

# The Advent Review and Herald Sabbath

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No. 28



## The Likeness of Emmanuel

WORTHIE HARRIS HOLDEN

How long, O Lord, how long till we shall see  
Thine image mirrored in our life?  
So fierce the conflict and the strife!  
With clouded brow our anxious day  
Has spent its force, and whiled away  
The ardent zeal that nurtures ministry.

We can not sense Thine excellent desire  
For Thine ambassadors, nor know  
The views Thy mount of glory show.  
Our sordid mind is full content  
On lowland plains 'mid clover scent;  
In vain Thy summons to our soul,—“Come higher!”

Forsooth, more riches brood o'er lowland plains;  
There, too, are luxury and ease,—  
Each vain desire we may please,  
But when God's mercy hath an end  
For dwellers on the plain, who then,  
Can snatch us from the peril it sustains?

O Lord, will trials make us all Thine own?  
Must all our works be burned as dross  
To lure us to our Saviour's cross?  
O purge our every fond desire,  
Whate'er the purifying fire,  
Until the likeness of the King be shown!



Behold  
He  
Cometh



Go to the Law and  
Testimony

Publishers' Page

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Amaziah hires

II. CHRONICLES, 25.

an army.

bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him; 8 Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of 9 Shimrith a Moabitess.

27 Now concerning his sons, and the greatness of the burdens laid upon him, and the 10 repairing of the house of God, behold, they are written in the 11 story of the book of the kings. And Amaziah his son reigned in his stead.

CHAPTER 25.

1 Amaziah begins to reign well: 5 having hired an army of Israelites against the Edomites, at the word of a prophet he loses an hundred talents, and dismisses them: 11 he overthrowes the Edomites: 17 he provokes Joash to his overthrow.

1 Amaziah was twenty and five years old when he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.

2 And he did that which was right in the sight of the LORD, but not with a perfect heart.

3 Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the king his father.

4 But he slew not their children, but did as it is written in the law in the book of Moses, where the LORD commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

5 Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thousand choice men.

B. C. 839. able to go forth to war, that could handle spear and shield.

6 He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver.

7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD is not with Israel, to wit, with all the children of Ephraim.

8 But if thou wilt go, do it, be strong for the battle: God shall make thee fall before the enemy: for God hath power to help, and to cast down.

9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The LORD is able to give thee much more than this.

10 Then Amaziah separated them, to wit, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger.

11 And Amaziah strengthened himself, and led forth his people, and went to the valley of Salt, and smote of the children of Seir ten thousand.

12 And other, ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

13 But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

14 Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of

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# THE REVIEW AND HERALD

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

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## Editorial

### Act upon It

Do you believe that this is the last generation? Act upon that belief. Do you believe that this advent movement is in the purpose of God, and his means for reaching the world with the final message of the gospel? Act upon that belief. Do you believe that this closing message ought to go quickly to the ends of the earth? Act upon that belief. Do you believe that you ought to consecrate yourself and your means to the work of hastening the coming of the Redeemer's kingdom? Act upon that belief. Faith and action are inseparably connected.

### Editorial Letter

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

As I looked out of one of the front windows of the sanitarium at Gland the next morning after my arrival at that place, the words, "beautiful for situation," came at once to my mind as most applicable to this institution. In the foreground is Lake Lemman, of whose waters it may almost be said, "clear as crystal," and which affords excellent facilities for bathing and boating. On the opposite shore are the foot-hills which soon grow into mountains, and in the background are the lofty snow-capped peaks of the Alps, with Mt. Blanc towering above all others, and always covered with its white mantle. Gland is certainly an ideal location for a health institution.

When it was decided that the General Conference should meet once in four years, it was understood that about the

middle of this quadrennial period a council of the General Conference Committee would be held at which the general interests of the whole world-wide field would be represented, and this meeting at Gland was the first of these councils. Some of the members of the committee had already met with the union conference committees in England, Denmark, and Germany, and had extended an invitation to the workers in these fields to attend the general council. There was a ready response to this invitation, and good delegations were present from the whole European field.

Although this was not, properly speaking, a General Conference, and only such business was transacted as came within the province of the committee, yet in point of representative attendance and of importance in its relation to the world-wide field, this council was not second to the sessions of the General Conference twenty-two years ago, when I first became connected with this work. There were members of the General Conference Committee and other workers present from the whole American and European territory. Besides this, during the two years since the last session of the General Conference different members of the committee had visited South America, the West Indies, Mexico, Australia, South Africa, India, Japan, Korea, and China, and were prepared to give reports of the interests of the message in all these lands, and to press their needs upon the attention of the council. In the reports from all these lands a view of the progress of the message in the different parts of the world was presented, and the absolute needs of a growing work were made known. When the calls had been tabulated, it was found that fifty workers were asked for, not for the purpose of merely extending the work in a general way, but to meet actual demands in fields already entered. Such urgent calls produced a deep sense of the need of a great forward movement in our missionary efforts, and led to the adoption of plans to this end, which will doubtless be fully reported by others. Courage in the work, and confidence that the third angel's message would triumph gloriously in this generation, seemed to fill all hearts, and some who had been longest connected with this movement led all the others in this experience. The Holy Spirit sealed this testimony upon the hearts of all the people, and

our faith and hope were strengthened.

There was a good attendance of local believers, in addition to those who came from a distance, and the congregations filled the fifty-foot tent in which the meetings were held. A goodly number of family tents had also been pitched on the sanitarium grounds, and the gathering was of the nature of a camp-meeting. The facilities of the sanitarium were rather severely taxed to provide meals for all, but it was done to the satisfaction of all, and hearty thanks were extended to those who had contributed to the success of this important feature of the meeting.

The spiritual interests of the council were not neglected. The Bible studies conducted daily by several different brethren, and the sermons on the three Sabbaths of the meeting by Elders Daniels, Irwin, and Thompson, were a means of much blessing, and on some of these occasions the presence of the Holy Spirit was manifest to an unusual degree. The whole company was moved to make a renewed consecration to the service of God for the hastening of his purpose that this message should be proclaimed in all lands. At the closing meeting on the last Sabbath four brethren were ordained to the gospel ministry.

In view of the fact that literature prepared by those opposed to the organized work of the denomination had been sent to many of the workers throughout Europe, it was deemed proper that the real issue involved in this controversy should be made clear to all, and that the facts and principles necessary to this end should be plainly stated. This was accordingly done. Testimonies were read, experiences were related, questions were asked and answered, and a clear light was thrown upon the whole situation. It was the first time that the brethren in Europe had had such an opportunity, and they appreciated it very much. They had remained loyal to this movement, although they had not been able to understand or explain some of the statements and charges made in the literature sent them. When the facts were presented, and when they saw what the success of this disintegrating movement would have meant to the third angel's message, they were devoutly thankful that the Lord had delivered his people from it, and that the principles of the New Theology had not been permitted to triumph over the truth and to do for

this denomination what they have done for other religious bodies. It became evident to all that there was urgent need of a movement which should be a powerful protest against such a perversion of the gospel, and should stand for the truth uncorrupted by a scientific and atheistic philosophy. As a result of the facts laid before the brethren at this time, the meaning and importance of the third angel's message assumed new proportions in many minds. Some who had been confused in regard to the issues involved, and who had been led to consider the controversy as largely a personal warfare, saw matters in a different light, and took their stand squarely upon the platform of the commandments of God and the faith of Jesus. It is to be regretted that the situation demanded that the things should be said which were said, but the time had come to deal plainly with this opposition movement, and it was done. I hope the result will be such that it will not be necessary to go over this ground again with any who attended this council.

Much interest was shown in the reports from South Africa, India, and the far East as given by Brethren Irwin, Thompson, and myself. These lands are brought nearer to the minds and hearts of our people by hearing directly from those who have been brought face to face with these hundreds of millions who sit in darkness, without "hope, and without God in the world." Few seem to remember that one half the population of the world is found in three countries,—Africa, India, and China,—and that these peoples are entitled to hear the gospel message, and must hear it, before the Saviour will cease to plead his blood in behalf of fallen men, and put on the garments of vengeance. Our duty is clear. The whole earth is to be lightened with the glory of this message, and this must include "every nation, and kindred, and tongue, and people." Let the messengers go quickly to those who are afar off as well as to those who are nigh. Only in this way can the work be quickly finished.

By the action of the General Conference Committee I was requested to remain in Europe this summer, and to attend the general meetings which are to be held here. In harmony with this request I left Gland at the close of the council, and came to Hamburg, where I spent the next Sabbath and spoke to a good congregation. I also met with the workers in the office, and talked with them of the one subject which is of interest to every genuine Seventh-day Adventist—the advancement of this message in all lands, and our personal relation to this great work. On the following Monday I left Hamburg for the meeting at Christiania, Norway.

w. w. p.

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

### **Sixth Report**

ONE topic pressed repeatedly upon the consideration of the council was that of the selection and special preparation of missionaries to answer calls that come with ever-increasing force from the wide-open fields. Experience in our own work, as well as the experience of all missionary societies, emphasizes the need of care and deliberation in selecting and sending out workers. More attention given to the physical fitness of candidates may save breakdowns in the fields. Further, each call from the missions may have its own special requirements; and workers adapted to one situation and kind of work may not be so well adapted to another field and class of work.

### **Special Training for Missions**

Nearly all societies planning for systematic work have special foreign training institutes, to supplement the work of the colleges, where candidates for the fields may receive special help in the particular line that will best fit them to lay hold strongly upon the work to which they are called. This special preliminary study and testing is looked to by mission boards to save many an expensive experiment in the fields. The council felt that this people must plan for determined and persevering effort to meet the calls coming now from the most populous but most trying and difficult portions of the earth.

This question came up in the councils in a way that impressed all hearts that the time had come to give it definite study. Accordingly a committee was appointed, representative of all the field, to make recommendation regarding provision for special instruction of volunteers for foreign missions, as such persons may be recommended by our training colleges or conferences. This committee brought in a report which was adopted, as follows:—

Your committee appointed to take under consideration the advisability of making the Washington Training College a foreign mission school in which to give special instruction to volunteers for foreign mission fields, respectfully submits the following:—

*Whereas*, The providence of God has signally and unmistakably opened nearly all the countries of the world to us for the proclamation of this message; and,—

*Whereas*, Our forces of workers now stationed in these fields are altogether inadequate for the work before them, and should be immediately strengthened by the addition of many workers; and,—

*Whereas*, It is highly necessary that missionaries receiving appointments to foreign fields should receive specific instruction regarding the fields and the work to which they are called; and,—

*Whereas*, The officers of the General Conference should become better acquainted with missionaries receiving

appointments to distant fields before sending them abroad, that they may know more of their spiritual, educational, and physical fitness for the difficult tasks before them; and,—

*Whereas*, The responsibility of finding and selecting persons who are prepared to go to these fields as ministers, teachers, physicians, nurses, and business managers, is continually becoming greater as the field enlarges; therefore,—

*Resolved*, 1. That it is our deep conviction that the hour has come for this people to enter upon a much larger and more thorough effort in behalf of foreign missions.

2. That a more systematic plan than we have yet followed should be adopted to secure and qualify the various classes of workers which the fields need.

3. That in order to accomplish these ends, we request the trustees of the Washington Training College to so change their courses of study and plans of operation as to make that institution a distinctively foreign mission training-school.

4. That the officers of the General Conference and the union and local conferences take immediate steps to select for this special instruction, training, and preparation a hundred volunteers for mission fields.

5. That the union and local conferences be invited to assist the General Conference officers in meeting the expense of such missionaries as shall receive appointment to other fields, while receiving this instruction at the Washington Foreign Mission College.

It was further recommended that Prof. H. R. Salisbury be requested to return to America to take charge of this school.

It was with regret that the council withdrew Professor Salisbury and wife from the appointment to the Levant, to which field they were planning to go after the council; but the committee believed that the cause of missions would be best served by making this change.

The departmental committees of the General Conference, appointed biennially, were made up by the council, as follows:—

### **General Departmental Committees**

**Educational Department:** Chairman, Prof. Frederick Griggs; Secretary, Prof. C. C. Lewis; other members, L. A. Hoopes, C. W. Irwin, C. H. Hayton, R. H. Habenicht, H. C. Lacey, O. Luepke, O. A. Johnson, Jean Vuilleumier, M. E. Cady, H. R. Salisbury, B. F. Machlan, Mrs. Fannie Dickerson Chase, Mrs. L. Flora Plummer, B. E. Huffman, O. J. Graf, C. Sorenson, E. A. Sutherland, J. E. Tenney, J. W. Lawhead, W. W. Prescott, W. A. Spicer, M. E. Kern, N. W. Kauble, C. B. Hughes, H. G. Lucas.

**Publishing Department:** Chairman, C. H. Jones; Secretary, E. R. Palmer; Assistant Secretary, H. H. Hall; other members, S. N. Curtiss, I. A. Ford, F. F. Byington, James Cochran, R. L. Pierce, D. W. Reavis, B. B. Noftsger, W. C. White, L. R. Conradi, W. D. Salisbury, W. C. Sisley, A. C. Christensen, H. Hartkop, J. Robert, E. Lind, N. Z. Town, D. E. Wellman, F. E. Painter, A. F. Harrison, J. B. Blosser, C. N. Woodward, Carl E. Weeks, I. H. Evans, W. A. Spicer, W. A. Ruble, F. Griggs.

**Relief Bureau:** Chairman, W. C.

White; Secretary, E. R. Palmer; other members, G. A. Irwin, J. E. Froom, H. H. Hall.

Medical Missionary Council: Chairman, W. A. George; Secretary, W. A. Ruble. General Conference appointments: D. H. Kress, H. F. Rand, C. Prince, F. J. Otis, F. A. Washburn, G. H. Heald, F. M. Wilcox. (Union conference representatives to be added.)

Sabbath-school Department: Chairman, G. B. Thompson; Secretary, Mrs. L. Flora Plummer; other members, W. W. Prescott, M. C. Wilcox, Mrs. Fannie Dickerson Chase, M. E. Kern, T. E. Bowen, W. A. Spicer, C. M. Snow, H. R. Salisbury.

Young People's Department: Chairman, M. E. Kern; Secretary, Miss Matilda Erickson; other members, G. B. Thompson, H. R. Salisbury, F. Griggs, Mrs. Fannie Dickerson Chase, Mrs. L. Flora Plummer, Meade MacGuire, C. L. Benson, and such other persons as may be selected after the young people's convention in Mount Vernon.

Religious Liberty Bureau: Chairman, K. C. Russell; Secretary, W. A. Colcord; other members, Allen Moon, L. A. Smith, G. B. Thompson, D. W. Reavis, J. S. Washburn, R. C. Porter, S. B. Horton, H. W. Reed, C. M. Snow, W. T. Bartlett, A. J. S. Bourdeau, W. Ising, W. A. Hennig.

North American Foreign Department: Chairman, G. A. Irwin; Secretary, I. H. Evans; other members, G. F. Haffner, O. E. Reinke, S. Mortenson, L. H. Christian, B. G. Wilkinson, L. W. Graham.

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#### Latin Union Reports

The reports from these dark Catholic fields were continued in an afternoon session. Very differently is the field presented now as compared with a few years ago. French Switzerland has about five hundred believers; France, two hundred (fourteen recently baptized in Paris); Italy, nearly fifty; Spain, twenty-four; Portugal, twenty-two; French Belgium, thirty; and Algeria, four.

Brother J. Vuilleumier spoke of the need of the training-school for this field started last September under the trees at Gland, as the schoolroom was not ready. They had a beautiful landscape all about, and could even have a school without buildings; but the greatest need was students. The youth from the Catholic fields must be helped to get a training. Earnestly he appealed for fifty students next year.

C. T. Everson reported an encouraging year in Italy. Our work there began in Torre Pellice, where the oldest Seventh-day Adventist in Europe still lives, a sister who began to keep the Sabbath in 1866. She still walks frequently to Sabbath meetings, her home

being two or three miles from the place of meeting. Brother Fant has had good experiences in Turin and Monasteralla, and a number in these places await baptism. A man at Turin, hearing preaching on the prophecies, accepted the light with joy, saying, "This is what I have been searching for for years." In Monasteralla the priest rang the alarm bell, as in time of pestilence, to warn the people against our teaching.

J. Curdy reported for French Belgium, where there are only ten thousand Protestants among seven millions of people. They have more priests and monks than any other country, the number having doubled since the expulsion of the orders from France four years ago. There is much intemperance. Babies often cry for the tobacco pipe, and their mothers soothe them with it. Brother Curdy has been able to do much temperance work. One man who was a confirmed drunkard was persuaded to seek for help. He has been a sober man for three years. He learned to read and write, and the first thing he read was the New Testament. The Crown Prince, or heir to the throne of Belgium, is president of a temperance society. He asked this man, whose case was notorious, to give a testimony for a large meeting in Brussels. The man told how Elder Curdy and the Bible had found and helped him. Now he says he is anxious to walk with us in all the light.

The people who embrace this truth love it. They are careful to bring their tithes and offerings. One may hear it said as they bring in tithe on their little store, "There is a half-centime more [a tenth of a cent], but I will bring it next week." They are careful to render the full portion belonging to the Lord.

E. Schwantes, who last year joined Brother Rentfro in Portugal, reported progress in this newly entered field. Strangely were some led to the truth. For instance, in Lisbon a Protestant preacher warned his people that our workers were agents of the devil. One man's curiosity was awakened, as he wondered how such agents would look. He stole into the meeting place, looking half-fearfully about. He listened until he was won to the simplicity of the truth. In Oporto, the second city of Portugal, there were hard experiences in getting the attention of the people. At last a breaking down of barriers came, when one hundred and fifty would attend Sabbath meetings, and as many as three hundred on Sundays. Many wept at the preaching. Attempts were made to get the magistrate to prohibit the meetings. But as the preacher stood inside the meeting room, though the congregation was largely outside the doors and windows, no prohibition could issue. Interest spread to villages round

about. On Easter Sunday people from three villages gathered, three hundred of them, leaning upon their mountain sticks, urging the preacher to go on and on and tell them more. Once Brother Schwantes was stoned by the sons of priests. A colporteur sent to a village was assaulted, and would apparently have been killed had not some merchants passed by and rescued our brother. Eight have been baptized in this district, and seven others await baptism. In Lisbon, also, where Elder Rentfro is laboring, several await the ordinance. The leading newspaper and the leading illustrated journal of Lisbon have given publicity to our work in Portugal, and other papers have copied the notices. The message is onward in this long-neglected land, to which we sent Brother Rentfro only two years ago.

