, two licentiates, and six Bible workers. Two of these workers are located in Posen, the others in Schlesien. About one third of the population of this field consists of Polish Catholics. These people are very hard to reach, first, because we have no workers who can give the truth in their language, and second, because they are fanatically attached to their church. Hence it is a hard field, and demands much earnest and patient labor. By God's grace, however, the work goes nevertheless. Since this conference has been organized, we have been gladdened by the addition of sixty-four souls to our number. Ten of these were gained in Ober Schlesien, the very heart, one might say, of Polish Catholicism, where every step is watched with an eagle eye, and where every service, to a certain extent, is under the

watchfulness of the city authority, the authorities being constantly stirred up against the services by the priests. Baptism has to be administered as far as possible in secret. Hence, notwithstanding the fact that this part of Schlesien is a part of so-called free Prussia, the police authorities being chiefly composed of Catholics, who are under the constant pressure of the fanatical priests, religious liberty is more of a dream than a fact. Our brother who is working there, was lately compelled to change his place of residence, because the priest commanded the landlord to cast out the heretic. This gives our brethren in the States an idea of the difficulty which must be encountered here, where, in religious matters, man is not his own master, where blind obedience to priestly authority is expected.

But one must not think that such conditions exist only where the population is chiefly Catholic. Strange as it may seem, we find that Protestants are in many places, and in this respect especially, nearly of the same demeanor. Lately one of our workers in a Protestant community was forced to discontinue a very flourishing children's Sabbath-school, or pay a fine of several hundred marks, together with a three weeks' imprisonment. With a broken heart on the part of this brother and his daughter, who was especially interested in the school, and many tearful eyes on the part of the little ones, the school had to be disbanded. This is bad news from "free Prussia," but it is a fact nevertheless. May God help us to be firm in the fight for the right, that many souls may yet be gathered into his fold from this part of the great harvest-field.

In Breslau the work goes with special rapidity. In a year the membership has been raised from sixty-eight to one hundred and seventeen. The Lord has also given us a beautiful chapel (with a nice pipe-organ) in which we can preach the truth to a better class, in a presentable way. It is really remarkable how the Lord brought this blessing to us. The first week of July we shall have our dedication. Perhaps some of our American brethren can be with us at this time. It would give us great joy if such could be the case.

Brethren, remember this field when you pray, that God's blessing may go with us. We remember you in our prayers.

J. H. SCHILLING.

### Still Onward

THERE is nothing more inspiring than progress, achievement, success. To feel assured that our labor is not in vain in the Lord; to see the cause of truth gaining both in velocity and in momentum; to be conscious of the blessed fact that the faith which worked in the dark for years is now reaping its reward,—how reassuring and blessed the experience is!

The long time of working, hoping, trusting, and believing without seeing satisfactory results, doubtless had its lessons for us which we all needed; but now that the Lord is giving a more abundant harvest, we are glad and greatly rejoice.

From every country on the globe where the third angel's message is being proclaimed, the distribution of our literature is greatly increasing in volume. The printed page is now, as of old, the

sharpest and swiftest sickle in the gospel harvest-field.

#### Notes from Foreign Lands

The Hamburg Publishing House reports a rapidly increasing work in all languages. In that one printing-office they are publishing the message in fifteen different tongues.

Australasia reports a steadily increasing work. The Signs of the Times Publishing Association of Australia has dropped all commercial work, and yet the denominational work has so increased that they have been unable to supply the demands from the field.

In all the Spanish mission fields the sale of publications is rapidly increasing. Better books, better organization, and a new thirst for something better than the Catholic Church has given them, are the reasons for this revival.

The good word comes to us from Chile that the circulation of the Spanish *Signs of the Times* has greatly increased since the Valparaiso earthquake, the circulation per issue now being about eighty-five hundred.

At a recent meeting in Central China steps were taken to build a small publishing house, and equip it with the needed facilities. A publishing committee has been appointed from among the workers in China to direct in bringing out the literature.

A small printing plant has recently been established in Singapore, and a paper is being published there in the Malaysian language.

We have just received a copy of "His Glorious Appearing" in Portuguese, printed, bound, and published by our little publishing house in Brazil.

#### In the United States

Many good things might also be said of the progress of the work here in the United States. Our activities abroad give us vitality at home.

The institutes recently held in our schools in South Lancaster, Mass.; College View, Neb.; Walla Walla, Wash.; Healdsburg, Cal.; Fernando, Cal.; and Keene, Tex., together with many intermediate schools, are reported by the general agents as having been the largest held for many years, and in many cases the largest ever held.

Union College has sent about one hundred students into the canvassing field this spring, and Keene, South Lancaster, Healdsburg, and several others about forty or fifty each.

#### Permanent Canvassers

Many of our field agents are realizing that they must have a larger force of permanent workers. They rejoice that they can get such a fine number of students from the schools, but these workers can remain in the field only about three months. Besides these we must have a large permanent force, and the field agents are getting right down to business and getting them. And besides their efforts, the Spirit of God is calling many of mature years and experience, and many of the old, successful canvassers, into the field.

In Kansas they had thirty-five good agents in the field before they secured the contingent of eighteen from Union College. We confidently look for some good reports from there this summer.

#### A New Record

We believe that a new record has been made by a student in Healdsburg College. During the institute he went out

