



# The Advent Review and Herald Sabbath

Vol. 84

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No. 32

## The Empty Tomb

*The tomb is empty; wouldst thou have it full?  
Still sadly clasping the unbreathing clay?  
O, weak in faith; O, slow of heart and dull,  
To dote on darkness and shut out the day!*

*Here lay the Holy One, the Christ of God,  
He who for death gave death, and life for life;  
Our heavenly kinsman, our true flesh and blood,  
Victor for us on hell's dark field of strife.*

*This was the Bethel where on stony bed,  
While angels went and came from morn till even,  
Our truer Jacob laid His weary head—  
This was to Him the very gate of heaven.*

*The Conqueror, not the conquered; He to whom  
The keys of death and of the grave belong,  
Crossed the cold threshold of the stranger's tomb—  
To spoil the spoiler and to bind the strong.*

*The tomb is empty; so ere long shall be  
The tombs of all who in this Christ repose;  
They died with Him who died upon the tree—  
They live and rise with Him who lived and rose.*

—Selected.

## Publishers' Page

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

### The Temperance Number of Life and Health

THE September number of *Life and Health* will be devoted exclusively to temperance. Among the matter proposed for this number the following topics will be presented in a clear, elucidative manner:—

Alcohol and Crime; Alcohol and Consumption; Alcohol and Insanity; Alcohol and Natural Selection; Alcohol as a "Destroyer of the Unfit;" Alcohol as a "Remedy for Disease;" "Alcohol: The Sanction for Its Use" (comment on a recent book); Alcoholism and History; Alarm of the Liquor Dealers (at the progress of local option, etc.); Physicians and Alcohol; Absurdity of Moral Suasion and License; Cause of Alcoholism; Beer Ashamed of Its Company; Drink and Degradation; Fermented Communion Wine; God's Power to Save from the Drink Habit; Food Value of Alcohol; Dangers of Wood-Alcohol; Home Temperance; Temperance Beverages; Milk and Alcohol in Medicine; Patent Medicines as "Booze;" Where Chronic Drunks Come From; Uncle Sam a Partner in Crime; Why Alcohol in Patent Medicine Is Dangerous.

#### Ready August 15

This Temperance number will be ready to mail on or before August 15. Arrangements should be made at once for it to have a wide circulation, and orders placed as early as possible.

#### What It Will Do

This number of *Life and Health* will be a good seller, and it will meet a manifest demand in every community.

It will help to establish our claim of being a temperance people and supporters of every legitimate reform.

It will break down prejudice among the best classes of people, and bring the workers and the denomination many strong friends.

It will convince thousands of their personal responsibility in suppressing the liquor traffic.

It will reveal to the general public the many now unsuspected avenues through which the liquor habit is acquired.

It will strike a strong blow at all the evils of the various intemperate practices.

It will expose the inconsistency of the government's licensing the liquor traffic, and then enforcing "moral suasion" in the public schools against the use of intoxicants.

It will demonstrate the baleful influence of liquor upon the morals of men and women.

It will impress the importance of home temperance.

It will help the public in discovering the causes of alcoholism.

It will bring to the worker a living wage for his services.

#### Prices

The retail price of this special Temperance number will be 10 cents a copy. Agents may secure copies to sell at the following rates: 2 to 10 copies, one address, one order, 5 cents a copy; 10 to 24 copies, 4 cents; 25 or more copies, 3 cents,—all post-paid.

### The Church-School Readers Nos. 1, 2, and 3

THAT the new church-school readers—"True Education Readers"—are appreciated, is evident from the fact that almost 4,000 copies of Nos. 1, 2, and 3 have been ordered.

To those who have examined these readers this is no surprise, because of the following facts:—

The first three of these readers puts the child in possession of the complete key to the English language; they also include all the work in language, Bible, spelling, nature study, and physiology that need to be taught up to and including the third grade or school year; they are attractively and appropriately illustrated; they are admirably adapted to home study; they familiarize the child with the most important Bible truths.

#### The Uncompleted Numbers

The remaining numbers of this series, 4, 5, 6, and 7, are not yet ready, and it is possible they will not be this year. This completed series provides a book for each of the first seven grades or school years.

#### Representative Opinions

All our leading educators have voluntarily sent to the publishers commendatory testimonials for these books. They class them as "most thoroughly pedagogical and valuable in truth-teaching;" "perfectly adapted to our school work;" "in matter and arrangement the best published;" "convenient in size, printed on good paper, well bound, large type, all of the essential features in the make-up of school-books."

#### Free Sample Pages

If any wish to examine the plan of the readers more closely, free sample pages of the books may be secured of the Pacific Press Publishing Co., Mountain View, Cal.

#### Description and Prices

The books are profusely illustrated and attractively bound. No. 1 contains 204 pages; price, 75 cents, post-paid; No. 2 contains 256 pages, at 75 cents; and No. 3 contains 304 pages, at 90 cents.