Brother Jespersson had cheering words to speak of Algiers, where some are keeping the Sabbath.

As the evidence was presented showing that the time of harvest has come in these fields where so little has been done, the council was greatly stirred with the conviction that more means and more workers must be devoted to the work in the darkest corners of Europe.

W. A. SPICER, *Secretary*.

#### A School for Volunteers for Foreign Mission Fields

From this week's instalment of the report of the Gland council, our people will learn of a very important decision reached by the General Conference Committee with reference to providing and maintaining a school especially designed for giving instruction to volunteers for foreign mission fields.

At this council the committee was brought face to face probably as never before with the meaning of the responsibility resting upon us as a people to give the third angel's message to all the world in this generation. There seemed to come to us a new and fuller realization of the vastness of the great fields to be worked, and what it will require adequately to give this message to their teeming millions.

We were brought to this realization by a new combination of circumstances, facts, and influences. We were then in the heart of Europe, with its dense population extending hundreds of miles in all directions. On our way to the council some had visited the British, Scandinavian, and German Union Conferences, and others had visited Africa, Japan, Korea, China, India, and the Latin Union field. In these visits we had studied the conditions and needs of these fields, and had reached a definite understanding with the laborers who are lo-

cated in them as to what help should, without fail, be sent into those fields at once.

When we came together in council, all these demands were presented, with clear, definite, and convincing reasons. The very least that it was felt would meet the present, pressing requirements of all these fields was so great that it fairly staggered us. And yet this was a mere trifle compared with what will be required to finish this work.

The efforts of our missionaries now at work in all parts of the world to advance the cause are continually creating new openings for service, and this leads them to call for more laborers and means from the home land. As the field of our operations enlarges, and these calls multiply, it becomes more and more difficult to find suitable persons to send abroad.

As we stood face to face with the situation as it presented itself at the Gland council, we were perplexed and troubled beyond expression. But while wrestling with this great problem, light came to us, which we believe will help to solve it. We became fully convinced that the time had come for us to set on foot a larger, more systematic, and better organized movement for selecting and preparing workers to send into the foreign fields.

We have thousands of young men and women in our cause. Hundreds of them have finished their regular school work. They love this message, and would like to devote their lives to its proclamation. But they do not know just where to go nor what to do. Many, possessing splendid talents for service, would gladly go to foreign fields, but they realize that they are hardly prepared, and know not how to get just the preparation they need. And as time passes, they gradually drift into various kinds of employment, and are lost sight of in the masses.

To meet this whole situation, the General Conference Committee decided that we must now establish a foreign mission training-school, for the one great purpose of giving suitable instruction to volunteers for mission fields. And they recommended the trustees of the Washington Training College to turn that institution into such a school. This has been agreed to by the trustees, and the necessary changes in the plans and courses of study are now being made. What will be known as the Washington Foreign Mission College will open this fall. A prospectus is being prepared, and will be sent free to all who will write for it. Prof. Homer R. Salisbury has been engaged to take charge of this school. He has just arrived in Washington from England, where he has had charge of our school work during the last six years.

We now want to hear from hundreds of our young people who would like to volunteer for mission fields. In writing, give full particulars of age, nationality, educational acquirements, choice of field, financial condition, etc. We would also like references to conference officers and ministers. All correspondence should be addressed to Prof. H. R. Salisbury, Takoma Park Station, Washington, D. C.

Much more will be said regarding this school in succeeding numbers of the REVIEW. We shall be glad to hear from our conference officers, ministers, and brethren generally as to how they look upon this move. The General Conference Committee feel that this was one of the most important decisions of the Gland council. The proposal has been placed fully before Sister White, and she gives it most hearty approval as being in harmony with the real purpose for which a school was to be established at our headquarters. We solicit the prayers and co-operation of all our people in behalf of this movement.

A. G. DANIELLS.

## Note and Comment

THE frequent sight of children eagerly poring over the colored supplement of a Sunday newspaper is enough to stir one's heart in pity for them. But how parents who have any appreciation of the effect early impressions have on the child's mind, can encourage or permit such grossly false ideals to be thus fixed in mind is truly astonishing. Therefore we cheerfully pass along these words of warning found in an editorial in the *Independent* of June 27:—

Almost needless to say the benefit to be derived from the picture supplements of the Sunday papers is more than dubious, while the positive disadvantages seem easy to appreciate at once. These crude pictures, badly drawn, luridly colored, with little or no meaning to them at best, and often meanings that are not good for children at worst, can not help but vitiate taste and deprave intelligence. It does not seem quite the proper thing that children should be shown the humor of playing tricks on anybody and everybody, parents and friends, relatives and servants, sometimes the old, often those who are helpless, and almost be taught to laugh at the predicaments they place them in, as if this were the right thing to do.

The editor then points out the special evils to the nervous system which by this means result from the cultivation of the imagination to a high degree, and concludes with words well worth pondering:—

The unconscious factors of education in our modern life, the newspaper, and the conversations that subjects made

much of are likely to suggest, and that find their way into the large ears of these little pitchers; the theater, with its connotations in the same way; the summer books that are read—all these are quite as important as the more formal factors of education. This seems to be an excellent time, then, to call attention to the dangers that lurk behind the apparently harmless, though it would scarcely be called innocent, amusement that is afforded to children by the vicious colored supplement.

THE *Sunday School Advocate*, in an editorial on the proper observance of Sunday, says:—

All children who have attended Sunday-school long enough to have learned the commandments know that one of these commandments begins with the word "remember." And yet how far only too many of them are from remembering its teachings may be judged by the way they spend the greater part of the day that should be kept holy. It is true that Carrie says it is a shame for Tom to play marbles on the street or sit on the front steps, reading the colored supplement of the Sunday newspaper after he comes home from church, but some of Carrie's acquaintances are of the opinion that she has no right to preach to her brother so long as she spends Sunday afternoon in trying to arrange her hair so as to make her look like a grown-up lady, or in lying on the sofa, reading fairy tales. It was breaking the fourth commandment for Tom to go fishing one Sunday when the family were in the country, but as Carrie spent the time while he was gone in ripping the old ribbon off her hat and pinning on new, she had the grace not to lecture him for it.

This is another instance showing the necessity of getting the beam out of one's own eye before seeking to extract the mote from another's eye. The "beam" in the eye of the writer of the above extract has made it impossible for him to see what is in the command beginning with the word "remember," and has made something appear to be in that command which never was there, and never will be. "Tom" and "Carrie" are to "remember the Sabbath day, to keep it holy," but they are to "remember" also, when they read the command through, to substitute the word "Sunday" for the words "seventh day of the week." Otherwise they will be remembering the day which God commanded them to remember, and working on the day which God gave to man as a working day, and this, according to the *Sunday School Advocate*, would mean the violation of the fourth commandment. It would be a serious matter if the child should remember the command of Jehovah just as he gave it, and act accordingly; for, according to such teaching, to keep the command is to break it, and in breaking it we keep it. Wonderful logic! Such teachers have need that one teach them the first principles of obedience.

# One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

## The Widow's Mites

JESUS said of the poor widow, She "hath cast in more than they all." The rich had bestowed from their abundance, many of them to be seen and honored by men. Their large donations had deprived them of no comfort, or even luxury; they had required no sacrifice, and could not be compared in value with the widow's mites.

It is the motive that gives character to our acts, stamping them with ignominy or with high moral worth. Not the great things which every eye sees and every tongue praises does God account most precious. The little duties cheerfully done, the little gifts which make no show, and which to human eyes may appear worthless, often stand highest in his sight. A heart of faith and love is dearer to God than the most costly gift. The poor widow gave her living to do the little that she did. She deprived herself of food in order to give those two mites to the cause she loved. And she did it in faith, believing that her Heavenly Father would not overlook her great need. It was this unselfish spirit and childlike faith that won the Saviour's commendation.

When Jesus said of the widow, She "hath cast in more than they all," his words were true, not only in motive, but of the results of her gift. The "two mites, which make a farthing," have brought to God's treasury an amount of money far greater than the contributions of those rich Jews. The influence of that little gift has been like a stream, small in its beginning, widening and deepening as it flowed down through the ages. In a thousand ways it has contributed to the relief of the poor, and the spread of the gospel. Her example of self-sacrifice has acted and reacted upon thousands of hearts in every land and in every age. It has appealed to both rich and poor, and their offerings have swelled the value of her gift. God's blessing upon the widow's mites has made it the source of great results. So with every gift bestowed and every act performed with a sincere desire for God's glory. It is linked with the purposes of Omnipotence. Its results for good no man can measure.—Mrs. E. G. White.

## Leaves of the Tree of Life

We fear that many do not appreciate the work being done by our conscientious doctors and nurses in our sanitariums. If they did, we feel certain that the work of raising the \$150,000 fund would be mightily hastened. Washington is in many respects the heart of the world. To that city the eyes of this nation are directed, and we may truly say that the nations of the world are looking also with great interest on what occurs in the city which is the capital of our nation.

What will more favorably impress the men of note who gather there than our sanitarium work conducted by experienced and able physicians, loyal to the

message, and who are bringing through this means to those who are sick in soul and body the very leaves of the tree of life? Note the following solemn and encouraging words sent to us through the spirit of prophecy:—

"Our sanitariums are to be schools in which instruction shall be given in medical missionary lines. They are to bring to sin-sick souls the leaves of the tree of life, which will restore to them peace and hope and faith in Christ Jesus.

"Let the Lord's work go forward. Let the medical missionary and the educational work go forward. I am sure that this is our great lack,—earnest, devoted, intelligent, capable workers. In every large city there should be a representation of true medical missionary work. Let many now ask, 'Lord, what wilt thou have me to do?' It is the Lord's purpose that his method of healing without drugs shall be brought into prominence in every large city through our medical institutions. God invests with holy dignity those who go forth farther and farther still, in every place to which it is possible to obtain entrance. Satan will make the work as difficult as possible, but divine power will attend all true-hearted workers. Guided by our Heavenly Father's hand, let us go forward, improving every opportunity to extend the work of God."

J. S. WASHBURN.

## Received on the \$150,000 Fund up to July 2, 1907

<b>Atlantic Union Conference</b>	
Central New England .....	\$ 2,472.26
Chesapeake .....	424.26
Eastern Pennsylvania .....	1,411.85
Greater New York .....	431.85
Maine .....	360.82
New Jersey .....	552.63
New York .....	1,026.17
Southern New England .....	880.53
Vermont .....	850.70
Virginia .....	266.67
Western Pennsylvania .....	832.57
West Virginia .....	241.67
Western New York .....	1,291.67
<b>Total .....</b>	<b>\$11,043.65</b>
<b>Canadian Union Conference</b>	
Maritime .....	\$316.43
Quebec .....	33.78
Ontario .....	350.48
<b>Total .....</b>	<b>\$700.69</b>
<b>Central Union Conference</b>	
Colorado .....	\$ 878.19
Iowa .....	2,244.97
Kansas .....	1,655.65
Missouri .....	851.45
Nebraska .....	4,799.63
Wyoming .....	403.87
<b>Total .....</b>	<b>\$10,833.76</b>
<b>District of Columbia</b>	
Washington churches .....	\$1,168.24
<b>Lake Union Conference</b>	
East Michigan .....	\$ 1,307.82
Indiana .....	4,475.48
North Michigan .....	131.51
Northern Illinois .....	1,619.74

Ohio .....	2,662.61
Southern Illinois .....	750.58
West Michigan .....	3,165.35
Wisconsin .....	1,812.22
<b>Total .....</b>	<b>\$15,925.31</b>
<b>North Pacific Union Conference</b>	
Conference not specified .....	\$ 360.26
British Columbia .....	83.80
Montana .....	254.56
Upper Columbia .....	1,492.14
Western Washington .....	1,074.20
Idaho .....	844.90
Western Oregon .....	1,294.20
<b>Total .....</b>	<b>\$5,404.06</b>
<b>Northern Union Conference</b>	
Alberta .....	\$ 144.10
Manitoba .....	238.70
Saskatchewan Mission Field .....	34.85
Minnesota .....	4,384.36
South Dakota .....	2,614.19
North Dakota .....	1,767.41
<b>Total .....</b>	<b>\$9,183.61</b>
<b>Pacific Union Conference</b>	
Conference not specified .....	\$ 73.82
Arizona .....	177.87
California-Nevada .....	5,174.16
Southern California .....	490.84
Utah .....	205.46
<b>Total .....</b>	<b>\$6,122.15</b>
<b>Southern Union Conference</b>	
South Carolina .....	\$ 103.85
Alabama .....	200.63
Tennessee River .....	502.94
Florida .....	337.65
North Carolina .....	255.25
Kentucky .....	30.36
Cumberland .....	552.82
Louisiana .....	385.61
Mississippi .....	190.63
Georgia .....	345.86
<b>Total .....</b>	<b>\$2,905.60</b>
<b>Southwestern Union Conference</b>	
Not specified .....	\$ 170.18
Arkansas .....	221.64
Oklahoma .....	1,414.94
Texas .....	1,062.86
<b>Total .....</b>	<b>\$2,869.62</b>
<b>Unknown</b>	
Unknown .....	\$149.20
<b>Foreign</b>	
Algeria .....	\$13.33
Australia .....	137.06
Bermuda .....	25.00
China .....	3.00
South Africa .....	128.16
Jamaica .....	13.41
Yukon Territory .....	10.00
England .....	256.32
West Africa .....	14.06
Mexico .....	2.00
Costa Rica .....	2.00
India .....	12.48
South America .....	23.35
Switzerland .....	9.69
Panama .....	9.00
Nicaragua .....	4.00
Trinidad .....	.34
Central American Mission .....	17.00
Norway .....	25.00
Japan .....	12.50
Hayti .....	5.00
Egypt .....	51.55
Palestine .....	2.00
Tobago, W. I. .....	1.22
Omaja, Cuba .....	3.00
<b>Total .....</b>	<b>\$780.47</b>
<b>Grand Total .....</b>	<b>\$67,086.36</b>

I. H. EVANS, Treasurer.

## General Articles

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

### How the Great Guest Came

WHILE the cobbler mused, there passed his pane

A beggar drenched by the driving rain; He called him from the stony street, And gave him shoes for his bruised feet.

The beggar went, and there came a crone,

Her face with wrinkles of sorrow sown; A bundle of faggots bowed her back, And she was spent with the wrench and rack;

He gave her his loaf, and steadied her load

As she took her way on the weary road.

Then came to his door, a little child, Lost and afraid in the world so wild, In the big, dark world. Catching it up, He gave it the milk in the waiting cup, And led it home to its mother's arms, Out of reach of the world's alarms.

The day went down in the crimson west, And with it the hope of the blessed Guest;

And Conrad sighed, as the world turned gray:

"Why is it, Lord, that your feet delay? Did you forget that this was the day?" Then soft in the silence a voice was heard:

"Lift up your heart, for I kept my word;

Three times I came to your friendly door;

Three times my shadow was on your floor.

I was the beggar with bruised feet; I was the woman you gave to eat; I was the child on the homeless street."

— Selected.

### The True Standard of Manhood

MRS. E. G. WHITE

God designs that improvement shall be the life-work of his followers, and that this improvement shall be guided and controlled by correct experience. The true man is the one who is willing to sacrifice his own interests for the good of others, who forgets himself in binding up the wounds of the broken-hearted. But many fail of understanding the true object of life. Under the influence of cherished errors, they sacrifice all in life that is really valuable.

Nero and Cæsar were acknowledged by the world as great men; but did God so regard them?—No! They were not connected with unselfish love with the great Heart of humanity. They were satanic in their cruelty. Wherever they went, bloodshed and destruction marked their path. They were lauded while living; but when they died, the world rejoiced. How wide the contrast between the lives of these men and the life of Martin Luther. He was not born a prince; he wore no royal crown. It was from a cloistered cell that his voice was heard and his influence felt. But he had a

noble, generous heart, and a vigorous intellect, and all his powers were exercised for the good of humanity. He stood bravely for the right, and breasted the world's opposition, in order to benefit his fellow men.

Intellect is mightier than wealth or physical power. If sanctified and controlled by the Spirit of God, it exerts a strong influence for good. But intellect alone does not give true manhood. Lord Byron had rare intellectual gifts, but he was not a true man, according to God's standard. His passions were fierce and uncontrollable. Throughout his life he sowed seeds that ripened into a harvest of corruption. This man was one of the world's distinguished men, but the Lord regarded him as one who had abused his talents and wasted his life. When great intellect is made to minister to vice, it is a curse to its possessor and to all who come within the sphere of its influence.

One's claim to manhood is determined by the use he makes of the powers that God has given him. The members of the human family are entitled to the name of men and women only as they employ their talents for the good of others. It is when ministering to others that man is most closely allied to God. He who is true to his God-given manhood will not only promote the happiness of his fellow beings in this life, but will aid them to secure the reward of the life to come.

Before human beings, God has set a high standard. Christ's word to us is, "Be ye therefore perfect, even as your Father which is in heaven is perfect." It should be our life-work to press forward continually toward perfection of character, ever striving for conformity to the will of God.

Man is required to love God supremely, with his might, mind, and strength; and his neighbor as himself. This he can not possibly do unless he denies himself. To deny self means to rule the spirit when passion is striving for the mastery; to resist the temptation to censure and to speak words of faultfinding; to have patience with the child that is dull, and whose conduct is grievous and trying; to stand at the post of duty even though others may fail; to lift responsibilities wherever and whenever duty requires, not to gain applause, not for policy, but for the sake of the Master, who has given each of his followers a work that is to be done with unwavering fidelity. To deny self means to do good when inclination would lead us to serve and please ourselves. It means to work patiently and cheerfully for the good of others, even though our efforts may not seem to be appreciated.

Those who are partakers of Christ's love have no right to think that there is a limit to their influence and work in trying to benefit humanity. Christ is our example. He did not become weary in his efforts to save fallen man. And angels are engaged day and night for the uplifting of humanity, in accordance with the plan of salvation. Our work is to be continuous and persevering.

Until the Master bids us lay our armor at his feet, we are to fight manfully for him. We are to work and wait, submissive to God's will, ready and willing to spring to duty at every call.

Fellow Christians, search carefully and see whether the Word of God is indeed the rule of your life. Do you take Christ with you when you leave the place of prayer? Does your religion stand guard at the door of your lips? Is your heart drawn out in interest and sympathy for those in need of help? Are you seeking earnestly for a clearer understanding of God's will, that you may let the light shine forth to others? Is your speech seasoned with grace? Does your demeanor show Christian nobility? "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." Remember that you need to be braced by constant watchfulness and prayer. So long as you look to Christ, you are safe; but the moment you trust in yourself, you are in great peril. He who is in harmony with God will continually depend upon him for help.

