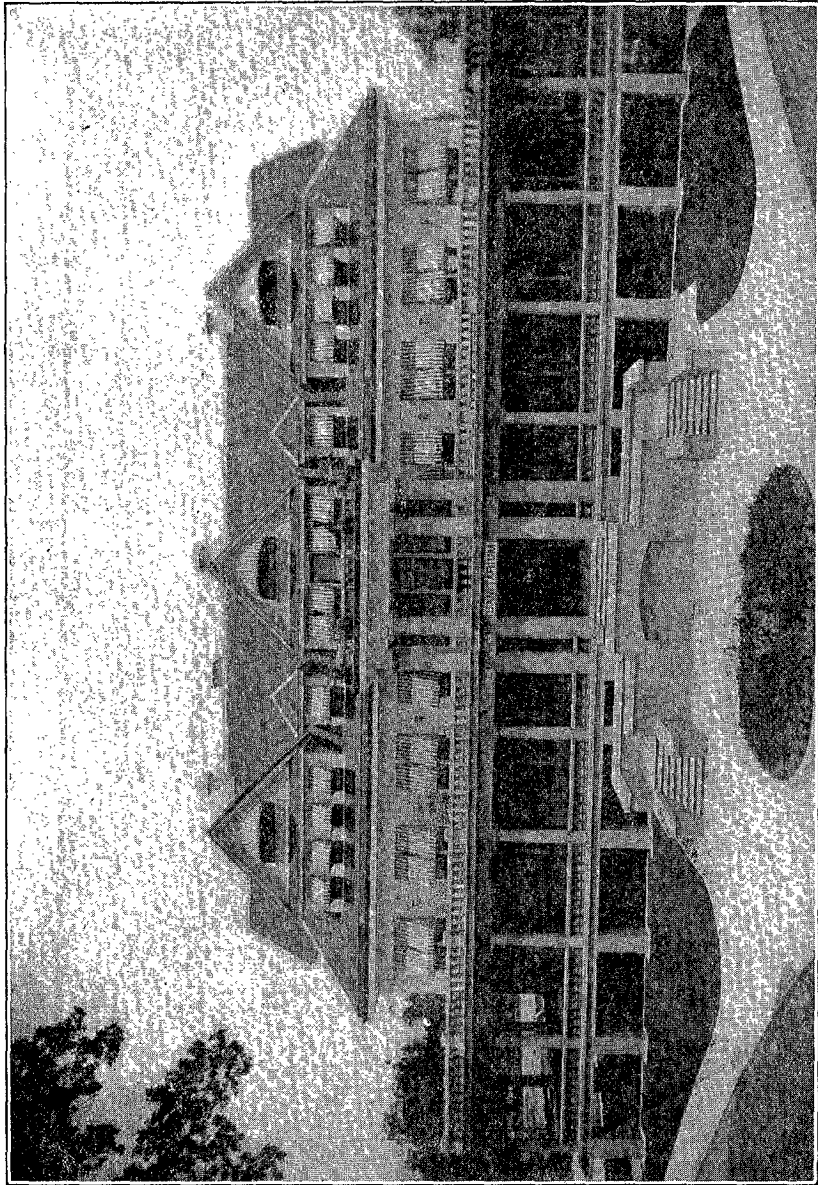


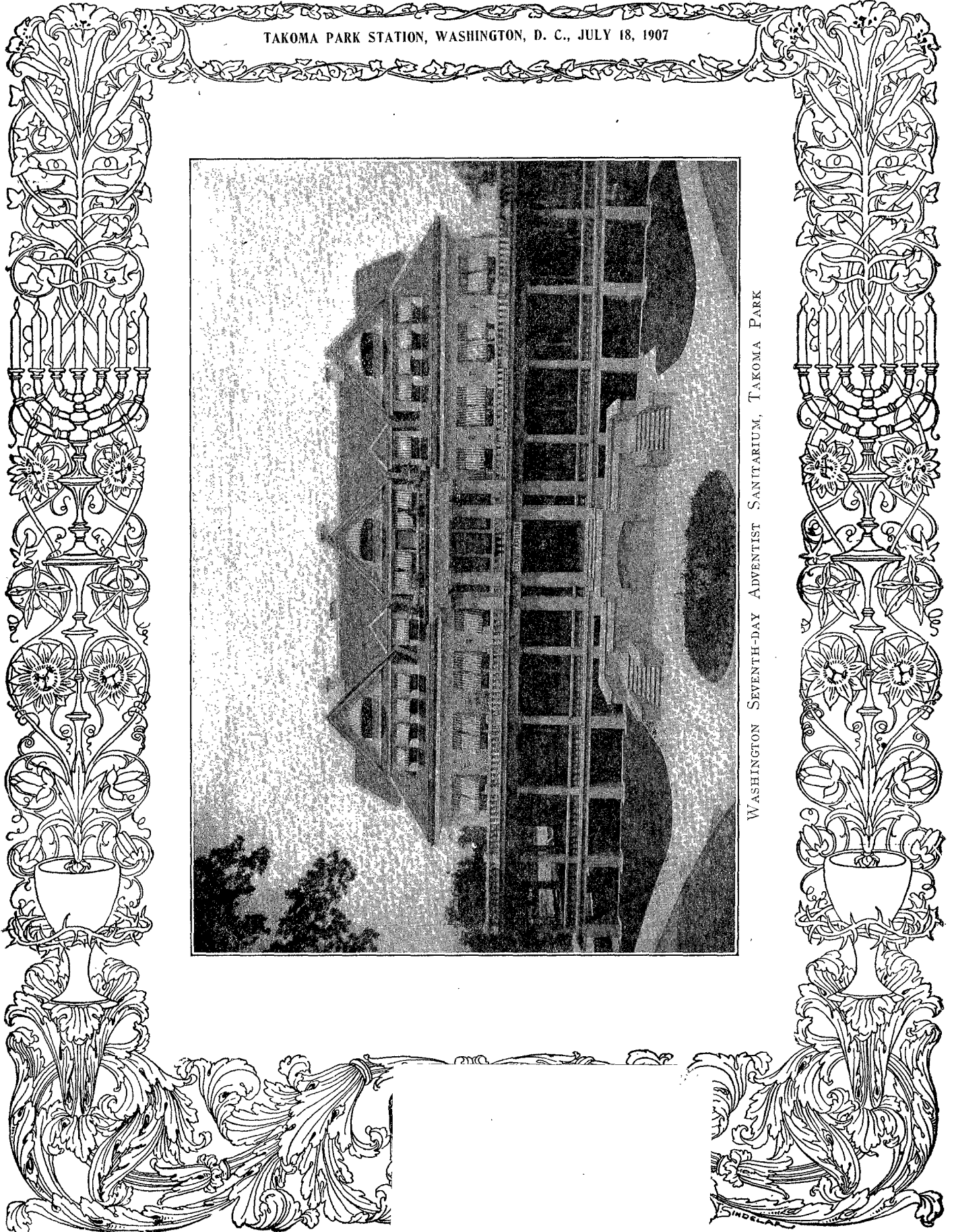
The Advent REVIEW And Sabbath HERALD



TAKOMA PARK STATION, WASHINGTON, D. C., JULY 18, 1907



WASHINGTON SEVENTH-DAY ADVENTIST SANITARIUM, TAKOMA PARK



Publishers' Page

Conducted by the Department of Circulation of
the Review and Herald Publishing
Association

Home and Health

EVEN the name of this book appeals to the public; and why not? There is only one other word associated with the word "home" more dear to all than the word "health," and that is the word "mother." The words "home" and "mother" carry with them an influence and power unequalled by any other combination of words applicable to man. So nearly related to these are the words "home and health," that the public seems to yield at once to them; but the contents of "Home and Health" is the real attraction to the people after their attention has been called to it through its fortunate name. Agents everywhere are meeting with surprising success. We have just received a report from two ladies in California, one having had no previous experience, who sold during one day sixty-five dollars' worth of "Home and Health." This ought to be evidence to all that this book has selling qualities, and that it is a book that is appreciated by the general public. We hope others will consider the advisability of taking this very helpful book to their neighbors and friends.

"Home and Health" contains 592 pages, and is illuminated with over 250 original drawings made expressly for the book. The prices, post-paid, are as follows: strong cloth, marbled edge, \$2.50; full law sheep, marbled edge, \$3.50; full leather, marbled edge, \$4.50.

A Friend in the Kitchen

THIS is the time of year when it is the most trying for the housewife to plan for nutritious and refreshing meals. "A Friend in the Kitchen" will prove to be a friend indeed during the hot months. It is a common-sense health cook-book, especially adapted to the needs of all classes. It is vegetarian throughout, and contains much matter not found in an ordinary cook-book, such as, Substitutes for Meat, How to Can Fruit, How to Make Unfermented Bread and Wine, and How to Become a Genuine Vegetarian. It gives many valuable rules for dyspeptics, The Pulse in Health, Weights and Measures for the Kitchen, etc. It contains 400 choice recipes, every one of which has been thoroughly tested. The ingredients of each recipe are indicated by measure, and not by weight. The names of the recipes are printed in plain, bold type.

This book is not an advertising medium, but has been prepared in the interests of health, and with a view to being a help in the kitchen. It will be found to be thoroughly practical, hygienic, and common sense in every way. It is just the book every housekeeper should have. It sells for only 25 and 50 cents, and is procured from agents only. Nearly 150,000 copies of this excellent cook-book have been sold, and the demand is just fairly beginning. Many voluntary testimonials have been sent to the publishers for "A Friend in the Kitchen." People everywhere are greatly pleased with the book, and more than satisfied with their investment.

The Spirit of Prophecy

A NEW and important pamphlet by G. A. Irwin on the subject of the spirit of prophecy, its relation to the law of God, and its place in the plan of salvation.

This little pamphlet of 56 pages is the outgrowth of a series of studies upon the spirit of prophecy in the remnant church, and the relation it sustains to the law of God and his people and work in all ages.

It has been the aim of the writer to treat the subject from a standpoint somewhat different from that in which it has heretofore been treated, and to enter a field not yet fully covered by any other writer, so that this treatise will be a companion and aid to the other writers upon this subject, rather than a rival of them. Its mission is more fully to establish believers upon the law of God and the Testimonies of his Spirit.

Those who have read the manuscript of this pamphlet are highly pleased with it, and give it their hearty recommendation, the two following testimonials being fair samples:—

"Having given a careful reading to the manuscript prepared by Elder G. A. Irwin, entitled 'The Spirit of Prophecy; Its Relation to the Law of God, and Its Place in the Plan of Salvation,' I would state that I think it most excellent, and believe its publication and circulation will be productive of much good.

"J. N. LOUGHBOROUGH."

"Your manuscript on 'The Spirit of Prophecy' has been read by me with interest and profit. I know of nothing more timely than the publication of such a booklet. It is meat in due season. I trust it may have a wide circulation, and be the means of much good.

"DR. D. H. KRESS."

Price, 5 cents, post-paid.

The Church

Its Organization, Order, and Discipline

OUR readers do not want to overlook the fact that the book for the present is "The Church: Its Organization, Order, and Discipline," by Elder J. N. Loughborough. Of this pamphlet, Elder George I. Butler, president of the Southern Union Conference, says: "The book covers two main features. The first part gives a very full and complete summary of the Scriptural teaching with reference to the church and its work. The second part enters into the real history of our cause previous to organization, recording the facts that led up to the organization, and giving a careful statement of the history of the work of organization and its practical benefits in the progress of our cause. The summary of questions growing out of the subject of organization is worthy of careful study, and will be a great help to many of our younger members who are not familiar with the phases of this important subject. The answers are most excellent."

The subject-matter composing this pamphlet is no new man-made theory, but is the condensed, formulated instruction given to the denomination during its development, arranged in condensed form for reference and study. It is rendered convenient and practical by a thorough index, which will enable one to turn at once to the portion of a subject. It contains 180 pages, printed in clear type; price, 5 cents, post-paid.

The Great Advent Movement

THIS is a timely publication, accurately citing the progress of the Seventh-day Adventist denomination from its beginning to the present time. The author, J. N. Loughborough, having been connected with the denomination from its beginning, is well qualified to prepare a book giving the history of the rise and progress of this denomination. With the exception of "The Church: Its Organization, Order, and Discipline," this is one of the most important publications for REVIEW readers at this particular time. It will strengthen the faith and confidence of every individual who reads it. Its readers will have a more perfect knowledge of the dealings of God with this special people and of the message they are giving, and they will be encouraged to continue their efforts in advancing this great work. Let all not only read it, but study it. Price, \$1.50.

The True Education Readers

THE new series of school readers is receiving hearty approval by our educators. This series of books is winning its way in the appreciation of the people. Orders are being received for them very encouragingly at the present time. The special purpose of these True Education Readers is to teach English reading; yet while teaching the art of reading, the subject-matter is so arranged that the pupil will be familiarized with the most important Bible truths. In the series, the pupils are taken three times over God's great plan from the beginning. The successive steps in the work of creation are given clearly, and with these certain selected Bible child biographies are included. It deals also with the work of Christ as a child, his sacrifice, the finished plan of salvation, and the new earth. No. 1 contains 204 pages, 75 cents; No. 2, 256 pages, 75 cents; No. 3, 304 pages, 90 cents.

The New Testament Primer

THIS is a new book for children, composed of simplified nature and Bible topics, and sparkling with bright, two-colored illustrations; arranged in four graded departments, beginning with a Scripture alphabet, the first letter of the Scripture text being printed with two colors, and decorated with vines that grow in Palestine.

The second department is a nature display of trees, flowers, animals, birds, and insects, with a slate exercise in writing, drawing, and stick-laying.

The third and fourth departments contain simple stories of Christ and some of the leading disciples. The entire book is admirably adapted to attract and to teach the children—clean, cultured, and convincing. Beautifully bound in board and cloth covers, 25 and 50 cents.

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

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

THE REVIEW AND HERALD

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

Vol. 84.

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No. 29.

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REVIEW AND HERALD

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Editorial

Editorial Letter

Jottings from the Editor's Note-Book

CHRISTIANIA, where the annual conference for Norway was held, is almost directly north of Hamburg, and the journey occupied two nights and one day. The difference in the length of day at the two places is very marked. In fact, it could hardly be said that there was any night at Christiania. The sun did not disappear below the horizon until past nine o'clock, and then the twilight continued until the dawn of day. This was my first experience of this kind, and as the meeting was held at the time when the days were the longest, it was just the time to see the night transformed into day.

The meetings of the conference were held in the hall occupied by the Christiania church, and I found a pleasant and comfortable home at the health home conducted in the building adjoining the publishing house and owned by that institution. The attendance on the part of our people was the largest in the history of the conference; and at some of the services, evenings and on Sunday, many strangers were present, and the large hall was so full that it was necessary to place seats in the aisles. Several ministers of other denominations and other Christian workers attended some of the meetings, and seemed to be deeply interested.

I was pleased to meet at this gathering several whom I had known in America, among them being Elder O. A. Johnson, the president of the conference, and

Brother Jenson, the foreman of the printing-office.

A report of the proceedings of the conference will be furnished for the REVIEW, and so I will not need to write particularly of that part of the meeting, but will refer in a general way to other features. Brethren L. R. Conradi, J. C. Raft (the president of the Danish Conference), M. L. Andreason, from America, and C. C. Jenson, who had just returned from America, and I, did the public speaking, Brother Raft acting as interpreter for those who could not use the Scandinavian language.

In my teaching I tried to present the fundamental principles of this gospel message as a personal experience, showing what it means at this time to believe in Christ for salvation, and why just such a message is needed in this last generation to meet the needs of this time. We have no new gospel to preach, but in this message is the fulness of the gospel of Christ our sacrifice, our substitute, our surety, our High Priest, and our coming King. The final and supreme effort is now being made to pervert this gospel, and to hide from view the true Saviour, the Mediator whose ministry can alone avail for us in this hour of God's judgment. Man's words have been substituted for God's words, and a false philosophy, in which is no salvation from sin, has been put in place of the genuine gospel of Christ, and thus humanity has been cut off from divinity, and left to the buffetings of Satan. By such teaching as this the Christ of the Scriptures has been displaced by a merely human Christ, and the God of the Bible has been set aside for the god of science, and the revelation of God has been eclipsed by the so-called discoveries of men. There is therefore the greatest need of a message in which the true Christ shall be proclaimed, which shall call upon all to worship the true and living God, and which shall set forth in a true light the revelation which God has made of himself. Such a message is the threefold message of Revelation 14, in the light of which the whole Bible is now to be interpreted, and the true understanding of which will save us from the deceptive doctrines which are now flooding the world.

Only the divine mind, which foresaw just the condition of things in this last generation, could have outlined in so few words the setting for this message which

must be preached in all the world in order to leave the people without excuse in the day when the Son of man will be revealed. The very wording of this message is in itself a divine testimony to its genuineness, and if it is carefully followed, it will give color to all our study and teaching of the Scriptures.

There was a good response to this presentation of the truth, and many seemed to see more clearly than ever before the real meaning of this message, and why it must be proclaimed to all the world in this generation.

The day after the conference closed, I met with the workers and such others as could attend, and we gave special study to the way in which the words of the three messages in Revelation 14 should guide us in our teaching of the Word of God. I hope that what we learned will be an inspiration to these workers in their future experiences.

We left Christiania in the evening after the close of our work, and arrived in Stockholm the next morning, where we remained two days before proceeding to the meeting in Finland. This gave me the much-needed opportunity to do some writing, which I was glad to improve, and also the privilege of seeing something of the city. Stockholm has some fine buildings, both public and private, among the former being the new parliament building recently completed at an expense of eight million kroner, or between two and three million dollars.

Our boat to Finland was delayed on account of the fog, so that we missed our connection at Abo, and were compelled to spend the night in this the most northerly city which we visited on our trip. The glow of the setting sun was still in the west when we retired, and it was possible to read without artificial light at any time during the night. In this place we were reminded, by the presence of Russian soldiers, that Russia had taken full control of Finland. From what the American consul told us in Hamburg we expected that the same regulations concerning passports applied now in Finland as in Russia proper, and we had compared accordingly at considerable additional expense, but we found this unnecessary, as no request was made for passports during our stay in the country.

The general appearance of that part of Finland through which we went on the train was not particularly attractive, but we found Helsingfors, where the

meeting was held, a much prettier city than I had anticipated. There was a general air of thrift and enterprise, which I had hardly expected to find from what I had read of the way in which Finland had been oppressed by Russia. We saw at a distance the fortress where one of the most serious mutinies of the recent revolution had taken place, and visited the hill from which our brethren saw the battle which resulted in the surrender of the mutineers and the capture of some of their Finnish allies. Of our meeting I will write in my next letter.