### Canvassers' Summary for April, 1907

	AGENTS	HOURS	ORDERS	VALUE
<b>Atlantic Union Conference</b>				
Central New England .....	8	523	213	\$ 677.05
Chesapeake .....	1	31	17	35.95
Eastern Pennsylvania .....	4	200	84	150.75
Greater New York .....	..	..	..	..
Maine .....	1	..	..	52.50
New Jersey .....	..	..	..	..
New York .....	12	385	141	341.97
Southern New England .....	3	63	41	47.75
Vermont .....	..	..	..	..
Virginia .....	8	383	79	244.50
Western New York .....	12	435	273	432.07
Western Pennsylvania .....	8	314	144	392.55
West Virginia .....	6	493	61	276.10
Totals .....	63	2,827	1,053	\$ 2,651.19
<b>Canadian Union Conference</b>				
Totals .....	4	344	177	\$ 293.75
<b>Lake Union Conference</b>				
East Michigan .....	..	..	..	..
Ohio .....	20	856	274	\$ 802.90
Indiana .....	13	358	128	322.75
Northern Illinois .....	4	331	271	489.20
North Michigan .....	4	37	..	41.55
Southern Illinois .....	6	400	151	276.25
West Michigan .....	8	375	178	269.80
Wisconsin .....	2	72	13	36.50
Totals .....	57	2,429	1,015	\$ 2,238.95
<b>Southern Union Conference</b>				
Alabama .....	5	434	..	\$ 474.05
Cumberland .....	3	249	..	246.80
Florida .....	6	439	..	419.05
Georgia .....	7	464	..	377.65
Louisiana .....	6	597	..	679.85
Mississippi .....	2	111	..	167.10
North Carolina .....	11	691	..	525.20
South Carolina .....	9	587	..	643.00
Tennessee River .....	13	744	..	744.50
Totals .....	62	4,316	..	\$ 4,277.20
<b>Northern Union Conference</b>				
Alberta .....	3	176	79	\$ 216.95
Manitoba .....	..	..	..	..
Minnesota .....	3	404	124	215.20
North Dakota .....	5	469	181	426.55
South Dakota .....	5	547	247	787.50
Totals .....	16	1,596	631	\$ 1,646.20
<b>Central Union Conference</b>				
Colorado .....	18	556	211	\$ 540.00
Iowa .....	18	1,014	614	1,473.15
Kansas .....	26	1,657	492	1,174.25
Missouri .....	6	324	145	334.00
Nebraska .....	10	814	233	712.10
Totals .....	78	4,365	1,695	\$ 4,233.50
<b>Southwestern Union Conference</b>				
Arkansas .....	7	537	196	\$ 484.90
Oklahoma .....	25	1,445	650	1,661.30
Texas .....	20	1,855	682	1,949.25
Totals .....	52	3,837	1,528	\$ 4,095.45
<b>North Pacific Union Conference</b>				
British Columbia .....	..	..	..	..
Montana .....	5	126	63	\$ 323.75
Upper Columbia .....	2	110	30	112.75
Western Oregon .....	5	373	41	436.85
Western Washington .....	2	245	82	289.85
Totals .....	14	854	216	\$ 1,163.20
<b>Pacific Union Conference</b>				
Arizona .....	..	..	..	..
California .....	..	..	..	..
Southern California .....	8	147	189	\$ 212.10
Utah .....	..	..	..	..
Totals .....	8	147	189	\$ 212.10
<b>British Union Conference</b>				
Irish Mission Field .....	..	..	..	..
North England .....	..	..	..	..
South England .....	..	..	..	..

Scotch Mission Field .....	.....	.....	.....
Welsh Mission Field .....	.....	.....	.....
<b>Australasian Union Conference</b>			
South Australia .....	11	595	174 \$ 1,078.87
West Australia .....	10	955	197 1,206.87
Malaysian Mission .....	1	58	22 217.50
North Queensland .....	3	165	91 239.00
New South Wales .....	16	1,207	213 2,138.87
New Zealand .....	11	541	214 709.12
Tasmania .....	4	189	143 556.18
Queensland .....	5	247	160 964.37
West Australia (Oct. '06) .....	5	338	83 457.43
Totals .....	66	4,295	1,397 \$ 7,568.21
<b>South African Union Conference</b>			
Cape Colony .....	..	.....	.....
Natal-Transvaal .....	8	228	133 \$ 584.87
Totals .....	8	228	133 \$ 584.87
<b>German Union Conference</b>			
Totals .....	219	19,059	..... \$ 6,310.14
<b>General Summary</b>			
Atlantic Union .....	63	2,827	1,053 \$ 2,651.19
Canadian Union .....	4	344	177 293.75
Lake Union .....	57	2,429	1,015 2,238.95
Southern Union .....	62	4,316	..... 4,277.20
Northern Union .....	16	1,596	631 1,646.20
Central Union .....	78	4,365	1,695 4,233.50
Southwestern Union .....	52	3,837	1,528 4,095.45
North Pacific Union .....	14	854	216 1,163.20
Pacific Union .....	8	147	189 212.10
British Union .....	..	.....	.....
<sup>1</sup> Australasian Union .....	66	4,295	1,397 7,568.21
<sup>2</sup> South African Union .....	8	228	133 584.87
<sup>1</sup> German Union .....	219	19,059	..... 6,310.14
Grand Totals .....	647	44,297	8,034 \$35,276.76

<sup>1</sup> February <sup>2</sup> 5 weeks ending April 14

canvassing in the town between classes, and in sixty hours he sold two hundred and sixty dollars' worth of the new health book, "Home and Health," thus earning a scholarship before the close of the institute. He is now attending camp-meeting, and is doing successful work canvassing between meetings.

The Signs of the Times

The circulation of the *Signs* has more than doubled during the past month. The list now stands at 43,500. What a good sharp sickle this Special Series is!

The Summary

Our summary has dropped a trifle this month, owing to our not receiving the report from England.

The summaries for the first four months of 1906 and 1907 compare as follows:—

	1906	1907
January .....	\$21,000	\$26,325
February .....	15,000	26,369
March .....	18,000	36,253
April .....	23,700	35,276

Strive for Perfection

Dear fellow workers, the Lord is good to us all, and is giving the success for which we have so earnestly worked and prayed for years. Now let us keep in the light, and be faithful to God and to his work. Let us do our work perfectly with his help, so that it may grow stronger and stronger until it is finished.

Remember the little things as well as the greater ones. Faithfulness means full days, full weeks, and full years of labor. It means the thorough working of our territory, a pure influence before the world, economy in living, honest business methods, and regular, honest reports of work done.

E. R. PALMER, Sec.,  
Gen. Conf. Publishing Dept.

Current Mention

— Two fatal cases of bubonic plague have occurred on the island of Trinidad, West Indies.

— It is estimated that the damage by a cyclone which swept Kurrachee, India, June 6, may reach \$6,000,000.

— The village of Serai, fifty miles east of Van, on the Turco-Persian frontier, was destroyed by an earthquake. Slight shocks were felt at Van.

— Six cadets and five sailors from the battle-ship "Minnesota" were drowned in Hampton Roads June 11, while returning in a launch from the shore. Cause unknown.