It is difficult for human beings to give attention to the lesser matters of life while the mind is engaged in business of seemingly greater importance. But should this be? Do not become so engrossed with business cares that you neglect to give your children the instruction they need. Do not look upon your home work as a lesser duty. This work lies at the foundation of the well-being of society. The happiness of families and of churches depends upon home influence. The world is not so much in need of great minds as of good men, men who are a blessing in their homes.

### "Here Are They that Keep the Commandments"

T. E. BOWEN

THE three messages of Revelation 14 develop a commandment-keeping company. The record given of them is not testimony borne by themselves, but by Jesus himself. Of them he says: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

The prophet John's attention is directed to them, after viewing the great mass of humanity represented to him as worshipers of the beast or his image, and designated by a mark as belonging to those who "dwell upon the earth." By another passage of Scripture we are shown that this company far exceeds the little company pointed out as keepers of the commandments: "And all that dwell upon the earth shall worship him [the beast], whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13: 18.

What an encouragement and victory for the grace and power of God's living word it is, that in the midst of all the corruption and sin down at the end of the world, even amid the last generation of men, a few actually "keep the com-



mandments." We are told so often that it is impossible to keep God's holy law, even by those who stand forth as representatives of Christ. But it can be kept. Jesus kept it. And the same faith that was in Jesus when he trod the rugged pathway on earth, if in us now, will enable us to keep it, also.

The Word of God hidden in the heart works these wonderful changes in the life. It is through the power of the word that life is given. Paul recognized this in the charge he gave the elders of Ephesus: "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

God's people have power through the simplicity of the Word. Through that, the Spirit will operate with power. "The flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life."

It was the *word* of Jesus that bore Peter up as he left the boat to walk upon the water. It was through the faith Peter and John had in Christ's word that the impotent man arose, and with joy accompanied them into the temple. It was through *believing the word* that thousands were joined unto the Lord in a day at Pentecost and afterward. It was by faith in that Word made flesh that all the mighty miracles were performed which followed the believers everywhere.

God's word is the same to-day. Life and healing are in it for the believing child of God, as when Peter and John, Paul and Silas, labored for their fellow men.

The power of God's word is now found in the three angels' messages. Men may fail, and even fall out by the way, and turn and oppose the truth with all their power, but the message never will change nor fail. *It is infallible.* "Man is fallible; but *the message is infallible.* With it all should be in harmony; it is the center of interest, in which all hearts should be united. We may get up points that are of no consequence, and seek to maintain them; but we shall gain no strength by so doing. The message is to prepare a people to stand in the last great day, and to be united in heaven above. None should feel that it is of no special importance whether they are in union with their brethren or not; for those who do not learn to live in harmony here will never be united in heaven."—*Mrs. E. G. White, in "Historical Sketches," page 124.*

This message develops a *commandment-keeping* people. Some will be truly united upon this holy platform of truth, and filled with the love and unity of heaven, thus becoming prepared to enter that holy place as citizens of the better country. God is no respecter of persons. By complying with the conditions given us in the Word, and through its sanctifying, subduing influence by the operation of the Holy Spirit upon our hearts and lives, we may be a part of that *commandment-keeping company* that shall one day erelong stand upon

Mount Zion and "sing the song of Moses the servant of God, and the song of the Lamb."

### An Earthquake Escape

K. C. RUSSELL

THE frequency of earthquakes and other calamities is filling the hearts of many people with fear and consternation, and they are asking the pertinent questions, What is the cause of earthquakes? What is their meaning? Is there any escape from them?

In answer to the first question, we will look in vain for a satisfactory reply from scientists. This was forcibly illustrated by an incident connected with the San Francisco earthquake. Professor Burckhalter, one of the great astronomers of the West, wrote on a bulletin-board outside of the observatory a brief statement of the cause of earthquakes according to the best scientific theories; but when the people blocked the streets, and wanted to know when the next one would come, he erased the preceding bulletin, and wrote: "The man in the street knows just as much as I do of the cause of earthquakes, and when the next one will come."

An editorial in the *Washington Post* of April 25, 1906, makes the following significant and interesting reference to the scientific aspect of this earthquake: "Scientists in all parts of the world are rising up with proclamations, specious, alluring, and more or less satisfactory to the educated mind. The trouble is that they do not harmonize; and, therefore, the individual has no refuge more substantial than a guessing match." Thus it will be seen that science can not be relied upon for a solution of the earthquake problem. We must look elsewhere for an answer to this question.

The following from the pen of Mrs. E. G. White is the clearest and most comprehensive statement concerning—

#### The Cause of Earthquakes

that has ever been written, and it is in harmony with the Bible, which has withstood both lower and higher criticism throughout the ages:—

"Before the flood there were immense forests. The trees were many times larger than any trees which we now see. They were of great durability. They would know nothing of decay for hundreds of years. At the time of the flood, these forests were torn up or broken down and buried in the earth. In some places large quantities of these immense trees were thrown together and covered with stones and earth by the commotions of the flood. They have since petrified, and become coal, which accounts for the large coal-beds which are now found. This coal has produced oil. God causes large quantities of coal and oil to ignite and burn. Rocks are intensely heated, limestone is burned, and iron ore melted. Water and fire under the surface of the earth meet. The action of water upon the limestone adds fury to the intense heat, and causes earthquakes, volcanoes, and fiery issues. The action of fire and water upon the ledges of rocks and ore

causes loud explosions which sound like muffled thunder. These wonderful exhibitions will be more numerous and terrible just before the second coming of Christ and the end of the world, as signs of its speedy destruction.

"Coal and oil are generally to be found where there are no burning mountains or fiery issues. When fire and water under the surface of the earth meet, the fiery issues can not give sufficient vent to the heated elements beneath. The earth is convulsed, the ground heaves, and rises into swells or waves, and there are heavy sounds like thunder under ground. . . .

"God controls all these elements; they are his instruments to do his will; he calls them into action to serve his purpose. These fiery issues have been, and will be, his agents to blot out from the earth very wicked cities. Like Korah, Dathan, and Abiram, they go down alive into the pit. These are evidences of God's power. Those who have beheld these burning mountains pouring forth fire, and flame, and a vast amount of melted ore, drying up rivers and causing them to disappear, have been struck with terror at the grandeur of the scene. They have been filled with awe as if they were beholding the infinite power of God."

#### The Purpose of These Manifestations

"These manifestations bear the special marks of God's power, and are designed to cause the people of the earth to tremble before him, and to silence those who, like Pharaoh, would proudly say, 'Who is the Lord, that I should obey his voice?' Isaiah refers to these exhibitions of God's power where he exclaims, 'O that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence.' Isa. 64: 1-3.

"The Lord is slow to anger, and great in power, and will not at all acquit the wicked; the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, . . . and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.' Nahum 1: 3-6.

"Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke. Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.' Ps. 144: 5, 6.

"Greater wonders than have yet been seen will be witnessed by those upon the earth a short period previous to the coming of Christ. 'And I will show

wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke.' 'And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.' 'And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.'

"The bowels of the earth were the Lord's arsenal, from which he drew forth the weapons he employed in the destruction of the old world. Waters in the bowels of the earth gushed forth, and united with the waters from heaven, to accomplish the work of destruction. Since the flood, God has used both water and fire in the earth as his agents to destroy wicked cities.

"In the day of the Lord, just before the coming of Christ, God will send lightnings from heaven in his wrath, which will unite with fire in the earth. The mountains will burn like a furnace, and will pour forth terrible streams of lava, destroying gardens and fields, villages and cities; and as they pour their melted ore, rocks and heated mud, into the rivers, it will cause them to boil like a pot, and send forth massive rocks, and scatter their broken fragments upon the land with indescribable violence. Whole rivers will be dried up. The earth will be convulsed, and there will be dreadful eruptions and earthquakes everywhere. God will plague the wicked inhabitants of the earth until they are destroyed from off it. The saints are preserved in the earth in the midst of these dreadful commotions, as Noah was preserved in the ark at the time of the flood."

#### *The Meaning of These Things*

"The Saviour plainly teaches that 'earthquakes in divers places' are among the heralds of his return, when he will receive his faithful children unto himself. These things also herald the eternal night to those who have rejected his proffered grace.

"The signs of that coming day are thickening all around us. Cyclones and hurricanes, earthquakes and tidal waves, and strikingly fearful volcanic action are no longer among the unusual things, neither are they confined to a few localities. But storm-swept lands, bursting mountains, and lashing oceans tell in unmistakable language that the days of earth's tranquillity are at an end."

"Christ's coming is stealing gradually upon the world as a thief. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God. Men are still pursuing their usual course of eating and drinking, planting and building, marrying and giving in marriage. Merchants are still engaged in buying and selling. Publications are issuing one upon another. Many are jostling one against another, seeking to get the highest place. Pleasure lovers are still attending theaters, horse races, and gambling hells, and the

highest excitement prevails. Yet probation's hour is fast closing, and every case is about to be eternally decided."

The question of paramount interest to the reader should be, How may I escape these things, and be ready to welcome the Saviour's return? Many people fled from San Francisco, and many have fled from Kingston, with the hope of escaping a repetition of the experience. It is certainly a natural and wise thing for one in danger to escape, if possible, to a place of safety. All should understand that the time is soon coming when there will be no place in this world to which one may flee from the terrors of an earthquake; for the Lord says, by the mouth of Jeremiah the prophet:—

"I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. . . . I beheld, and, lo, the fruitful place [the country where the products of the earth are the most plentiful] was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger." Jer. 4:24, 26.

It will be easy for the remaining inhabitants of these stricken cities to appreciate these thrilling words of the Lord, and to understand how quickly the Lord can destroy "all the cities" of the earth. Again the prophet, in speaking of this time, says: "And every mountain and island were moved out of their places." Rev. 6:14.

In view of these facts, it is not strange that Abraham "looked for a city which hath foundations, whose builder and maker is God." Heb. 11:10. The apostle Paul, under the inspiration of the Holy Spirit, also said: "The things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:18.

#### *Man's Only Refuge*

From these infallible statements of Inspiration, we can plainly see that we can not look to this world or anything it contains as a place of refuge or escape from these things. The only way of escape is through Jesus Christ, by obtaining a character which will survive the final dissolution of this earth.

Here are some of the many promises which afford sweet assurance to all who will place their trust in God and build upon his word as a means of escape from the destruction which is swiftly coming upon the world:—

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Ps. 46:1, 2.

"Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved." Ps. 55:22.

"When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken." Prov. 3:24-26.

"Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways." Ps. 91:9-11.

"At that time [the coming of Christ] thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36.

Dear reader, will you not comply with the conditions upon which you may escape all these things, by repenting of all your sins and receiving Jesus as your personal Saviour to enable you to live a life in harmony with God's law, and so be among those of whom it will be said, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city"? Rev. 22:14.

*Takoma Park, D. C.*

### **Do You Study Your Bible?**

L. D. SANTEE

WE have become Seventh-day Adventists by the study of the Bible, and by recognizing its authority. It has taken us from other churches and from the world, and has united us on the platform, "the commandments of God, and the faith of Jesus." It teaches of the life that now is, and that which is to come. It should be inexpressibly dear to us, as all our knowledge of the future is gotten from its revelations. All our hopes of the life to come rest upon its promises. It thoroughly furnishes us unto all good works. It is our chart and compass in life's voyage, and if studied and obeyed, will take us safely into the harbor of heaven.

Every one who so regards the Bible certainly ought to study it thoroughly and prayerfully, and to know what is in it. It seems strange that many of those who call themselves Christians, and even those who profess to be teachers of the way of life, have never read this book through to know what is in it. That man who is ignorant in regard to the teachings of his Bible is sinning against his own soul. With the perils of the last days thickening, and with the coming of the Lord and immortality for the righteous less than a generation away, it would seem that all that revelation tells us of these thrilling events would be themes of earnest study and absorbing interest.

People generally claim to believe the Bible inspired, and yet they do not know its contents. The most of our people have read it much, probably by subjects mostly. There is no doubt that parts of it have been often and thoroughly studied. This is all proper and necessary, but it seems strange indeed that any could accept a book as a rule of action, and yet never read it through,

to see what it contains. It is right to study it by subjects, but we should become familiar with it as a whole. We should be so well educated in its teachings that we could never be carried away by anything that is antagonistic thereto.

A lack of Biblical knowledge is at the root of apostasy. The declaration comes down through the ages, "My people are destroyed for lack of knowledge." Hosea 4:6. Of Israel, his adopted people, a nation blessed with priests and prophets, the Lord says, with sorrow, "Israel doth not know, my people doth not consider." Isa. 1:3. Contrast Israel in her idolatry, and suffering from the judgments of God, with another class mentioned by the apostle: "I have written unto you, young men, because you are strong, and the word of God abideth in you, and ye have overcome the wicked one." 1 John 2:14. Which record do you desire shall be yours? It is as true as truth that what we study will affect the life; that the thoughts we harbor will mold the disposition, and shape the mind. This is why God has given us Phil. 4:8. Carefully followed, it will develop a charity that the schools of earth have never been able to equal. It will fill the home with sunshine, and produce the atmosphere of heaven. It was the way that Paul did. Read verse 9. It produces the tenderness of Christian character. Never were truer words than are found in 2 Cor. 3:18: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image." Unless your experience has helped you, you do not know the joy and sunshine that will come to you by *practising* Phil. 4:8. It is easy to "love thy neighbor as thyself." The change that will come to you (if you never have tried it) is described in Isa. 61:3: "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." If you think that this description of the change that will be wrought is too strong, try it. I am willing to let your experience be the test. The Bible is emphatically the text-book for those that go out to labor in the cause of God. How inconsistent that such should not know the contents of the text-book they intend to teach.

Those who have the "blessed hope" should know all that Inspiration has said about that hope and that life. Those who claim an inheritance in the earth made new, will certainly want to know of the conditions, of the joys, and of the surroundings of the redeemed inheritance; of the "fulness of joy" (Ps. 16:11) that is waiting them in the near future, and in what it consists. It is not strange that you should try to "read between the lines." Thank God, these mysteries will be made plain when faith is lost in sight. No wonder that Christ said, "Search the Scriptures." John 5:39. No wonder that God commanded

through the apostle, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

The pioneers in our work were men "mighty in the Scriptures." Their knowledge of the Bible enabled them to build on a sure foundation, and the result has been that the blessing of God has attended the work. We ask you, if you never have read the Bible through, to begin at once. Become familiar with God's commands and his promises. It takes but little time each day. Don't say that you have not the time. Three chapters each day, and five on the Sabbath, and you will read the Bible through in a year. Will you do it?

Chicago, Ill.

### Diet and Disease

J. R. LEADSWORTH, M. D.

"BECAUSE sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Perhaps there is no way in which the truthfulness of the preceding scripture is so abundantly illustrated as in the matter of eating and drinking. Since the experience of our first parents in Eden, men have been willing to rely upon the sense of taste rather than upon the voice of Inspiration or science as to whether a thing was good or bad. That God knew best what was for man's physical and spiritual good in providing the original bill of fare, we can not gainsay. When deliverance was sent to Israel in Egypt, it was deemed wise to provide a fleshless diet in order that they might be a healthy, happy people. In that new earth state where "the inhabitant shall not say, I am sick," it is written that "they shall not hurt nor destroy in all my holy mountain;" but the majority of people hope, rather, that they shall be able to get rid of the carnivorous appetite suddenly.

Too many people rely upon individual experience. After partaking of a juicy beef steak, they imagine a feeling of satisfaction that is not experienced in partaking of some of the natural flavored grains and fruits. Their gustatory sense tells them that it is good for food, and they are willing to believe it. Besides, they have been told that some people require flesh; that other food does not furnish sufficient strength. In fact, they are told that theirs is a case that seems to require a more concentrated diet.

That one can not rely wholly upon the sense of taste is well recognized by all food experts. In "Farmers' Bulletin 74," Department of Agriculture, we read: "In our actual practise of eating, we are apt to be influenced too much by taste, that is, by the dictates of the palate; we are prone to let natural instinct be overruled by acquired appetite, and we neglect the teachings of experience. We need to observe our diet and its effects more carefully, and regulate appetite by reason. In doing this we

may be greatly aided by the knowledge of what our food contains, and how it serves its purpose in nutrition."

Gautier, a French author of national reputation, says, on the same subject: "The appetite is not a good guide for us; we excite or appease it at will: it is for many people a function arising from their habits. In particular, in the case of meats, the more one eats, the more the stomach secretes digestive acid juices; and the more it secretes, the more one is induced to eat to weaken its impressions and to neutralize the stomachic acidity."

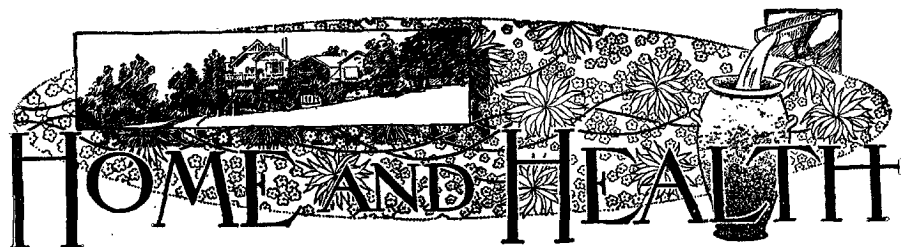
That meat is not the most concentrated diet is also well known by those with even a limited experience in food values. While a few years ago, it was thought that, in order to strengthen invalids, it was necessary to feed them on the broth from the strong ox, it has become well recognized that such an article is a starvation diet. The stomach specialist is not slow to recognize that for weak digestion the malt or dextrinized grains are far superior to any production in the flesh line.

If it is true that a fleshless diet does not contain sufficient nourishment for mankind, then it can be truthfully said that a great majority of the population of the world are underfed. Seven eighths of all the people in the world do not eat meat. If it be true that some people require a more concentrated diet, it certainly is true of only a marked minority of mankind.

But if the wisdom of the Creator in the original plan needs confirmation, it is abundantly furnished by science in the chemical laboratory, and by use of the microscope. It is well known that the intestinal canal furnishes an excellent breeding place for several varieties of germs, the most constant of which is the bacilli coli. Recent experiments by Dr. Palier show that cultures of these bacilli taken from the bowel discharges of a non-flesh-eating animal have, practically, no effect when injected into another animal. But where these germs are cultivated on flesh food, after being taken from the first animal, or instead are taken from the bowel excretions of a carnivorous animal, their innocent nature is at once reversed. Instead of being inactive and inert, they become virulent, and set up many inflammatory conditions in the intestinal canal.