W. W. P.

Manifesting Christ

As representatives of God's closing work for this world, our actions should leave no reasonable doubt in the minds of our neighbors as to the person we represent in our daily acts. Every experience we pass through gives us an opportunity of exemplifying our Master. Our daily walk should so set him before the world that hearts would be drawn even out of sin to him. Every affliction that comes is an opportunity to preach Christ to an audience that will hear and that might hear of him in no other way — and there is no hall rent to pay. But if, when affliction comes, we allow it to cause us to complain, we are misrepresenting him whose name we have taken upon ourselves, and the cause of the adversary wins recruits through us. This preaching by living is a kind of preaching we can none of us escape. We can not miss our appointments, but we can misrepresent the One who makes them for us. A correspondent says: "The devil is reflected in many of our acts, not all of them, but the actions are often so mixed that a careless observer can not tell whether God or Babel is represented." We must eliminate such confusion from the teaching of our lives, or we shall one day hear the terrible sentence, "I never knew you: depart from me."

Let us say, with Paul, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "Not only so, but we glory in tribulations also." "Rejoicing in hope; patient in tribulation." Do we wish to be among those from whose eyes "God shall wipe away every tear," who "shall hunger no more, neither thirst any more," who are to be shepherded and guided by the Lamb himself, who have "washed their robes, and made them white in the blood of the Lamb," and stand "before the throne of God," serving him "day and night in his temple," over whom he "shall spread his tabernacle"? Of that company it is said, "These are they which came out of the great tribulation." Rev. 7: 13-17.

Shall tribulation separate us from the love of Christ? It will, unless, in that tribulation, we permit Christ to shine out through our manner of bearing it. Do we expect to reach heaven without trials? It is a false hope, which will ruin us if clung to. Paul says, "Through many tribulations we must enter into the kingdom of God." Acts 14:22. He said that while still bearing the bruises of his stoning at Lystra. Christ said, "In the world ye have tribulation: but be of good cheer; I have overcome the world." Every tribulation borne as Christ would bear it preaches Christ to the world, and makes you more like Christ than you ever have been before. C. M. S.

The General Conference Committee Council at Gland, Switzerland Seventh, and Last Report

THOUGH Gland is a quiet country village, the council attracted some attention from the public press, which seemed impressed with the world-representative character of the meeting. The Berne *Volksfreund*, for instance, devoted three columns of first-page matter to a description of the camp and the work represented.

The following estimates were voted:—

Appropriations for Missions, 1907	
European (including Levant) . . .	\$18,000
Canadian Union Conference	6,852
Australasian Union Conference . .	8,500
China — General work . . .	\$15,000
Publishing work	2,000
India Mission field	16,000
Japan and Korea — Gen- eral	\$7,239
Korean school	100
Japanese school	500
Mexican Mission	3,631
South African Union Conference .	15,000
Southern Union Conference	10,386
West Indian Union Conference . .	14,572
South American Union	10,857
Southwestern Union Conference for its mission work	1,200
West African Mission	1,700
Total	\$131,537

This, it was stated, is the largest annual appropriation for missions ever voted in this denomination. It represents the work at present being done in the fields, save in one or two missions, where new work is provided for in the estimates, in case it is found possible to undertake it. The council realized that special help must roll in for missions if the amount here appropriated is to be actually sent to the fields this year. This list, long and carefully considered at the council, is a thing for the believers in this message to bring earnestly and definitely before the Lord in prayer during the remainder of this year. The fields require the means to maintain the growing work. The mission treasury, it was explained, could supply it only as enlarged giving relieves the lack of mission funds.

More Reports, German Union

E. Frauchiger, of the East German Conference, said that in Saxony we are not permitted legally to baptize or celebrate the Lord's supper. Youth under twenty, unless parents are members, are forbidden to attend our meetings. The elder of one church was fined fifty marks for allowing a child of fourteen present at a public meeting. Another was fined four hundred marks for the four times a young man was found to have attended. Yet "love finds a way," and the truth wins victories. Baptisms must be at night. In Prussia there is liberty. Our literature has been sold in the imperial family. A governess at the Berlin court began to keep the Sabbath. The minister of ceremonies objected to such a thing in the castle, and the empress interested herself in securing another position for our sister.

West Germany has had 1,155 members taken from it by redivision of territory during the past four years; but J. Pieper, the president, reported that they are growing at the rate of over two hundred a year. There is liberty, under observation. At one place last winter a policeman sat by in meetings. Called to explain our faith and work in a court, Brother Pieper found the court had on file many documents and papers relating to our work.

G. Schubert, of the Rhenish Conference, said they had two hundred members at the organization in 1903. Now there are seven hundred. Most of the people in this part are Catholics, and we have churches composed of former Catholics.

J. G. Oblander reported 400 members at the organization of the Prussian Conference in 1904. Now there are 755.

J. H. Schilling, of the new Silesian Conference, organized five months before, reported 394 members at that time. Sixty-four have been baptized since January 1.

J. F. Huenergardt, of the Hungarian Mission, reported 350 members in Hungary. He appealed to our people in America to place the Hungarian paper and literature among people of that nationality in the United States.

L. Mathe, of the North German Conference, reported progress, and L. R. Conrad stated that it was estimated that during the last year 500 Catholics had been baptized in the European field.

For Holland and Flemish Belgium, R. G. Klingbeil reported 160 members. About fifteen are awaiting baptism in Brussels. Ten canvassers are putting out much literature.

D. P. Gaede reported the North Russian Conference territory as large as Oklahoma, Kansas, Nebraska, and Minnesota. It has three ministers. Its mem-

bership is 600, mostly German, Lettonian, and Lithuanian.

O. Wildgrube, president of the Middle Russian Conference, followed with a plea for prayer and co-operation in behalf of Russia, which touched our hearts. In the events of these troublous times in that empire, God has caused the wrath of man to praise him. We have a church of sixty-four in Kiev, the Russian holy city. There is an interest among the Jews. Last year five Jews were received into the church. For the sixty-six millions in this conference, there are one minister and three Bible workers.

D. Isaak spoke for the fourteen millions of the South Russian Mission. These people speak ten different languages. Our 442 members here are Russians and Germans, about half and half. Two Jews have accepted the truth in this conference also.

The Scandinavian Union

An intensely interesting evening was devoted to the reports from Scandinavia. Elder P. A. Hansen described the general territory, with one fourth the population of the United States, counting the new field of Abyssinia which Scandinavia is planning to enter.

J. C. Raft, president of the Danish Conference, reported seven hundred and fifty members, of whom fifty-two were baptized last year.

O. A. Johnson reported one hundred and two added in Norway last year. A new publication in the Lapp language has been issued. We have a few Sabbath-keepers among the Laplanders.

E. Lind reported for Sweden. There is hardly a family in the country that has not been visited by a canvasser. Even sisters have carried books twenty or twenty-five miles to points away from the railway—one sister lugging fifteen copies of "Great Controversy" twenty-five miles to make her delivery. This canvassing sister was once two days without food. She entered a wood to ask the Lord to supply some way of getting food in the wilderness. As she came out to the road, a man met her and gave her a loaf of bread.

Finland, reported for by Fred Anderson, had many Sabbath-keepers in earlier times. There was a famine in the land. Many decided it was because the Sabbath was not kept, and began to keep the seventh day. The king of Sweden, who then ruled Finland, sent a letter condemning the practise. The letter is in the Swedish archives. Last year twenty-one were baptized, among these the leading doctor of the city of Helsingfors.

Brother Arnesen, for the sanitarium work, J. F. Hansen, for the health food work, and A. C. Christensen, for the publishing house, made cheering reports. Brethren Nelson, Svenssen, and Muder-spach, from the evangelistic field, told of

interesting experiences. O. A. Johnson, in closing Scandinavia's reports, said that 460 years ago Catholics from Norway came to a church council at Basel, Switzerland, and secured the condemnation of Sabbath-keepers in Norway. These old-time witnesses were rooted out. Now, however, Sabbath-keepers from Norway come to Switzerland to tell of the progress of the Sabbath truth through the lands of the north.

The Last Sabbath

After two weeks of constant work in council, the last Sabbath came as a welcome and blessed gift, with refreshing and rest for heart and body. The weather was again ideal. Friday evening Elder Prescott spoke. Next morning, after the Sabbath-school, carried on in five or six languages, Elder Daniells spoke on the work of the Holy Spirit, the latter rain, and the finishing of the mystery of God. At the close of the sermon, the entire congregation rose in testimony to full surrender for service, and the speaker led all in a prayer of consecration. The Lord was manifestly present by his Spirit.

It was a blessed Sabbath day in the camp, from which these workers were soon to be scattered out, to take up the stern conflict, many in isolation from associates. But there was courage in every heart, and confidence in God's leadership of the advent people from the days of 1844 to the present time. This is the faith and confidence that have been used of God in the building up of the work everywhere during all these years. By the same means the work is being finished, and the European laborers who are day by day building for God, in new fields and old, are strong in the faith of the third angel's message.

Sabbath afternoon four young men were ordained to the ministry. They represented three of the countries of Catholic Europe. They were Frank Bond, of Spain, J. P. Badant, of southern France, son of one of our earliest French laborers, Ulysses Augsburg, of Paris, and C. E. Rentfro, of Portugal. The ordination prayers and charge were in English and French. At the close of the ordination the Spanish representatives sang the Spanish hymn, "Wonderful words of life," and the German brethren sang, "Ah, my Lord Jesus, if I had not thee." All hearts rejoiced that four men should be ordained to the work in Catholic fields at this meeting. It is a sign of the times in our work for Latin Europe. The Lord is visiting the Catholic lands to take out of them a people prepared for his coming.

The ring of the "blessed hope" was heard in the social service following the ordination. It was in unity of faith and the love of the truth that the last testimonies were borne, and farewell greet-

ings spoken. The council had been a season of fellowship and blessing. That evening many of the workers began to leave for various fields, all hearts feeling that, by the blessing of the Lord, the council will result in hastening the triumph of the third angel's message and the glad day of gathering round the great white throne. This is a glorious work.

W. A. SPICER, *Secretary.*

Our Foreign Mission School

LAST week's REVIEW contained a brief statement regarding the decision of the council held at Gland, that the time has come in the development of our work to establish a foreign mission school in which shall be given, as far as possible, the special instruction needed by volunteers for missions. Further explanations should be given concerning this important measure.

This school will occupy a field somewhat different from that of our regular schools. Our academies and colleges are giving the general education that forms the basis for intelligent, difficult service in all vocations. But our young people who are called to Africa, China, India, Japan, Korea, the East Indies, the Levant, and the Mohammedan countries we have not yet entered, require a line of instruction not given in these schools. The volunteer for a foreign mission field should, before going to that field, pursue a line of study especially adapted to the field.

Men who have had the longest and ripest experience in foreign service have very clear, pronounced convictions regarding the preparation required by those who go to foreign mission fields. They urge that volunteers for missions should obtain a fairly good knowledge of the general history of the country to which they are going. They should, if possible, make a fairly good beginning in the languages they will have to use. They should get a clear understanding of the main features of the religions they will have to displace in the minds and hearts of the people. They should learn about the peculiar local diseases most prevalent and dangerous, so that they may know from the first how to avoid them, and also the best remedies for treating them. They should learn something of the customs, habits, and temperament of the people to whom they are going. They should also know something of the manner in which they will have to live, the special kind of work they will be required to do; and if there will be farming, they should know something about the character of the soil, and the kinds of crops to be raised.

While it is true that volunteers for missions will not be able to obtain a full knowledge of all these important points

before going to their fields, yet it is also true that a certain amount of information can be gathered in a reasonably short time that will be of great service as soon as they reach their fields of labor. It is just this kind of instruction that we shall endeavor to give in our foreign mission school.

Another consideration of great value is the acquaintance that will be formed in this school between the volunteers for missions and the members of the General Conference Committee, whose duty it is to secure recruits for mission fields.

In their efforts to secure the workers called for, the General Conference Committee have been compelled in many instances to select persons whom they have never seen, to go to the most distant and difficult fields on the globe. In such cases it is practically impossible to feel strong assurance in the wisdom of the selection made. Their qualifications as regards spiritual experience, education, health, temperament, and aptness for the fields for which they are chosen are not known.

And it is continually becoming more difficult and perplexing to provide the workers needed. One reason for this is that we have drawn from the ranks of our regular workers until there are but few left of the right age and qualifications who can be spared. In the early part of our missionary enterprises there was a demand for men of age and experience in English-speaking fields; but the situation is now changed. Only occasionally are we now required to send men to any English-speaking country. Great Britain, Australasia, South Africa, and Canada are fairly well supplied, and are developing their own workers. The calls that now come are from lands where new languages must be learned, and privations endured. All are agreed that our young people are best suited to fill these calls. Men well advanced in years can not successfully master the difficult languages to be learned, nor stand the exposures and privations incident to many of these countries. Besides, these men are needed in the home lands to aid in furnishing supplies for foreign fields.

With a large number of young people in this school taking special instruction to prepare them for foreign service, the Committee will have many advantages not now possessed in selecting workers best adapted to the fields. And on the other hand, the workers will have an acquaintance with the Committee and the conditions under which they will go abroad that will be of great value to them.

We believe that our people the world over will see the wisdom of maintaining a foreign mission school at our headquarters, and that our brethren in Amer-

ica will unite in giving this school strong support. We believe our school men connected with our academies and colleges will co-operate with us in carrying out the plans for this institution. Many who have learned of these plans have told us that they look upon this move as being one of the most important the General Conference Committee has ever made. In behalf of the great work contemplated, we crave the prayers of God's people.

A. G. DANIELLS.

Note and Comment

ONE of the iniquitous practises lately brought to light in large cities is the work of making evidence, especially in divorce cases. In this particular branch of making evidence young women are tempted to act as "stool pigeons" for the detective agencies because of the good pay there is in it. Concerning this matter a special dispatch from New York to the *Washington Post* says:—

The attention of the district attorney's office has been called to the manner in which certain detective agencies in this city secure evidence for divorce cases, showing the ease with which such evidence is not only secured, but actually made, the victim being none the wiser until it is all over, and the divorce is secured. The information may lead to arrests and indictments by the grand jury, as a case in point which is regarded as typical has been presented to the prosecutor.

Such developments as this are not used by those who are advocating the idea that we are entering upon the golden age of this world's history.

A MOST excellent answer was recently given by the *Sunday School Times* to a query from one of its subscribers:—

The fundamental objection to attending plays lies not in the character of any play witnessed, but in the fact that it is a play at all. The objection rests upon acting as a life-work. It is an unworthy and demoralizing effort to devote one's life to seeming to be another person than one's self. Even though the character simulated is a good character, acting is poorer business, always, than being. Therefore any play that necessitates the profession of acting, as all professional plays do, is open to this fundamental objection. And to attend such a play is so far to indorse and encourage a profession which is unworthy, and the tendency of which is harmful in its effect upon its own members. From this standpoint, just where any line can fairly be drawn between plays does not appear.

To this answer of the *Sunday School Times* we say Amen. We can not as Christians discriminate in this matter as between plays. Our example must tell for more than the nicety of our discrimination between plays given in a theater. Those who take us for an example may not have the fine powers of discernment

which we pride ourselves in possessing, and at first might not be able to discriminate, and at the last might not care to. We are not to draw the line between plays; but between attending plays and not attending them.

In an address before the National Educational Society Bishop Conaty, in urging religious training in the schools, said:—

Fifty years ago general education was thought to be the panacea of all the ills of the social body, but the results are not of a character to warrant confidence. Positive religion alone can make man moral, and keep him in the way of morality.

But in trying to avoid one evil, there is great danger of paving the way for a more serious one. For while religion is the only safe basis of morality, experience has demonstrated that the state can not be safely trusted to teach "positive religion."

THE following will be interesting reading to those who have been following the course of affairs in France and Italy with reference to the papacy:—

The controversy between church and state in France has evoked a remarkable echo in Italy. At the end of last week two impressive meetings were held in Rome, at which members of the Chambers of Deputies and other speakers of weight in the Italian state urged upon cheering audiences the justice of the course taken by France. At both these meetings, one of which took place on February 16 and the other on February 17, resolutions were adopted urging the necessity of freeing the country from the "retrogressive influence of clericalism." At the meeting of February 16 a permanent organization was formed whose aim shall be to promote a vigorous political campaign against clericalism. At the Vatican there is a disposition to regard these demonstrations as the work of freemasonry.

WE are frequently accused of being behind the times because we do not accept the Darwinian hypothesis of evolution; but quite frequently we are finding that noted scientists, those who have had even more opportunity of investigation than did he, are drifting away from the hypotheses which he laid down, and which some religious teachers would have us believe have overthrown the Genesis record of creation. An exchange has the following interesting item, which we consider worthy of reproduction:—

Professor Otto, a German scientist who has been a follower of Darwin in his advocacy of evolution, has written a book in which he makes the candid admission that "the gulf between living and non-living matter widens with every new investigation."

The old Book stands, and will stand when these human theories have been forever forgotten.

One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

Washington Sanitarium

WHENEVER a new enterprise is started that God would use in the accomplishment of great good, reports are always freely circulated by enemies, and often by would-be friends, which tend to destroy faith and confidence in it. When we began our sanitarium work in the Wahroonga Sanitarium, there were those who said it was a white elephant, and would never be able to pay its way. When faithful workers rolled up their sleeves and took hold of the work, fault was found with the management. But in spite of all this, the institution prospered, and has continued to prosper up to the present; and it will prosper just as long as right principles are maintained and a Christian influence is cherished by its workers.

Not only was the institution prospered financially, but during the four years of its existence, not less than thirty-five embraced the truth. Many of these were people of influence, who possessed considerable means, and who have since then been giving liberally toward the support of the work.

Since our arrival in Washington we have heard similar predictions concerning the Washington Sanitarium. Of course we can hardly expect a new enterprise to come out entirely as we should like during the first six months of its existence. But that it is not an impossibility for this Sanitarium to pay its way, while doing a good work, will be seen from the following itemized approximate report of its present standing:—

EXPENSES

Insurance	\$ 325
Interest	2,500
Telephone	300
Electricity	350
Gas	150
Taxes (per annum)	200
Fuel	1,200
Food	4,000
Wage list—	
Physician	\$ 15
Matron	10
Head Nurse	12
Head Nurse	12
Nurse	9
Nurse	9
Nurse	10
Cook	12
Maid	9
Student	5
Student	5
Total a week	\$108
Total a year	5,616

Total expense a year	\$14,641
Total expense a week	\$281

RECEIPTS

11 Patients	\$175
Extra Nursing	30
Boarders	80

Total receipts a week

Our eleven patients average about \$16 a week. One or two pay as high as \$25 a week, some \$18, some \$15, and one only \$12.50, and another \$10. From this it will be seen that we are not forced to

charge exorbitant rates to our patients. I have tried to give in this report a fair and honest estimate. Our food expense is not so high as rated at present. Our fuel bill is also much lower at present, but will be higher during the winter months.