### Report of Sabbath-School and Young People's Convention

Printed in Pamphlet Form. Price, 10 cents

THERE was held in Mount Vernon, Ohio, July 10-20, a convention called to consider interests pertaining to the Sabbath-school and young people's work. This meeting was attended by over two hundred delegates from all parts of the United States, who came to spend the entire time upon the definite work of these two departments. The meeting has been considered by all who attended one of the best that has been held for many years, and is the first general meeting ever called to consider these lines of work. The results of the convention will surely be to give a new impetus to the work, for the note that rang throughout all the meetings, and was echoed in all the papers and discussions, was the finishing of this work.

It will contain the convention sermon by C. C. Lewis, and also his morning lessons on biographical sketches of Bible characters, which are in themselves worth more than the price of the pamphlet.

The papers presented were well prepared, and the discussions quite fully reported; and these, with the recommendations adopted, will make a complete report of all that occurred at the convention. The pamphlet containing this report ought really to sell for twenty-five cents; but in order that our people may have the benefit of the proceedings, a very low price of ten cents has been made. Thousands of copies should be sold. The report is one that can be used for reference for a long time by those engaged in Sabbath-school and young people's work, and for this reason a full index has been added, for convenience in readily finding any subject. Those who secure this report will doubtless be better pleased with it than with any report ever secured at the price named. It will be much appreciated, and those who desire it should order early while it can be supplied. Orders may be sent to any State tract society or publishing house.

### 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.

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 Forth Worth, Tex.

# THE REVIEW AND HERALD

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

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## Editorial

### **Daily Bread and Daily Work**

THE prayer for daily bread includes both physical and spiritual food. We are equally dependent upon God for both. Both are given that we may have strength for service. Those who refuse to serve forfeit the right to receive these gifts. "If any man will not work, neither let him eat." The more earnest the service, the greater need there is of food. Those, therefore, who desire to receive the Living Bread in the fullest measure should seek most earnestly to impart spiritual blessing to others. Daily toil is the price of daily bread.

### **"Good . . . Good . . . Good"**

THE teachings of Jesus are simple, but wonderfully comprehensive. In a brief statement adapted to the minds of the average hearer he presents the fundamental truths of Christian experience. Here is one such statement: "A good man out of the good treasure of the heart bringeth forth good things." We do not make ourselves good or put good treasure into the heart by trying to bring forth good things; but when we have been made good by a power outside of ourselves, and the good treasure has been put into the heart, then we can reveal the evidences of this change in our lives. Those who attempt to reverse this process meet with disappointment and failure, as they are only able to show their own worthless selves instead of the heavenly treasure. It is not flattering to human nature to say that we can

do nothing good of ourselves, but the sooner we learn the fact and acknowledge it and learn to depend wholly upon Jesus, the better it will be for us. "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." This law of the natural world holds good in the spiritual world also. "Except a man be born again, he can not see the kingdom of God." "Make the tree good, and his fruit good;" but the change of nature must precede the change in the fruit. Such is the law of our being.

### **The Lesson in Our Health Work**

OUR health principles are an integral part of the message committed to us to give to the world. The body was designed to be the temple of the living God, and those in whose hearts Christ dwells by faith are under obligation not to defile his temple. The disregard of physical laws has greatly increased the suffering brought upon the world through the disregard of spiritual laws, and the message which is to fully restore a people and prepare them for translation must deal with both the body and the soul. This is why sanitariums as well as churches have their place in this work. The good which has been accomplished in relieving suffering, and the number who have been led into a full knowledge of the truth through this channel, are the abundant justification for its maintenance.

There are two ways in which the attempt has been made to prevent the health work from occupying its proper place in this movement. One has been to keep the people as far as possible from accepting and practising the principles of health. This effort has been altogether too successful, and many who have professed faith in this message have been slow in following the light on health reform. This has been a cause of discouragement to those who felt that a special burden had been laid upon them to advocate these principles, and has often made their work harder. It is proper to remember this fact in reviewing the history of the health work. Whatever mistakes have been made in presenting this phase of the truth do not constitute a valid excuse for neglecting to receive and to adopt the truth itself. Those who try to escape from plain duty by hiding behind the mistakes of others will find at last that they have made the

fatal mistake. It seems necessary to emphasize this statement just now, when there is danger of a reaction against the truths of health reform because some health reformers have been reproved for their wrong course. Let it be remembered that right principles are always the same, and that they should not be discarded because some have perverted them. Those who really love the truth will continue to obey the truth, even after it has been brought into reproach.

Again, there has been an attempt to pervert this whole movement by making the principles of health the whole message. This was done by confounding the physical and the spiritual, and by a process of spiritualizing the literal until it was all made to appear as spiritual. Thus the proper care of the body became a religion, and vegetarianism became the creed. Pure food, pure air, and pure water were adopted as the agencies for purifying the heart, and a pharasaical conformity to physical laws was substituted for "the weightier matters of the law, judgment, mercy, and faith." In view of this experience, it is important to note the real lesson to be learned from the agencies employed in restoring and preserving health.