Dr. Senn recently noted, in extensive travels among the black people of Africa, that they were practically free from appendicitis. In accordance with these facts, Dr. Palier attributes the freedom of these people from appendicitis to their vegetable diet. He also adds that a diet of milk and vegetables should be protective against appendicitis and affections of the bile passages, all of which have been attributed to the colon bacillus. When it is known that in every fifteen grains of the bowel excretion there are said to exist about a billion germs, it would seem worth while to adopt a dietetic régime that would keep them as innocent as possible.

Los Angeles, Cal.



### *His Day of Rest*

HE never had time to rest, and he never had time to play;  
When a man should be at his best, he was old and wrinkled and gray;  
He never had time to care how others were getting along,  
He never had time to share the joy of the singer's song.

He labored early and late, rudely pushing ahead;  
Pleasure, he thought, could wait; he would seek it some day, he said.  
Deaf to the cries of those who struggled in vain below,  
He heaped new woe on their woes, permitting his greed to grow.

He never had time to pause for the purpose of giving praise;  
He craved no public applause, nor hunted for peaceful ways;  
He never had time to waste on the song that the lover sings,  
He never had time to taste the sweetness that kindness brings.

He hurried early and late, roughly pushing ahead;  
Pleasure, he thought, could wait; he would seek it some day, he said;  
Old and wrinkled and gray when a man should be at his best,  
He died on the dismal day when he meant to begin his rest.

— S. E. Kiser.

### **How the Minister's Cause Was Won**

THE congregation at Holland Center used many times to wish that they might get some minister who would please Matthew Fairbanks, but somehow none could ever be found. According to Matthew Fairbanks' ideas, they either preached too long or too short, visited too much or too little, were too much educated or else were not educated enough, were too narrow or too broad, and so on. And expressing his opinion as he did, freely and at all times, and being the successful man of business he was, he soon found followers. And somehow there was never good pastoral work done in that congregation at Holland Center.

The minister seemed to feel the chilliness of unfriendly eyes, and his sermons in some way fell to the ground. There being no one there to hold up his hands, he felt his helplessness. So, little by little, owing to Matthew Fairbanks, the critical feeling grew until each minister cut short his pastorate there with but small regret. The congregation dwindled more and more as time went on, and friction arose between the members.

"I'm sure I don't know what in the

world is the matter with us," spoke up Mrs. Collier at prayer-meeting one evening. "Our members are growing fewer and fewer, the young people don't like to come, and even the people outside are beginning to regard us with suspicion. We have good members. Why is it?"

There was no minister present that evening, and this was a prayer-meeting just by themselves, but no one answered the question, and the little woman sat down. But the reason of the condition of that church at Holland Center was due solely to one man, Matthew Fairbanks, who, on account of his criticizing, uncharitable, unjust, unchristian manner of talking, had brought things to just such an unhappy pass. The last minister had resigned and gone away, and a new one had taken his place. He was a clean-faced, ruddy young man, with frank eyes and a decided, businesslike manner.

"Well, Matthew," asked old Caleb Powers, standing outside of his carpenter shop one morning, as Matthew Fairbanks passed by, "I hear you've got a new minister. Like him?"

Matthew stopped. "No, I don't," he replied, testily. "Thinks just because he's out of college he knows it all. He's gone and done away with the old hymn-books we've used for over twenty years, and got new ones."

"Maybe they're better than the old ones," mildly suggested Caleb, but Matthew frowned.

"Instead of preaching Sunday nights, as he ought to, he's begun a series of lectures, too," went on Matthew, sternly.

"Guess he thinks you've been preached to enough," remarked Caleb, with a laugh. "I myself can't see that you're any the better for it. What you need," he added, with a shrewd look on his face, "is some one to get you out of the rut. You've had your way; let the new minister have his."

But Matthew deigned no reply, and went on his way. Old Caleb looked after him thoughtfully.

"There ain't a preacher in the whole of Christendom that could please that man," he said to himself. "A pity, too; Matthew Fairbanks has the makin' of a fine character, but that fault-finding, criticizin' way of his would kill any church on earth. I've always said," continued the old man, "if a church-member sees everything wrong under the sun in his own church, he'd better, for that church's good, be out of it."

Just about that time Matthew Fairbanks' only child fell sick. It seemed a trifling ailment at first, but as days passed, the slight cold developed into pneumonia. He had married late in life, and this little child, his only son, was the

dearest object of his life. He was a sweet little boy of seven, with big brown eyes, a rosy mouth, and dimpled cheeks. How his father loved him! How he hung over him in speechless grief, as he grew no better!

"Matthew, you must rest," his wife would tell him, but none of her entreaties could move him from that little white bed.

"He has only a chance," the doctor finally acknowledged.

Matthew Fairbanks looked up. "I knew it!" he cried. "He will die!"

That afternoon the minister called. He had begged to be allowed to go up for only a minute.

Matthew sat by his child's bed, his eyes sunken, his face white. He scarcely looked up at his visitor.

The little boy lay flushed and worn among the pillows, his breath short. The minister took a seat by him.

"Well, Jamie," he began cheerily, taking up the little, wasted hand, "you're pretty sick, aren't you?—but see here, my boy. My wife and I have been thinking what would make you better, and finally we hit on this." He took up a package as he spoke, and opened it.

The child looked at it with interest. He had roused a little.

"It's a game, Jamie," explained the minister, "and it's called 'The Merry Men of War.' See, here are the soldiers, and you set them on this board on these pegs. At the end of the board opposite the men, is a little spring. Now you take this big marble and see if you can hit it. If you can, down goes your man—like this." With a dexterous move of his wrist, he took a marble, touched the spring, and, quick as a wink, overtopped the tall soldier.

Jamie laughed—even laughed. He reached out to take one of the fascinating men of war, but he was too weak.

"Papa," he said feebly, turning to his father, "come and see them. Will you play them with me?"

"Yes, my boy, yes," replied Mr. Fairbanks, huskily.

Jamie was worse that night, but he babbled of the toy soldiers, and how he was going to play with them when he got well.

As morning dawned, it seemed that the frail life must go out, but some little thread held him to life.

"It seems to be a matter of mere will power," spoke up the doctor, as restoratives were administered. "He's clinging to something."

And then Matthew Fairbanks thought of the toy soldiers, "The Merry Men of War," that Jamie and he were to play together when he grew better, and how, too, the minister had done his best to impress the child with the thought that they would make him better.

"He's living so he can play that game," thought the father.

Jamie did not die, but slowly and surely came back to life, and during his convalescence "The Merry Men of War" were never off his coverlet, except as his bed was made. He played with

them at morning, he played with them at night, he played with them at all times.

One day while Jamie slept, with a soldier clasped in the frail hand, Matthew Fairbanks fell on his knees and asked the pardon of his Heavenly Father. The scales had fallen from his eyes, and he saw himself as he really was, the one cause of all the discord in the Holland Center church, from which so many bitter springs had sprung.

"I'll never, dear Father," he prayed, "never so long as I have life, speak one word against thy messengers again. O Lord, I've been wicked; I've been bitter; I've been censorious. And thou hast heaped coals of fire upon my head. When the minister brought my child that game, it came to me: Would I have done the same in his case? He knew the unkind things I had said of him. He knew the seeds of strife I had sown, but he came, Lord, he came—came into the enemy's house because he had thy Spirit."

And down there by Jamie's bed as he wept and prayed, it seemed to him that, for the first time in his life, he felt the full sunshine of his Father's love. A new Matthew Fairbanks got up from his knees by that bed and went about his business. The first thing he did was to go to the minister, and, with tears in his eyes, ask his forgiveness.

"No matter what others attribute Jamie's recovery to," he said, brokenly, "I know—I feel sure—it was owing to you. And God revealed to me by that gracious act my own wrong-doing. Can you forgive me?"

The minister wrung his hand. There were tears in his eyes, too. "Praise the Lord," he said, brokenly. "Take ye away the stone. I've been praying for that, and he has."

The church at Holland Center grows now, the minister stays, and the right feeling prevails; and Matthew Fairbanks no longer finds fault, but is the minister's right hand in everything, and especially in all good works.

And why?—Because by a single loving act toward a little sick child that minister, through God, wrought—shall I say it?—almost a miracle.—*Susan Hubbard Martin.*

### Why Did He Begin?

"MAMA," said little Harry, as he was looking out of the window, "Why does that man stagger through the streets?"

"Because he is drunk."

"But, mama, why does he not stop drinking?"

"Either because he can not, or he thinks he can not."

"Well, then," said the innocent little one, looking into his mother's eyes with all earnestness, "why did he ever begin?"

What a work is here suggested for parents and teachers—to train children in such habits of total abstinence that they will never take the first.—*Selected.*

In Tibet marriage is often a convenient fiction, and may be adjusted as a temporary bargain.



### From Gwelo to Mozambique, Africa

G. A. IRWIN

FRIDAY evening, March 29, I left Gwelo on the Beira and Mashonaland Railway train for the Port of Beira, on the Indian Ocean, to take the vessel on my homeward trip. Between Bulawayo and Beira, a distance of six hundred and seventy miles, there are three principal stations; namely, Gwelo, Salisbury, and Umtali. Gwelo is the center of a number of gold-mines, and the district is full of ancient workings. It is also the center of government for the district, and home of the native commissioner, and headquarters of the police. The town has an altitude of 4,600 feet, and a white population of 451.

Salisbury has an altitude of 4,825 feet, and a white population of 1,726. The place came into prominent notice during the Matabele war of 1890, when a fort was hastily constructed, and used by the white people for defense. Salisbury is at present the capital of Southern Rhodesia, and also the center of supplies for a number of gold-fields lying between the town and the Zambesi River to the north. A railroad eighty-four miles long connects Salisbury with a group of mines in the Lo Mogundi district. The old stage line, running from Beira to the interior, passed through this place. This has now been superseded by the B. & M. R. R., which was completed in May, 1899. Salisbury is also an important missionary center. A general missionary convention was held here a little over one year ago, at which all the societies operating in the northern part of South Africa were represented, either by a delegate in person or by a paper prepared by some representative upon an assigned topic. A paper from Brother Anderson upon the subject of industrial training in connection with mission work, was read before the convention, and called forth a lively discussion, the position taken by Brother Anderson receiving the hearty indorsement of a large number of delegates. I arrived in Salisbury at half-past seven in the morning, where I had to change trains, and wait for over an hour before going on to Umtali.

Umtali is one hundred and seventy miles southeast of Salisbury, and is located just on the border between Southern Rhodesia and Portuguese East Africa. It has an altitude of 3,649 feet, and a white population of 688. In addition to being the distributing center of the gold-fields of British Manicaland and the eastern gate of the chartered companies' territory, it is the headquarters of the Beira and Mashonaland Railroad, whose repair shops are located near the town. This place, on account of its fine water-supply and generally

healthful surroundings, is called the "Eden of Rhodesia."

Leaving here at half-past seven in the evening, our next place was Beira, which we reached at half-past eleven Sunday forenoon, March 31. A distance of fifty or sixty miles inland from Beira, lies one of the most unhealthy regions in all Africa. Much of it is low, marshy land, below the level of the sea, covered with a growth of coarse grass or reeds, at whose base the ground is covered from one to three feet deep with water as black as ink. It is said that even in the dry season, few persons escape fever who spend three successive nights in this region.

The work of building the railroad through this place was all done by Kafirs, but not one of the engineers and foremen escaped fever, and many died.

Beira is built on a sand-bank lying between the ocean and the estuary formed by the junction of the Pungwe and Busi Rivers. Sixteen years ago there was not a house in the place, but now it contains a population of 3,379, divided as follows: whites, 1,438; Asiatics, 287; and natives, 1,654. The natives are all Kafirs, and the finest specimens of physical manhood I saw in all my travels through Africa. Having a fine harbor, and being the seaport outlet of the B. & M. R. R., Beira is rapidly growing into prominence.

The first settlement of the Portuguese on this part of the coast was at Sofala, a few miles farther south, which had been visited by Vasco da Gama in 1502, and where the Portuguese built a fort in 1505. It was then an Arabic town, and famous as the place whence most of the gold brought down from the interior was exported. From the fact that portions of the interior as far back as Mashonaland and Southern Rhodesia are literally honeycombed with ancient workings, and in many places are found ruins of ancient forts and temples, it is supposed that Sofala was the golden Ophir to which King Solomon sent a fleet of ships every three years, and from which he is supposed to have obtained enormous quantities of gold. The glory and importance of the place has now departed, and hereafter the growing town of Beira will be the port whence the products of the interior will find their way out to the different trade marts of the world. A high and substantial sea wall has been built all along the river side of the town to protect it from the strong tide, which has a rise and fall of twenty-two feet.

Owing to the presence of *tsetse* and *hippo* flies, whose bite or sting causes the death of horses, mules, and cattle, the traffic of the town is carried on by means of small trams propelled by strong Kafir men over a track two feet wide. The line is owned by a company, and each individual pays an annual rental for

the use of a car, and the privilege of running it on the track.

Early in the morning of April 2, my boat, the "Prinzregent," belonging to the German East African Steamship Company, arrived, and we were permitted to go on board at 2:30 p. m. The tide was then at its lowest ebb, and we had to go down a long stairway by the side of the sea wall, and pick our way through mud and slime until we came to the small boat that was to carry us and our luggage out to the ship. The water was so shallow that the boat could not be gotten up to the bank by several feet. While I was standing and wondering how we were going to get into the boat without getting our feet wet, all at once a big six-foot Kafir stuck his head between my legs from behind, and before I had time to think what was going on, I found myself on his shoulders astride his neck, being carried through the water and safely deposited in the boat.

At 4:30 p. m. the anchor was taken up, and the "Prinzregent" steamed quickly out of the Beira harbor and headed northward for Chinde, which is located at the mouth of the Zambesi River, where we arrived the next morning at half-past six, and anchored six miles out at sea, there being a sand-bar in front of the place, which prevents vessels of the tonnage of the "Prinzregent" (6,300) from going closer with safety.

There were five missionaries on board, returning to their station in Nyassaland from a vacation at the Cape. These, with some other passengers, were put over the side of the vessel in a large basket, and lowered into the tender below, which was to take them ashore. We lay at anchor all day, waiting for the return of the tender with expected passengers from Nyassaland and the upper Zambesi country. There being no breeze, the heat of the sun was almost unbearable; hence we were extremely glad when the boat returned with the passengers, and we again put to sea.

Since leaving Beira we have been sailing in the Mozambique Channel, which separates the large island of Madagascar from the mainland of Africa. This channel is over eight hundred miles long, with an average width of three hundred and seventy-five miles.

Madagascar belongs to a native tribe of people known as the Hovas, but by a treaty signed Dec. 12, 1885, it was declared a French protectorate. It is the third largest island in the world, having an area of 228,500 square miles. Its population is 3,500,000. There are forty-three mission stations on the island, the majority of which are under the auspices of the London Missionary Society and the Norwegian and Swedish missions. No effort has as yet been made

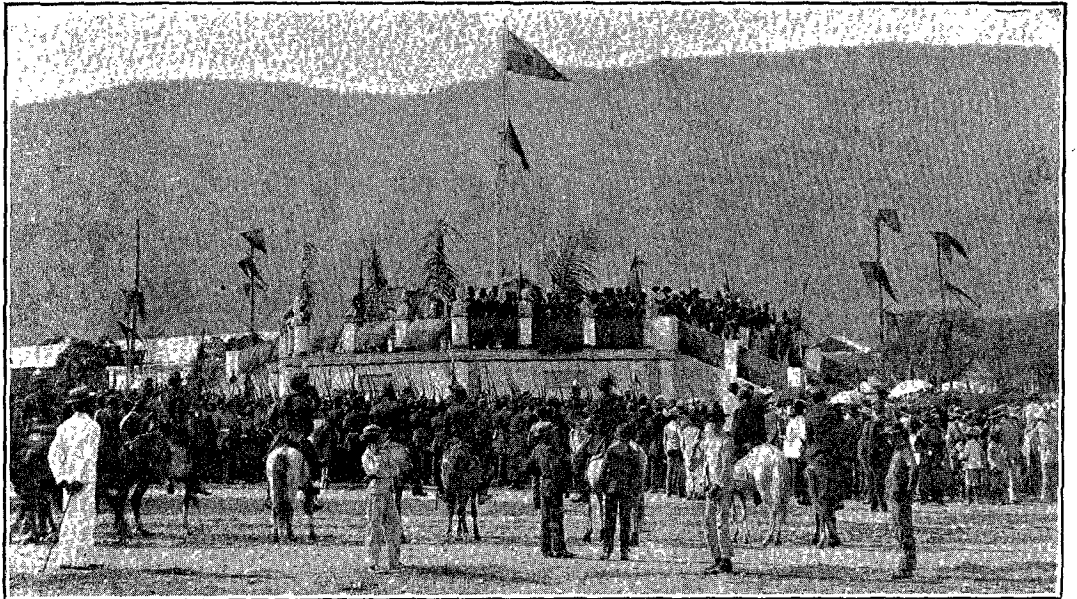
by our people to enter the island with the third angel's message.

On the morning of April 5 we awoke to find the vessel anchored in the bay in front of the town of Mozambique. The town is located on an irregular-shaped island, possibly two and one-half miles long, with an average width of three fourths of a mile. It is a quaint old town, having its beginning somewhere in the sixteenth century. The streets are narrow and irregular; most of the buildings are made of stone and plastered on the outside. The most interesting building in the place is a large fort, or castle, standing upon the point of the island, facing the ocean. It is both a massive and elaborate structure, considering the times in which it was built. It must have covered four acres of land. The outside walls were constructed of stone and concrete, and were fully twelve feet thick. The work must have been done by slave or convict labor, and evidently covered quite a period of years.

west. It has an area of over twenty-eight thousand miles, or more than the combined areas of Vermont, New Hampshire, Massachusetts, and Rhode Island. The present population is estimated at one million and a half. The republic of Hayti in the west, sometimes known as the Black Republic, because it is dominated by negroes, has two thirds of the population, and one third of the land area, of the island; while the remaining portion is under the rule of Santo Domingo.

At the time of its discovery, the island was well populated by Indians, whom the Spanish represent as mild and hospitable in habits and manners. But these have long since disappeared, and a mixed population, from Europe and Africa, has taken their place.