— Four whites and seven negroes were killed recently in a race riot near a small town thirteen miles from Yazoo City, Miss. The trouble started over differences between a man and his colored tenant.

— Slight earthquake shock was felt at Jamaica on the 13th with no damage. On the same day at Valdivia, Chile, a severe shock destroyed buildings and railroad bridges. Thirty-nine persons were killed.

— United States Senator John T. Morgan, of Alabama, died at his residence in Washington June 11, after a ten days' illness. He had served in the national legislature over thirty consecutive years.

— A French schooner capsized in a squall thirty miles off the coast of Barbadoes, West Indies, June 7, carrying down twenty-eight passengers that were below at the time. The captain and twenty-one men escaped with their lives.

— Mayor Eugene Schmitz of San Francisco was found guilty on the 13th of extorting money from keepers of French restaurants.

— On account of the inability of the exposition management to get sufficient help, 600 business men of Norfolk, Va., quit their work, and with picks and shovels put the finishing touches to the grounds, in order to be ready for the visit of President Roosevelt on the 10th.

— Revolutionists in Salvador have captured the port of Acajutla. They were armed by Yelaya, president of Nicaragua, in direct conflict with the recent treaty which provided that Central American States refer their differences to the United States and Mexico, for arbitration.

— For some time the operators of the Western Union Telegraph Company have had some grievances and a general strike has threatened. President Small of the Telegraphers' Union has sent a copy of the grievances to President Roosevelt, "not as president of the United States, but as the most prominent and influential citizen in the country," and will abide by his advice.

— Upon complaint of a mother whose boy was missing, the police of Washington invaded the house he was said to have entered, and arrested the woman who lived there, on charge of selling liquor to little children. Several children from twelve to fifteen years of age were found lying about the rooms in a drunken stupor, caused by liquor they had obtained for a few pennies each.

— A very general strike of French seamen the past week seriously interfered with navigation. The government offered marines to man some of the mail boats, but the officers refused to sail with them, and torpedo-boats were used for delivery of mails. The seamen demanded from the government an increase of the old-age pensions of the men of the naval reserve, which was granted June 3.

— Reports say that the internal condition of Russia is growing more serious. Murder is common, and pillage has become a means of livelihood. During the week ending June 8, eighty persons were killed, and seventy-eight were wounded. At Odessa, because of fear of the terrorists, two police inspectors, five subinspectors, and thirty-seven policemen requested to be allowed to resign or to be transferred. The request was denied.

— Pastor Roden, a Spanish missionary from Abyssinia who has returned to Berlin to revise the existing Abyssinian version of the Bible on behalf of the British Foreign Bible Society, reports a tribe of Hebrews, who, although adhering to the Jewish religion in every particular, have entirely outgrown the Hebrew language. This missionary reports that the progressive Emperor Menelik is favorable toward the missionaries, and, were it not for those in high position in their religion, would grant the missionaries considerable liberty. He reports that the friendly advances of Germany toward Abyssinia have been heartily welcomed, especially the kaiser's gifts of automobiles and beer-making machinery. So it is wherever the Spirit of God opens the door to the gospel, Satan crowds in as many devices to ruin men as possible.



## Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

### Medical Missionary Council

THIS meeting has just closed. As was hoped, it has been a most profitable occasion. A larger attendance was secured than was even hoped, there being over one hundred persons in attendance. Most of these were from a distance.

From the first, a spirit of unity characterized the meetings. Not a note of discord was heard during the entire session. Every one present gave expression to the desire to see the medical work take and hold the place that would make it the powerful factor in this closing work that God desires it should be. The following resolutions will witness to this:—

1. *Whereas*, There is a great need of educational work among our people, we would—

*Recommend*, That our physicians be requested to prepare concise leaflets of not more than two thousand words on these subjects, to wit:—

HEALTHFUL DRESS .....Dr. Jean Vernier  
INFECTIOUS DISEASES .....Dr. F. J. Otis  
VENTILATION .....Dr. Elsie Merritt  
TEA AND COFFEE .....Dr. C. O. Prince  
ALCOHOLIC BEVERAGES ....Dr. David Paulson  
PATENT MEDICINES .....Dr. W. A. George  
FOOD COMBINATIONS ....Dr. Lauretta Kress  
SIMPLE TREATMENTS OF—

Colds .....Dr. G. H. Heald  
Fever .....Dr. Rossiter  
Constipation .....Dr. A. Olsen  
FLESH FOODS .....Dr. Wm. W. Worster  
THE DOCTOR—WHEN TO CALL HIM,  
.....Dr. H. A. Habenicht  
EFFECTS OF DIET AND HABITS UPON DEVELOPMENT OF CHARACTER ..Dr. D. H. Kress  
CARE OF THE EYES .....Dr. H. W. Miller

2. *Whereas*, We all recognize the importance of the advisory and educational work to be done in the field, we would therefore—

*Recommend*, That the proper boards and authorities fill as soon as possible the existing vacancies, and appoint the department committees of the medical organization, and we—

*Recommend*, That these workers organize the various nurses and workers, holding one or more conventions a year.

3. *Whereas*, In the medical missionary work there is a well-recognized need of uniformity of education, we would—

*Recommend*, That a committee be appointed to arrange curriculum, requirements, and textbooks for our various medical missionary training-schools, that will be uniform and comply with the laws of the States.

4. *Whereas*, It has been especially urged that a sanitarium representative of this denomination be located at Takoma Park, and such building is now ready for dedication,—

*Resolved*, That we express our approval of this step, and also that we co-operate with Drs. Kress in establishing the work here in Takoma Park by assisting in sending patients and helpers, and by encouraging the establishment of this work in every possible manner.

5. *Whereas*, Because of the special trials which the medical missionary work of this denomination has suffered, bringing much confusion, and—

*Whereas*, Union and harmony are necessary to the advancement of this work, therefore—

*Resolved*, That we, as a body of representative medical missionaries, pledge anew our loyalty to this Seventh-day Adventist denomination, and that we unite to advance the interests of that work and the promulgation of its cause.

6. *Whereas*, There does not exist in print any brief history of our medical work, and considering the present situation, with many

now entering the Medical Department, and—

*Whereas*, We recognize the great need of understanding this branch, with the rise and progress of the cause, therefore be it—

*Resolved*, That we publish a booklet to meet this need, and that our committee on literature provide for its publication.