I trust our people will take courage, and talk courage wherever they go. I believe the money invested in the Washington Sanitarium will prove a good investment. **D. H. KRESS.**
Washington (D. C.) Sanitarium.

Keeping at It

WHEN the \$100,000 fund was being made up, there were many, among them some of our poorer brethren and sisters, who pledged themselves to give to the fund, many of them regularly, until the whole amount was made up. These pledges were kept. My brother, it is our privilege not to stop giving on this fund, no matter what we have previously done, until the last cent of the amount is paid in. We have no doubt there will be also at the last a surplus, as with former funds. It is not too late. The door is still open. Let us not be weary in well-doing. **J. S. WASHBURN.**

Received on the \$150,000 Fund up to July 9, 1907

Atlantic Union Conference	
Central New England	\$ 2,623.61
Chesapeake	424.26
Eastern Pennsylvania	1,411.85
Greater New York	431.85
Maine	362.22
New Jersey	552.63
New York	1,101.42
Southern New England	1,138.50
Vermont	850.70
Virginia	271.67
West Pennsylvania	832.57
West Virginia	241.67
Western New York	1,301.67
Total	\$11,544.62
Canadian Union Conference	
Maritime	\$316.43
Quebec	33.78
Ontario	350.48
Total	\$700.69
Central Union Conference	
Colorado	\$ 878.19
Iowa	2,254.97
Kansas	1,660.40
Missouri	851.45
Nebraska	4,800.68
Wyoming	403.87
Total	\$10,849.56
District of Columbia	
Washington churches	\$1,294.44
Lake Union Conference	
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	3,166.85

Wisconsin	1,818.22
Total	\$15,932.81
North Pacific Union Conference	
Conference not specified	\$ 360.26
British Columbia	83.80
Montana	256.56
Upper Columbia	1,406.14
Western Washington	1,084.20
Idaho	844.90
Western Oregon	1,294.20
Total	\$5,420.06
Northern Union Conference	
Alberta	\$ 144.10
Manitoba	238.70
Saskatchewan Mission Field	34.85
Minnesota	4,394.36
South Dakota	2,614.19
North Dakota	1,767.41
Conference not specified	73.82
Total	\$9,257.43
Pacific Union Conference	
Arizona	\$ 177.87
California-Nevada	5,199.16
Southern California	493.84
Utah Conference	205.46
Total	\$6,076.33
Southern Union Conference	
South Carolina	\$ 103.85
Alabama	200.63
Tennessee River	502.94
Florida	338.65
North Carolina	255.25
Kentucky	30.36
Cumberland	552.82
Louisiana	385.61
Mississippi	191.13
Georgia	345.86
Total	\$2,907.10
Southwestern Union Conference	
Not specified	\$ 170.18
Arkansas	222.64
Oklahoma	1,414.94
Texas	1,062.86
Total	\$2,870.62
Unknown	
Unknown	\$151.20
Foreign	
Algeria	\$ 13.33
Australia	137.06
Bermuda	25.00
China	20.60
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
Total	\$798.07
Grand Total	\$67,802.93

All remittances should be made to the treasurer of the State conference wherein the remitter resides. If this is not possible, remittance should be made to **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.

Watch and Pray

T. S. WILLIAMS

YE poor, despised, rejected band
Who watch, and sing, and pray,
Sojourners in a foreign land,
Who wait the blessed day,
Watch on, pray on, and wait;
Ye soon shall enter heaven's gate.

Watch, wait, and see the blessed day
When tears shall all be dried,
When sin and sorrow pass away
Through Christ once crucified;
Watch on, pray on, and wait;
Ye soon shall enter heaven's gate.

Though fiery trials oft beset
Along the narrow way,
Though troubles rise thy soul to fret,
O watch, and sing, and pray;
Watch on, pray on, and wait;
Ye soon shall enter heaven's gate.

The resurrection trump shall sound,
The dead in Christ shall rise,
And all who shall be worthy found
Shall meet him in the skies.
O then we shall no longer wait,
We then shall enter heaven's gate!

A Message to the Churches

MRS. E. G. WHITE

I HAVE a message to speak to the churches. If we are to make known the story of the cross in all parts of the world, our missionary efforts must not be allowed to weaken. They must be kept vigorous and strong. The efforts we put forth to dispel the darkness of error will always be proportionate to our faith in God, manifested in our obedience to his commandments. With faith and courage and hope we are to extend the knowledge of present truth. We have not always met as we should the obligations in missionary effort that our knowledge of present truth places upon us.

The manifold wisdom of God has been displayed in the organization of his church in the earth for the representation of the truth in the world. In their zeal for the cause of righteousness, his servants are to reveal a faith that works by love and purifies the soul from every slothful habit, a zeal that reveals itself in watchfulness unto prayer, humble heart-searching, a readiness to examine self, that they may detect their own defects of character, and avoid the evils of self-exaltation. This faith and zeal are essential, or our labors for the perishing will weaken, and Christ will be disappointed in his church.

The three powers of the Godhead have pledged their might to carry out the purpose that God had in mind when he gave to the world the unspeakable gift of his Son. Every act of self-denial, every earnest surrender to God, is an element in God's design for the increase of the piety and zeal and earnest faith

of his people. The Holy Spirit unites with the powers of grace that God has provided to turn souls to Christ. We are to labor as Christ labored for the salvation of dying souls. And as we work, our hearts are to be encouraged by the thought that every soul converted through our efforts will become another instrumentality in the work of recovering the lost. Guided by the same Spirit that led some one to work for him, he will take up the work and labor in the spirit of the Master.

God has given me this message to bear to those who are out of line: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid."

In these last days, there are arising strange fallacies and man-made theories which God declares shall be broken in pieces. The spirit of covetousness has led men to seek worldly advantage, and by extravagance and display they have tried to hide their wicked deeds which they have done in order to reach their object. Men occupying high positions of trust have revealed this unlawful desire for gain; they have practised extortion and robbery, and have gratified the evil passions of their hearts, until our cities are corrupted through their wickedness. God has declared that he will uncover these works of deceit and robbery by their own working. In some cases the judgments of God have already fallen heavily on these cities.

"The Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, 'Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples.'"

In this representation of the prophet, we see that Satan is at work not only with worldlings, who have not the fear and love of God before them, but also with those who profess faith in Christ. Here are plainly represented two distinct parties, formed from a company that was once united. The members of one of these parties are in resistance to the will of God. They have taken themselves from the side of the loyal

and true, and are now resisting the warnings of the Spirit of God. To the obedient the Lord will be "for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem."

Every professed believer in Christ will be tempted by Satan. "And many among them shall stumble, and fall, and be broken, and be snared [mark that word], and be taken." Notwithstanding all their knowledge of the Word of God, all their light, and their position as expositors of Bible truth, many shall "stumble, and fall, and be broken, and be snared, and be taken." The ruin of this class is certain. Then the charge is given, "Bind up the testimony, seal the law among my disciples."

"And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion.

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: shall not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

This warning is given for the days in which we are now living. Read carefully the third chapter of Second Timothy. This chapter refers to the "many" spoken of by Isaiah who have departed from the faith. "Evil men and seducers shall wax worse and worse." the apostle says to Timothy, "deceiving, and being deceived. But continue thou in the things which thou hast heard and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

A wealth of moral influence has been brought to us in the last half century. Through his Holy Spirit the voice of God has come to us continually in warning and instruction, to confirm the faith of the believers in the spirit of prophecy.

Repeatedly the word has come, Write the things that I have given you to confirm the faith of my people in the position they have taken. Time and trial have not made void the instruction given, but through years of suffering and self-sacrifice have established the truth of the testimony given. The instruction that was given in the early days of the message is to be held as safe instruction to follow in these its closing days. Those who are indifferent to this light and instruction must not expect to escape the snares which we have been plainly told will cause the rejecters of light to stumble, and fall, and be snared, and be taken. If we study carefully the second chapter of Hebrews, we shall learn how important it is that we hold steadfastly to every principle of truth that has been given.

"I am now ready to be offered," the apostle Paul declared as his warfare drew to a close; "the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

"Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia; Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee."

"Alexander the coppersmith did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words. At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory forever and ever. Amen."

This letter was written to Timotheus, the first bishop of the church at Ephesus, after Paul had been brought before Nero the second time to witness with his life to the faith he held. In placing on record this account of his trials through men who turned from the faith, Paul speaks words which should encourage our hearts as we pass over the same ground. We are having trials to encounter similar to those that Paul met. There are some who once were with us as teachers, but who are now denying the faith, and are working against the truth they once advocated. In this experience we need not lose our faith and confidence in God. It is the privilege of each to be able to say, "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom be glory forever and ever. Amen."

Believing with the Will

J. S. WASHBURN

THE will is the center of the man. We are not to believe, to obey, simply with the feelings. God requires the will. "If any man willet to do his will, he shall know of the teaching." John 7: 17, R. V. When a man's will is given up to God, that man belongs to God. When the will is converted, the man is converted. We do not fully believe until we believe with the will.

If Satan tells us that we do not believe, we may answer, I will, I do believe. When tempted to yield in the fight, we may still say, I will not surrender; I will not give up. If we have made a mistake, if we have fallen into sin, and are then tempted to utter discouragement, we may say, No, I never will give up the conflict; I will win the prize.

Jesus said, "Therefore have I set my face like a flint, and I know that I shall not be ashamed." A Christian without a will is worthless. He who is moved simply by the emotions of the moment is worthless in the strong, strenuous conflict which we are fighting. Many times the light is shut away entirely. Many times the enemy seems to have won a victory, and we can only say with Christ, "Therefore have I set my face like a flint, and I know that I shall not be ashamed." I will persevere; I will not surrender. I will believe; I will do God's will.

O brother, give your will to God, and let him strengthen it, and make it unconquerable. Hope against hope. Believe against every earthly evidence, because God has spoken, because he has promised, and he can not fail. He that willet shall be led of God, shall know the teaching, shall not be deceived, shall surely prevail.

Nashville, Tenn.

The Rebellion of Korah, Dathan, and Abiram

J. W. WESTPHAL

UPON the "horror of great darkness" the morning was breaking. The long years of Egyptian slavery were closing. The Lord had sent his chosen servant to bring to Israel the message of their deliverance. "By temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors" it was demonstrated to them "that the Lord he is God; there is none else beside him." Happy in the thought of their Canaan possession, and with confidence established in Moses as their visible leader, chosen of and directed by God, they were ready on that eventful passover midnight to bid Egypt a final good-by.

As yet they realized but little the meaning of their exodus. Before the Lord could entrust them with the promised inheritance, they must be tested. They must learn to know God, to trust him, to obey him, and to be led by him. This was the purpose of their wilderness experience. "Thou shalt remember

all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Deut. 8: 2, 3.

At the Red Sea the people feared and murmured against Moses. In their inexperience the Lord did not chide them. Their murmurs were met with, "Fear ye not, stand still, and see the salvation of the Lord." Their complaints at Marah only called forth a prayer from Moses, "and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet."

In response to their bitter accusations in the wilderness of Sin, where they had no food, the Lord said, "I will rain bread from heaven for you." When some went out to gather manna on the Sabbath day, the Lord for the first time reproved their unbelief and disobedience, saying, "How long refuse ye to keep my commandments and my laws?" At Rephidim, where they questioned the leadership of Moses, and said, "Is the Lord among us, or not?" the Lord patiently directed Moses to smite the rock and give the people water to drink. Thus did the Lord deal with them like a tender father, demonstrating his love for them, his presence among them, and recognizing before all the people Moses as his chosen instrument and leader of Israel.

Then followed the greatest of all wonders. "Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?" The Lord would give every possible evidence of his presence with the people of his choice and remove every occasion for unbelief. From the midst of a cloud on a burning mountain and a quaking earth, surrounded with "thunderings, and lightnings, and the voice of the trumpet, and the mountain smoking," a grandeur more than earthly, the Lord spoke his holy law in the hearing of all the people. There could be no doubting the meaning of this. The Spirit of God wrought upon their hearts, they felt his presence, and conviction seized upon them. They were obliged to confess that it was God; that Moses was his mouthpiece to Israel, and promised thus to receive him. "Speak thou with us, and we will hear: but let not God speak with us, lest we die." They were prepared to enter into a solemn covenant with God, repeatedly promising to obey him. "All that the Lord hath said will we do, and be obedient."

In this way the Lord proposed to prepare the people to receive whatever further instruction he might see fit to give them through the medium of Moses, and through the same means to lead them through the perils of the wilderness into the promised land. There

would be continual evidence of the Lord's guidance in the pillar of cloud and of fire; there would be special providences revealing his presence to confirm their faith, but the foundation of it all had been laid in the experience up to and at Sinai.

Israel had received greater light. With light came greater responsibility. Sin became more sinful. There was left no excuse for unbelief and disobedience. The time of ignorance God winked at, but now he requires sincere repentance. The Lord would not love them less; he would still pardon their sins; but he could not overlook wilful disobedience and stubbornness and selfish unbelief. Henceforth he will call them to account.

Moses is with the Lord in the mountain forty days. Becoming weary of awaiting his return, and forgetting their promises and recent experiences, they make a calf and worship it. To it they ascribe the honor of their deliverance from Egypt. Never did Moses love them more than then. His interests were so wrapped up with theirs that if they could not be saved, he was willing to have his name blotted from the Lord's book. However, disobedience so flagrant could not be overlooked. "He said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men."

When Nadab and Abihu "offered strange fire before the Lord, which he commanded them not," they were devoured by fire which went out from him. When an Israelitish woman's son "blasphemed the name of the Lord, and cursed," he was stoned. When they lusted for flesh and murmured against God and Moses and endeavored to carry out their unholy greed, "the Lord smote the people with a very great plague." Miriam was smitten with leprosy when she and Aaron spoke against Moses. The Lord commanded with reference to the man found gathering sticks on the Sabbath day: "All the people shall stone him with stones without the camp."

A most determined and wicked disobedience occurred when Israel was on the verge of the promised land. The Lord had told them by the mouth of Moses that they should go up and possess the land. The spies they had sent at their own request to search the land brought back a report which discouraged them. They now murmured not only against Moses, but also against Aaron. They wished they had died in Egypt or in the wilderness. They threatened to make a captain and return to Egypt. It was an open case of rebellion against the Lord. But for the timely appearance of the glory of the Lord, they would have stoned Caleb and Joshua for their defense of his command to move forward. The whole people took part in this stubborn, and (in the light of all their past

experience) unreasonable uprising. As a result all that generation must die in the wilderness. The Lord declared: "As truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it." Of those who were leaders in it, it is written that they "died by the plague before the Lord." When immediately afterward some of the people went up against the enemy contrary to the word of the Lord, they were discomfited and smitten, and the sentence against them began to be fulfilled.

What was the effect of all these experiences upon them? It would not be natural for all humbly to submit, and their subsequent history shows that they did not. "The people mourned greatly," but it was not over their sins, but over their future wilderness prospects. This is shown by the fact that they again immediately transgressed the Lord's instruction not to go up because the Lord was not with them. Only because "the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel" did they yield, for this they could not for the moment withstand. God's overpowering presence awed them into silence, and caused them to cease their evil purposes against the faithful servants of God. Being only smothered, their discontent must ere long seek an opportunity to reveal itself. This time soon came.

(To be continued.)

A New Difficulty

T. E. BOWEN

Not exactly new, but because of growing developments, the church consolidation, or federation, that has been working in this land, becomes more and more a serious difficulty to the progress of our work in foreign fields; it becomes a real, live issue in mission operations abroad, in such fields as China, India, Japan, as well as the southern portion of the Western hemisphere. In these fields the missionaries get together, and first decide not to teach strict denominationalism, but simply give the essentials of Christianity as these appear to them, such as belief in God, faith in Jesus Christ, etc. Then they divide up the territory, in the same businesslike manner that any large trust would proceed to do, so that their efforts shall not in any manner overlap one another's, and each can go on in his own way to Christianize the heathen. This may sound very good, and appear to be just the thing to do to convert the world to Jesus in the shortest possible time. But when it comes to that point where a Seventh-day Adventist missionary reaches the field to begin work, it will be observed that not one of these beautifully prepared arrangements can be entered into,

nor agreed to for one moment. We have a specific message to give the world. It is a call from all sin, from heathenism, its idolatry, its ancestral worship,—in fact, the redemption of the individual from all his evil habits. And all this compact of dividing up territory must be ignored, because our message goes to every tongue and every people.

At the centennial missionary gathering at Shanghai, China, recently held in honor and in memory of the landing of Robert Morrison in 1807 to enter upon missionary work for the Chinese, over a thousand delegates and representatives were gathered, representing every denomination carrying on missionary work in China, some of our own missionaries also being present. We quote a little from a report as given by Rev. Charles C. Creegan, D. D. He says:—

"The subject, however, which was discussed with most spirit and, at times, with less harmony of thought and action than any other of the twelve considered during the sessions of the conference, was that of comity and federation, which was opened by Dr. Ament in a brilliant address. He said, in part:—

"Christ came not to found a church, but to establish a kingdom. Unity is always a condition. In India the Dutch Reformed, Congregational, and the Free Churches of Scotland have effected a memorable union called the Union Church of South India, with a simple confession of faith in four articles. When perfected, this will include one hundred and fifty thousand Christians, and other bodies will probably join. The Free Church Federation of Great Britain in fifteen years of existence has nine hundred councils, and practically covers the country. In Canada, Nova Scotia, New Zealand, Australia, Korea, Japan, as well as India, those formerly opposed to each other are now allied."

"The debate, which lasted nearly all day, was participated in by Bishop Roots, Drs. Goodrich, Farnum, Corbit, Gibson, Wherry, Martin, Bishop Bashford—in fact, by nearly all the leaders in the conference, and many who had been silent before found their voices before the final vote on the following resolution was taken:—

"Resolved, That this conference recommend the formation of a federal union under the title, 'The Christian Federation of China.'"

"There were only a half-dozen votes against the resolution, and the eight other resolutions necessary to put it into practical operation were passed with almost no opposition.