The history of the means by which the Spaniards exterminated the original inhabitants is somewhat similar to their relationship with the original Mexicans and Peruvians. "It would appear that



THE CELEBRATION OF AGRICULTURAL FETE, PORT AU PRINCE, HAYTI

A Portuguese inscription on one of the inner walls states that it was dedicated Dec. 20, 1666. Mozambique is the capital of Portuguese East Africa. Its residents are divided between Portuguese, Arabs, Indians, and African natives. The place is so hot that Europeans do not care to remain long in the town.

## Hayti

W. JAY TANNER

HAYTI was discovered by Christopher Columbus, on Dec. 6, 1492. The name of the island is said to have meant, in the native Indian language, "high, mountainous land." But Columbus thought that it resembled Spain, and therefore he gave it the name of *Hispaniola*, or "Little Spain." Subsequently, under the French, it was for many years known as Saint Dominique; but on the declaration of Haytian independence in 1804, the aboriginal name was revived and adopted.

In point of size among the West Indian islands, Hayti is second only to Cuba, her next-door neighbor on the

first rupture between the Indians and the Spaniards took place in 1493, at the garrison left by Columbus near Cape Haytien, on his first departure for Spain." "History informs us that the Spaniards, having ill-treated the Indians, were fallen upon by them, and utterly exterminated. This unhappy event led to all the rest of the bloodshed and murder which afterward took place between the Spaniards and the natives of Hayti, thus showing how utterly vague is all merely nominal Christianity.

"Various indications of gold having presented themselves, the love of that idol was soon vehemently developed, and the unhappy Indians were, ere long, dragged forth from the quiet of ages past, and as slaves, to which state they were reduced, were compelled to hunt the worshiped metal either in the streams or in the mines. But the Indians of the tropics soon sank beneath this weight of woe, and even speedily disappeared, to the perpetual dishonor of their rapacious, though nominally Christian, masters."

The case of the queen of Xaragua

might be cited as an illustration of the perfidy and cruelty of the times. This queen ruled in the south, whereas the field of Spanish exploit was in the north. The latter had recently been in conflict with, and had conquered two *cauques*, or native chiefs, whose territory was near their own; and although the queen was on friendly terms with the Europeans, yet it was decided that she and her inoffensive people must be destroyed. To accomplish this, the Spanish governor sent word to the queen that he expected to pay her a friendly visit. He took with him five hundred well-armed troops, and was met in the way by the queen and the major part of her subjects, bearing palm branches and bouquets of tropical flowers. The queen did all she could to honor and feast her guests. In return for these favors, the Spaniards offered to feast the queen "in European style."

In the course of this feast, ostensibly in honor of the queen, but in reality for the purpose of accomplishing her destruction, the commander ordered an evolution of the troops which brought the Spanish soldiers and the people in separate groups facing each other. The unsuspecting people, the queen in their midst, were regarding the wonderful doings of the Europeans with confidence and admiration, when suddenly, and without warning, the soldiers opened fire upon them. Needless to say the slaughter of the day was dreadful. Twelve of the defenseless natives were impaled together on a sharp stake, in honor, the historian tells us, of the twelve apostles! The queen herself was taken prisoner, bound, and dragged to the northern part of the island, where she was finally garroted, and her lifeless body left impaled.

But the cruel extermination of the Indians was not the only evil result of the Spaniards' greed for gold. "The great scarcity of hands for working the mines, and for other exhausting toils which were first imposed on the Indians, soon originated the idea of seeking help elsewhere; hence Africa was thought of, and from whence the white man delayed not to drag by thousands the unhappy Africans from their ancient shores; and having shackled both soul and body, promptly set his more hardy limbs to work, thus soon lashing from him unbounded wealth."

In 1603 the French wrested the western part of Hayti from the Spanish, and at different times the entire island has been under their control. However, the latter sought for wealth from the products of the soil, rather than from the already exhausted mines. "The elements and resources of every kind of wealth being found on these fertile shores, the active spirit of the French soon turned all to good account, and the result of their industrial powers became a subject of both wonder and admiration. Indeed, so great was the development of the unbounded resources of this fertile land, that it soon acquired the distinguished title of *Le Paradis des Français* (Paradise of the French) . . .

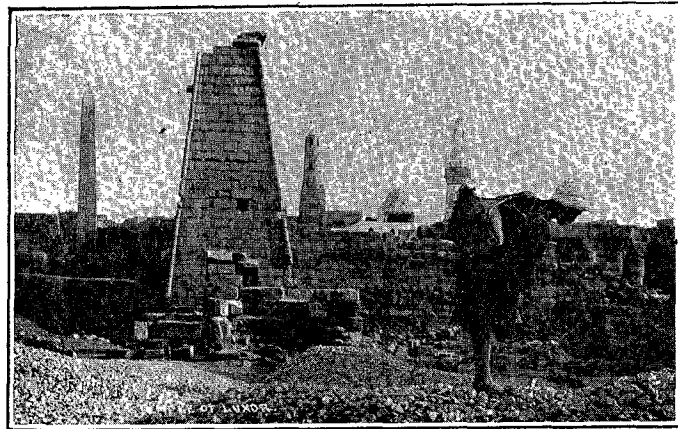
Riches and luxury assumed a scale of even grandeur, as may be seen at the present day in the northern part of the Haytian republic, by such remains of ancient seats as plainly indicate the style of former days, when the positions of high and low were almost fabulous in their extremes of ease and misery."

As might be expected, this abuse of power and of the blessing and bounties of nature, instead of following the evolution theory and developing into something still more grand and more worthy of the intelligence and refinement of the times and people, became the cause of fearful days for the colonists,—days that could be outmatched only by the reign of terror in the home land,—days that brought an end to the sovereignty of France over the richest and fairest of the Antilles.

Egypt

MRS. J. J. NETHERY

THE American Mission of Presbyterians has several good schools in this country, and has done much in instructing the natives. Brother Awada was the first one of their converts, and their first minister. Now he is one of our conference ministers. So we see that



RUINS OF AN ANCIENT TEMPLE AT LUXOR, EGYPT. A NATIVE WATER-CARRIER

many of the other denominations are going before and preparing the way for the third angel's message to reach hearts.

We visited a number of native homes, some of which were poor types of what we would call homes. At one place where we held a Bible study through an interpreter, we found several women gathered, all sitting around on the floor, which was by no means clean. When Mr. Nethery entered, they all began to draw their head coverings over their faces, as it is counted a shame for a woman to have her face uncovered in the presence of a man, unless he is a relative. The Mohammedan woman wears a veil stretched across her face just below the nose. She also wears a nose-piece, which covers her nose, so only her eyes are visible. But the Coptic woman, who believes in Christ, wears a black mantle with a cape over her head, which she holds together under her chin with her hand; but when she is out on the street, and sees a man approaching, she shuts the cape together

over her face. It seems a very bad custom; but very few natives can be induced to dispense with it, except some of the girls who are being trained in mission schools. Even our Egyptian sisters follow their old customs.

Brother Awada dresses in European costume when on the street, except the red felt *tarbush*, which he wears all the time. The higher class of natives wear this article of head-dress, as it is counted a dishonor to one's country not to wear the *tarbush*, unless it is replaced by the turban, which is worn by all classes, and consists of a twisted strip of cloth wrapped around the head. They never remove their head-gear while in the house; and with such heat on their heads, both summer and winter, a great number of them are bald. Most of the men who live in the cities wear long flowing black gowns, which sweep through the dust as they walk.

We tried to eat dinner in real native fashion, in one of the Egyptian homes. There were no plates, knives, or forks. A bowl of soup was placed on the table, in the center, and a part of a loaf of bread was put at each plate. Each person was supposed to break off a chunk of bread, and dip it into the soup, and partake. They all seemed to relish the

soup, but my husband and I decided that we had poor appetites, after seeing several hands dip in. The women ate in the kitchen, on the floor; but as I was an American, they granted me the privilege of eating with the men. But we did not want for something to eat; for this same family had a beautiful orange-grove, la-

den with delicious ripe fruit. They also had lemons, pomegranates, dates, figs, bananas, and grapes, but oranges and lemons were the only fruits ripe.

It is just these kinds of homes that missionaries must enter to give the gospel. In this home there is one woman who has lately begun the observance of the Sabbath. And, although living almost in the same house with pigeons, goats, donkeys, etc., still we hope the Lord will lift her to a higher standard. The way some live is surely beyond description; but we know that there are going to be a few from Egypt who will be saved. We pray that the Lord will bring intelligent natives into the truth who can work among their own people. We are thankful for Brother Awada as a native laborer. And then there are two bright young men who have recently begun to keep the Sabbath. They speak English well, and are teachers, and we pray that ere long they may be developed into workers.

Alexandria, Egypt.

## The Bolivia Mission

J. W. WESTPHAL

THE last republic of our South American field is now being definitely and permanently entered by the third angel's message. Repeatedly we have announced that laborers would go to Bolivia to open up the work; but for one reason or another, our plans aborted. But now this republic is set off as a separate mission field, with Elder Eduardo Thomann as its director. Brother Juan Pareira, who is now there on a short missionary trip, will assist Brother Thomann.

About the year 1900, Brother Pareira made the first visit to Bolivia, in the interest of the third angel's message. While endeavoring to spread the truth, he was, through the instigation of the priests, arrested, and sentenced to be executed. A lawyer, and a judge who is still interested in the truth, became interested in him, and with some work secured his release. He left for Chile, and Bolivia was again without a laborer or representative of the message. At a later time Brethren Thomann and Escobar made a visit to Bolivia, taking many subscriptions for the *Senales de los Tiempos*, and scattering much literature. Since his tragic experience, Brother Pareira has made trips to this republic. Thus the two appointed for that field know something about the situation and the difficulties to be met. Elder Thomann volunteered his services for Bolivia, and the fact that Brother Pareira is there now voluntarily on his third visit, despite his hard experiences, shows that he has a heart for service.

Up to about a year ago, the public preaching of the gospel was prohibited. This is now changed, and religious liberty is granted. The people are said to be mild in disposition; but, under the influence of the priests, who still exercise great power over them, they are exceedingly fanatical, and the days of danger in the proclamation of the truth are not yet past. We are thankful for this protection of the law, and glad that we can follow so quickly the Lord's opening providence.

This will be one of our most difficult fields. It has no seacoast, and is thus cut off from immediate touch with the world. This may be one reason why it is one of the last republics to proclaim liberty. The populated part is an elevated plateau of from twelve to thirteen thousand feet above the sea. The winters are dry and cold, while the summers are not very warm, but wet. The soil is sand, and vegetation is scarce. The domestic animals are sheep and goats and llamas. Foods are necessarily not plentiful, and the varieties, few. The people are ignorant and superstitious. Only one hundred thousand of its one million five hundred thousand inhabitants can read at all. It is at this altitude, and surrounded with these conditions, that these brethren will have to do their work. They have not sought an easy job. There are no Sabbath-keepers, but several are interested. We would ask our brethren to remember this new mission in their prayers.



## Liberty in Bavaria, Germany

SOME time ago the readers of the REVIEW were told how hard it was to proclaim the truth of God in Bavaria. To-day we are glad to say that God has worked in our behalf; for "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." We believe this to be another sign of the times. For a number of years we have tried, by way of petitions to the department of the interior for church and school affairs in Bavaria, to obtain freedom for our gospel work; but all in vain. All our petitions seemed to be disregarded. All our missionary efforts had to be done in secret; nevertheless God blessed the laborers in giving them many souls. Our baptisms were performed in the night, away from the city. The ordinances of the Lord's house were held in the private rooms of our brethren; not in the same place twice in succession, for fear of being found out.

Finally I concluded to go to Munich and have a personal interview with the minister of the interior. But before I could see this gentleman, I had to have an audience with the chief counselor of the government, who has all such affairs in hand, and through whom alone I could gain admittance to the minister. When I entered his office, he simply ignored me, and said that the Seventh-day Adventist people were not wanted in Bavaria, and that I would not be permitted to see the minister of the interior. The next day I called again, and asked what steps I should take in order to get to the minister. The chief counselor was rather surprised to see me back again so soon, and offered me a chair. I thanked the Lord for this. Then he began to ask questions, and wished to know what we believed. I took my Bible out of my pocket, and gave him a short synopsis of the different points of our faith. He was much interested in the prophecies of Daniel 7, especially when he learned that these symbols are engraved over the portals of the city hall in Nuremberg. "Well," he answered, "I am a Catholic; you will not make an Adventist out of me." I replied that I was only showing him what the Bible taught. "Suppose," he said, "you write this down and send it in. But I won't promise you anything." I told him that we would pray for him so that he could not do otherwise than speak a good word for us. I asked if he would read some of our books. He replied that he would, so the third day I took a nicely bound copy of "Christ's Object Lessons," wrapped in fine silk paper, and handed it to the gentleman. He was still more surprised to see me come the third time. He took the book, and thanked me very cordially for it. Afterward we sent in the following petition:—

"The undersigned respectfully submit to the Kingly Minister of Interior for Church and School Affairs of Bavaria, the following petition: A religious or-

ganization has been formed in Bavaria, Württemberg, Baden, Alsace-Lorraine, and Hessa, also in countries outside of Germany, holding the name 'Seventh-day Adventists.' In southern Germany they are organized as the South German Conference of Seventh-day Adventists. This religious body is organized very thoroughly. All the members in the world compose the General Conference, with headquarters in Washington, D. C., United States of America. The General Conference is divided into union conferences, the union conferences into local conferences. The South German Conference is a part of the German Union. In nearly every large city we have members; the city of Berlin alone has over four hundred members. Also in Bavaria, in Hof, Bayreuth, Nuremberg, Aussbach, Neu-Ulm, Augsburg, Memmingen, and Munich there are members.

"This society is based on nothing else than the Bible, and is therefore Christian. It differs, however, from other Christian bodies in the fact that its members observe the seventh-day Sabbath (Saturday), the day which God instituted. They believe that Christ was made flesh, and by his life and death on earth redeemed mankind. As the name Adventist indicates, they believe the second coming of Christ to be near at hand. However, they are not fanatical, and set no time. Their endeavor is to do as Christ taught: serve God and uplift humanity. They further believe it to be the duty of every man to keep the moral law as found in the ten commandments. Their public service consists in prayer, where each one prays for himself, and not according to some written form; in religious songs; and in the reading of the Bible. They also conduct public lectures.

"These principles have found their way to many hearts. The lives of these people are a proof of their high endeavors and aims to help sinful man. They also have large institutions where the principles of health reform are taught, and disease eliminated. They educate their young people to become missionaries and nurses, and send them out into all the world.

"In order that the members in Bavaria can give themselves unreservedly to the furtherance of their cause, and conduct their meetings in harmony with their belief, they petition the Kingly Minister of State:—

"The Kingly Ministry of State of the Department of the Interior for Church and School is asked to kindly examine the above petition, and upon approval present it to His Royal Highness in behalf of liberty for the Seventh-day Adventists in Bavaria."

For a long time we heard nothing, so we filed another petition. During the year 1906 we had two filed, one in June and another in the fall of the year. We were told to keep on asking, and so we did, like the importunate widow in the Bible. Of course our people prayed to God every day over the matter. In the meantime we organized temperance and



Bible societies under another paragraph of the law.

April 19, 1907, the prince regent granted us full liberty. When the news came to me, a number of brethren were at my house, and we had a prayer-meeting, and tears of joy and thankfulness were shed.

The following is, in short, the wording of the document sent to us:—

"MUNICH, April 19, 1907.

"*In the Name of His Majesty the King.*  
"His Royal Highness Prince Luitpold, Regent of the Kingdom of Bavaria, has graciously granted that the Seventh-day Adventists be permitted to freely perform their religious services in Bavaria in accordance with the paragraphs 32 and ff. of the II addition to the Constitution.

"The president of the conference of Seventh-day Adventists is to be informed accordingly, and should be expressly given notice that this permission to the Seventh-day Adventists as a private church society certainly does not in any respect affect the general citizen obligations of their believers, especially as far as the school and military service are concerned.

"[Signed] DR. VON WEHNER."

This to us means much. Now we have been openly acknowledged as a church society. In other parts of Germany this has not yet been done. The Lord has certainly been good to us, and therefore we dedicate ourselves anew to his service. Now we are called to a still harder field, Russia, where we pray that God may go with us.

J. T. BOETTCHER.

### Canvassing for "Great Controversy" in the South

THROUGH the favor and blessing of the Master, I began canvassing in North Carolina on Thursday, May 2, just one month ago to-day. As I reported in a former article, I desired to prove that the most timely and important book, "Great Controversy," can be sold in the Southern States. The impression seemed to obtain that only the lower-priced books could be sold in the South. I felt that it was a mistake, and a determined effort of the enemy of all truth to sidetrack this treasure volume of timely warnings for these perilous times, and leave it idle on the shelves in our publishing houses, and thus deprive the people of a book which the Lord has said should be scattered far and near at this time.

His biddings are our enablings. Believing his word, though weak and worn with much traveling, with fear and trembling I began work the very afternoon of my arrival, after traveling two nights to reach this place. I felt that God was my sufficiency, my all and in all. I tried to cast all my cares on the Source of all strength, and lean heavily on the everlasting arms.

The Lord hears and answers prayer. No one ever faithfully seeks God in vain. He never disappoints those who come to him. By Friday, May 31, the Master had given me one hundred and eight orders for "Great Controversy," cloth, marbled (\$2.50), and three orders for "Daniel and the Revelation"—two in full morocco (\$4.50), and one in cloth, marbled; besides one hundred and five orders for the "New Testament Primer"

in cloth, and a few of the same in board cover, also one order for "Looking unto Jesus." Last Friday afternoon about one o'clock, or in only half a day's work, I had taken seven orders for "Great Controversy" and six for the 50-cent-style "New Testament Primer;" and the day before I took five for "Great Controversy" and seventeen for the "New Testament Primer," in cloth, or twenty-two orders for that day, all told. It has been one to eight orders a day for "Great Controversy," usually four, five, or six a day. To the Lord be all the glory, honor, and praise evermore for it all. He grants it all. I wish a host of canvassers and workers from all over the West, North, and East would come South and labor among these good, kind-hearted people. You may talk on the Lord's coming, or on any other Bible subject you want to, and they are glad to listen. There is room for many canvassers here. God will greatly bless all who will come now.

WALTER HARPER.

### Peru

LIMA.—Scattered and occasional efforts here will avail very little. We must settle down in a place until a church is established. I do not feel ready to move from Lima yet, but we must start work elsewhere. I want to send Brother Robison with Brother Espinoza to a new place south of here, and then help them start the work with literature and meetings.