7. *Whereas*, There seems to be a need of co-operation and uniformity in the announcement of our institutions and their work, therefore—

*Resolved*, That we publish in *Life and Health* a list of accredited institutions.

*Resolved*, That our sanitariums publish in their catalogues a supplementary list of allied institutions.

*Resolved*, That we approve of the plan to place a group advertisement in selected journals, announcing the various accredited sanitariums, grouping them under their distinctive name.

*Resolved*, That the institutions meet their respective portion of the expense involved in these resolutions.

8. *Whereas*, There is need of a distinguishing name whereby our institutions may be recognized wherever found, therefore be it—

*Resolved*, That they be distinguished, Seventh-day Adventist, as Washington Seventh-day Adventist Sanitarium.

9. *Whereas*, There are many institutions which seek recognition, some of which are undoubtedly unworthy, therefore be it—

*Resolved*, That a committee of five, consisting of the chairman and secretary and three other members be selected by the Medical Department to be a standing committee to investigate the status, staff, and equipment with special reference to the advisability of extending our influence and support.

10. *Whereas*, There are many of our brother laborers in the medical work who are unable to attend this council, therefore be it—

*Resolved*, That the proceedings of this council be printed, so as to be available to our workers.

11. *Whereas*, Our entertainment has been so generously provided for during this meeting, therefore be it—

*Resolved*, That our appreciation be expressed by vote of thanks to the Washington Sanitarium for the same.

12. *Whereas*, There seems to be a necessity of a clear and well-defined understanding of the work that our treatment rooms shall undertake to do, therefore be it—

*Resolved*, That in the catalogues, lists, and *Life and Health* published lists, the institutions be classified according to their ability to diagnose and treat disease, and that institutions which do not conform to medical ethics be omitted from the lists until they conform to such rules.

13. *Whereas*, We recognize the great benefit derived from these conventions, therefore be it—

*Resolved*, That we recommend that similar conventions be called annually.

The members of the committee on plans and resolutions were: Drs. A. R. Satterlee, F. J. Otis, H. A. Habenicht, Jean Vernier, D. H. Kress, Wm. W. Worster, and C. O. Prince.

A farewell meeting was held Wednesday evening in the new Sanitarium parlor, in which many joined in expressions of gratitude to God for his manifest leading in the establishment of this work at Washington, and for his blessing in this council.

W. A. R.

### Notice!

A GOODLY number of responses have come to the request for our people to send in orders for the minutes of the late medical missionary council. Not enough, however, have responded to make it worth while to publish them. If you want us to do this, send in fifteen cents at once, that we may know whether

we shall be justified in doing this. Every Seventh-day Adventist should have a copy of these minutes. The proceedings were very interesting and profitable, and the report should be in the hands of every one who is interested in the Medical Missionary Department of the third angel's message. Send fifteen cents at once to W. A. Ruble, Takoma Park, D. C.

W. A. R.

### Medical Council Register

THE following is a list of the delegates in attendance at the medical missionary council which was held at Takoma Park, D. C., June 9-11, 1907. A photograph of a number of the delegates will be given later:—

Physicians: W. A. George, College View, Neb.; Lauretta Kress; D. H. Kress; Elmer F. Otis, Lake George, N. Y.; R. M. Clark, Battle Creek, Mich.; L. J. Otis, Grand Rapids, Mich.; A. W. Nelson, Battle Creek, Mich.; Lottie C. Isbell, Birmingham, Ala.; E. C. Bond, Phoenix, Ariz.; V. L. Fisher, Mt. Vernon, Ohio; A. W. Herr, Cleveland, Ohio; C. Clayton Patch, Chicago, Ill.; Mary Sanderson, Springfield, Mass.; W. C. Green, Little Rock, Ark.; Wm. W. Worster, Lafayette, Ind.; A. R. Satterlee, Buffalo, N. Y.; F. J. Otis, Chicago, Ill.; C. O. Prince, Melrose, Mass.; H. A. Habenicht, Des Moines, Iowa; G. H. Heald; W. A. Ruble; John Byington, Battle Creek, Mich.; Patience Bourdeau-Sisco, Washington, D. C.; R. I. Ingersoll, Calcutta, India; Olive P. Ingersoll, Calcutta, India; Jean A. Vernier, Detroit, Mich.; Dott Case, Philadelphia, Pa.; H. B. Knapp, Philadelphia, Pa.; Elsie B. Merritt, Princeville, Ill.; Fred G. Dryden, Seatonville, Ill.; Maria L. Edwards, Moline, Ill.; S. P. S. Edwards, Moline, Ill.; J. H. Neall; Benton Colver, Battle Creek, Mich.; Geo. Loveren, Philadelphia, Pa.; Estella Houser.

Nurses: Samuel Coombs, Chicago, Ill.; F. A. Stahl, Cleveland, Ohio; Mrs. F. A. Stahl, Cleveland, Ohio; Mrs. E. R. Nutter, Baltimore, Md.; Chas. S. Quail, Springfield, Mass.; L. J. Sanders; Frank Cobban, Philadelphia, Pa.; L. G. Wagner, Pontiac, Mich.; Emma Fleischer, South Haven, Mich.; Alma Anderson, South Haven, Mich.; Mrs. Edith E. Bruce, Springfield, Ill.; Loie M. Osborn, Rochester, N. Y.; Lillie J. Wolfram, Chicago, Ill.; L. K. Morgan.

Medical Students: V. L. Mann; H. N. Sisco; Riley Russell; A. V. Dunn; F. A. Loop; W. A. Paige; C. H. Morian; F. W. Vasenius; Philip Wolfram.

Ministers: A. G. Daniells; G. B. Thompson; H. F. Ketring, South Lancaster, Mass.; T. E. Bowen; I. H. Evans; W. A. Spicer; Morris Lukens; W. A. Colcord.

Business Managers of Institutions: L. M. Bowen, Sanitarium, Cal.; J. D. Caldwell, Nashville, Tenn.; L. A. Hansen, Grayville, Tenn.; G. A. Roberts, Lafayette, Ind.; Francis M. Wilcox, Boulder, Colo.; G. E. Hartman, Philadelphia, Pa.; F. W. Patterson, Colorado Springs, Colo.