"This action does not, of course, mean that there will be in the near future organic union of all the Protestant churches in China, but many of the speakers did not disguise the fact that this is their hope and expectation within reasonable time."

After a meeting of this kind, where unionism was the prevailing sentiment, and enthusiasm for it ran high, it is easy to divine with what feelings and sentiment a work such as ours would be regarded. But let us thank God he has

given us a truth able to stand out by itself, even though it be alone—one that needs not the stays and supports of human federation, and is abundantly able to win its way to the hearts and consciences of men everywhere by the power of God's Holy Spirit.

In the face of all odds, souls are found ready to ignore all these pleasing enticements, and come out and take their stand firmly for the third angel's message, calling, as it does, for the giving up of so much that is dear to the heart of the heathen.

Our work can not cease to be strictly denominational; for God has ordained it to be so. While we do not have to put forth the peculiar points of the message first, yet in all our endeavor, whether at home or abroad, whether in institutional or private work, we have the *one* message to give, summed up in the final closing message of the everlasting gospel of Rev. 14:6-12. From this we must not be enticed nor swerved; for now in this threefold message is summed up the "power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Although it may be ridiculed, and its advocates be styled narrow and bigoted because of their holding to these strictly "denominational" features, let us with Paul boldly exclaim, "I am not ashamed of the gospel," "for therein is revealed the righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith."

A Beautiful Camp

WM. COVERT

THE whole camp at our summer gatherings should be made attractive to the eye and instructive to campers and visitors.

When Balak called Balaam to curse Israel, the Lord made that which was intended to be an event of condemnation an utterance of beautiful praises. He gave to the king's hired prophet, first a vision of Israel's camp, and caused him to describe the glory of their tasteful order.

In his eulogy he said, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters." Num. 24:5, 6.

Whether this well-drawn picture included in its prophetic setting the camps of Seventh-day Adventists or not, it certainly does show that a well-organized camp is approved by the Lord, and is pleasing to men. The features thus given of the camp are suggestive of order, of beauty, and of life. And why should not these features be regarded in planning and pitching the camp and in conducting our meetings?

These meetings have become mighty agencies for the proclamation of the third angel's message, and for introducing to the world the people who carry

it. Thousands of persons every year attend them who do not go to our churches, and who, at present, judge of us and our work almost wholly from the impressions made upon them at those gatherings. These facts and conditions will probably continue as they now are for some time to come; therefore let us give to this branch of our work the talent and the attention that its importance demands.

The first question to settle is the location. This should be decided with reference to grounds, environment, the people, and the transportation. Select ground that is inviting in appearance, and large enough to accommodate comfortably all who attend. Of course it must be easily reached by the neighboring transportation facilities.

A grove is more beautiful than a shadeless space, but ground with beautiful trees can not always be had in close proximity to the cities. In any case, it is best to make the attendance a chief consideration. In locating get as close to the inhabitants as possible. Sanitary considerations should also be carefully investigated before a tent is pitched or a stake is driven. Those locating a camp-meeting should understand that they are acting for all who will attend, and that in a measure they thereby become responsible for the success and the results of the meeting. This matter should be taken to the Lord by those who know how to find him, and by those, too, who will be sure to get his counsels through the Holy Spirit.

Having decided upon the ground, the next thing in order is the plan of the camp. The meeting tents must be located and pitched with reference both to the congregation and to the speakers. The people desire to see the speaker and to hear what he says, and the minister wishes to speak with ease and to be understood. It is painful for an audience to sit facing a noonday summer's sun while listening to a discourse; and it is also trying on the sight and the nerves of a speaker to receive the brilliant rays of the orb of day in its meridian strength as he delivers the word of life to a listening people. These difficulties for the congregation can in a large measure be avoided by locating the speaker's stand either in the north or in the east side or end of the tent. This being done, then the speaker's stand within the tent should be provided with a wide awning of sky-blue canvas well stretched beneath the tent canopy. This awning should also extend over the platform for the choir. Tents made of colored goods give better protection from the sun's heat than do tents constructed of white goods. High tent walls afford more comfort than low ones, and their appearance is much better.

If for any reason a number of meeting tents are needed in the same camp, to avoid any possible annoyance let these be separated as far apart as the space and divisions of the ground will allow. The usual plan of the camp is to place family tents in rows, with streets between the rows. When this plan is

adopted, uniformity in size and height of tents becomes a necessity, in order that the camp may present a symmetrical appearance. Well-pitched tents of uniform color, twelve by fourteen or twelve by sixteen feet, with walls five feet and standards eleven feet, and tents canopied with flies to protect from heat and from rain, make an ideal front for a camp. There will probably be at all times, tents in a variety of sizes, shapes, colors, and conditions used by campers at these meetings. Those planning these cotton cities should know how to give these irregularities such a harmonious blending that the display will be good, and sweet harmony in feeling be maintained. At times it may require the ability of one skilled in landscaping and possessing rare graces in Christian affability and wisdom to do these things well; yet the task is not an impossible one, and surely the end to be obtained is well worth the effort.

Before closing, it may be helpful to refer again to the beauty of the camp picture given in the scripture quoted in this article. Gardens in valleys copiously watered by mountain streams are cited as object-lessons calculated to inspire our committees with a desire for order and neatness in pitching tents for our meetings.

Superior illustrations of this thought may be seen in the many valleys bordering the little tributaries that constitute the sources of the Rhine and the Rhone in Germany and Switzerland. The soil is irrigated with the pure water that flows from the snow and the thousands of springs which come from the Alps and adjacent hills. These valleys are almost wholly devoted to vegetable and fruit gardens that rival in beauty the most lovely landscapes. The skill and the strength of the gardeners are wonderful, and they freely bestow both upon their gardens. They labor hard, working early and late to make them beautiful and productive, and their success is marvelous. They adorn with shrubs, border with walks, and embellish with flowers and trailing vines to the extent of their profession; and thus is given us models for imitation in making our camps beautiful. If we fail to equal the models, we should at least have the satisfaction of knowing that improvement has been made.

If there is a place for you, then assuredly if you wait on the Lord, you will find it; and having found it, you will know what the Lord hath need of. The porters in the temple were as numerous as the singers, and the watching of the gates was as needful as the service of song. Those who stand by night in the house of the Lord are as much in service as the players on musical instruments in the morning. To know the Lord's will and to do it is service.—*Anna Shipton.*

THE fruit of success is greater opportunity.—*Selected.*



The Great Family

How wonderful it is, dear Lord,
That while I pray to thee,
Millions of others lift their eyes,
Wistful thy face to see.
Nor does it matter where we stay,
For need and longing cleave their way.

We do believe thou hearest all;
But how, through clamors fierce,
The whisper of a little child
Its path to thee may pierce,
We do not know, we can not see:
That secret must be left with thee.

The world is praying unto thee
Through all the day and night;
The very streets are full of prayer
If we could hear aright.
And those who pray—a countless
crowd—
Never obtrusive are, nor loud.

Meetly thy gracious answers come,
And do not miss their way.
Thy Father heart does not confuse
The prayers thy children pray;
A thought, a look, a mute request,
Brings what it sought—strength, love,
or rest.

How wonderful it is, dear Lord,
That while I pray to thee,
Millions of others lift their eyes,
Wistful thy face to see.
Thou, Lord, dost answer for Love's sake,
And Love can never make mistake.

—Marianne Farningham.

Temperance in the Home

AUGUSTA C. BAINBRIDGE

"A WHIP for the horse," says the Word of God.

"Yes, yes," says the would-be scientist, "but a whip for a man is better." And as your confidential physician, he orders a little port wine, just a little, three times a day, in a beaten egg.

Is God right? Does a horse need a whip once in a while? Then why not a man?

"Here, Joe," says the father as they prepare a load of hay for the weekly trip to town, "don't forget to put in the whip; we may need it on that rocky hill." And the whip goes in its place, ready, under the wise direction of the father, to be used when it will be necessary to encourage the horses to move a little faster over a rough road or a dangerous pass.

Comfortably seated beside his father, Joe fell to thinking about the whip.

"You said, father, that horses need a whip. Do we ever need one?"

"Tell me, Joe, is the load any lighter when we whip the horses, and they go faster?"

"Why, no; it's just the same load."

"Are the horses any stronger, or is the wagon any easier to pull?"

"No, not a bit, only the horses move faster."

"Did you ever notice that when you whip a horse and keep him moving as fast as he can, the time comes when he pays no attention to the whip? Beyond a twitch of his ears, or a flirt of his tail, he pays no heed to it; and if the whipping continues, the horse lies down and does not even try to move."

"But a whip is good for a horse sometimes."

"Yes, because a horse is a horse, and not a man; and there may be occasions when man may use a whip on a horse, remembering that it was God who gave him dominion over the horse, and so, in a sense, he is to the horse as a guardian, caring for him, and while using his strength for work, not abusing him."

"Then what do we have whip-nerves for?"

"Because we at times need to move faster, to think faster, to speak faster, than at other times; and if our whip-nerves (accelerators) are in good order and under proper control, we can at will cause them to act.

"These whip-nerves are not so sensitive as the brake-nerves, and so they do not so quickly feel the effects of narcotics like alcohol, as the brake-nerves do. But if a man continues to drink any intoxicating liquor after his brake-nerves have been paralyzed, then his whip-nerves feel the effect of it. And when he drinks glass after glass, he finds he can not move faster for it, and all his efforts to speak or see or hear are in vain, and soon, like the overwhipped horse, he lies down, unable to go a step farther."

"Then he is drunk, like old Soote, is he not?"

"Yes, we generally call it drunk, but I should say 'poisoned' or 'paralyzed' would be better words, as they would more nearly express his condition."

"Well, father, I do not see any need of drinking anything that poisons us, or paralyzes any of our nerves."

"No; there is no use in it, but there is actual harm. 'At the last it biteth like a serpent, and stingeth like an adder;' that is, it is an actual poison, and nothing that burns as alcohol does, and as drinks containing alcohol do, can ever quench thirst.

Experiment

Have three one-ounce bottles just alike. Fill one with alcohol, one with water-white coal-oil, and one with pure water. Have a board about four feet long, and on it three old tin plates in a row. Provide three pieces of white cot-

ton cloth. Saturate one piece of cloth with the contents of the first bottle, lay the cloth in the first plate on the board, strike a match to it, and watch it burn. Then lay the second bottle with the second piece of cloth on the second tin plate; and the third in its turn. Why does not the last one burn? Why will the contents of the last bottle, and not the contents of the other two, quench thirst? The children need not know what is in the bottles until after the experiment has proved their character.

Mother and Son

On the Boston express the other day I witnessed a scene which I wish I could describe as it impressed me. It was the "four o'clock express," and an elderly woman, evidently a foreigner, stepped on the train with that peculiar square-rigged, canvas-covered, broad valise so much used in Europe.

Directly behind her was a sturdy young man, who carried the remainder of her luggage on his shoulder. He, too, was evidently a foreigner, whose dress and appearance indicated that he was thoroughly acclimated, and was now a prosperous, adopted American citizen.

With a peculiar motion the little woman shrank from taking a seat in the coach among the finely dressed people. Although I did not understand the conversation, I heard her inquiry as to whether they should go "first class." The son—for I had gotten that far in conclusion—went toward the center of the car to select a good seat, while the mother had seated herself in one near the door. His bright face beamed as he ushered that little stooped mother to the seat as tenderly as if she were his bride. What happiness was reflected in those faces!

They were seated in front of me, with their luggage carefully stowed away overhead and underneath. Her hands were brown and rough. Her little bonnet was very simple; her gray hair was smoothed down in front, and was twisted into a picturesque Norwegian knot behind; her features were irregular, her face wrinkled, her large nose sharp; and she had no upper teeth—and yet I never saw a more beautiful face when, after the son was seated, this little woman turned and stroked the hair of her son as only a mother can, regardless of the curious eyes in the coach, and then, unable longer to repress the joy of a mother's heart, she kissed him. Such tenderness in those eyes glistening with tears—she was with her boy again.

The heads came just above the top of the seat, and how close they were together as they talked over the past! What memories of the old home were awakened in the heart of the young man while the mother recounted, as only a mother can, those things which he was most anxious to know about! When he brought her a drink, when he pulled the shade, every act was devotion. If I could only impress upon sons the priceless heritage they have in their mother! There never

can be but one mother, and every little act of devotion and love will some day be a treasured memory.—*National Magazine*.



Does the Invalid Need Beef Tea?

IN many of the acute and chronic diseases and digestive disorders, a liquid diet may be necessary for a short time. Usually meat tea, or beef extract, is first thought of and considered just the food needed. That this is a deception will be seen from what W. Gilman Thompson, M. D., in his "Practical Dietetics," says:—

"Liebig's extract of meat consists of the flavoring extractive matters, such as kreatin, isolin, decomposable hematin, and salts. Some of these substances are excrementitious, and on this account Masterman compares it to urine, although it contains less urea. A pound of mutton is represented by two fifths of an ounce of the extract. It contains no albumin or fibrin, hence its nutritive power is practically nil."

Any one acquainted with chemistry will at once recognize most of these elements as poisons formed in the body of the animal as the result of breaking down of tissue. All meat extracts are composed of these soluble waste products.

The only part of the meat that has any real value as a food is the insoluble part, or the meat fiber. This part is rendered more wholesome by the removal of the soluble wastes. In fact, the orthodox Jew carefully washed all meats, just as we do dirty garments, to get rid of this organic filth, which is now considered such a delicacy for invalids and on board ship. As far as the nutritive value of beef tea in heat units is concerned when compared with other liquids which are pure, the following table will enlighten us:—

Beef tea, No. of heat units, or calories	18
Orange juice, " " "	90
Milk, " " "	123
Grape juice, " " "	144

In acute diseases or in fevers the digestive organs are usually out of order. The gastric juice is diminished; digestion is slowed or absent. The foods naturally tend to decay. This accounts for the coated tongue found in fevers. Beef tea is one of the worst things to give in such cases, for it favors the cultivation of germs, and the formation of poisons which feed the fever.

The same may be said of milk. For years I have found it necessary to withhold even milk from fever cases. Fruit juices, on the contrary, destroy germs of disease. Grape juice will destroy typhoid fever germs in a few minutes. Orange juice is known to be destructive to germs of cholera. Where patients are fed on fruit juices, the coating on the tongue is absent, and the breath is not foul. These are, therefore, the best liquid foods to give patients.

In some cases milk may be safely given, but beef tea never.—*Australasian Good Health*.

Ceylon

G. K. OWEN

AFTER having spent about twenty months in Ceylon, I find myself again in India, at the sanitarium, 50 Park St., Calcutta. Believing that many will be interested to hear something more from this new field that has been slightly touched by the message, I have intended to write, but have not been in good writing condition for several months. After spending some time at the general hospital in Colombo, it seemed to take all the strength I had to get back to Calcutta. Here I have been slowly recovering, and have gained twelve pounds in weight. I can not blame the climate of Ceylon for any of the unpleasant experiences that I had there, for I never visited a climate that seemed more nearly perfect. The refreshing sea breezes along the coast seem very favorable to a climate of perpetual summer. Should any weary of the warm weather and desire to cool off, a few hours' ride on the train will take him to some of the hill stations, where he finds it cool enough.

Elder Armstrong had preceded me to Ceylon several months, and had held many cottage meetings. Those who attended were interested; but the enemy of truth had been early laying his plans to fill the minds of the people with prejudice, to close their minds against the truth, before they had ever caught a glimpse of it. Some First-day Adventists had started a work on the island, and for some reason their work and their printing-press were left in the hands of a man who soon became so involved in debt that his creditors seized the publishing works that he had under his control. We were told that before any real Seventh-day Adventists arrived in the island, this man had assumed their name, and so his creditors began to call on us very soon after our arrival, and to ask us if we could arrange for the settlement of the debts, expecting to hold the entire Seventh-day Adventist denomination responsible for the debts. So the leaven of prejudice had blinded the minds of the people before the first note of the message had reached their ears; and the effect was manifest as soon as invitations began to call the people to come to hear the message.

When the tent arrived, many attractive-looking places seemed to be beckoning to us to come and pitch our tent; but when we talked with the owners of the land, we found no encouragement for a second talk. Finally our first choice was obtained without cost, and the tent was pitched and neatly arranged. We had quite a fair attendance for several evenings. But when the rains began, we found that wherever there were

cross-seams, the water came pouring through the roof of the tent; and where the cloth was double, a sack of water soon filled much of the space. Some of the people attended quite regularly, though they had to search carefully for a dry place to sit.

It rained quite steadily for about twenty-one days; and by that time it was decided that we could not expect many to attend under such circumstances, and the tent was taken down. Elder Armstrong's health failed, and he went to one of the hill stations for a while, and then decided to take the advice of physicians, and return to England. The only way open for continuing the work was by cottage meetings and Bible readings. As several had been convinced of the truth for quite a while but had not decided to obey, I did not feel clear to leave the place without further effort to bring them to a deciding point. Seven finally determined to obey.

Perhaps it may be of interest to mention some other means by which a very friendly interest was secured in a more public way. I made the acquaintance of a leading man among the Buddhists, and he made an appointment for me to deliver a lecture on phonography, before the Shorthand Writers' Association. The large and appreciative audience assembled in the Library Hall were so interested that they were ready for other lectures on educational subjects. I gave them two lectures on memory, and interested them three other evenings in vocal expression, at the same hall, which was open and free for my further use, had I remained longer in Colombo. In response to very urgent invitations, I gave lectures at the Royal College and at Ananda College. The latter is the principal Buddhist college on the island, and the principal told me that I was the first Christian who had ever been permitted to speak in their college. They were so favorably impressed that I was invited to address the Buddhist Association, and they engaged for the occasion a larger hall than the one they had been using. I gave the scriptures on "What Is Man?" in four discourses. The chairman stated, before the audience, that the Christian religion had been presented in a more consistent light than they had ever heard it before.

Their association seemed to consist largely of highly intelligent people, well educated in the English branches, as well as in the native languages. They manifested their interest by hearty votes of thanks for the lectures. There seemed to be an open door among them, and I had hopes of doing further work among them, if it had been my privilege to remain upon the island. I have not given up all hope of returning to Ceylon sometime with improved health. Preju-

dice seemed to have disappeared to such an extent that I had gained the confidence of the educated classes, and formed friendly relations among students and teachers. Some of them seemed quite interested to engage with me in Bible studies. Beating against the waves of prejudice is not good policy. Doing something for the good of the public wins friends.