In the midst of the deception and hypocrisy that surround us, it is a great pleasure to see the message develop some earnest, faithful characters. A remarkable case of this kind has just occurred. One of our brethren, an Indian, with his wife and fourteen-year-old son, left Lima about six weeks ago, on their burros, to go to Pacaran, where they own a small vineyard and garden. He took with him a quantity of tracts and *Señales*, and used them well. One of his relatives dying, he was brought into communication with the *cura*, or priest of the place. While permitting the *cura* to perform the "blessing" over the body, he stoutly maintained that he did not believe in such things. Soon after, the priest commanded that he be imprisoned. But he happened to be absent from home when the officers came, and in the cover of night he and his family escaped from the town. Barefooted and hungry, they tramped over the rugged rocky mountain roads for nearly a week. When Sabbath came, they stopped and rested. Their story sounds as if they were guided by angels of God. They are safe in Lima again. He faithfully pays his tithe. What they endured on that journey no one can tell. Had they been captured, they would in all probability have been destroyed; for Rome is here, outside of the coast towns, just as cruel and treacherous as in her bloodiest days. It repays us for all our sacrifice to see such people demonstrate their fidelity to this message.

Yesterday a young lady, about seventeen years of age, came to our house somewhat disguised. She is a friend of Sister Espinoza. Her parents are dead, and her aunt, with whom she was living, became incensed because she would not go to confession, and made arrangements to place her in a convent for life. There are many of these convents in

Lima, and gloomy prisons they are, indeed. How many scores of women are shut up behind those massive walls and great iron bars, I suppose no one knows, neither the miseries which they endure. Only in the hour when her aunt had gone to make the final arrangements, did she find opportunity to flee. As we had been looking for a girl to help about the house, we told her she could stay. She seems to have a very pleasant and quiet disposition.

The little company in Lima enjoyed a great blessing during the week of prayer. There was a full attendance every evening, and much interest. The offering was double that of last year. Last Sunday all came to my house in Bella Vista for baptism. There were five candidates this time, making, in all, eleven that I have baptized since coming here. There were a number of well-dressed and intelligent-looking men, strangers to me, present, and the Lord gave me special freedom in presenting to them in Spanish the need of separating from the sins that have made the papacy great Babylon. We then proceeded to the midst of the garden, where there is a large cement tank, used for irrigating. The garden is surrounded with trees and vines, and had been lined with flowers. With the usual service, these five souls were buried with their Lord, and arose to walk, we trust, in newness of life. A good impression was left upon the visitors. One of them wept, and all seemed to recognize the presence of God. Three of the candidates, after entering the water, asked the privilege of testifying to the people of their faith.

After a few minutes' intermission, the people were called together, and there was organized the first Seventh-day Adventist church in Peru, consisting of seventeen members, all fully united in the same precious message that gives light and good cheer to so many in all parts of the world. F. L. PERRY.

### West Virginia

THE Lord's work is still meeting with success in West Virginia. For many reasons, we feel that now is the opportune time for this State. In recent years it has become wealthy as the result of the coal, oil, and gas developments. The people are, generally speaking, religiously inclined, very agreeable, and anxious to know the truth.

The conference year closes September 5. The year has been a successful one, and while we would have liked to see more accomplished, we believe our conference is numerically and spiritually stronger to-day than it was one year ago. Late reports from our laborers show thriving interests throughout the conference, and we believe that we may expect several companies ready for organization before our annual conference meeting, September 5-15.

At a recent meeting of the conference committee, several calls were received from men not of our faith. We only wished we might have with us sufficient help that all these calls might receive our immediate attention. We were certainly made to realize our great need of laborers as never before. Truly we pray to-day for laborers. Where are the workers? We very much dislike to write to those who are calling for light, that we have not the help to send. Not

withstanding that we still have unanswered calls entered upon our books, as a committee we endeavored to send the laborers into the new fields. The results have been indeed encouraging.

Elder W. R. Foggin reports a live interest, with crowded house, each evening at Little Birch. The last communication reported seven converts, and many others interested. At Rio, Hampshire County, Elder P. W. Province recently organized a church of eleven members, with a Sabbath-school of twenty. May the Father's blessing ever be upon the little band at Rio.

In harmony with the light the Lord has so recently given, our conference is still extending the interests of the cause in our larger cities. We are finding many honest souls, very much dissatisfied with the existing conditions in the churches, and praying for more light and truth from the Holy Word. We have endeavored to lay a firm foundation for public work in the city of Charleston through systematic tract work. In this way many honest souls have been found, the workers have made many acquaintances, and some have accepted the message.

We have now opened the public effort. Last evening the attendance numbered about two hundred. Associated with the writer and Mrs. Sufficool in this effort, we have Brother and Sister J. B. Huguley, students from the Washington Training-school, who are rendering excellent assistance in the city work. Sister Beryl Cummings, a graduate of the Bethel Academy, Bethel, Wis., has been doing a very excellent work with tracts in the city, the influence of which is indeed a great help at this time in the public effort. Sister Myrtle Amick, of Parkersburg, will soon associate with Mrs. Sufficool and Sister Cummings in the house-to-house tract and Bible work.

We consider the canvassing work to be one of the most important branches of the Lord's work. We believe there is no work more important than that of placing our publications in the hands of the people. Canvassing is truly gospel ministry of the highest order. Of the canvasser the Lord has said, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Let our canvassers carry the "precious seed;" the promise is sure. The Lord has promised success to these "seed bearers." Then no longer hesitate, fearing that you may not have success. Our canvassers are all meeting with success. Much literature is thus being distributed each week, but we do need more "seed bearers" in West Virginia. Who will take up this blessed work just now?

We are all of good courage in the blessed cause. We are nearing the end of the battle, and with our Father's help we shall endure as good soldiers unto the end. Christian love and unity prevail throughout the conference. It is good to be here. The Lord still lives in Zion.

L. E. SUFFICOOL.

### North Brazil Mission

YESTERDAY I visited in Nichteroy a man of some sixty years, who had been a Catholic all his life, and who only recently began reading the Bible. Upon my asking how he was getting along, he replied: "Very well, thank the Lord! I have found the one true God. I have all my life been worshiping clay [he had a goodly number of images and saints, some made of clay, that he formerly worshiped very devotedly], but," he continued, "a few days ago we had a great burial. I told my son [a lad of about twelve years] to break into pieces and bury the whole lot of them, and he [the young lad is also interested in the gospel] did it well. Then he filled his little wheelbarrow twice with the pieces of the once precious idols, some of which, on account of their great antiquity, had

there are twenty-two million such poor souls in Brazil.

Shall we help them? We need help, need men and means. And we believe the Lord will send them, and thus help us bring the blessed gospel to many others so that they with us can be made happy in knowing and obeying the true God.

F. W. SPIES.

### Fukien Local Council

SINCE the very first, forward has been the trend of the third angel's message in China. As the Lord leads the way, the laborers have sought to follow and be used by the Lord of the harvest in gathering in the sheaves. So fast has the message advanced, that not only general organization presses itself upon us, but the enlarging of the work in different sections demands that each province be organized locally.

Accordingly, at the close of the Shanghai council, Brethren W. W. Prescott, H. W. Miller, and J. N. Anderson accompanied the laborers from Fukien to their home field, for the purpose of acquainting themselves more fully with the progress of the work, and bringing about a local organization.

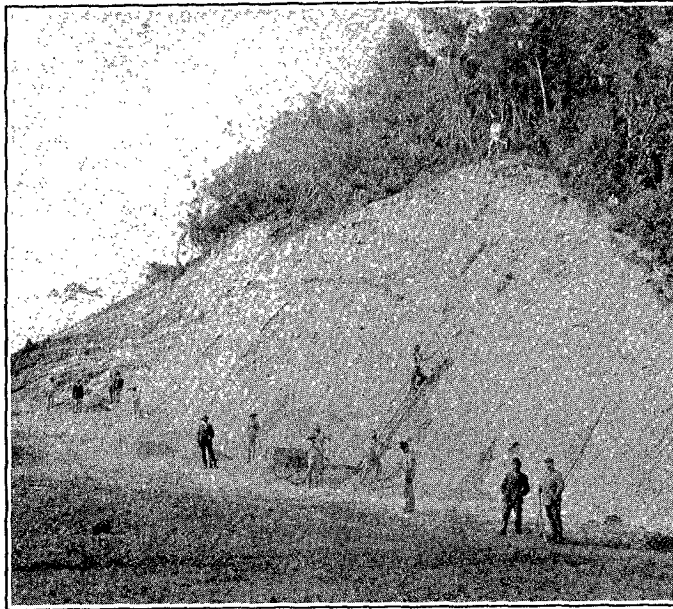
Sunday morning, February 24, after a pleasant voyage, our company arrived at Amoy. As there was not time for the visiting brethren to call at the out-stations,—To-kang, To-koe, and Chin Chen,—the native workers and believers were invited to Amoy. Two meetings a day were held, much to the profit and edification of all present. Three distinct Chinese languages were represented—Mandarin, Fukienese, and Cantonese. All the speaking was done through an inter-

preter, even Chinese itself. To illustrate: when Dr. Miller spoke in Mandarin Chinese, Brother Keh translated into Fukien Chinese; and even then Elder J. N. Anderson, who also is a proper Chinaman, could not understand a word. The converse of this was also true. China has many languages, and each language has a multitude of dialects.

On the evening of February 27 a council meeting was held. A committee, consisting of W. C. Hankins, N. P. Keh, and B. L. Anderson, was appointed to have the immediate oversight of the work in Fukien Province. B. L. Anderson was invited to act as secretary and treasurer. The school question received considerable attention. It was advised that a church-school be organized at Kulangsu, in the near future, and, after the hot season, a school for girls be opened in the city of Amoy.

The situation at Chin Chen demanded that immediate action be taken, and it was, therefore, decided that the property already under consideration be secured, that we may have a permanent church building, and also a suitable place for a school for the believers in Chin Chen.

For the benefit of our Chinese brethren and workers, Professor Prescott advised that they be invited to remain a week



A SHELL MOUND IN SANTA CATHRINA, BRAZIL

Stone implements, axes, hammers, etc., are found in them. These mounds are thought to have been made by aboriginal tribes centuries ago. The shells are now burned into lime.

been considered especially valuable, and buried them all together in a hole he had dug for this purpose.

"Yes, I thank the Lord that we have come to the light. All my life I called upon the vain and useless things, but now I pray to and worship the living and only true God. I am happy in this knowledge, and want to do what I can to impart it to others."

This, dear brethren and sisters, is what the third angel's message is doing here in Brazil for the poor heathen who *thought* they had a hope. They are thus learning to know Him who is "the way, the truth, and the life." In the place of worshiping dead clay, they are turning to the living God. But, O how few are there here who can go to teach these poor souls! for,—

"What though spicy breezes

Waft o'er Brazil's mount and plain;

Though every prospect pleases,

Still, lost man's hope is vain.

In vain with lavish kindness

The gifts of God are strown;

The heathen in his blindness

Bows down to wood and stone."

But shall it thus remain? We believe all our brethren will be touched by this simple story, and then remember that

or ten days after our local meeting, and be given instruction on the subjects that were presented at Shanghai, and that similar instruction be given in the future, as occasion permits.

Time being so short, no trips were made into the country, except a few hours' ride on a steam launch up one of the rivers, so that just a glimpse of the country might be had, and an idea formed of the interior.

Thursday evening, February 28, our visitors bade us farewell, and proceeded on their way to Canton.

B. L. ANDERSON.

### Orange River Colony, South Africa

A LITTLE more than two years ago I left Basutoland, and, in compliance with the wishes of our conference committee, began work in this colony, especially among the Dutch farmers. The work has steadily moved forward. The truth, accepted by our Dutch brethren, has created within them a desire to give the message to natives living among them (Zulus and Basutos). As a result, we have a nice native congregation of about thirty. Three of these were preachers and teachers in other denominations. Our church roll totals seventy members. Honest tithe is paid by most of the families. Last year this amounted to over two hundred and fifty pounds.

The present members are scattered about the districts of Harrismith, Bethlehem, Heilbron, and Fouriesburg, and Lindley. We have three centers, where meetings are held, and two little church-schools supported by the families whose children attend. Sisters V. Sutherland and F. Haupt are the teachers, and are doing faithful work among the children, spiritually as well as educationally.

We have formed a young people's society, also a missionary and improvement society for adults. Studies are prepared on various points of truth, and sent to families. Meetings are held at different places once a month. Neighbors are invited, and a good work is thus being accomplished.

The liberal fourth Sabbath offerings are more than sufficient to pay for sixty copies of *Zions Wachter*, which are given away, and also for tracts for each member to work with. Each gets a supply while attending our three-days' quarterly meeting seasons, when families gather on the farms where meetings are held. We hold separate quarterly ordinance services for our native people. A good company of our white brethren also attend. All the services are conducted in Dutch. For the native meetings we use Zulu and Basuto interpreters. The schools for the white students are taught in English. We hope to have a native school.

Our Dutch brethren have supplied funds to buy a horse for use by a native in gratuitous work among his people, also a cart for our white colporteur, and about sixty pounds toward the erection of a meeting-house, primarily to meet the native need in Lindley district.

I feel very thankful that we have so many among our Dutch brethren who maintain their first love, and show it by their activity in giving the message wherever they can. The fact that native servants have embraced the truth, and others are becoming interested, seems to

be creating mixed feelings in their employers, who are expressing themselves in no favorable way toward us. This, together with the consistent way most of our brethren carry on their farming work on Sunday, will probably lead to legislation, with a view of checking the message's advance. But we know that nothing can work against it except our own unfaithfulness.

We are hoping to begin work in Cape Town as soon as a company of laborers can be formed under Elder Hankins. The majority of the people are English-speaking. In connection with that effort, we hope to carry on a training class for workers.

I gratefully acknowledge the goodness and help of the Lord in this difficult field.

J. M. FREEMAN.

### Western Pennsylvania

THE annual camp-meeting in this conference was held at Oil City. It was a season of blessing. The conference is growing in strength. Three new churches were received. One of these is a German church, the first in the conference, the result of the labors of Elder C. A. Scholl in Allegheny. A western conference, South Dakota, I believe, is helping in the work for the large German population in this region. It is help well placed.

Western Pennsylvania, when the great Keystone State was divided, found a large work falling to its share, with no great resources to prosecute it. But as the believers in this part of the State have been pressing together and systematically planning to enter new parts of the field, strength and courage have been given them of God, and there was every sign at the Oil City meeting of a united people and a vigorously growing conference.

The conference committee have planned to keep seven tent companies in the field this season. It promised to swallow up their resources, but these large populations in the heart of the oil and steel country must hear the message. A German laborer from New York, Brother Kehrein, has been secured to help in the German work. Elder W. H. Green, formerly of Washington, is doing good work for the colored people, among whom workers are being raised up. There are large populations of foreign-speaking peoples in this conference, and while the membership is few, the believers have their eyes upon the needs of all.

As different enterprises were presented, the brethren and sisters gave again and again, each time seemingly with increasing pleasure in making gifts to the cause of truth. One providence gave special joy to all in the camp. A payment of tithe, on a legacy, had just come in through a sister present, and in such a way that the circumstances seemed to plainly suggest dividing it with the mission fields. Therefore, although pressed with needy fields and large populations on every side within their own boundaries, the conference voted five hundred dollars from their tithe to foreign missions.

Seventeen persons were baptized at the meeting. Elder C. F. McVagh was re-elected president of the conference.

W. A. SPICER.

## Christian Liberty

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

Conducted by the Religious Liberty Bureau  
K. C. RUSSELL, - - - - - Chairman  
W. A. COLCORD, - - - - - Secretary

### A Determined Sunday-Law Crusade

THE following, which appeared in the *Boston Globe*, of Sunday, June 23, 1907, well illustrates the character of the Sunday-law movement. The chief promoters of Sunday legislation are church leaders, and the ones who are most insistent that these laws shall be enforced after they are enacted are church leaders. Following is the article:—

"The village of Brandon, Vt., has been shaken to its foundation because of a crusade against violation of the Sunday law.

"Rev. George A. Cooke, pastor of the Methodist church, is responsible for this movement, and has been its leader. Mr. Cooke demands the resignation of officers of the law who, he alleges, are responsible for its non-enforcement.

"Mr. Cooke started the campaign with an Italian fruit stand. After long solicitation on the part of the clergyman, the town officials asked the foreigner to close his place of business on Sunday, and he did. After he had succeeded in his initial step, Mr. Cooke asked the selectmen to put all the constables out of business, and select new ones in their places; but the reply was made that these officers were chosen by the people, and the selectmen had no authority to remove them from office; so the clergymen wrote each constable and deputy sheriff a letter asking them to resign or else stand prosecution for non-performance of his duties.

"Mr. Cooke, in an interview, explained his position graphically and clearly. He said:—

"When I requested an Italian fruit dealer to close his business on Sunday, he calmly informed me that the authorities of the town had allowed him to do business on Sunday for many years, and that he did not propose to stop unless all other places of business were closed as well. The agitation spread until the authorities did close this business on Sunday, but in a short time the proprietor resumed Sunday selling.

"I consulted Town Grand Juror Frank Williams to ascertain whose duty it was to see that the laws were enforced. He told me it was not his duty, but that the constable should see to the enforcement of Sunday laws. I then wrote to Constable Fletcher, requesting him to serve notice on all offenders against the Sunday laws of the State, in the town of Brandon, and I stated in this letter that it was no desire of mine that any arrests should be made unless necessary to secure proper observance of the law.

"Mr. Fletcher became irritated at this request, claimed it was no business of his to enforce the law, and I had better attend to my own business, as my church would not stand by me.

"The following Sunday I preached a sermon on "Does Brandon Need a House Cleaning?" in which I tried to

portray the fearful conditions that prevailed in the town, and sought to arouse the public conscience to action. I set forth that our officers, who are public servants, arrogantly assumed to be our masters. They refused to perform the duties of their office, and intimidated those who asked them to enforce the law.

"The next morning I met Mr. Fletcher, and he threatened to sue me for slander if he could find a witness who would say I had lied about him. I told him I would be pleased to have him proceed. I have not been arrested as yet.

"The following Sunday I preached to a crowded house on the subject, 'Does Brandon Need an Earthquake?' In this sermon I explained more fully the conditions that prevailed and the necessity of an enlightened public opinion to remedy abuses that had grown up in Brandon.