Others in attendance: Mrs. Clayton Patch, Chicago, Ill.; Mrs. G. A. Roberts, Lafayette, Ind.; Mrs. Byington and son, Battle Creek, Mich.; Frank M. Dryden, Battle Creek, Mich.; Mrs. C. W. Dryden, Aledo, Ill.; Mrs. Alice Sheldon; Mary I. Cobban, Philadelphia, Pa.

W. A. R.

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1907

#### ATLANTIC UNION CONFERENCE

Central New England, Fitchburg, Mass. . . . . June 20-30  
Chesapeake, Baltimore, Md. . . . . July 5-14  
Maine . . . . . Aug. 23 to Sept. 2  
New York . . . . . Sept. 5-16  
Vermont . . . . . Aug. 29 to Sept. 9  
Virginia, Hampton . . . . . Aug. 20-25  
Western New York . . . . . Aug. 29 to Sept. 9  
West Virginia, Pennsboro . . . . . Sept. 5-15

#### CANADIAN UNION CONFERENCE

Alberta, Lacombe . . . . . July 1-7  
Manitoba, Neepawa (English) . . . . . July 2-7  
Manitoba, Winnipeg (German) . . . . . July 16-21  
Ontario, Niagara Falls . . . . . Aug. 15-25  
Saskatchewan, Regina . . . . . July 3-7

#### SOUTHERN UNION CONFERENCE

Alabama, Birmingham . . . . . Oct. 3-13  
Cumberland Conference . . . . . Aug. 20-30  
Florida, Tampa . . . . . Oct. 10-20  
Georgia . . . . . July 25 to Aug. 4  
Louisiana . . . . . July 19-28  
Mississippi . . . . . July 11-21  
North Carolina, Lexington . . . . . Aug. 15-25  
South Carolina, Spartanburg . . . . . Aug. 8-18  
Tennessee River Conference, Waverly, Tenn. . . . . Aug. 2-10

#### LAKE UNION CONFERENCE

East Michigan, Pontiac . . . . . Aug. 29 to Sept. 8  
Northern Illinois, Aurora, Aug. 29 to Sept. 8  
Northern Indiana, Lafayette . . . . . July 25 to Aug. 4

North Michigan, Gladstone . . . . . June 24-30  
North Mich., East Jordan, Aug. 29 to Sept. 9  
Ohio, Marion . . . . . Aug. 9-19

#### NORTHERN UNION CONFERENCE

North Dakota, Devil's Lake . . . . . July 9-15  
North Dakota, Velva . . . . . June 24 to July 1

#### CENTRAL UNION CONFERENCE

Kansas, Herington (State) . . . . . Aug. 15-25  
Missouri, Eldon . . . . . Aug. 8-18  
Nebraska, Hastings (Prospect Park) . . . . . Sept. 5-15

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, Fort Worth (State) . . . . . Aug. 1-11  
Texas, Alazan (local) . . . . . July 9-15

#### PACIFIC UNION CONFERENCE

California-Nevada, St. Helena, Cal. . . . . June 20-30  
Southern California, Los Angeles . . . . . Aug. 15 to Sept. 2

Utah, Salt Lake City . . . . . Oct.

#### MEETINGS IN EUROPE

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.

### Texas Conference

THE thirtieth annual session of the Texas Conference will be held in connection with the camp-meeting, at Fort Worth, Tex., Aug. 1-11, 1907. All business pertaining to the Texas Conference and its departments will be transacted at that time. The first meeting of the conference will be called Friday, August 2, at 9 A. M. If the delegates can all be present at the first meeting, the business will soon be closed up, and the laborers will be able to give their undivided attention to the interests of the camp-meeting. More will be said later concerning rates, etc.

CLARENCE SANTEE, President.

### Notice!

THE Santa Cruz (Cal.) church wishes to hear from the following-named persons: Mrs. Annabell Hagerman, Mrs. Lena White, Mrs. M. A. Shank, Mrs. E. Morgan, Mrs. Hoff, Miss Edith Morgan, Mrs. Kate Beal, and Mr. Lock.

Mrs. M. E. ABBOTT, Church Clerk.

### Literature for Jamestown Exposition

ANY of our publications,—periodicals, tracts, or books,—in any language, that any conference, publishing house, or individual can send us, prepaid, will be gladly accepted for free distribution during the time of the Jamestown Exposition. Send any time before Nov. 15, 1907, prepaid, to G. A. Stevens, 24 Willow St., Hampton, Va. By request of the Virginia Conference.

R. D. HOTTEL, President.

### Notice!

MANY have doubtless received a circular bearing the official heading of the North Dakota Conference, and printed in the interest of the Big Bore Mining and Tunnel Co., Colorado. I wish to state that the officers of the conference are in no way responsible for its issue. We have no connection with the company, care nothing about advancing its interests, and object to the use of our conference stationery for such a purpose.

JOHN G. WALKER,  
President of Conference.

### Chesapeake Camp-Meeting

THE churches in the Chesapeake Conference have for several years been inquiring if we were ever going to have another camp-meeting. The question can be satisfactorily answered. The grounds have been secured. The arrangements are fast being completed. Orders for tents are coming in. The prospects for a real spiritual feast were never brighter.

Now, the important question is, Are you going to attend? You can not afford to let this opportunity pass by. This is not the time to let money considerations keep you away. This may be your last camp-meeting.

The location of the camp-ground is delightful. There is an abundance of good water. Meals will be furnished at a reasonable price, and there will be a grocery tent, well stocked with supplies; in fact, every preparation is being made to make this the best camp-meeting the members of the conference have ever attended. A five-cent car fare will place you at almost any point in Baltimore.

Come, brethren and sisters; come, filled with the Spirit, and enjoy the feast of good things the Lord has in store for you.

JOHN F. JONES.

### North Dakota, Notice!

THOSE living in the northeastern part of the State will be pleased to learn that a camp-meeting is appointed to be held at Devil's Lake, July 9-15. This is during the Chautauqua season, when a large number of people are attracted to that place, both for the entertainment the Chautauqua affords and also for the pleasure of camping in the beautiful groves bordering the lake.