From Zanzibar to Port Said, Africa

G. A. IRWIN

At about 11:30 A. M., April 17, we cast anchor in front of the town of Zanzibar. This place is on an island seventy miles long by thirty wide. Zanzibar proper comprises the islands of Zanzibar, Pemba, and Mafia, on the east coast of Africa. This territory was captured from the Portuguese in 1784 by an Arabian sultan, and became an independent dominion in 1856. It is now a British protectorate, and is practically ruled and controlled by the British government, although the present sultan is permitted to exercise a limited authority over his own people.

The population of the three islands is estimated at 260,000. Zanzibar has in the past acted a very prominent part in the affairs of Africa. In the early days, it was the center of the extensive slave-trade that was carried on by the Portuguese and Arabs. In the center of the city there was a large pen, or kraal, where the captured natives of Africa were brought and sold as cattle in the market. Later, however, through the influence of European philanthropists, the mind of the sultan "Seyyid Barghash" underwent an entire change, so that he who had been educated to regard the black natives of Africa as the lawful prey of conquest or of lust, and fair objects of barter, suddenly turned round and became one of the most active opponents of the slave-trade, and contributed his share toward bringing this accursed traffic to an end. It is a fact worthy of special note in this connection, that the Universities' Mission of Central Africa, a Church of England Society, purchased the old slave market of Zanzibar, and built a handsome cathedral on a portion of the ground.

Zanzibar has been the starting-place of nearly all those expeditions into East Africa that have given the world an intelligent knowledge of its geography and inhabitants, and stimulated missionary and commercial enterprises that are rapidly letting light into this hitherto dark and practically unknown continent. Among the expeditions referred to as having started from Zanzibar, and the major part of whose numbers were made up of African natives residing in the place, I call to mind that of Burton and Speke, which was organized and left in the beginning of 1857. The next was that of Speke and Grant, which left in September, 1860. Livingstone's last expedition sailed from this place March 19, 1866. Stanley's expedition started

from this place in search of Livingstone in 1871, and Stanley's last expedition to establish the source of the Nile was made up and sailed from here Nov. 24, 1874. The town itself bears the Eastern, or Asiatic stamp, the streets being, in the main, narrow and irregular. It has a mixed population of English, Arabs, Indians, and African natives, most of the latter belonging to the Swahili tribe. The principal product of the island is coconuts.

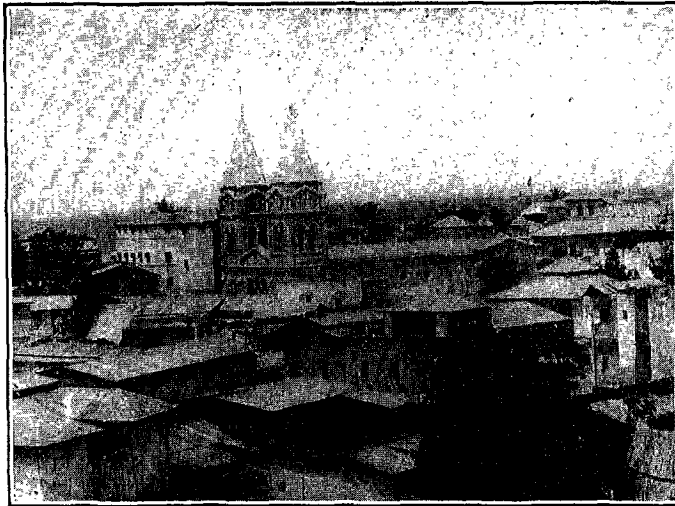
Our next port of call was Dar-es-Salaam, on the mainland forty miles to the west. It is the capital of German East Africa, and is located on a beautiful little bay, with a narrow but very deep inlet. A large amount of money has been expended on buildings, roads, drives, and parks, to beautify the place. The trees and foliage have a decidedly

another standpoint, and sees in all, the hand of God making the way comparatively easy and possible for his messengers to reach the native peoples in the interior of this great continent with the third angel's message in this generation.

Our next stop was at Tanga, where we remained for a day, taking on freight. We left Tanga at 5:30 A. M., and arrived at Mombassa at 11 A. M. Mombassa is on an island about three miles long and one mile wide, and is reached from the landing place by small tram cars that carry six persons, and are pushed by natives. Mombassa is the capital of British East Africa, and the terminus of the Uganda Railroad, which runs from here to Port Florence, on Lake Victoria, a distance of five hundred and eighty-four miles. It requires two

days and nights by rail to make this journey, the trains leaving Mombassa three times each week. Traffic over the road is rapidly increasing, since white people are pushing into the country, and opening up farms, and starting other industries.

Mombassa is an old Arab town, and the houses and narrow, crooked streets are typically Eastern, the only



THE ZANZIBAR CATHEDRAL, BUILT BY THE CHURCH OF ENGLAND UPON THE SITE OF THE OLD SLAVE MARKET

tropical appearance. A telegraph line connects Dar-es-Salaam with Mwanza on Speke Gulf, Lake Victoria Nyanza, and a railway is projected to the same place, some forty miles of which is already finished. Mwanza is one of the oldest European settlements on the lake. It was here that the great explorer Speke first set eyes on Lake Victoria, and gave that part of the lake the name of Speke Gulf. From near here, Stanley began the first proper circumnavigation of the lake in the year 1875, and established the fact that Ripon Falls, the outlet from the lake at the north end, is the source of the Nile. A good road stretches from Mwanza through German East Africa by way of Tabora to Dar-es-Salaam, but it requires seventy days on foot to make the trip. This trip is not often taken now, because the same journey can be made by steamer and rail through British East Africa in four days, by way of Port Florence and Mombassa. It is plainly to be seen that Germany needs such a line as the one projected from Dar-es-Salaam, its capital on the coast, to this great lake, in order to open up the interior of its possessions in East Africa. While governments and individuals see only the commercial side of such enterprises, the student of prophecy looks at them from

exception being an occasional trim stone bungalow built and occupied by some European. The most interesting spot in the town is the old Portuguese fort, built in 1593. It is surrounded by a deep moat on the land side, and guarded by the sea on the other. It was partially destroyed during one of the conflicts between the Arabs and Portuguese for the possession of the town and district, but was rebuilt by the Portuguese in the year 1635.

After our vessel was loaded to the top of the hatchways, a large amount of freight was still left behind. Of the freight taken on board along this route, the following articles made up the bulk: rubber, copra, ground nuts, bark, fiber, ebony wood, hides, and ivory.

Our next port of entry was Aden—giving us a seven days' sail without a stop. Aden is a fortified town located on a small peninsula of the southern coast of Arabia, on the Gulf of Aden, one hundred and eighteen miles from the entrance of the Red Sea. Perim, an island in the Red Sea, and a small district in the Arabian Peninsula, are under the government of Aden, which is a crown colony of Great Britain, having been purchased and taken possession of by that government in 1839. The latest estimated population of Aden is 41,910,

composed almost entirely of Arabs. Owing partly to the lack of rainfall, the land in and around the town is perfectly bare of trees or vegetation of any kind, which gives it a very uninviting appearance, and makes it dusty and very disagreeable when the wind blows.

About eight o'clock of the evening of April 19 we entered the Strait of Bab-el-Mandeb, which connects the Gulf of Aden with the Red Sea. This strait is from two to three miles wide. The Red Sea proper is about thirteen hundred miles long, and has an average width of one hundred and twenty miles. The sea is generally quite calm, and the heat intense. There is no town of any importance or port of call from Aden to the town of Suez, which is situated at the point where the Suez Canal enters the Gulf of Suez.

A Trip in Asia Minor

CLAUDE D. AC MOODY

SUNDAY morning, April 7, I started on a trip to visit the companies of Sabbath-

nople, European Turkey, and the Balkan States. These mineral baths are also natural thermal baths, as nearly every bath-house is supplied with water from hot mineral springs.

This city was the capital of the Ottoman empire before the Turks captured Constantinople. Ancient Prusa (Brusa) was founded two centuries before Christ, and fell into the hands of the Romans in the year 74 B. C. It then underwent various vicissitudes, until in 1326 A. D. it was taken by the Turks, under Orkhan, and became their capital.

We left Brusa the seventeenth of April. During this time, however, we made a visit to a little village on the opposite side of Mt. Olympus from Brusa, by the wagon road around the mountain, about twenty-five miles distant. In this little village there is an interest to hear the truth. Three days were occupied on this trip. We made the round trip of fifty miles in a Turkish carriage—the *araba*. Be assured that fifty miles in a Turkish *araba* is an experience not soon to be forgotten.

Adventist missionary had visited the place.

At Brusa the writer baptized three persons in a rushing stream well back from the city and up in the edge of the mountains. It was a precious occasion, in the stillness of the early evening, just at sunset. The company were left in good courage, and seemed strong in the message we all love.

We were to leave that city two days earlier than we did, but my interpreter had much difficulty with his *teskereh*—the Turkish passport. Our brethren in the States, who are privileged to go from one side of the continent to the other at will, can not realize the difficulties to be encountered in moving about in a country like this.

There is an exceptionally good road most of the way from Brusa to Sevleus, our next point. This distance was covered in about eight hours, in an ordinary carriage such as is used in Europe. Excellent meetings were here enjoyed. We remained for a week, and then left for Shakshak, reached by a day and a half of traveling on horseback, over mountain roads and paths, fording creeks, and climbing over rocks. As no other conveyance could be secured, we rode on Turkish pack-saddles. Part of the way the government insisted on sending a mounted soldier for my protection, as I was a foreigner. This offer was, of course, accepted, as it is not best to refuse a soldier guard when the officials insist upon sending one.

Shakshak is a beautiful village, situated upon a mountain overlooking the Sea of Marmora. On a clear day Constantinople can be seen in the distance. There is a goodly number of Sabbath-keepers here, organized into a company, but not as yet into a church. This is also true of the companies at Brusa and Sevleus. The Lord wonderfully blessed in the meetings at this place. Seven were baptized. It is only an hour's distance from the village to the Sea of Marmora, so to the sea we went, and in its waters buried these seven souls in baptism. At Shakshak, as well as at the other places, communion service was held. The accompanying illustration is of this company. All but one of those who were baptized are in the group.

Tuesday morning, April 30, we started for Constantinople. Two-hours' horseback ride brought us to Yalova, a small Marmora seaport, whence we took steamer to Constantinople. The next Sabbath after returning, one person was baptized. Thus eleven souls have received this rite this spring; and there are others to be baptized next month.

The middle of May I visited a company of believers at Ada Bazar. This is the only company that can be reached entirely by rail from Constantinople.

In this Constantinople district of the Turkish Mission there are two organized churches, one of which is in two companies. These, with a few isolated members, have a membership of about one hundred and seventy. This does not include the membership of the



GROUP OF SABBATH-KEEPERS IN ASIA MINOR. ELDER CLAUDE AC MOODY IN BACK ROW

keepers in the country lying south of the Sea of Marmora. The first place visited was Brusa. The journey was made by steamer from Constantinople, across the Marmora to Moudania, thence by a little narrow-gauge railway to Brusa. It took seven hours. This was my first visit to Brusa. I was met at the little station by a company of our people, who for several weeks had been anxiously looking forward to my coming. I was taken to one of their homes, where, with my interpreter, I was made very comfortable.

Brusa is an interesting city. It lies at the foot of Mt. Olympus, which towers above the city seven thousand feet. The population is estimated at seventy thousand, half of whom are Turks, and, with the exception of two or three thousand Jews, the rest are Greek and Armenian Christians. The city is chiefly noted for its mineral baths, which are visited much during the summer season by people from Constanti-

This is a four-wheeled vehicle, with a body, or box, set high, in which one has to sit Turk fashion, or, if there are not too many occupants, one may recline in a sort of "picnic-dinner" fashion. It is a covered rig, but the top is very low, and unless one sits very humbly, he is likely to receive frequent bumps on the head.

Our stay at that place was interesting. We had not been there more than fifteen minutes when the whole population was apprized of our arrival. We were given very hospitable accommodations, in a village mud house. We held meetings in this house, and were often interrupted by the braying of the owner's asses, which occupied the down-stairs apartment. The people flocked to us from the time we arrived until our departure on the second morning. We had some good services, and the Lord blessed as we answered their simple questions. One soul promised faithfully to keep the Sabbath. This was the first time a Seventh-day

southern part of the Turkish Mission.

The Lord is blessing the work here; but we need more workers, who are willing to dedicate their lives to this great Mohammedan field, and who are able to master the languages of the country. My closing appeal is, Remember Turkey at the throne of grace.

Constantinople.

Mission Notes

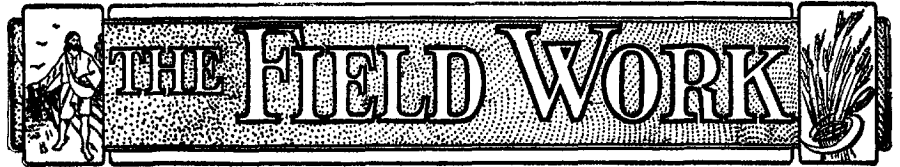
ANOTHER Central American field is to be entered. Elder U. Bender, who is visiting that region, writes that he has just accompanied Brother C. A. Nowlen to Guatemala, where the latter hopes to introduce our Spanish literature. In Spanish Honduras, where Brethren Allen, Peebles, and others have been laboring, some earnest Spanish-speaking believers have been raised up to join in the work.

THE people of Italy are simple-hearted and religiously inclined. Though lying under the dark shadow of Rome, yet perfect freedom for the preaching of the gospel exists. This country is a stronghold yet to be won from the enemy. The government, like a great river, is draining the resources of the people for its military prowess. Therefore, the people are poor. But it is a mistake to believe all Italians to be like the emigrants who arrive in America. There are many men of ability, whose fame has not journeyed so far as that of Marconi, but who have raised Italy to merit being esteemed a great nation. And what has been done shows what can be done.

AMONG other places recently visited in China by Brother and Sister P. J. Laird was a large tea-garden. This was a large, open space, of about twenty acres. The tea-house is not large. It contained two rooms, with etched glass windows on all sides. The first was a reception-room, with fine carved chairs, rich silk tapestries, and other seats. The next was a tea-room, furnished with lacquered tables and chairs of foreign style. The outlook from this place was very pleasing, over an artificial lake, skirted with trees and shaded walks. We were reminded of the lines—

"Where every prospect pleases,
And only man is vile."

Here the wealthy come to hold their wine parties. In the lake is an island with a miniature mountain upon it, and a picturesque bridge crossing to it from the mainland. A host was there, awaiting his guests for a tea party. He insisted that we come and sit with them, and have some cakes and sweets. They had heard of our work from some young men who are attending our classes, and seemed pleased to meet us. Japan is famed for its beautiful tea-gardens; but we saw nothing there that could begin to compare with this, in its large dimensions and in the amount of money spent in beautifying the place.



"Signs of the Times" Increase from Jan. 1 to June 1, 1907

	Atlantic Union Conference			IN-CREASE			
	JAN. 1, 1907	JUNE 1, 1907		JAN. 1, 1907	JUNE 1, 1907		
	CLUBS	SINGLES	TOTAL	CLUBS	SINGLES	TOTAL	
Maine	96	24	120	84	81	165	45
New Hampshire	17	13	30	55	23	78	48
Delaware	20	3	23	25	3	28	5
Rhode Island	25	6	31	68	24	92	61
New Jersey	359	53	412	531	101	632	220
Maryland	410	24	434	634	38	672	238
District of Columbia	122	34	156	591	47	638	482
Connecticut	150	44	194	137	110	247	53
Virginia	118	50	168	321	136	457	289
West Virginia	5	28	33	54	48	102	69
Vermont	45	47	92	66	147	213	121
Massachusetts	276	65	341	615	153	768	427
New York	1,271	361	1,632	1,457	679	2,136	504
Pennsylvania	406	217	623	1,460	426	1,886	1,263
Totals	3,320	969	4,289	6,098	2,016	8,114	3,825
Central Union Conference							
Missouri	545	177	722	730	458	1,188	466
Iowa	257	246	503	702	570	1,272	769
Nebraska	134	204	338	1,018	707	1,725	1,387
Kansas	184	219	403	477	508	985	582
Colorado	514	166	680	905	298	1,203	523
Wyoming	22	27	49	44	68	112	63
New Mexico	26	25	51	88	57	145	94
Totals	1,682	1,064	2,746	3,964	2,666	6,630	3,884
Lake Union Conference							
Michigan	596	205	801	1,618	573	2,191	1,390
Ohio	428	150	578	1,006	377	1,383	805
Indiana	325	122	447	1,073	372	1,445	998
Illinois	337	182	519	572	465	1,037	518
Wisconsin	464	127	591	871	354	1,225	634
Totals	2,150	786	2,936	5,140	2,141	7,281	4,345
Northern Union Conference							
Minnesota	155	136	291	506	345	851	560
North Dakota	30	51	81	159	132	291	210
Northwest Territory	28	45	73	93	150	243	170
South Dakota	77	76	153	244	244	488	335
Totals	290	308	598	1,002	871	1,873	1,275
North Pacific Union Conference							
Alaska	5	16	21	15	23	38	17
British Columbia	43	39	82	122	78	200	118
Idaho	94	114	208	215	317	532	324
Oregon	400	179	579	760	391	1,151	572
Montana	83	79	162	131	183	314	152
Washington	839	285	1,124	1,598	688	2,286	1,162
Totals	1,464	712	2,176	2,841	1,680	4,521	2,345
Pacific Union Conference							
Arizona	17	26	43	90	68	158	115
California	3,127	726	3,853	6,955	2,627	9,582	5,729
Nevada	5	29	34	35	74	109	75
Utah	...	16	16	148	57	205	189
Totals	3,149	797	3,946	7,228	2,826	10,054	6,108
Southern Union Conference							
Alabama	19	19	38	124	29	153	115
North Carolina	..	18	18	..	29	29	11
South Carolina	6	4	10	..	7	7	(-3)
Florida	..	38	38	23	60	83	45
Georgia	..	10	10	60	34	94	84
Kentucky	19	51	70	37	79	116	46
Louisiana	15	16	31	230	31	261	230
Mississippi	33	15	48	32	23	55	7
Tennessee	16	45	61	65	76	141	80
Totals	108	216	324	571	368	939	615

Southwestern Union Conference							
Arkansas	..	42	42	164	81	245	203
Indian Territory	..	27	27	183	59	242	215
Oklahoma	156	82	238	537	170	707	469
Texas	263	121	384	440	292	732	348
Totals	419	272	691	1,324	602	1,926	1,235
Canada	122	125	247	402	297	699	250
Foreign	...	...	827	...	...	2,425	1,598
Total number of copies taken June 1, 1907				44,462			
Total number of copies taken Jan. 1, 1907				18,780			
Increase				25,682			

China

CHANG-SHA.—Yesterday a letter came from Brother Allum, with the good news that one of the Honan doctors is to visit Chang-sha. It will be a treat to meet one of like faith.