"After this I communicated with State's Attorney R. A. Lawrence and Attorney-General Fitts, and became more convinced than ever that I was on the right track. The law of Vermont makes it a serious offense for an officer wilfully to neglect to enforce the law.

"Again I wrote Constable Fletcher, stating to him that I had consulted Attorney-General Fitts and State's Attorney Lawrence, and that I was convinced he had laid himself liable to prosecution. I further wrote him that I had nothing personal against him, and no disposition to pursue the matter any further than the public welfare required. I did call for his resignation in this letter, and promised to institute either criminal or civil proceedings against him if he would not send in his resignation."

"This brings the crusade against violations of the Sunday law in Brandon up to date. Mr. Cooke is awaiting the resignation of Mr. Fletcher. If Mr. Fletcher refuses to resign as constable, then there are liable to be proceedings.

"Mr. Cooke finds a law passed by the legislature, called 'The Corrupt Practise Act,' which makes an officer failing to comply with the obligations of his office liable to a fine of one thousand dollars, imprisonment for one year, or both."

This crusade and the appearance of this article in the *Boston Globe* have provoked considerable criticism in Vermont. A writer in the *Brandon Union* says the whole thing is simply "hot air," "entirely uncalled for," and calculated to give the impression that the people of Brandon are a "tough community." The editor of the *Rutland Herald* calls it "much ado about nothing," and says: "The time has gone by when men can be dragooned into righteousness or coerced into obedience to another man's conscience," and likens this minister to the bird that "fouls its own nest."

W. A. C.

### Sunday Observance in Alberta

SUNDAY observance is now being agitated all over the so-called Christian world, and it has attained quite considerable proportions here in Alberta. Some time ago one of our brethren, a farmer, was accused before a justice of the peace of violating the Sunday laws by making hay on his farm. The magistrate said to the one who brought the charge against our brother, "I think we had better let

these Seventh-day Adventist people alone, as they are a good class of people." But the accuser was not satisfied with this, as he wished to have the farmer arrested. As he insisted on pressing the charge, the magistrate, who is also a business man, got out his books and showed the Sunday advocate how the people in the community stood on them. He pointed out the names of those who paid their bills and those who did not, and it happened that there were accounts on the books against quite a number of people who belonged to the same church the Sunday man did, some of the accounts being of long standing, while the Seventh-day Adventist people had clear records on the books, nothing standing against them. Finding that he could not influence the magistrate, the man went to his minister and induced him to write to the officer, urging him to do his duty in enforcing the Sunday laws, and in arresting the Sunday law violators, but no attention was paid to the letter.

In my home town, Leduc, the Methodist minister thought it to be his duty to watch our people very closely on Sunday. One brother, a blacksmith, was the object of his special attention. One Sunday, as he came into the blacksmith shop to see if the man was at work, the blacksmith asked him, "Are you our town policeman, Mr. —?" "Why?" "Why, if you are a policeman, you had better lay off your preaching coat and put on a red jacket, so that we shall know you when you come, because the police all have that uniform. But if you are a preacher, go and attend to your proper calling."

This man tried after this to drive our people out of town, but while making a most vigorous campaign, he took sick and died. Since that time our people have increased in numbers to such an extent in and around Leduc that we now rent the city hall for our meetings. We are endeavoring to uphold the banner of Christ in this place, and with God's help will continue steadfastly to obey God's holy law.—*Henry Block, in Northern Union Reaper.*

## Current Attention

—By the overflowing of the river Lithos more than 100 persons were drowned in the town of Trikala, Thessaly, June 18.

—Although order has been restored in Lisbon, Portugal, the troops are still kept under arms for fear of a renewal of the rioting.

—An area of ten acres, in which were situated over 200 dwellings and some business blocks, was burned over, June 29, at Bisbee, Ariz.

—The Moroccan bandit, Raisuli, has effected the capture of General Maclean, the commander of the sultan's body-guard, who will be held as a hostage until the sultan agrees to pardon Raisuli on his own terms.

—The commercial telegraphers of Chicago are threatening a strike if their demands are not granted, and Labor Commissioner Neill has gone to Chicago to prevent it if possible, and will then go on to San Francisco, where the telegraphers' strike is still on.

—The Montenegrin authorities are reported to have discovered a military plot against the government, and fifteen officers of the army were arrested July 2 on charges of high treason.

—Two of the Delaware and Lackawanna Railroad's ferry-boats collided between Jersey City and New York, July 2. Two men were knocked overboard, but both were rescued.

—Fourteen killed and several wounded is the result of a rebel attack upon the town of Quevedo, Ecuador, which was repulsed by government forces. Citizens who are suspected of sympathizing with the revolutionary movement are being imprisoned by the government.

—A new combination, of Honduras, Guatemala, and Salvador, has appeared in Central America, where President Zelaya has been maneuvering for several months, by means of revolutionary plots, to consolidate the five republics under one government. Its aim is the defeat of the consolidation proposed by Zelaya.

—The principal leaders of the revolt among the wine growers of France have been arrested, and the military are in full control. By a vote of 120 majority, Premier Clemenceau was supported by the Chamber of Deputies. In some municipalities the people refused to vote for officers to take the places of those recently resigned.

—Tornadoes are reported from Rochester and Merkel, Tex., July 2. In each place several persons were injured, and numerous houses demolished. But more serious in its consequences was the storm which swept a path over 100 miles long and from a few rods to more than a mile wide in western Wisconsin, July 3. Twenty-one persons were killed and many injured.

—Space forbids recounting at any length the deaths and injuries resulting from the fourth-of-July celebration. Suffice it to say that in New York City alone the papers the next morning reported "seven dead, six dying, and 423 persons treated at hospitals for injuries more or less serious." There were also 116 fires. When will people take a saner method of celebrating independence day?

—The street cleaners of New York City have been on a strike, and there have been many clashes between them and strike breakers. The entire police force was ordered on reserve to protect those who were willing to work. Before the matter was adjusted, the accumulating refuse became a serious menace to the health of the tenement dwellers of the east side. At the same time the drivers of the ice wagons of the American Ice Company were on a strike.

—Sentence has been pronounced against several prominent men of Western States, convicted of conspiracy to defraud the government of public lands. Fines of \$1,000 each, and three months in jail, are imposed on three men in Iowa. In Idaho four men were sentenced to fines of \$1,000, or jail sentence of eight months, or both, and in one case a man was given a penitentiary sentence of eighteen months in addition. A government inquiry as to land frauds has resulted in indictments (by a Denver federal grand jury) of fifty-five men, for defrauding the government of coal and timber lands.

## Medical Missionary Department

Conducted by the Medical Department of the General  
Conference

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

### The Use of Stimulants a Cause of Physical Degeneracy\*

Feebleness and disease exist, and are gradually increasing, in all civilized lands, and from present indications there is little hope for improvement in this respect.

In the past we have been encouraged to regard disease as a natural and unavoidable providence. When the British government made an effort a few years ago to exterminate the plague in India, they met with very little encouragement from the natives. "Why," said one, "the plague is our *kismet*. God is punishing us, and can man oppose his divine resolve? It is wickedness to try." Much of the same feeling, though unexpressed, prevails everywhere, and as long as these ideas are entertained by the masses, apathy will exist, and disease will prevail. Many of the epidemic diseases which in the past have at times almost depopulated entire cities, have been partially suppressed by strict quarantine measures.

A few years ago Australia succeeded in keeping the plague from her shores by the enforcement of such measures. Quarantine protects the physically infirm who would naturally be weeded out by epidemic diseases, but quarantine measures can not afford permanent protection from germ diseases. While it is right to protect the physically degenerate, this protection will not build up the vitality of the weak nor arrest the progress of disease. This is seen from the fact that while germ diseases have decreased, deaths due to constitutional diseases and premature decay are on the increase. A nation's vitality can not be determined by her ability to keep alive for a few extra years feeble infants or degenerate adults. It must be determined by her power to fill the vacancies made by death, and to fill these with healthy and hearty stock. Here civilized nations are failing. It is a sad fact that in all civilized lands there is a steady decrease in the birth-rate, and those that are born lack vitality and die prematurely. The modern mother does not possess the vigor to nourish naturally her weakly offspring, and is consequently forced to resort to artificial feeding, and the infant has little chance of living more than a year or two at best. Quarantine measures may for a time increase the average age of life, but they can not add to racial vigor, or in reality prolong life.

Vigor and long life depend upon the correction of the physical habits which are responsible for disease and physical degeneracy. I shall be able to refer to only a few of the most common causes of the present enfeebled condition of the human race. It is estimated that in Great Britain the working classes on an average spend fully one seventh of their income on drink. It is not at all sur-

prising therefore that one third of the men who reach the age of sixty are in need of public aid. While less distilled liquor is drunk in America, more wine and beer are consumed. The masses are unaware of the injury to health and morals caused by these beverages. The artificial stimulation, or the feverish state of the system produced by the use of stimulants, is interpreted by them as strength. The patent medicine and tobacco habits are two national evils, and stand pre-eminent as causative factors of physical degeneracy. Laws have been passed in most of our civilized lands forbidding the use of tobacco by youths. This is well; but if tobacco proves to be an injury or a curse to the boy of sixteen or twenty, how can it be an unmingled blessing to the man of twenty-five or thirty? The man of forty is in possession of the same delicate nervous mechanism that is possessed by the young man of eighteen. There can be no doubt that alcohol and tobacco are undermining national vigor, and are active causes in producing disease and physical decay.

The use of stimulants is becoming so universal, especially in civilized countries, that for the welfare of the race it seems imperative that the true nature of these drugs should be understood. The word "stimulant" is derived from a Latin word meaning to goad or to urge on. A stimulant acts as a goad or whip. It urges one on, enabling him to do that which he feels disinclined to do.

By some, alcoholic beverages are employed for this purpose, while others, who are acquainted with the injurious nature of alcohol, resort to stimulating beverages against which there exists no popular prejudice as yet,—beverages which are considered harmless,—as tea, coffee, and cocoa. But these are employed for the same purpose that leads to the use of alcoholic beverages, because of their stimulating influence upon the nervous system.

When a person feels a lack of energy or feels ambitionless, a drink of wine or beer, or a cup of tea or coffee, appears to impart new life. This has naturally led to the belief that beverages that are capable of exerting such decided effects must in some way impart energy. In France, mothers who are under this deception, may be seen pressing the wine bottle to the lips of their tender, sickly infants. Beer is similarly employed in other countries, yet the food value of these beverages is practically nothing. Baron Liebig, a world-recognized authority in physiological chemistry, says: "The amount of nutriment contained in a gallon of the best beer could be represented by the amount of flour that could be held on the point of a knife."

The beer drinker, judging from the feeling of well-being he experiences after indulging in his habitual glass, is led to think that beer must be especially nourishing and sustaining. It is, in fact, difficult to convince him to the contrary, for does not he feel stronger after taking his usual glass of beer than he does after partaking of a hearty meal?

Tea and coffee exert, apparently, the same sustaining and strengthening influence. To this any user of these beverages can testify. Yet they possess practically no nutrition. For instance, it would require all the strength-giving material contained in five hundred cups of the most nutritious tea to sustain man for a period of twenty-four hours. Tea,

then, can not be reckoned as a food, and its popular use as a beverage is not due to its nutritive properties any more than is the use of beer. The wise man said, "Wine is a mocker," not because it is wine, but because it is a poison and exerts a stimulating or deceptive influence. What is true of wine is equally true of tea and coffee; it is true of all stimulants. "He that is deceived thereby is not wise."

The fact that stimulants are universally sought after is evidence that the vitality of the race is at a low ebb, and that men and women everywhere feel a lack of energy and a need of something to urge them on. Is it well, however, for one who lacks energy to resort to stimulants? The tired, worn-out horse, possessing little energy, attempting to draw a heavy load, may be "assisted" with a whip, and may appear greatly improved and strengthened thereby. The whip does not impart new energy; it dissipates, or draws upon, the little that nature would have wisely reserved for other and more important purposes.

The stronger the stimulant used, the more will the reserve energy be dissipated, and the more pronounced will be the resulting depression and exhaustion and the craving for more stimulants later on. During the sleeping hours the effect of the stimulants used on the preceding day wears off. This explains why users of stimulants awake in the morning feeling tired, unrefreshed, and exhausted. Many are unable to get out of bed without resorting to a cup of tea, or else they must have it immediately after rising. They feel that they could much better dispense with breakfast than with the accustomed morning cup of tea. This is due to the fact that it requires several hours for food to digest, and for the energy stored up in it to be liberated, while the stimulant affords an immediate supply of energy by drawing upon the partially depleted nerve-cells. The slave of stimulants is carrying on business on borrowed capital, and must eventually become a mental and nervous wreck, or come to physical bankruptcy; it can not be otherwise. This, no doubt, accounts in part for the many nervous diseases and the increase of insanity in modern times.

D. H. KRESS, M. D.

(To be continued)

### Findings

MRS. D. T. HARBAUGH, a medical student in the Woman's Medical College of Philadelphia, is assisting in the work in the Washington Sanitarium this summer.

Word received from Dr. W. C. Dunscombe and wife, who have recently gone to Japan to connect with the Kobe Sanitarium, states that they had a very pleasant and profitable voyage, having met several missionaries and others with whom they had many pleasant conversations on points of present truth.

Very gratifying news comes to hand from Dr. H. J. Williams, to the effect that he has been admitted to the final examinations in the University of Edinburgh. He is preparing for medical missionary work in some British territory, and we should pray that he may have success in qualifying for this great field.

\* Address delivered at the dedication of the Washington Seventh-day Adventist Sanitarium, Takoma Park, Washington, D. C., June 12, 1907.

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1907

#### ATLANTIC UNION CONFERENCE

Chesapeake, Baltimore, Md. . . . . July 5-14  
 Maine . . . . . Aug. 23 to Sept. 2  
 New York, Herkimer . . . . . Sept. 5-16  
 Vermont, Waterbury . . . . . Aug. 29 to Sept. 9  
 Virginia, Hampton . . . . . Aug. 13-20  
 Western New York, Rochester . . . . . Aug. 29 to Sept. 9

West Virginia, Pennsboro . . . . . Sept. 5-15

#### CANADIAN UNION CONFERENCE

Maritime, St. John, New Brunswick . . . . . Aug. 22 to Sept. 2

Ontario, Niagara Falls . . . . . Aug. 15-25

#### SOUTHERN UNION CONFERENCE

Alabama, Birmingham . . . . . Oct. 3-13  
 Cumberland, Louisville, Ky. . . . . July 18-28  
 Cumberland, Cleveland, Tenn. . . . . Aug. 22 to Sept. 1

Florida, Tampa . . . . . Oct. 10-20  
 Georgia, Atlanta . . . . . July 25 to Aug. 4

Louisiana . . . . . July 19-28  
 Mississippi, Aberdeen . . . . . Sept. 27 to Oct. 3

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

West Michigan . . . . . Aug. 22 to Sept. 1  
 North Mich., East Jordan, Aug. 29 to Sept. 9  
 Ohio, Marion . . . . . Aug. 9-19  
 Southern Illinois . . . . . Aug. 1-11  
 Wisconsin, Grand Rapids (State) . . . . . Aug. 21 to Sept. 2

#### NORTHERN UNION CONFERENCE

Manitoba, Winnipeg (German) . . . . . July 16-21  
 North Dakota, Devil's Lake . . . . . July 9-15

#### CENTRAL UNION CONFERENCE

Colorado, Denver . . . . . Aug. 22 to Sept. 2  
 Kansas, Herington (State) . . . . . Aug. 15-25  
 Missouri, Eldon . . . . . Aug. 8-18  
 Nebraska, Hastings (Prospect Park) . . . . . Sept. 5-15

#### SOUTHWESTERN UNION CONFERENCE

Arkansas, Siloam Springs . . . . . July 18-28  
 Oklahoma, El Reno (State) . . . . . 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

Southern California, Los Angeles . . . . . Aug. 15 to Sept. 2

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

#### NORTH PACIFIC UNION CONFERENCE

Upper Columbia, Weiser, Idaho (local) . . . . . July 11-21

#### MEETINGS IN EUROPE

German-Union, Friedensau . . . . . July 18-28  
 British-Union, Coventry, England, 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.

### At the Jamestown Exposition

Any of our people attending the Jamestown Exposition and wishing to attend the services of our church there will find a welcome at 120 Mozart Ave., Brambleton, Norfolk.

### Arkansas Conference

THE Arkansas Conference Association of Seventh-day Adventists will convene July 25, 1907, at 9 A. M., at Siloam Springs, Ark., for the purpose of electing officers and doing such other business as may come before the conference.  
 V. B. WATTS.

### West Virginia Camp-Meeting

THE annual camp-meeting for West Virginia will be held at Pennsboro, W. Va., Sept. 5-15. Full particulars concerning railroad rates and other matters of interest will be given later in the *Atlantic Union Gleaner*.

L. E. SUFFICOL,  
*Vice-President.*

### Georgia Conference

THE annual session of the Georgia Conference will be held in connection with the camp-meeting at Atlanta, Ga., July 25 to August 4. All business pertaining to the conference and its departments will be transacted at this time. The first meeting of the conference will be called Friday, July 26, at 9 A. M. If all are present at this time, the business can be soon closed up, and the time given to the spiritual interests of the camp.

GEO. W. WELLS, *President.*

### Notice!

WE would be glad to correspond with any lady graduate nurses, with a view to connecting with the Nashville Sanitarium.

This institution is just entering upon its work, and there is need of good, conscientious, Christian workers who have the cause of God at heart, and wish to be of use in this needy Southern field.

It is expected that the applicant will be strong and well, and able to do the work of a full nurse.

Address all correspondence to the Nashville Sanitarium, or to the Medical Superintendent, Dr. F. A. Washburn, Nashville, Tenn.

### West Virginia, Notice!

THE regular annual session of the West Virginia Conference will be held on the camp-ground at Pennsboro, W. Va., September 5. The regular business of the conference, such as election of officers for conference tract Society, Sabbath-school and Educational Departments, and State Young People's Society, consideration of plans, etc., will receive due attention at this time.

Let our churches elect their delegates in due time, and send their names to the conference secretary, C. J. Foote, 1200 Seventh St., Parkersburg, W. Va. It is hoped that all the delegates will be on the grounds Thursday night, September 5, ready to enter into the business of the conference Friday morning.

We see many omens which plainly show that this gathering will be one of the most important of its kind ever held among us, therefore let us now plan to be in our place to assist in all the work of the conference. For further particulars, watch the *Atlantic Union Gleaner*.