We hope to have the camp located where the people of Devil's Lake, and also visitors, will find it convenient to attend the meetings. Services will be held in the English and Scandinavian languages, and efficient laborers in them all will be present.

We sincerely hope that all our brethren and sisters living in the northeastern part of the State will attend this meeting. A dining tent will be on the ground, and meals will be provided at a reasonable charge. In regard to reduced railroad rates, we can not announce them at this time; but if the Chautauqua is granted special rates, we also will receive them. So those coming should take

certificates of purchase from the agent, and if rates are granted, the certificates will be signed by the secretary of the Chautauqua. Come and bring your family with you, and invite your friends. JOHN G. WALKER, President.

### Business Notices

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

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

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

No discount for several insertions.

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

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

WANTED.—Students for nurses' course, both gentlemen and ladies; also two graduate nurses. Large building nearly finished, with salt- and fresh-water swimming baths; ten acres; beautiful scenery, delightful climate. Address Garden City Sanitarium, San Jose, Cal.

RADIOESCENT THERAPEUTIC LAMPS.—Sunlight and heat. Nature's new way of curing disease without drugs. I want to help every Seventh-day Adventist to have one. We can sell you the best vibrator at lowest price. Address The Radioscent Lamp Company, Kalamazoo, Mich.

WANTED.—A widowed sister with two daughters, aged about four and nine, desires place with Sabbath-keepers where she can support herself and children. Has been four years matron of Old People's Home. Address Mrs. M. F. Hazlett, care of Mrs. J. Woodson, 1511 Division Ave., Shreveport, La.

WANTED.—A graduate gentleman nurse of experience, to take charge of the gentlemen's treatment parlors. Also we need a competent bookkeeper and stenographer, and a first-class hygienic cook. State qualifications, and salary wanted, and send recommendations. Address Dr. C. P. Farnsworth, Sanitarium, Chamberlain, S. D.

FOR SALE.—Eighty-two acres in foot-hills, 20 miles from San Diego—11 acres orchard, including citrus-trees, olives, prunes, peaches, pears, apples, quinces, figs, almonds, walnuts, grapes, etc. Two wells, reservoirs, windmills, cistern. Water piped to house, barn, and orchard. Fine place for those having throat and lung trouble. Price, \$5,000. Address Box 18, Jamul, Cal.

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.

### 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:—

Ethel Halfrich, 1823 Dorr St., Toledo, Ohio, Signs, Watchman, Liberty, Instructor, and tracts on the Sabbath question.

L. Symons, R. F. D. 1, Sterling, Mich., *Signs and Life and Health*.

Mrs. Lee Mays, Ketchum, I. T., *REVIEW, Signs, Watchman, Instructor, and Little Friend*.

T. J. Chambers, Takoma Park, Washington, D. C., *Signs, Liberty, Life Boat*, tracts, and other reading-matter for distribution at National Soldiers' Home, on vessels at Washington city wharves, and elsewhere in District of Columbia. A continuous supply can be used.

## Obituaries

LANE.—Died in St. Charles, Mich., May 2, 1907, Electa Lane, née Brewer, aged 79 years and 2 days. In 1855 she became an Adventist. She was prompt in all her duties, and lived a quiet, peaceful Christian life. Six children and many friends mourn their loss. We laid her to rest in peace till the "indignation be overpast." Words of comfort were spoken by the writer from Isa. 26:20.

O. SOULE.

PAULSON.—Died at Hinsdale, Ill., April 23, 1907, Newton Wayne Paulson, only child of Mr. and Mrs. N. W. Paulson. He was born June 13, 1906, and his little life of 10 months and 10 days was long enough to make its sweet influence felt by all who knew him. Our hope is that when Jesus comes, the little one may be among those who shall be raised to meet him. Words of comfort and hope were spoken by the writer.

HORACE E. HOYT.

JONES.—Died at Mountain View, Cal., Sept. 2, 1906, of pneumonia, little Floyd Emerson, youngest child of C. F. and Ethel Jones, grandchild of Mr. and Mrs. C. H. Jones, aged 3 months and 19 days. It was with the sadness of hope that the little one was taken to Oakland and laid to rest in the family plot, but the sadness was brightened by the promise of God that the children of his people "shall come again from the land of the enemy."

M. C. W.

BLISS.—Died at his home near Cedar Rapids, Iowa, April 25, 1907, Abner Bliss, aged 78 years, 11 months, and 2 days. He came to Peoria County, Illinois, in 1850, and united with the Seventh-day Adventist church at Princeville. About one year ago he removed to Iowa. We are confident of his preparation and experience. Funeral was held at his home in Iowa, then the remains were brought to Princeville, Ill., for interment, where the writer spoke to the friends and relatives from Rev. 14:13.

JOSEPH A. APPLGATE.

MOORE.—Died near Decatur, Ark., April 21, 1907, of paralysis and complication of diseases incident to old age, Nathan Moore. He was born Sept. 1, 1841, at Fairfield, Iowa. He was always an earnest Bible student, and was for forty years a professed Christian. About 1880 he began to keep the seventh day with his family, and at the time of his death was a member of the Seventh-day Adventist church at Decatur. He rested by faith in the atonement of a crucified and risen Saviour, and his last hours were peaceful and calm. A wife, two daughters, and two sons mourn their loss. The funeral service was conducted by Elder V. B. Watts.

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TAYLOR.—Died at Hanford, Cal., April 7, 1907, the 16-months-old son of Brother and Sister G. D. Taylor. The little one put a celluloid comb into the front draft of the range, and it ignited so quickly that before his seven-year-old sister, who was with him at the time, could interfere, his clothing was on fire. The sister took the child in her arms and ran for their mother, but before the flames could be extinguished, he was burned so severely that death ensued three hours later. The parents, though deeply mourning their loss, are comforted with the hope of soon meeting their darling at Jesus' coming. The funeral was conducted by Elder J. W. Bagby.

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WAY.—Died at East Peoria, Ill., April 11, 1907, of consumption, Effie Belle Way, aged 31 years, 9 months, and 3 days. Sister Way united with the Seventh-day Adventist Church Jan. 10, 1903, under the labors of Elders Stanley and Huffman. We are confident she sleeps in Jesus. Words of comfort were spoken by Elder P. G. Stanley, from Isa. 38:1-3.