The foreign brother who was keeping the Sabbath has gone back, having loved this present world. Yet our prayers ascend that he may hear God calling by the Holy Spirit. It is being evidenced more and more as the end approaches, that our faith can not rest upon feeling, but rather on duty and principle, which run in perfect harmony with God's Word. In his mercy, God says, "I will guide thee with mine eye."

Yesterday, when the afternoon classes were over, we went for a walk on the city wall, to enjoy the sunshine. Our attention was called to two sadly interesting scenes. Connected with funeral rites in most lands there is oftentimes a lavish expenditure of money, though many can ill afford this expense. In China there are ceremonies often lasting over a period, the length of which is usually governed by the fees of the priests. One part of these rites is the burning of paper money, clothes, trunks, houses, etc., such being thought necessary for the use of the dead in another state. It was this part of the proceedings that we saw. In one case it was a poor family, in another a wealthy one. A tiny pile sufficed for the former, while the latter had made elaborate preparations. There was a large bamboo and paper house, in sections, the main one higher than a man. Temple, servants, horses, and chairs were arranged in order inside and outside the house. Boxes of clothes and bags of money—all paper—made a huge pile. All was fired, and men ran around the blazing heap, beating gongs.

The same lie that brought sin into this world lies at the bottom of whatever the Chinese really hold as a creed: "Ye shall not surely die." The Confucianist may be a governor-general, the Buddhist a prominent business man, the Taoist among all ranks; immortality of the soul grips each and all in its vise. How different from the "liberty wherewith Christ hath made us free." What a wonderful privilege to be a "bond-slave of Jesus Christ!" Would to God we lived it more. "The heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." Eze. 36:23. God knew, when these words were uttered, that very few of China's millions would read or write. *But they have eyes.* Especially is this so at Chang-sha. We have been grieved to overhear Chinese Christians talking of this and that foreign worker. Personal experience has proved some statements correct. Hence, preaching is

valuable only so far as the messenger is in living and vital communion with God. The value of Paul's writings lies in the fact that they are largely based upon his personal experience in Christ.

Last week three evangelists visited me to talk on the Sabbath question. With two we had a blessed time opening up the Scriptures. The third came as a result of the report given him by the two, and he took a tract on the Sabbath for another evangelist. With one exception these men are from different places; so the truth will get into the "regions beyond," in preparation for those who may follow to give further instruction.

It is with deep feelings of thankfulness we can record an increase of confidence in us manifested by the student class. Several of those enrolled at first have left, but we do not know of one who has done so because displeased with us in any way. Their places have been filled, and with even a better class. My wife has seven enrolled for her evening class; these are well advanced. We are working and praying that these may be led into our Bible class, and get a saving knowledge of Jesus Christ.

The prayers of God's people are greatly needed in this unique effort. It is not what we have been accustomed to do in previous years in China, but it has been thrust upon us by our loving Heavenly Father. In this we have perfect peace. Yet there is a deep longing that other classes also may be reached.

Interviewing the students and the parents or friends who accompany them gives opportunity for testimony. This may lead to public lectures in the future. Those of a more sensible turn of mind are beginning to realize that the schools of Chang-sha will not suffice in the line of morals, and this makes them hesitate about allowing their sons to attend.

P. J. LAIRD.

The Lord's Day Act in British Columbia

We have just passed through a great crisis in this province. The Lord's Day Alliance has been working with all its power, seeking the enforcement of the Dominion Sunday law. This Sunday law is enforced in the different provinces at their own pleasure; that is, each province can adopt or not adopt this law. Consequently, since the enactment of the law at Ottawa a few months ago, the Lord's Day Alliance is leaving nothing undone to secure its enforcement in all the provinces. As the time approached for a new Parliament to convene, they petitioned according to their usual methods, numbering the entire family, Sunday-school, and church, and

the various organizations, for a strict enforcement of the law; they also had a strong committee lobbying for it.

As soon as the election was through, we began a systematic canvass of the province for petitions against the law. It was the time when the public mind was greatly agitated, and the subject was discussed in all parts of the province pro and con. Our people had an excellent opportunity to let their light shine. The papers were ready to print what we had to say. We placed religious liberty literature in many homes, and in the hands of every member of Parliament, and gathered a goodly number of petitions against the Sunday law. The petitions against it were two or three to one for it. The result has been that it did not even come before the House for discussion, and we have liberty in this province for a time yet. Our Religious Liberty Secretary was asked to go to Victoria to oppose the bill. He did this, visiting and talking with the different members and men of influence. Elder Wilson also went to Victoria to oppose the bill. We are thankful for the great victory, but the bill will doubtless come up again in some future session. We hope the angels will hold back the winds, that our work may go forward in this province unhindered.

B. L. STEWART.

Southern New England Camp-Meeting

THIS meeting was held in New London, Conn. The camp was located in one of the best residence sections of the city, so the people could easily attend the meetings. The electric-car line was close by, and the location was certainly a desirable one. We were favored with fine, cool weather, and there was a good attendance of our people, considering the membership of the conference.

The conference business was speedily finished, and all passed off pleasantly and harmoniously. Nearly all the officers were re-elected to serve another year. The reports of the president, secretary, and treasurer showed that prosperity had attended the work in its different departments during the past year. About fifty have embraced the truth, and the tithe has increased nearly five hundred dollars. As an expression of their gratitude to God for the blessings they had received, the brethren voted to give two hundred and fifty dollars of their surplus funds to foreign missions. To make this possible, several of the ministers voluntarily reduced their wages. We feel sure God will bless them in making this sacrifice.

Profs. B. G. Wilkinson and R. F. Cottrell, Dr. Prince, of the Melrose Sanitarium, Elder H. F. Ketring, and the writer were the laborers present, besides the conference workers. We greatly enjoyed our associations with all these brethren at this meeting.

The outside attendance was not large, but some came from the city, and at the closing meeting Sunday night the tent was well filled with interested people. The brethren arranged to continue the meetings on the same ground, and we hope a large number may obey the truth as the result of this effort.

Several revival services were held during the meeting, and on the last Sabbath about seventy-five took part in a

consecration meeting. The Lord came very near his people. In the afternoon of the same day Brother A. J. Clark was ordained to the ministry.

The last meeting of the conference was held Sunday forenoon, and at that time the remainder of their proportion of the \$150,000 fund was raised in cash, so the brethren are greatly rejoicing because of this finished work. The amount given at this time was equal to \$2.50 for every man, woman, and child on the camp-ground. This shows what real interest and consecration will do.

The same forenoon fifteen were baptized at the ocean beach. At the close of the camp-meeting, the brethren returned to their homes with renewed hope and zeal, and we believe the work in this conference will go forward with still greater courage and enthusiasm the coming year. E. W. FARNSWORTH.

A Statement and Request

ON account of poor health I have been obliged to leave my work in South Carolina and seek rest for a time. After spending some months at the Graysville Sanitarium, we located on a farm in the hills of Tennessee for the summer.

I am slowly recovering from the effects of malaria and a nervous breakdown, and am gaining in strength; I hope soon to be able to have an active part again in the work I so dearly love.

There is still coming to me official matter and communications, also letters from private individuals, intended for the work in South Carolina. These I have to forward, thus causing delay and extra expense.

Will the officers of our various institutions, secretaries of the different departments of our work, and others who are interested in that field kindly send all matter or communications intended for the work in the South Carolina Mission field to Elder R. T. Nash, Campobello, S. C.? He is now in charge of the work there, and will attend to the interests of the cause he is asked to look after.

E. W. WEBSTER.

R. F. D. 2, Box 60½, Dayton, Tenn.

Somabula Mission

I THOUGHT I would write you a few lines as I journey on my way home to Nyassaland from Cape Town. I visited M'kupuvulo, and found Brother C. R. Sparrow trying to teach the people around him the Word of God, and the better way to live, his family helping him. He is putting up a schoolhouse, which is much needed. Brother Hyatt gave a lantern exhibition there, and a large crowd came through the rain to see it, and enjoyed it very much.

February 25 we came to the Solusi Mission, where we found Brother and Sister Sturdevant, who gave us a hearty welcome; also Brother Irwin and Brother Ellingworth. They have a large school, with Brother Ellingworth as teacher. There is a good work for the Master going on at this mission, and I was made

glad when I saw what perfect control they have over the children, and the harmony that exists, and how willingly the boys and girls take hold of their work. They have the right spirit, and every one seems to try to help the others. Brother Irwin is doing all he can to encourage every one to continue to seek the Lord, and to be faithful in everything. They all love him very much. They also think a great deal of Elder Hyatt, whom they call teacher. When he comes to any of the missions, the natives all come around to shake hands with him; and he is always ready to give advice to them all: so they want to see the pictures which he is showing from the lantern. He is doing a good work.

On Sunday night, March 3, we all packed our things, so as to leave on Monday morning for Somabula; but when I had dressed and gone down to the mission house, Sister Sturdevant came out of her room and said to me, "Brother Branch, Brother Irwin is sick with fever, and can not go." Brother Hyatt stayed to help take care of Brother

Irwin, to make a sacrifice for the salvation of those who sit in darkness, and in the shadow of death. T. H. BRANCH.

Argentina

JUNIN is a city of fifteen thousand inhabitants, situated about one hundred and fifty miles due west of Buenos Ayres, on the Pacific line. It is also the terminus of a branch line of the Central Argentine Railway. The Pacific shops are here, and employ about two thousand men. The city has many English residents. We came here the first of November to answer a call to follow up an interest created by a brother who was teaching in the home of a prominent rancher, where a sister of this gentleman's wife had begun to keep the Sabbath. Since coming, the young lady's parents have also accepted the truth. These are Scotch people, and have been members of the Presbyterian Church. Others are interested, for whom we have hopes.

The twentieth of January I left for Buenos Ayres, to audit the conference books and attend the meeting of the South American Union Conference Committee, which was held in Entre Rios. In company with Brother Town, I crossed Entre Rios from east to west. It was all a barren waste; the grasshoppers had left the ground bare and the trees leafless, while a severe drought and intense heat added to the distress. We were sorry to see the orchard at the school completely destroyed; the trees that had rallied from last year's scourge were entirely barked and ruined. Surely the judgments of God are in the land.

I arrived home February 22, and made arrangements to move my family to a more healthful and favorable location for our work. We moved to our new home the twenty-seventh, and the same evening our little Bernice was taken sick with what proved to be confluent smallpox. Before she was entirely recovered, I took the same disease. The Lord came very near to us in our suffering, and at times in answer to prayer was present with his healing power. We feel very thankful for the knowledge of simple treatments, and above all for a faith that can sustain us at all times. Even though we may be brought low, we are not forsaken nor forgotten of the Lord.

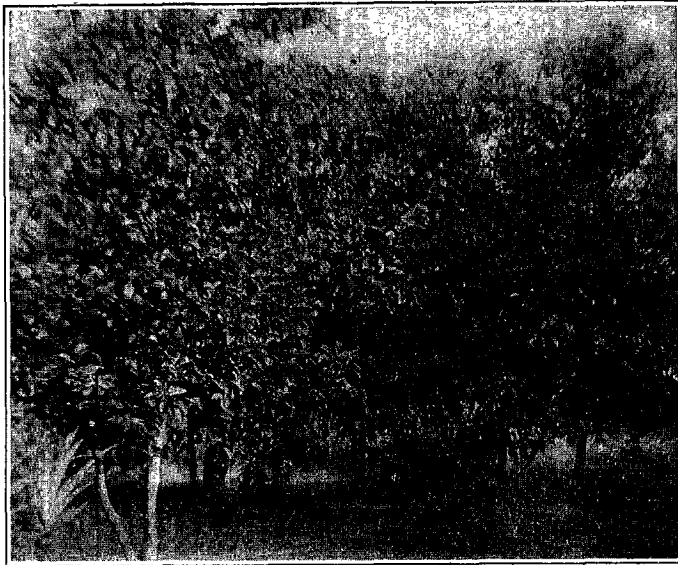
In Argentina is a large English population, for which nothing has been done as yet. I feel a great burden for them, and am desirous of reaching as many as I can with the truth. For this reason I ask for a supply of our papers to be sent me for distribution among them.

ARTHUR FULTON.

Junin, Argentina.

Field Note

Two persons were baptized at Pueblo, Colo., June 8, by Brother Geo. M. Alway, and on the eleventh he baptized four at Lamar. The efforts of those laboring from house to house in these places are bearing fruit.



LEMON TREES ON OUR NYASSA MISSION FARM

Irwin. They requested that I should go on to Somabula, and let the people know what was the matter. I found Brother Walston at Gwelo, waiting for us. We left for the Somabula Mission, arriving there at one o'clock on Wednesday, March 6, and received a hearty welcome. Sister Rogers joined us at Bulawayo. Brother Rogers, being sick, had to stop off at Kimberley. I find a good spirit here among the missionaries. Brethren Armitage and Walston and Sister Edie, with a large school of boys and girls all studying hard and doing their work cheerfully, were glad to see me; for it is a long time since they had seen one of our brethren going about from place to place visiting the missions, and instructing them in the Word of God. They wanted me to stay a long time, and were glad to see me, as they had heard so much about me. I am truly glad to make this trip, for I see it is a great help to the natives to see so many different men, all teaching the same thing. Some of the boys said to me, "Well, teacher, now we know that the work is of the Lord, for all of you, our teachers, say and teach the same words of the Lord, and now we are happy." May the Lord bless these missions and missionaries, and all those who are will-

Still Onward

THE third angel's message is advancing with steadily increasing power every day. This is the cheering word from every department of the General Conference. The Publishing Department has another good report to offer, as will be seen by studying the Summary for May. These reports should inspire the heart of every worker.

This Summary is far from being complete, yet the grand total is over \$51,000. The total for the month of May last year was \$36,000, which shows a gain of over forty per cent.

Two years ago the sale of subscription books in Southern California amounted to about \$1,000. Last year the sales amounted to \$6,000. During the month of June of this year the sales went above \$1,000 a week.

In the *Atlantic Union Gleaner* the report for week ending June 14, 1907, shows an interesting comparison with the work of the corresponding week of 1906:—

	NO. AGENTS.	VALUE OF ORDERS.
1906.....	23	\$ 498.35
1907.....	62	1,487.78

This gain of nearly two hundred per cent may be partially due to improved efficiency in the reporting system.

These are not isolated cases. The success of our canvassers is world-wide. Let us gather courage from these evidences of God's goodness and his powerful workings among us, and press onward.

The New Health Books

Great interest is being shown in the two new books. "Home and Health," published by the Pacific Press, is already in the hands of the agents. "Practical Guide to Health," published by the Review and Herald, will soon be ready. Each of these books gives promise of being a great success. The Pacific Press has printed twenty thousand copies of "Home and Health," and must soon print another edition. Over four hundred prospectuses are in the hands of agents, and their success is far beyond all expectations. One young man earned a scholarship in one week. Another earned a scholarship by canvassing between meetings during a two-weeks' institute. Many boys and girls from fifteen to twenty years of age are selling from fifty to two hundred dollars' worth of books a week.

Many Volunteers

It is encouraging to see how freely men and women, and boys and girls, are offering themselves for this service. In several States recruits are coming in faster than they can be instructed. "This is the Lord's doing; it is marvelous in our eyes."

Let Us Build

When the work is growing so rapidly, there is danger of superficial work. We fear the results of booms. Great buildings without proper foundations will soon go to pieces. Let us build solidly and well. The following points should be carefully guarded:—

1. The selection of workers.
2. The training of workers.
3. Assigning territory under contract.
4. Promoting the success of every agent.
5. A perfect reporting system.
6. Complete, accurate records.
7. A sound financial policy.
8. A spiritual work for God.

Canvassers' Summary for May, 1907

	AGENTS	HOURS	ORDERS	VALUE
Atlantic Union Conference				
Virginia	8	481	248	\$ 384.50
West Virginia	5	706	152	529.30
Vermont	5	145	64	98.75
Maine	3	144	120	53.95
Eastern Pennsylvania	5	301	191	291.25
West Pennsylvania	8	393	199	451.25
Chesapeake & District of Columbia	4	767	421	787.65
Central New England	9	888	338	749.13
Southern New England	4	139	104	117.25
Greater New York	4	179	61	128.75
New York	13	536	374	621.24
Western New York	16	747	455	646.27
Totals	84	5,426	2,727	\$ 4,859.29
Canadian Union Conference				
Total		718	306	\$ 622.00
Lake Union Conference				
Ohio	12	1,040	309	\$ 914.35
Indiana	12	614	224	446.45
Wisconsin	18	1,154	263	689.76
Southern Illinois	7	314	79	233.25
North Michigan	2	14	9	16.50
Northern Illinois	5	260	155	277.50
East Michigan	2	14	9	16.50
West Michigan	9	423	191	271.90
Totals	67	3,833	1,239	\$ 2,866.21
Southern Union Conference				
Tennessee River	8	972	....	\$ 912.65
Alabama	5	691	....	548.15
Cumberland	7	1,096	....	1,264.45
Florida	5	835	....	712.85
Georgia	4	382	....	357.75
Louisiana	4	464	....	600.65
South Carolina	8	939	....	1,067.90
Mississippi	3	98	....	61.25
North Carolina	8	996	....	656.00
Totals	52	6,473	....	\$ 6,181.65
Northern Union Conference				
Alberta	5	574	....	\$ 742.05
Manitoba	4	442	173	390.15
Minnesota	4	83	13	43.00
North Dakota	4	526	227	724.50
Saskatchewan	4	540	236	692.14
South Dakota	9	858	305	918.50
Totals	30	3,023	954	\$ 3,510.34
Central Union Conference				
Colorado	22	1,171	575	\$ 1,247.10
Iowa	14	763	144	522.00
Kansas	28	1,966	667	1,552.15
Nebraska	14	1,001	254	780.40
Missouri	12	762	656	905.80
Wyoming	5	547	165	527.25
Totals	95	6,210	2,461	\$ 5,534.70
Southwestern Union Conference				
Arkansas	5	349	104	\$ 298.60
Oklahoma	32	2,175	1,114	2,763.00
Texas	26	2,482	1,022	3,363.00
Totals	63	5,006	2,240	\$ 6,424.60
North Pacific Union Conference				
British Columbia .....	..	....	....	.....
Montana	13	881	315	\$ 967.35
Upper Columbia	5	198	77	252.00
Western Oregon .....	..	....	....	.....
Western Washington	3	146	59	154.50
Totals	21	1,225	451	\$ 1,373.85
Pacific Union Conference				
Arizona .....	..	....	....	.....
California	5	129	188	\$ 726.25
Southern California	7	459	433	497.60
Utah .....	..	....	....	.....
Totals	12	588	621	\$ 1,223.85
British Union Conference				
Irish Mission Field	5	471	134	\$ 304.43
North England	17	1,350	850	1,073.93

South England	22	1,498	708	816.31
Scotch Mission Field	11	660	317	468.93
Welsh Mission Field	7	338	376	231.75
Totals	62	4,317	2,385	\$ 2,895.35
Australasian Union Conference				
Totals	66	....	....	\$ 6,500.00
South African Union Conference				
Cape Colony	11	438	589	\$ 651.95
Transvaal	12	437	211	922.50
Totals	23	875	800	\$ 1,574.45
German Union Conference				
Totals	263	20,927	....	\$ 7,531.22
General Summary				
Atlantic Union	84	5,426	2,727	4,859.29
Canadian Union .....	..	718	306	622.00
Lake Union	67	3,833	1,239	2,866.21
Southern Union	52	6,473	....	6,181.65
Northern Union	30	3,023	954	3,510.34
Central Union	95	6,210	2,401	5,534.70
Southwestern Union	63	5,006	2,240	6,424.60
North Pacific Union	21	1,225	451	1,373.85
Pacific Union	12	588	621	1,223.85
British Union	62	4,317	2,385	2,895.35
Australasian Union	66	....	....	6,500.00
South African Union	23	875	800	1,574.45
German Union	263	20,927	....	7,531.22
Grand Totals	838	38,621	14,184	\$51,097.51

Can Books Be Supplied?