L. E. SUFFICOL,  
*Vice-President.*

### Northern Illinois Camp-Meeting

OUR annual camp-meeting for the Northern Illinois Conference is to be held at Aurora this year. The date is August 29 to September 8, including the opening and closing days named. We have seldom seen a more beautiful place for a meeting. It is also easy of access, and all the neighborhood is inviting. The whole plot of eight acres or more is sodded with blue-grass, and there are some splendid trees for shade, upon the ground.

The Aurora and Elgin Electric Railroad, and also the Aurora Electrical Belt Railroad, pass the camp. The ground is high and nicely undulating. There is a good spring of water near by, and the camp will also be furnished with water from the city reservoir.

The whole situation is encouraging, and we are very anxious for a large attendance of our people. We confidently expect to have an excellent meeting. Our planning is for an old-fashioned camp-meeting, where all who are there expect to take part and do something to help some one else.

We have reached that time in our work

when every member should be as constant to duty as is the sun to its rising. All will be expected to talk courage, and to labor to make the meeting a happy success.

Wholesome words of encouragement and pleasant references to things of good report will receive a hearty response from the committee of management. It is high time for Seventh-day Adventists to be making arrangements for the heavenly meeting, and our camp-meeting at Aurora this year is appointed for this very purpose. Who will attend with this object in view?  
 WM. COVERT.

### Missouri Conference

THE annual session of the Missouri Conference of Seventh-day Adventists will be held on the camp-ground at Eldon, Mo., August 8-18. The regular business of the conference, such as electing officers and laying plans for the rapid advancement of the work, will come before the conference. This will be the most important gathering of our people ever held in Missouri. It is hoped that all delegates will be there at the opening of the conference. Elect your delegates at once, and send their names to Mrs. R. C. Porter, Hamilton, Mo. The first session of the conference will be held August 9, at 9 A. M.; so plan to be there at the beginning. Come praying that God may direct in all that shall be done.

H. M. STEWART, *President.*

### Maritime Conference

IT has been decided to hold the annual meeting and conference session of the Maritime Conference, at St. John, New Brunswick, August 22 to September 2. This is the sixth annual session of this conference, and as such will doubtless be the most important meeting we have ever held in this field. It is also important from the fact that it will add the closing work to a special effort that is being put forth there this summer to warn that city of its danger, and to bring to the sorrowing souls the glad tidings of free salvation through the blessed Christ.

We are very desirous that as many as possible shall attend this general gathering, and trust that all will begin now to make preparations to this end. While we are planning to attend, let us remember those who have the burden of the work there, that the Lord will be with them, and make their work prosperous in the saving of men. Then let all the people come, and so reveal the blessed Lord that a great ingathering of souls will crown the closing of the conference.

WM. GUTHRIE, *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.—Seventh-day Adventist pressman. Give references and state experience. Address Roscoe Printing House, Essex Junction, Vt.

FOR SALE.—I have a few copies of my tract, "Earthquake Experiences and Lessons," which can be had, while they last, at the rate of 25 copies, post-paid, for 20 cents. Get some and hand them out. Address Geo. O. States, Cedaredge, Colo.

**WANTED.**—Male nurse at the Riverside Sanitarium, Montrose, Colo. For further information, address E. R. Hartman, Riverside Sanitarium, Montrose, Colo.

**SPECIAL COOKER SALE.**—As hot weather is coming, you will want a cooker. We have what you want. Under our special sale we will allow one dollar off list. Send stamp for leaflet. Address Rapid Steam Cooker Co., Laura, Ohio.

**FOR SALE.**—Fine corner lot,  $\frac{5}{8}$  acre; eight blocks from business section of Charlotte, Mich.; 8-room house, barn, well, cistern, and plenty of fruit. Near church and good church-school. Bargain if taken at once. Address A. M. Van Horn, Mitchell, S. D.

**FOR SALE.**—New, 10-room house, in Takoma Park, Washington, D. C., one block from Review and Herald Office, two blocks from electric car line and railroad depot. All modern conveniences. Address J. E. Sanborn, Review and Herald, Takoma Park, D. C.

**WANTED AT ONCE.**—A lady church-school teacher speaking German, but teaching in English, for home school of two little girls. Steady employment; good home; pay every month. Also good girl for general housework. Address Jethro Kloss, St. Peter, Minn.

**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 Radiocent Lamp Company, Kalamazoo, Mich.

**WANTED.**—A graduate gentleman nurse of experience; one who understands hydrotherapy, massage, surgical and general nursing. State qualifications, salary wanted, and give recommendations. A splendid opening for the right person. Address Lock Box 148, Mt. Vernon, Ohio.

**WORK** is about to begin on the new suburban home for girls in Hinsdale. Are there not a few competent carpenters who will donate all but their board and room for a few weeks, and thus rightfully earn a share in the blessed work that will be carried on in this home? Address at once Dr. David Paulson, Hinsdale, Ill.

### 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:—

P. Hafenmayr, Portsmouth, Va., periodicals and tracts.

Mrs. B. A. Maker, Clinton, Okla., periodicals and tracts.

E. W. Wolfe, Wapello, Iowa, *Signs, Liberty, Life and Health*, and tracts.

Corra M. Allen, East End, Tenn., *Review, Signs, Watchman, Life Boat*, and tracts.

Mrs. M. E. Covert, 632 Armstrong St., Portsmouth, Va., periodicals and tracts.

Mrs. Thomas Baker, Okoe, I. T., *Signs, Watchman, Bible Training School, Instructor*, and tracts.

Ray Corder, Coshocton, Ohio, *Signs, Watchman, Bible Training School, Life and Health, Liberty*, and *Instructor*.

Gust Lundior, 1050 Sheffield Ave., Chicago, Ill., *Review, Signs, Watchman, Life Boat*, also Swedish literature.

Mrs. Kate Taylor, 1868 Eighty-first St., Cleveland, Ohio, not 40 Scheley Court, as formerly, literature for depot rack.

Tom C. Hege, Charlotte, N. C., *Signs, Review, Watchman, Instructor, Life and Health*, and tracts; can use a good supply.

A. L. Manous, R. F. D. 3, Decatur, Ga., thanks the friends who have been sending him literature for distribution. He has a good supply, so will not need more at present.

## Obituaries

**ELLS.**—Died at College Place, Wash., June 30, 1907, Meredith Ugene Ells, son of Brother and Sister Ells. Little Ugene lived only fifteen days, yet was greatly beloved by his parents and six sisters. He was the only son. They laid him to rest until the Life-giver comes, when they expect to meet him again. Words of comfort were spoken by the writer, from Jer. 31:15-17.

A. J. BREED.

**WARREN.**—Died near Felton, Del., June 6, 1907, of consumption, Sister Warren, wife of Richard Warren. Sister Warren was converted about seventeen years ago, and united with the Seventh-day Adventist Church. She always tried to please her Heavenly Father, and was persistent in having family worship. In her struggle with that dread disease for three years, she murmured not. She leaves a husband and four children to mourn. Words of comfort were spoken from Hosea 13:14 by the writer, and we laid her to rest, in the blessed hope of seeing her in the first resurrection.

JOHN F. JONES.

**NORTON.**—Died at his home near Melrose, Iowa, May 29, 1907, of paralysis, Brother J. H. Norton, aged 82 years, 2 months, and 21 days. Brother Norton embraced the third angel's message under the writer's labors at Sandyville, Iowa, thirty-four years ago. With cheerful courage he discharged all his duties. He was an ardent believer in this message, a man of broad humanity and purity of character, tender yet brave, kind yet firm, true to the last. A wife, five children, thirteen grandchildren, and two sisters are left to mourn. Funeral service was conducted by the writer. Burial took place at the family burying-ground at Russell, Iowa.

J. H. MORRISON.

**BAKER.**—Died at Alba, Pa., May 26, 1907, Elder John L. Baker, aged 78 years, 10 months, and 6 days. In the early part of his married life he moved to Potter County, Pa., where he first became interested in the welfare of his soul, which led to a full surrender of himself to his God, and in 1854 was ordained to the ministry of the Seventh-day Adventist faith, remaining a faithful and zealous servant to his calling until his death. Three sons and one daughter were born to him, two of whom are still living to sustain their aged mother in this her hour of bereavement. It can truly be said of Brother Baker that he was a devoted husband, a true and loving father, and a consecrated Christian in the fullest sense of the term. He came to his end as a sheaf fully ripened for the garner of his God, having given his whole life to the service of the truth which he so dearly loved.

W. H. SMITH.

**CHRISTMAN.**—Died at the Philadelphia (Pa.) Sanitarium, June 1, 1907, of heart failure, Charles D. Christman, M. D., aged 50 years, 4 months, and 2 days. Brother Christman's death followed an apparently successful operation, and while seemingly making a good recovery. He was a member of the Philadelphia Sanitarium Board and of the Eastern Pennsylvania Conference Committee, and his loss will be keenly felt by his former associate workers. Brother Christman embraced present truth about fifteen years ago, was a member of the Lebanon church of Seventh-day Adventists, and was regarded by all who knew him as an exceedingly conscientious man, of unswerving fidelity to the right. He leaves a wife, six children, and a large number of relatives and friends to mourn their loss, but not without hope. Brother Christman had a large practise at Wiconisco and Lykens (in the former place he resided), and rendered professional services monthly at Lebanon, Pa., and frequently at other places. The funeral service was conducted by Elder W. H. Smith and the writer. The clergy and laity of all denominations united in paying a last tribute of respect to our brother. Interment took place at Wiconisco.

GEORGE W. SPIES.

**GUILFORD.**—Fell asleep in Jesus, at her home in West Branch, Mich., June 11, 1907, my dear wife, Annette Leory Guilford. She was born in Henderson, N. Y., April 7, 1833, and accepted the Adventist faith in 1857. She was the mother of five children; one granddaughter alone survives her. She chose as friends those who loved her Saviour most. Her faith in a soon-coming Saviour was unshaken till the last. The funeral sermon was preached by Elder L. G. Moore; text, Rev. 14:13.

H. S. GUILFORD.

**HOBBS.**—Died in Shawmut, Maine, June 10, 1907, of heart trouble, Brother Robert T. Hobbs, aged 72 years. Brother Hobbs had a bright Christian experience for thirty-three years. He was converted to the truths of the third angel's message under the labors of Elder J. B. Goodrich, and rendered faithful service in both the local church and the State conference. He leaves a wife and three children, all living witnesses to the faithfulness and integrity of the husband and father. The funeral service was conducted by the writer, assisted by Elders S. J. Hersum and P. B. Osborne; text, Ps. 116:15.

H. C. GILES.

**SAMPLE.**—Died at Portland, Ore., May 31, 1907, Mrs. Edna Sample, aged 38 years. Mrs. Sample was the wife of W. V. Sample, manager of the Portland Branch of the Pacific Press. She was a devoted Christian, and will be greatly missed in the home, the Sabbath-school, and the church. Her presence was a source of encouragement. She was the mother of two children, a son and a daughter. She had successfully nursed her daughter through an attack of diphtheria, but she took the disease, and died soon after. The funeral was held at the cemetery, where words of comfort were spoken by the writer to a large congregation of sympathizing friends.

DANIEL NETTLETON.

**BLANKENBICKER.**—Died in Milwaukee, Wis., June 11, 1907, of cancer, Savannah Blankenbicker, wife of W. H. Blankenbicker, aged 43 years, 1 month, and 1 day. Sister Blankenbicker was formerly a Baptist, but a short time after locating in Milwaukee she became interested in the message, and accepted it with her whole heart. For more than nineteen years she was a faithful and devoted member of the Milwaukee church, and never tired of helping to carry forward the message so precious to her. Our sister was much respected by her acquaintances, and many will miss her ministrations of love. Since January she was a great sufferer, still those who cared for her will ever remember her patience and trust in the Lord. Mr. Blankenbicker, four brothers, and two sisters are the near relatives living, but they mourn not as those without hope. A large circle of relatives, friends, and fellow church-members gathered at the Milwaukee church for the funeral service, which was conducted by the writer, assisted by Elder J. S. Shrock.

R. T. DOWSETT.

**WASHBOND.**—Died at Norwood, N. Y., May 8, 1907, after a few days' illness with pneumonia, accompanied with a general breaking-down due to old age, Mrs. Esther Washbond, aged 85 years and 10 months. Patient and cheerful amid trying circumstances, always placing the best possible construction upon the motives of others, she was a most helpful and enjoyable companion wherever she chanced to be. Early in life she gave her heart to God, uniting in fellowship with the Methodist Church. In 1870, through the labors of Elder S. B. Whitney, her attention was called to the truths of the third angel's message, and she fully embraced them. Her hope remained bright and steadfast in the message until death. Her maiden name was Lamson. She was twice married, her first husband's name being Harvey Weston. Four children were born to them. One daughter, Mrs. Annie Ashley, is still living, with whom she lived the past few years, and at whose home she died. Her second marriage was to Samuel Washbond, in 1857. A short service was conducted by the Episcopal minister of Norwood, and the dear form was laid to rest in the Ashley family burial plot.

T. E. BOWEN.



WASHINGTON, D. C., JULY 11, 1907

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

It is a source of strength to get rid of our weakness.

We learn that Brother W. E. Gillis, formerly of the Pacific Press, has arrived in Mexico City to take charge of the Mexican publishing office.

PROFS. FREDERICK GRIGGS and H. R. Salisbury reached Washington last week. Professor Salisbury has been called to Washington to take charge of the foreign missionary training-school work, as announced elsewhere.

THE 1907-08 calendar of the Beechwood Manual Training Academy (Fairland, Ind.) has come to hand. Any who desire information concerning this school may obtain a calendar by addressing the principal at the above address.

WE have received the neatly printed and very complete calendar of the Pacific Union College and Normal Institute (formerly Healdsburg College) of Healdsburg, Cal., and note with satisfaction that "the object of this institution is to provide the highest training possible for Christian workers." For a copy of this calendar and further particulars, address Prof. L. A. Reed, Healdsburg, Cal.

CLIPPINGS from the *Straits Times*, of Singapore, show that much interest is being manifested in the Sabbath question there. Elder G. F. Jones is given a column and a half of space in answering the question: "Which day is the Sabbath?" the subject used by an opponent in a public lecture a short time before. Brother Jones adds, "Lively times here now." Let us pray that honest souls may be found by the truth.

THE *Missionary Review of the World* for July is filled with good things. One of its most interesting articles is by the editor, Rev. A. T. Pierson, upon "Speaking with Tongues." It is a timely article, dealing wisely and instructively with a movement that has much of danger in it. This article alone far outweighs the price of the entire magazine. It contains other interesting and helpful matter dealing with the progress of the Redeemer's kingdom in various parts of the world. Price, 25 cents. Funk and Wagnals, New York City.

THE June 15 issue of the *Educational Messenger*, College View, Neb., is a double number, and is devoted to the commencement exercises of Union College. It contains the baccalaureate sermon and services, class day exercises complete, and the commencement address and exercises.

DURING a stay of about four months in Santo Domingo, Brother Nathan Moulton returned to Porto Rico with a good report concerning his experiences. He took over seven hundred orders for *El Centinela*, and sold forty dollars' worth of Spanish books. He left four keeping the Sabbath, and others desiring baptism.

THE Jamaica church building is forty by sixty feet, with a wing for church day-school thirty by forty feet. The church-membership is over four hundred, with one hundred and sixty pupils in attendance at the day-school. The foundation of their building is done. They plan to dedicate the building, free from debt, January 14 next, one year from the time of their great earthquake.

THE increase in the circulation of the *Signs of the Times* between January 1 and June 1 of the present year was 25,682. This means that about one hundred thousand more persons have the privilege of hearing the third angel's message now than on the first of last January. This is a result that should make the heart of every Seventh-day Adventist leap for joy. It means a quickening of the pace of the message, and a shortening of the time required to finish the work. Let us not stop here, but with renewed courage and strong hope press on to ultimate and complete victory.

### Religious Liberty Ammunition

WE are not doing what we might or ought along religious liberty lines, if we are not circulating our Religious Liberty Leaflets, Nos. 1 to 12. Every leaflet is a condensed sermon on some phase of religious liberty. Let them be circulated by the thousands that the people may know the iniquity that must follow the enactment of religious legislation, either State or national. These leaflets bear the following titles:—

1. Principles Too Little Understood.
2. Sunday Laws — Their Origin, Nature, and Object.
3. The Logic of Sabbath Legislation.
4. The Civil Sabbath.
5. Civil Government and the Church.
6. Religious Liberty — What Eminent Authorities Say.
7. The Church's Greatest Need Today.

8. Church Federation.
9. Limits of Civil Authority.
10. A Vital Question — Is the Sabbath a Civil Institution?
11. What Are Works of Charity and Necessity?
12. "Backward States."

The prices of these leaflets are as follows: Nos. 5, 7, 9, and 11, 20 cents a hundred; Nos. 1, 2, 3, 10, and 12, 40 cents a hundred; Nos. 4, 6, and 8, 60 cents a hundred. A set of these leaflets will be sent for six cents, post-paid.

### Our India Hill Station

THE new hill station at Mussoorie, India, is already proving a great blessing to the work in that country. The house is full, and a missionary society has been organized by workers stationed there, with the purpose of getting the printed truth before all the missionaries of India. All will rejoice to learn that in the midst of much care and labor, Elder J. L. Shaw, superintendent of that field, is steadily regaining his health. He writes that he feels better than he has before in years. Their hearts are full of praise for God's goodness and the blessings upon the work and workers in India.

### The Half-Way Station

WHO has not, with any task before him, contemplated hopefully the close of his work when he had arrived at the half-way point? We have now nearly reached that point in the raising of the \$150,000 fund, and we feel assured that, when that is reached, our people will rally quickly to finish the work. The last part of the \$100,000 fund came in so rapidly that the bookkeepers and stenographers in the General Conference treasury were fairly overwhelmed. Money in sums from a few cents up to a thousand dollars poured in from every side. We hope and trust that that experience may be repeated in the raising of this present fund.

We have just begun to lift. Let no one conclude that he has done his part, and will wait for somebody else to do the work. When John Paul Jones was asked to surrender in a certain battle with the British, he sent back word, "We have just begun to fight." Let that spirit be ours in this fund. Let no one think that he has already discharged his entire duty in this matter. We are all in this fight to go on to the finish.

In the raising of the \$100,000 fund there were many, some comparatively poor people, who gave regularly each month to that fund until it was finished. We believe this is the true spirit, and that which must ultimately be manifested in the finishing of this work.

J. S. WASHBURN.