JOSEPH A. APPLGATE.

HIPKINS.—Died at the hospital at Tacoma, Wash., April 22, 1907, of spinal meningitis, Nellie L. Hipkins, aged 24 years, 10 months, and 7 days. When a child, she was baptized at College Place, Wash., and stood firmly for the Sabbath while teaching in the public schools for the support of a widowed mother. Her life has been one of sweetness and self-sacrifice, and it can be truly said of her, "To know her was to love her." She leaves a mother, three sisters, and one brother to mourn their loss, but we sorrow not without hope.

Mrs. B. C. Cook.

CHAFFEE.—Died at Fernando, Cal., May 1, 1907, of tuberculosis, Mrs. R. O. Chaffee, aged 61 years. Sister Chaffee was born in Texas, and her father's family were among the first white settlers in Santa Barbara, Cal. Since hearing the third angel's message she has been faithful in following its light. She died trusting in Jesus, her most anxious care being that her children, five sons and three daughters, may all prepare to meet her at the resurrection. The remains were sent to Ventura, her former home, where the funeral service was held in the home of her daughter, Mrs. Wild, John 11:25, 26, being used by the writer as the basis of his remarks.

RODERICK S. OWEN.

PENNEL.—Died at Elk Point, S. D., April 27, 1907, Lucy Ann Steckman Pennel, aged 72 years, 3 months, and 28 days. She was converted and accepted the message in 1876, through the labors of Elder E. W. Farnsworth, and was a charter member of the Seventh-day Adventist church which was organized at that time. She ever remained a faithful and consistent member. She leaves her husband, three sons, five daughters, and three brothers, with a large circle of friends, to mourn their loss. They look forward to the glad morning of the resurrection, when there will be no more parting of loved ones. Words of comfort were spoken by the writer; texts, Ps. 116:15; Rev. 14:13.

E. G. HAYES.

WHITTIER.—Died in Reading, Mass., April 21, 1907, of pneumonia, my mother, Mrs. Mary W. Damon Whittier, aged 83 years, 2 months, and 14 days. For the past seven years mother had been a great sufferer, being confined to her bed, but her Christian faith and deep piety never shone brighter than during her years of pain. Born of earnest Christian parents, she early gave herself to the service of God. When nearly sixty years of age, she saw the light of present truth, and joined the Seventh-day Adventist Church. She leaves two sons and two daughters. The funeral service was conducted by the pastor of the M. E. church in Reading, my sisters, who cared for her, being members of that communion.

SUMNER A. WHITTIER.

BUSTER.—Died in Chicago, Ill., May 1, 1907, of pneumonia, Brother James R. Buster, aged 49 years, 4 months, and 20 days. In 1880, through the labor of Brother Chas. Sturdevant, he accepted the faith of Seventh-day Adventists. For a number of years he labored earnestly, selling our publications and giving Bible readings, and for a time held ministerial license, but finally became discouraged. Last August at the tent-meetings held in Chicago by Elder Luther Warren and others, Brother Buster gave his heart anew to the Lord. A ministerial license was again granted him, and a colored mission was opened in this city, where he untiringly labored to save others, but in the height of the interest, he was taken sick and died. A loving wife, a son, daughter, three brothers, and a sister survive him, but they "sorrow not, even as others which have no hope." Words of comfort were spoken by the writer from Ps. 146:5 to a large and attentive audience.

J. TABOR.

DRUILLARD.—Died at the Santa Clara County Hospital, Santa Clara, Cal., Nov. 30, 1906, Mrs. Sarah Roberts Druillard, aged 73 years. She accepted present truth about two years ago, and was a member of the Mountain View church. She leaves an aged husband, who is in the Soldiers' Home near Los Angeles. The funeral service was conducted by Elder C. L. Taylor.

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ROWE.—Fell asleep in Jesus, at the home of her daughter, Mrs. A. J. Ayers, of Battle Creek, Mich., May 3, 1907, Mrs. Juliette Shaul Rowe, aged 79 years, 9 months, and 2 days. In Charlotte, Mich., in 1882, she first heard the third angel's message proclaimed by Elder A. O. Burrill, and joined the Seventh-day Adventist Church, of which she was a faithful member until her death. She is survived by four children—three sons and one daughter. She was a kind and loving mother, and was held in high esteem by her neighbors and friends.

I. D. VAN HORN.

LEVY.—Died at her home in Hackett's Cove, St. Margarets Bay, Nova Scotia, May 6, 1907, Mrs. Jessie Levy, beloved wife of Enos Levy, aged 40 years. Sister Levy had been a faithful, consistent member of the remnant church since 1890; and though for several years she was in failing health and a great sufferer, she bore her trials with Christian fortitude and great patience. We buried her in the Baptist burying-ground at Indian Harbor, a large congregation attending the services at her home and in the Adventist church. The funeral service was conducted by the writer.

F. A. TRACY.

LOUGHBOROUGH.—Died in Mountain View, Cal., May 31, 1907, of heart trouble, Anna Maria Loughborough, née Driscoll, wife of Elder J. N. Loughborough, aged 67 years, 5 months, and 11 days. Sister Loughborough was converted and accepted the great threefold message in the summer of 1857 at Hillsdale, Mich., under the preaching of Elders Joseph Bates, J. H. Waggoner, and M. E. Cornell, at the age of eighteen. Previously to this she had been a successful school-teacher. In our own work she filled important positions of responsibility. She was for several years secretary and treasurer of the Review and Herald Publishing Association. In 1875 she was elected secretary and treasurer of the Pacific Press Publishing Company, and that year became acquainted with and married Elder J. N. Loughborough, who was at that time president of the Publishing Company, the marriage ceremony being performed by Elder James White. From 1878 to 1884 she was with her husband in England as a missionary. Five years following that she was in California, three years of that time serving as matron of the St. Helena Health Retreat. She served for some time as matron in the Bible school and mission in Chicago, and for two years as secretary of the State Sabbath-school Association in Kansas. In 1898 she went to Europe with her husband, where she stayed for over a year, returning to California in 1899. For four years they lived in Oakland with Elder Loughborough's daughter, Mrs. Ireland, at the end of that time purchasing in Mountain View. Here Elder Loughborough constructed a neat little cottage, which gave him rest from mental care and proved a source of blessing to him physically. His land was set out to fruit trees and planted with flowers, and was rapidly becoming an ideal little home, where their friends hoped Elder and Mrs. Loughborough would spend happy years; but Providence saw otherwise. The funeral service was conducted at Mountain View by the writer, assisted by Elder H. W. Cottrell; at St. Helena by Elder J. H. Behrens. Sister Loughborough was greatly respected by her acquaintances, and was loved by those who were intimately acquainted with her. She rests in hope in the Coming One, in whom she believed for nearly fifty years. Elder Loughborough and the daughter are the only near relatives living. They laid her away in hope in the cemetery at St. Helena. Elder Loughborough will make his home with his son and daughter, Mr. and Mrs. J. J. Ireland. And so these dear friends wait the coming of the Life-giver.