Yes, on certain conditions, which we will explain. All our publishing houses have dropped commercial work, and are using their facilities in publishing the message. They have a great task before them to supply the heavy demands. They can do it by concentrating all their forces upon such books and bindings as the agents are selling. The weekly reports from the agents furnish the basis for their estimates. They will undertake to provide as many books as are reported, but there is no probability of their being able to supply agents who are careless, and do not report. Field agents who neglect this point, and do not instruct their agents to report, or who neglect to send in the reports in the regular way, can have no assurance of being supplied. To the faithful we can give the promise that every reasonable effort will be made to provide books promptly.

The following paragraph from a letter from H. H. Hall, of the Pacific Press, will show what an effort is being made to bind sufficient books:—

"Last Friday I suggested that some of us go to the churches near Mountain View, and see if we could not get help. Accordingly Brother Gage went to San Jose, Brother Jones to San Francisco, Brother Wilcox made a plea here, and I went to Oakland. It was a new thing to go to these churches and tell them that we were not there particularly to ask them to circulate books, but to help make books to supply those who are already in the field. It caused a stir, I assure you. But as a result, we are getting helpers. We are moving signatures so as to give more room for the bindery. It looks as if we shall have to move them out into the sun to make room for the work inside. I am sure of only one thing, and that is, *we are going to supply books.*"

Surely the Lord is with us, for we see the working of his mighty arm which he has made bare in the sight of all the people.

E. R. PALMER.

Current Mention

— James McGranahan, the well-known hymn writer, at one time associated with Evangelists Moody and Sankey, died July 8 at his home in Kinsman, Ohio. He was sixty-seven years old.

— Mayor Schmitz, of San Francisco, convicted of extortion, has been sentenced to five years in the penitentiary. He has been denied bail while his attorneys are preparing an appeal to a higher court.

— On July 4 President Nelidoff of the Peace Conference received Miss Anna Eckstein, of Boston, Mass., who presented a petition signed by more than 2,000,000 Americans in favor of a general arbitration treaty.

— The Atlantic fleet of sixteen warships is to make a cruise around Cape Horn, arriving in the vicinity of San Francisco some time during the winter. This proposed change is exciting much comment as to whether it will make for peace or war with Japan.

— It is reported from Peking, China, that important edicts have been issued ordering reforms in the provincial judicial system. The changes will first be introduced in Manchuria and in the provinces of Pechili and Kiang-Su. The officials and people are also called upon to prepare for the adoption of a constitutional form of government.

— Three years ago it was accidentally discovered that the business part of Minneapolis, Minn., was built over caves about 100 feet below the surface. By the wash of running water the caverns were enlarging, and for three years the work of propping up the roofs of these caves has been prosecuted with funds appropriated by the city council under oaths of secrecy imposed on the members. Now that the threatened calamity is averted, the facts have been made known by the city engineer.

— Seven Italian miners were killed by deadly white damp in an attempt to measure the water in an abandoned slope at Honeybrook, Pa., July 11.

— The chief chemist of the District of Columbia is of the opinion that many of the sudden deaths of late years attributed to heart failure are largely due to the effect of small doses of poisonous food preservatives. Saltpeter, much used as a preservative of meats, in small doses affects the liver, and in larger ones injures the lining of the stomach, causing an irritation and a slow, weak pulse.

— The North German Lloyd steamship "Kronprinz Wilhelm" narrowly averted serious disaster when it collided with a huge iceberg off the Newfoundland banks, July 8. Reversal of the engines, when at full speed, and a sharp turn to port, avoided striking the berg in its thickest part, but cut off one end instead. More than a ton of ice fell on deck, which was utilized in the cold storage.

— In order to determine the amount of fine which in justice should be imposed on the Standard Oil Company of Indiana, found guilty of accepting unlawful rebates, Judge Landis, of Chicago, succeeded in causing to appear before him John D. Rockefeller and other Standard Oil officials to testify in reference to capital and earnings of said company. It developed that the net earnings during the years 1903, '04, and '05 amounted to \$199,800,000, on a capital of \$98,300,000. The maximum fine which may be imposed is \$29,240,000, but judgment has not yet been rendered.

— On July 10 the government filed a petition in the United States Circuit Court of New York against sixty-four corporations and twenty-nine individuals, commonly known as the "tobacco trust." The government proposes to dissolve this trust by breaking up the agreements under which these consolidated concerns are working. Much comment is aroused because the special assistant attorney-general appointed to prosecute this case has said that if it becomes necessary in order to restrain the operations of the combine, he will ask the court to appoint a receiver, who as the agent of the federal court shall carry on the business of the corporation.

— Speaking of the situation in Russia since the dissolution of the Douma, the *Independent* says: "There have been many arrests, and the prisons are overflowing. The Radical papers have all been suppressed, and many fines have been inflicted. Three thousand people are reported as having been arrested in Odessa alone, and at Kieff forty-eight mutineers have been condemned and shot. By imperial ukase the governors of eight large provinces have been empowered to suspend newspapers, disperse meetings, banish undesirable persons, and take other measures for the maintenance of public security by administrative process without having resort to the courts, and to inflict punishment up to three months' imprisonment and \$500 fine." The government is actively pushing the distribution of 25,000,000 acres of land in average lots of twenty-five acres to individual peasant settlers on easy-payment terms, to make a showing before the convocation of the new Parliament.

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*

(Continued)

STIMULANTS are not foods. Any substance to be a food must build up new tissue or repair the old, and through oxidation supply heat and energy in the body.

The term "food" can not be applied to every substance that satisfies or arrests the appetite, although real food does both. The savage, in the absence of food, quiets his craving and arrests his appetite by swallowing lumps of clay; but clay is not a food. The more civilized man often satisfies his desires for food by substances equally indigestible, and even more harmful.

We frequently hear of men and women breaking down from what is designated physical or mental overwork. When inquiry is made, we are surprised at the small amount of work that they have actually done. Others doing double the amount of work, remain in health, and are always cheerful and happy, experiencing no mental or physical depression or fatigue. The fact is, most of these break-downs are due to the inferior structure of brain, nerves, and muscles, resulting from errors in eating.

Foods that are wholesome in themselves are often washed into the stomach without proper mouth preparation. The fermentation resulting from these indigestible messes in the alimentary canal produces alcohol and other poisons, which, when carried by the blood to the brain, poison and benumb the moral and mental sensibilities, causing drowsiness, headache, and general physical debility, and often general depravity. The little energy that is derived from the food has to be used by the body in its efforts to throw off these impurities. Consequently, no energy is available for muscle or brain work. The will power is weakened, the thoughts are confused, and exhaustion, mental and physical, results from the least exertion. This craving for food is satisfied by means of stimulants. Thus it is that dietetic errors are largely responsible for the free use of stimulants. The poor drunkard who was admonished to be a man and give up drink, replied, "You good people have a great deal to say about my drink, but have nothing to say about my thirst."

To be successful in our effort as temperance workers, we must do more than deprive the drunkard of his drink; we must aid him to get rid of his unquenchable thirst. Should we succeed in closing up every dram-shop, and in stopping entirely the sale of alcoholic drinks, we would accomplish great good, but this would not remove the thirst of the drunkard. It is a craving for a narcotic or stimulant, and nothing but such a poison can satisfy it. The one in whom

this craving exists will, if deprived of alcohol, resort to other stimulants, cocaine, morphin, or tobacco, and if nothing more satisfying can be obtained, tea or coffee will answer.

By many meat is considered an indispensable food, yet the nutritive value of meat is only about one third that of cereals, nuts, or dried sweet fruits. This erroneous estimate of meat as a force producer is due to the fact that meat contains uric acid or other acid wastes or poisons which produce stimulation. The weakness experienced by discontinuing its use is the same that is felt by the user of other stimulants when attempting to abandon their use. Meat eating undoubtedly creates a craving for more powerful stimulants, and is therefore largely responsible for the use of alcohol.

So long as man continues to subsist upon stimulating foods, the craving for stimulating drinks will continue to exist. The success of temperance reform depends, therefore, upon food reform, and lies in the hands of women.

It is a noticeable fact that in countries where flesh foods and highly seasoned foods are freely used, alcoholic beverages are consumed in proportionally large quantities. That flesh food creates a craving for alcohol is recognized by saloon-keepers everywhere. The free lunch-counter frequently connected with these places is not there to benefit the drinker, but to increase the profits of the saloon-keeper. Let us take an inventory of this table. What do we find on it? Apples, peaches, plums, and other fruits?—No. It is laden with pigs' feet, ham, salt fish, sausages, liver, and other highly seasoned animal foods. Experience has taught the proprietor that such foods create a craving for a stimulant, and therefore lead directly to the bar for a drink.

It is a sad fact that many a wife and mother, through improper food provided for her household, is partly responsible for a drunken husband or son. The man who eats right craves pure water, not alcohol, to quench his thirst. The fact is, as stated by one author, "Our tables are generally prepared in a manner to make drunkards." Dr. Brunton says, "Cookery is not only a powerful moral agent as regards individuals, but it may be of great service in regenerating a nation. I believe that schools of cookery for the wives of working men in this country will do more to abolish drinking habits than any number of teetotal societies."

It is impossible for any drunkard to live exclusively upon oranges, pears, peaches, or grapes, for one entire week, without losing the desire for alcoholic stimulants. From the beginning, it has been the Creator's design that man should subsist largely upon fruits. Man was placed originally in a garden, surrounded with trees pleasant to the sight and good for food; and lest he should at any time neglect the use of these foods, God said, "Of every tree of the garden thou mayest freely eat." It is practically impossible to cultivate a desire for fruit and a desire for stimulants at the same time.

Food Must Be Relished in Order to Nourish

When food is masticated and introduced into the stomach unconsciously, or eaten mechanically, its mere presence creates a flow of saliva and stomach juice; but the juices secreted are of an

inferior quality. In order to have good digestion, it is necessary to relish and enjoy what is eaten. The mere sight, smell, or thought of food we relish causes a copious flow of saliva. This secretion is not confined to the mouth; but could we obtain a glimpse of the stomach, we would see the gastric juice trickling down its walls, for the whole digestive apparatus is getting ready for the reception and digestion of the expected food. Disappointment may produce indigestion, for it has been discovered that the secreted juices are especially adapted for the digestion of the food thought of, and not so well adapted for the digestion of any other food. The juices produced by the stimulation of appetite, known as appetite juices, have many times the digestive power possessed by juices formed when food is eaten mechanically, without a special relish for it.

In the past much ignorance has existed regarding the wholesomeness and nutritive value of foods. The only thing consulted was the appetite. Our forefathers ate only what they relished. They required no delicacies to stimulate the appetite. Hard outdoor work gave them a relish for simple foods, and fortunately, poverty made simple foods and few varieties a necessity. The digestive fluids were always of a superior quality, and consequently they seldom suffered from indigestion. Later, luxury, confinement, and inactivity came in; the simple foods were no longer relished, and nature said in language too plain to be misunderstood, "He that will not work shall not eat," and wisely removed the appetite. But this led to another evil. Delicacies, complicated dishes, and a variety of spices and highly seasoned foods were invented to tempt the appetite; this naturally resulted in indigestion and disease.

The prevalence of disease and physical degeneracy has forced upon us the need of making reform in our manner of living, and of studying the nutritive value, the wholesomeness, and the combination of foods. With this increase in knowledge we would naturally expect digestive troubles speedily to disappear, but many, after eating foods more wholesome, and using greater care in the combinations, have not realized therefrom all the benefits they desired or expected. This is due to the fact that the food, although more wholesome and better combined, is really more difficult to digest because of the absence of the much-needed appetite juice. This has sometimes led those who have made partial reforms which they felt were right, to abandon them, and return to their former habits, with apparently good results. While we would encourage all to make a study of foods, and eat that which is wholesome, it is unwise to ignore this important factor in digestion—the stimulation of the appetite. The glutton eats the most unwholesome foods, and often digests double the quantity he actually needs, because he eats what appeals to the palate, and thus creates a copious flow of the appetite juice, which is capable of digesting almost anything. He puts on adipose tissue, and looks the picture of health; but is later cut off suddenly, and that without remedy. Such a course is not to be recommended, for it wears out the digestion, and results in inferior tissue, and shortens life. On the other hand, the need of having foods that are appetizing can not be ignored.

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

It will be observed that the ordinary meal taken by those who pay no attention to diet begins with some pasty highly seasoned soup, and ends with a sweet in the form of a pudding or some kind of pastry. The meal begins and ends with pleasurable experiences, all of which stimulate the appetite centers, and cause a copious flow of appetite juice. While it is unwise to use highly seasoned foods, we are forced to recognize the need of providing suitable and wholesome substitutes that are pleasing both to the eye and to the palate. A person may sit down to a meal without any appetite; a spoonful of something that is relished, will often create an appetite which will give enjoyment to the entire meal. There can be no harm in taking a little innocent relish to improve the appetite. Of course the danger exists in making the exception the rule. Soups were at first employed merely as a relish. Only two or three spoonfuls were taken at the beginning of the meal. To such a practise we can raise no objection. At present these liquids are used too freely, and are a cause of disease.

D. H. KRESS, M. D.

(To be concluded)

NOTICES AND APPOINTMENTS

Camp-Meetings for 1907

ATLANTIC UNION CONFERENCE

Eastern Pennsylvania, Philadelphia (?)
Aug. 27 to Sept. 1
 MaineAug. 23 to Sept. 2
 New York, HerkimerSept. 5-16
 Vermont, WaterburyAug. 29 to Sept. 9
 Virginia, HamptonAug. 13-20
 Western New York, Rochester
Aug. 29 to Sept. 9
 West Virginia, PennsboroSept. 5-15

CANADIAN UNION CONFERENCE

Maritime, St. John, New Brunswick
Aug. 22 to Sept. 2
 Ontario, Niagara FallsAug. 15-25

SOUTHERN UNION CONFERENCE

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

Florida, TampaOct. 10-20
 Georgia, AtlantaJuly 25 to Aug. 4
 Louisiana, BoyceJuly 19-28
 Mississippi, AberdeenSept. 27 to Oct. 3
 North Carolina, LexingtonAug. 15-25
 South Carolina, SpartanburgAug. 8-18
 Tennessee River Conference, Waverly,
 Tenn.Aug. 2-10

LAKE UNION CONFERENCE

East Michigan, Pontiac ..Aug. 29 to Sept. 8
 IndianaSept. 5-15
 Northern Illinois, AuroraSept. 5-15
 Northern Indiana, Lafayette
July 25 to Aug. 4

West MichiganAug. 15-26
 North Mich., East Jordan, Aug. 29 to Sept. 8
 Ohio, MarionAug. 9-19
 Southern Illinois, PanaAug. 1-11
 Wisconsin, Grand Rapids (State)
Aug. 21 to Sept. 2

NORTHERN UNION CONFERENCE

Manitoba, Winnipeg (German)July 16-21

CENTRAL UNION CONFERENCE

Colorado, DenverAug. 22 to Sept. 2
 Kansas, Wichita (State)Aug. 15-25
 Missouri, EldonAug. 8-18
 Nebraska, Hastings (Prospect
 Park)Sept. 5-15

SOUTHWESTERN UNION CONFERENCE

Arkansas, Siloam SpringsJuly 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, Coleman (local)Aug. 22 to Sept. 2

PACIFIC UNION CONFERENCE

Southern California, Los Angeles
Aug. 15 to Sept. 2
 Utah, Salt Lake CityOct.

NORTH PACIFIC UNION CONFERENCE

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

MEETINGS IN EUROPE

German-Union, FriedensauJuly 18-28
 British Union, Coventry, England, Aug. 2-11
 HollandAug. 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.

Virginia, Notice!

THE twenty-fourth annual session of the Virginia Conference will be held in connection with the camp-meeting at Hampton, Va., Aug. 13-20, 1907. The first meeting of the session will be called on Wednesday, August 14, at 9 A. M. All delegates should be present at this first meeting.

R. D. HOTEL, President.

Notice!

THE Minnesota Sanitarium, at St. Peter, Minn., has been sold. It will now be completed and opened up for work as soon as possible. One thousand dollars has been donated to help establish its work, and all who are interested in this institution may now have the privilege of helping this grand work.

J. KLOSS.

Virginia, Notice!

THE third annual session of the Virginia Conference Agency of Seventh-day Adventists, Incorporated, will be held at Hampton, Va., in connection with the camp-meeting, Aug. 13-20, 1907. The first meeting of the session will be called on Thursday, August 15, at 4 P. M. The delegates in session of the Virginia Conference form the constituency of the agency.

R. D. HOTEL, President.

Settlers Wanted

WE have a small church at Cusseta, in the northern part of Cass Co., Tex. We have had a church-school here for the past three years, but it seems almost impossible to have one the coming school year unless more families move to this place.

This is a good farming country, with plenty of land to sell or rent. I will gladly give any information I can to any one wishing to learn more about the country. My address is R. F. D. 2, Marietta, Tex.

D. H. DAY.

Notice!

AFTER making all efforts possible to locate the following-named persons, who are members of the College View (Neb.) Seventh-day Adventist church, we appeal to the readers of the REVIEW as a last resort. If any of the persons mentioned herein read this notice, or if others reading it can tell the whereabouts of any one mentioned here, will they please correspond with Mrs. Libbie Collins, Clerk, College View, Neb. Names of unlocated members are as follows:—

A. E. Hornell and wife, Sister Hanson, Lizzie Hamell, A. C. McNealy, B. F. Carricker, Anna Thermanson, Cornelius Unruh, E. H. and Ella Lewis, S. H. Logan, James D. Maddock, Laura Mills, Myron Maker, Hans Peter Jensen Michaelson, G. M. Burns, Hattie Burns, Mary Buon, Sister Dirkey, Hannah Duke, George Ebel, Catherine Ebel, Marwell Fulton, Evon Frank, Nora Gardner, J. Gerish, Wm. Niehaus, Flava Barnett, John Wess,

Louis Chapman, C. R. Ross and wife, Robert Masters, Miss Nina Little, Thos. E. Hiatt, Amelia Yoker, Joseph Kilgore, G. W. Newton, Mrs. Lydia Davis, D. L. A. O. Paxton, M. A. Paxton, Clara Stewart, Duane Smith, May Simon, Charles M. Swan, F. C. Hollingsworth, Mrs. F. C. Hollingsworth, Frank McMasters, Mary Talbot, Olive Nelson, A. W. Peterson, Anna Peterson, Olof Peterson, Alfred Oleson, Clara Stewart, Mary Hanson, Carrie Shipley, Clara McLellan, Isabell McClellan, Edith Barbee, W. J. Keel, Mary Keel, Nancy Masters.

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

WANTED.—A position as stenographer, by a lady twenty-three years of age; good appearance, and a college graduate. Address Te-litha C. Brewer, Jefferson St., Winchester, Ky.

WANTED.—On my truck-farm, at once, man or boy; one who understands the work preferred; board or house rent free. Wages, \$15 to \$35 a month. Address P. T. Vogle, Box 91, Parkersburg, Pa.

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.

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.

WANTED AT ONCE.—Thoroughly qualified young physician, single, to be resident physician in United States Reclamation camps, 500 to 700 men. Sixty-five dollars a month, board and room. A very practical experience. Write or telegraph, and give references. Dr. F. M. Rossiter, North Yakima, Wash.

WANTED.—Position by Seventh-day Adventist, aged 30; wife and two children. Cook by trade. Have held positions as head chef in first-class hotels. On account of keeping the Sabbath can get no work in this line. Will work at anything in order to earn a living for self and family. Will go to city or country. Worked in a factory several years ago. Any one needing a man to work, or who knows where work can be obtained, please address Herman Ermsar, 3440 Park Ave. (Cor. 167th St.), New York City.

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:—

C. F. Volz, R. F. D. 3, Lexington, Ind., *Signs* and tracts.

P. Hafenmayr, 120 Mozart Ave., Norfolk, Va., periodicals.

E. L. Weeks, Regina, Saskatchewan, periodicals; a continuous supply desired.

G. F. Rhone, Diamond, N. D., an abundant and continual supply of periodicals and tracts.

Mrs. Jane E. Harris, 330 Plain St., Columbia, S. C., *Signs*, *REVIEW*, *Life Boat*, *Life and Health*.

Mrs. D. A. Fitch, Glendale, Cal., periodicals and tracts for reading-rack; a continuous supply desired.

Peter Davids, 2124 Cherokee St., St. Louis, Mo., *Signs*, *Life Boat*, *Life and Health*, *Watchman*, also periodicals in foreign languages; a continuous supply desired for distribution in city institutions.

Address

The post-office address of Elder B. F. Purdham is Oil City, Pa.

Obituaries

RAUH.—Died at the home of her daughter, in Chicago, Ill., Sister Stephanie Rauh, aged 57 years. She was a faithful member of the West Side church. Her sufferings were borne with patience, and she died with a bright hope of immortality. Words of comfort were based upon 1 Cor. 15:49, and interment took place in Beautiful Forest Home, nine miles west of the city.

L. D. SANTEE.

HUNTLEY.—Died in Denver, Colo., June 10, 1907, Mrs. Sarah M. Huntley, aged 92 years. She loved the truth, and was a faithful member of the Denver church. She leaves three daughters and one son to mourn their loss. Two years before her death she selected Ps. 17:15 for her funeral text. The funeral service was conducted at the home, by the writer, in the presence of many sympathizing relatives and friends.

G. W. ANGLEBARGER.

BLISS.—Died at Cedar Rapids, Iowa, April 25, 1907, Abner Bliss, aged 79 years. He accepted the third angel's message in 1860, under the labors of Elders Sanborn and Ingram, and remained firm to the end. He sleeps in Jesus. Eight children were born to him, seven of whom are still living. Words of comfort were spoken by Elder E. G. Olsen, after which the remains were taken to Princeville, Ill., and laid beside his companion, where both await the call of the Life-giver.

S. B. KEPHART.

BERRY.—Died at the home of one of his sons, in St. Louis, Mo., Brother J. H. Berry, aged 65 years, 3 months, and 5 days. He had been a believer in the third angel's message since 1872, and was true to the faith. He leaves a wife and several sons and daughters to mourn the loss of a faithful husband and father. The remains were brought to Mancelona, Mich., the former home of the deceased, where words of comfort were spoken by the writer from 1 Thess. 4:13, 14, May 28, 1907.

W. R. MATTHEWS.

WALKER.—Died at Canon City, Colo., May 25, 1907, James Walker, aged 66 years, 8 months, and 13 days. He loved the blessed truths of the third angel's message, and taught them to his fellow men as he had opportunity, in his earlier years preaching them from the sacred desk. Twelve years ago he sustained injuries from which he apparently recovered, but which finally resulted in his death. He leaves a wife, four sons, two brothers, and three sisters to carry on the battles of life from which he now rests. Words of comfort were spoken by the writer, based on Heb. 9:27; Rev. 14:13.

L. A. SPRING.

LASELL.—Died at Boulder, Colo., June 23, 1907, of peritonitis, W. D. Lasell, aged 62 years. Funeral service was conducted by the writer.

U. P. LONG.

HARREL.—Died at Paris, Tex., Nov. 12, 1906, from abscess of the liver, Hugh Harrel, aged 66 years. He was resigned to the will of God, and expected to come forth at the resurrection of the just.

MRS. L. HARREL.

VANDERMARK.—Died in Denver, Colo., June 21, 1907, of a complication of diseases, Mrs. Jane Vandermark, nee Jones. Sister Vandermark was born in Canada in the year 1843. Her death is the first break in the family circle, which has been complete for forty-five years. A husband and seven children, six daughters and one son, are left to mourn the loss of a devoted wife and mother. The funeral service was conducted at the home by the writer; a large number of friends and neighbors were present. We laid our sister to rest in the beautiful Fairmont Cemetery.

G. W. ANGLEBARGER.

BEATTY.—Died near Washougal, Wash., June 20, 1907, William Beatty, aged 81 years. Brother Beatty was converted and united with the M. E. Church when a young man. In 1877 he heard the third angel's message preached by Elders Boyd and Shultz, and accepted it. He was a faithful, devoted man, and a firm believer in the advent message. He was the father of nine children, six of whom are still living. The mother and children mourn the loss of their husband and father. Words of comfort were spoken by the writer from Ps. 116:15. Our brother sleeps in a beautiful place not far from the majestic Columbia River.

DANIEL NETTLETON.

MEAD.—Died in the Kalamazoo Hospital, Kalamazoo, Mich., of paralysis, May 2, 1907, Emma Mead, nee Stilson, aged 49 years, 10 months, and 8 days. Thirty years ago she joined the Seventh-day Adventist church in Hastings, Mich., and has ever since rejoiced in the hope of seeing Jesus soon. Though Sister Mead has passed through many years of suffering, she has shown a most patient Christian spirit, always willing to say, "Not my will, but Thine be done." She leaves a husband, a step-mother, three sisters, two brothers, and many relatives and friends. The funeral service was conducted by the writer, using Job 14:14 as the basis of comforting thoughts.

B. F. KNEELAND.

SWINDLE.—Died at the home of her only son, George McDonald, at Fort Jones, Cal., June 4, 1907, Mrs. Sarah Swindle, aged 81 years. She was an estimable Christian woman. Her death was as a child going to sleep. She told the writer that she knew she would have a part in the first resurrection, and requested him to preach her funeral sermon from the text, "Blessed are the dead which die in the Lord." She was a member of the Seventh-day Adventist denomination; but as there is but one church at this place, she attended my church, and I visited her during her illness. Loving relatives and friends laid her body in the cemetery, and her works do follow her.

G. M. MEESE,
Pastor Methodist Episcopal Church.

GEROULD.—Died at Battle Creek, Mich., June 19, 1907, of heart-disease, Garrett Gerould, aged 59 years, 5 months, and 10 days. At the age of fifteen Brother Gerould accepted the third angel's message under the preaching of Elder Joseph Bates, and has since been an earnest, and faithful servant of the Lord. For about twenty years he has been engaged in mercantile business in Battle Creek. He served five years on the city council as an alderman. At the time of his death he was a deacon and trustee of the Battle Creek church. He was a Seventh-day Adventist in every sense of the term, and stood firmly against every encroachment of the rising tide of apostasy. A devoted wife, a son, and a daughter remain to mourn. The writer offered words of consolation from Rev. 14:13 to the largest funeral gathering held in the Tabernacle since the burial of Elder James White.

M. N. CAMPBELL.

GARTMAN.—Died in Denver, Colo., May 2, 1907, of heart failure, Franklin Harford Gartman. He was born in Ottawa, Ill., March 8, 1857. Death came very suddenly while he was sitting in his easy-chair. He had just embraced the truth, and with his companion was expecting to be baptized at the first opportunity. The funeral service was conducted by the writer. The deceased leaves a wife, formerly Miss Adah M. Washam, one brother, and two sisters. We believe that our brother sleeps in Jesus.

G. W. ANGLEBARGER.

WALTER.—Adelia Elizabeth Walter, nee Clarke, was born Oct. 8, 1839, in La Salle, Mich., and at the time of her death was 67 years, 8 months, and 14 days old. In 1857 she was married to Conrad Walter. The following year she and her husband moved to Watson, which was then an almost unbroken wilderness. In 1859 they united with the Adventists, and with that people she lived a consistent Christian until her death. She was the mother of ten children, seven of whom are still living. On the funeral occasion Brother Haughey spoke from Rev. 14:13, a text previously selected by Sister Walter.

* * *

DENNIS.—Died June 13, 1907, of acute pneumonia, Joseph D. Dennis, Jr., son of Dr. J. D. and Alzina J. Dennis. He was born at Watrousville, Mich., May 16, 1876. He moved to Williamston, and later to Grand Rapids, living with his parents at 80 Scribner St. He was converted to the Seventh-day Adventist faith in early life, and was a devoted Christian for many years. Feeling obliged to work every day in the week, he drifted from the Sabbath. But before his death he gave his heart to God, and died in full hope of a part in the first resurrection. Funeral discourse was preached by Elder W. H. Heckman.

* * *

GILBERT.—Fell asleep in Jesus at Mattawan, Mich., April 19, 1907, Sarah M. Gilbert, nee Miller, aged 77 years, 5 months, and 15 days. Sister Gilbert gave her heart to God in early life. In 1875, while at the Health Institute for treatment, she promised to keep the Sabbath if the Lord would spare her life. She has faithfully kept her pledge, having been a charter member of the Marshall and Kalamazoo Seventh-day Adventist churches. Though a great sufferer at times, she bore the cross patiently, and by her unselfish ministrations to others won a permanent and loving remembrance in the hearts of all who knew her. A husband, three children, twelve grandchildren, and four great grandchildren survive her. Funeral services were conducted by the writer at Alma and in the Kalamazoo Seventh-day Adventist church.

B. F. KNEELAND.

WOODRUFF.—Fell asleep in Jesus, at her home in Bauer, Mich., June 13, 1907, Bessie June Woodruff, beloved daughter of Brother and Sister George Woodruff, aged 18 years, 11 months, and 24 days. At the age of ten years Sister Bessie gave her heart to God, was baptized, and united with the Bauer church, and was a faithful, earnest Christian until death. Her health was delicate for a number of years, but she bore her suffering with Christian patience. After being confined to her bed for many weeks, sometimes being unable to take any nourishment for eight or ten days at a time, April 24, in answer to earnest prayer, she was healed. She gained strength very rapidly, and in three weeks her weight increased thirteen pounds. She planted a missionary garden with her own hands, and was anxious to work for the Lord in every way possible. Surely her death was not the result of her long-continued illness from which she had been healed. One evening while visiting a friend who was ill, she took a severe cold, which resulted in her death after a short illness of four or five days. She leaves to mourn their loss, a father, mother, two brothers, three sisters, and many friends. The funeral service was conducted by the writer, in the Bauer church; text, Mark 14:8, first clause.

R. C. HORTON.



WASHINGTON, D. C., July 18, 1907

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

LET none overlook Elder Daniells' article in the Editorial department on our foreign mission school.

BROTHER E. R. PALMER and family arrived in Washington last week. The work which he has been directing from Mountain View, Cal., will now be directed from Takoma Park, D. C.

THE Elk Point Industrial Academy, of Elk Point, S. D., has issued a neat calendar for 1907-08, which may be obtained by addressing the principal, R. B. Thurber, at the above address.

THE large edition of the July number of *Life and Health* was sold out by the twelfth of the month. It was an excellent number, but the August number is just as good. Send five cents for a copy, or better, send fifty cents for a year's subscription.

ELDERS DANIELLS, Irwin, Spicer, Thompson, and Russell left Washington last week for the young people's and Sabbath-school convention at Mount Vernon, Ohio. From there they go to different parts of the home fields, attending camp-meetings.

THE twenty-sixth annual announcement of South Lancaster Academy, South Lancaster, Mass., will be sent on application, to any one interested in the work of the institution or desirous of availing himself of its educational advantages. Address the principal, B. F. Machlan, at the above address.

A VERY encouraging feature of the publishing work is found in the demand for Spanish literature. It has been impossible to keep up with the demand. Recently a good-sized edition of "Coming King" was printed by the Pacific Press in Spanish, and by the time the books were ready, orders had taken up more than one half of the books printed. Another helpful feature is the excellent rates from San Francisco to Spanish ports in South America and the Philippines. These rates enable the putting down of books in these ports at about the same cost as to local points in the United States, and, in some instances, for less. This is surely an opportune time for extending the message in all lands.

DURING the next two months at least, every Seventh-day Adventist, every believer in religious liberty and the rights of conscience, should be circulating the July number of *Liberty*, the Christian Endeavor number. It is full of the very instruction which the people need just now. Every State conference should see to it that each member of its respective legislature is supplied with a copy of that issue, that oppressive religious legislation may be held back until, if possible, our work is finished. Let none of us pass by the obligation that rests upon us all in this matter. We all have neighbors who need the instruction which that magazine contains, and we can do no better missionary work just now than placing this journal in their hands.

Depositing Means with Our Institutions

FROM the beginning of our work our people have, to a greater or less extent, deposited their means with our conferences and institutions for the purpose of helping to provide them with a working capital. This is certainly a reasonable and consistent thing to do.

The message of light, life, and hope we have received from the Lord, must be given by us to all the people of the world. This can not be done without money. It requires means to support workers, to travel to the ends of the earth, to erect buildings, to equip them with working facilities, and to carry on the work for which the buildings are necessary.

This money is provided in a number of ways — tithing, gifts, and loans. Our people are now paying into this cause a million dollars a year to support workers who are proclaiming this message in all parts of the world. They are giving many thousands annually for various necessities. And they keep many thousands more on deposit with our conferences and institutions to aid them in carrying on their work. As our cause enlarges and extends over the world, more men and women are called upon to give their lives to its advancement, and more means in tithes, gifts, and loans are required to meet expenses and carry on the work.

It is a great help to our institutions to secure deposits and loans from our people. This provides them with a working capital for carrying on a large volume of business. When our people place their means in our institutions at a low rate of interest, or without interest when they are able to do so, this money is constantly used to good advantage in advancing the cause. And this is the safest place in this world to deposit our means. Not one of our conferences or institutions owned and managed by our conference organizations

has ever failed to return money our people have loaned to it.

In view of these considerations we appeal to our people to remember our institutions and deposit their surplus funds with them. Our brethren in the South are now completing their sanitarium. They need more funds. It would be a great help to them if our brethren who have means to loan would place it with them. They are pulling hard against wind and tide. They are endeavoring to manage wisely, and operate on safe lines. Will not our brethren aid them with loans at this time? Careful inquiry can and should be made regarding the standing and management of our institutions when loaning to them. In the case of the Nashville Sanitarium, correspond with Elder Geo. I. Butler, president of the Southern Union Conference, and also chairman of the Nashville Sanitarium Board. The cause in the South is making encouraging progress. It is becoming stronger and more substantial every year. It is taking its place with our Northern conferences. We are truly grateful for the bright outlook before that part of the field.

A. G. DANIELLS.

Spartanburg, S. C.

A Brief Statement of the Present Status of the Spartanburg Church Enterprise

THE first \$200 note is paid, and about \$100 is in the treasury toward the next note, which is due August 8. Of the \$600 called for, about \$100 has been received. Five hundred more is needed, and we hope to get \$200 of this in the next two weeks, so as to be able to do the repair work needed before our camp-meeting. May the Lord put it into the hearts of his people to help us just now.

Spartanburg church is lifting nobly, and we can not express the gratitude we feel toward those who are helping us from abroad.

R. T. NASH.

Good News from Battle Creek.

THE following cheering information was received at this Office last week in a private letter from the clerk of the Battle Creek church, and we pass it on in this way, knowing that it will cheer the hearts of our loyal people throughout the world: —

Last Sabbath, June 29, was another occasion of special rejoicing in the Battle Creek church, as eighteen persons were baptized by Elder Campbell, and united with this church. This makes fifty-eight persons who have been baptized upon profession of faith, and have united with the Battle Creek church since Jan. 1, 1907.

Surely the Lord has not forsaken his people in this place, for his Spirit is still striving with hearts, and some are, even at this late hour, seeking to enter in at "the strait gate."