M. C. W.



WASHINGTON, D. C., JUNE 20, 1907

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

IN our department of general articles is a rather lengthy article entitled "The Great Apostasy," which we hope none will pass by because of its length. Read, study, and preserve.

DR. R. S. INGERSOLL and family, after eight years spent in India, arrived in Washington last week, on a short furlough, in time to be in attendance at the medical convention.

ELDER D. C. BABCOCK writes that they have their new church building under roof at Sierra Leone, West Africa, and that everything so far in its erection is paid for. There is still a good interest manifested to hear the truth.

IN an excellent letter from F. W. Field, of Japan, dated May 19, he says he has had an interesting trip into the northern part of their territory, in company with Brother Okohira. On this visit he reports the baptism of fifteen.

A MEMBER of the Logan (Kan.) church says: "Our church has now raised \$180 on the \$150,000 fund, and we will come down with more yet until it is raised." Good! With that spirit in all the churches, we shall soon be able to see over the hill.

THE many friends of Dr. Dunscombe and wife will be pleased to learn that they have safely reached their field, Japan, having had a very pleasant voyage across the Pacific. These workers are cordially welcomed by those in charge of the work in that field, and find awaiting them much to do for the Master. They succeed the Drs. Lockwood at the Kobe Sanitarium.

ALL who have the special Temperance number of the *Instructor* on hand will be interested to know that on June 30 the International Sunday-school Lesson will be on the subject of temperance. Sunday-school people everywhere about that time will be especially interested in the Temperance number of the *Instructor*. This opportune time should be improved by those who have copies on hand. The Review and Herald has only three thousand copies left of the last edition, which will be sent out on orders as long as the papers last. No other edition will be printed.

ON ACCOUNT of the late return of the brethren from Europe, and the medical convention, with matters pressing in for attention, the Mission Board is a little late in getting off the reading prepared for the midsummer occasion appointed for June 29. These readings are being sent out the present week, and will be sent to isolated brethren and sisters, as far as the addresses are known. Elders will be careful to look out for these readings, as all should receive them next week. No envelopes will be sent out this year.

THE July number of the *Bulletin* (organ of the Young Men's Literary Society of Takoma Park) is devoted entirely to the question of rational diet. It bears the designation "Non-Flesh Eating Number," and its contents are worthy of the attention of all Seventh-day Adventists—in fact, of all, irrespective of denominational affiliation, who are interested in clean, healthful living. The July number is the most attractive issue of this little journal yet published. Price, per copy, 5 cents. Address C. E. Holmes, editor, Takoma Park, Washington, D. C.

### Change of Address

ARRANGEMENTS have been made to move the General Conference Publishing Department from Mountain View, Cal., to Takoma Park Station, Washington, D. C. All correspondence to this department, to the Relief Bureau, or to E. R. Palmer should in future be sent to the new address. E. R. PALMER, Secretary.

### An Encouraging Result

THE Canvassers' Summary appears in this issue. Its importance lies in what the results reported mean to the progress of this work. It was a long time ago that the figure of speech, "falling like the leaves of autumn," was applied to the circulation of our message-filled publications. It has now almost ceased to be a rhetorical figure. It is nearer a statement of actual fact. The placing of our literature in the hands of the people is no insignificant factor in proclaiming this gospel of the kingdom in all the earth. Note the thousands of dollars' worth of our publications going out each month to the people of the world; and note also that the Canvassers' Summary does not include the circulation of our periodicals or tracts and pamphlets used in missionary work continuously. It is a cause of rejoicing to every lover of this message that so much is being accomplished along these lines.

But it is not nearly as much as we ought to do. It is only a fraction of

what we would see if every Seventh-day Adventist were doing what he could to circulate this truth-filled literature that is to enlighten the honest souls hungering for the truth. The great results following the work of so small a number should stir the hearts of others to enlist in the work and share in the reward.

### A Strong Lift on the Big Fund

SABBATH, June 29, is the day set apart for our midsummer offering. In harmony with the request of many of the presidents of local conferences, the midsummer offering this year is to be applied on the \$150,000 fund.

It is the desire of all who are responsible for the work that this fund may be speedily closed up. A program will be sent out to the church elders. Every one should plan ahead, and have a liberal contribution ready at this time.

Let us all pray that God will put it into our hearts to do our best to make up a liberal offering.

### A Call to Invest

OUR people are being systematically canvassed through the mail by a mining concern of Colorado, known as the Big Bore Mining, Milling, and Tunnel Company. This company represents itself as being largely under Seventh-day Adventist control, and is using among its literature a reproduction of the letter-head of the North Dakota Conference. Many of our people would naturally draw the inference that this concern was enjoying the patronage and indorsement of the conference named, especially in view of the fact that the appeals for investment are coupled with a portrayal of the needs of the mission fields and the importance of spreading a knowledge of the message in the shortest possible time. The president of the North Dakota Conference informs us that his conference has nothing to do with the undertaking, and he protests against the use of the conference letter-head in promoting the interests of the said company. We therefore warn our people everywhere to give no heed to the invitations of the company to invest in its project the means entrusted to them. The cause of God is needy; but it has never yet to our knowledge been advanced through the process of burying talents in the ground. Many thousands of dollars have been lost to the cause of God because men have seen wonderful openings which were certain to bring in thousands of dollars to be used in the cause. The dollars went into the openings, the openings closed, and the dollars are still there, lost to the cause, and equally lost to the individual who put them there.