Food, air, and water are the principal requisites for maintaining the body in health. The principles of health deal to a large degree with the proper use of these necessities of life. These are the agencies which in various ways and under varied conditions are employed largely in restoring to health those who are suffering. Here is the object-lesson for the restoration of the soul, but the object-lesson must not be confounded with the experience itself. Food, air, and water are the material agencies for the restoration and preservation of the material body, but they can affect only in an indirect way the spiritual nature. When they are correctly interpreted, however, they may teach of him who is the bread of life and the water of life, and whose abounding grace surrounds us like the atmosphere. What pure food and pure air and pure water are to the body, that Christ is to the soul. They may be the means of restoring and preserving the body, but Christ is the only means of restoring and preserving the soul. The healing of the body is the object-lesson for the healing of the soul, but to confound the two, or to attempt to heal the soul by using those agencies which were designed for the healing of

the body, is a perversion of the gospel of Christ, and changes the means of revealing Christ into a means of hiding him from view. This substitutes the visible for the invisible, and inspires confidence in the natural rather than the spiritual.

Let us learn the truth as it is taught in the Scriptures. Here is an experience in the life of Jesus: "And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was present to heal them." A great company was present who needed the services of the Great Physician, and the power of the Lord was there for healing their souls, and to make this clear to them so that they would be left without excuse, the Master then healed the man sick of the palsy, who was let down "into the midst before Jesus." The way in which this miracle was performed indicated its meaning: "That ye may know that the Son of man hath power upon earth to forgive sins (he said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house." The healing of the body was the object-lesson for the healing of the soul in the forgiveness of sins, but the healing of the body can not be substituted for the healing of the soul.

The case of King Hezekiah will illustrate the principle involved. He had been healed of his sickness, and in Babylon they heard "of the wonder that was done in the land," and sent messengers to make inquiry concerning it. The purpose of God in this matter was that these ambassadors from Babylon might learn of him as the one who heals the soul, but instead of revealing to them this spiritual truth, Hezekiah showed them "all that was found in his treasures,"—only visible and material things. Thus the lesson of healing the body was lost, and the messengers from Babylon went away without the gospel. What was intended to reveal the gospel was perverted into a means of hiding the gospel.

David understood the true gospel of healing when he prayed, "Lord, be merciful unto me: heal my soul; for I have sinned against thee." Isaiah made known the real agency for healing the soul when he wrote: "Surely he hath borne our griefs, and carried our sorrows: . . . he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." In the cross of Christ is found healing for the soul, and no other agency can take its place.

Such is the lesson in our health work, and every worker should be an inter-

preter who should make known to those seeking for healing of the body the gospel for the healing of the soul, the spiritual truth which is taught in the agencies for restoring and preserving health. In this way our health work may occupy the place which it should in this advent movement, and do its part in preparing a people for the coming of the Lord.

### The Overspreading Curse

THE rapid development of the pantheistic and spiritualistic philosophy, hailed as "new light" and "new theology," is a startling sign of the times. It is the old philosophy of heathenism adapted to modern times and perverted Christianity.

Just now a leading exponent of the system is Mr. Campbell, of the London City Temple church. He sets forth the theory of inspiration in every man. He does not like the word pantheism, which some have used in characterizing his teaching; yet he acknowledges that the idea of God immanent in the grass and trees and all creatures might be called a "higher pantheism." He minimizes doctrinal truth, and makes religion to be the service of humanity. He says:—

We have fallen into the way of thinking that to be Christians, or rather to be religious, we must believe this and that, must hold certain views about the person of Christ, the atonement, the fate of the impenitent, and so on. It is all nonsense. If Jesus were here in the flesh, he would make short work of these falsehoods, or else they would make short work of him. To be religious in the true sense of the word is to be conscious of being God's instrument for cleansing the world from shame and wrong, and wherever you see a man who is doing this with all his might, you see the true follower of Jesus, whether he calls himself Christian or not.

These ideas are spreading like a plague, and the voice of protest among the evangelical churches is becoming less and less pronounced. They have not the power to cast out this evil influence, which, while professing earnestly to hold to evangelical truth, the same as before, is all the time undermining it. The profession of unchanging loyalty but cloaks the work of tearing down, and gives men a foothold within the churches where they can do the greater damage.

The general progress downward may be measured in the City Temple ministry. Seven years ago, shortly before his death, Dr. Joseph Parker, the lifelong occupant of that pulpit, said:—

We have had our opportunities of meeting God here, of reading the Holy Word, and besieging, as an army might besiege a fortress, the altar, known by its crimson hue; and yet some day a man may arise who will deny the Lord that bought him, who will preach a gospel without a Saviour, a salvation without a cross; then write "Ichabod" upon the portals of the place, and let it be forgotten as a thing of shame, a memo-

rial of unpardonable treason against the throne of God.

Just that kind of teaching is now heard in that pulpit. The public of London recently had its attention called sharply to the change. Inspired by this utterance of Dr. Parker's, some one secured the services of a sign painter, and early one morning chalked the word "Ichabod" over the portal of the City Temple, in letters a foot or more high. The papers discussed it and photographed it, the multitudes smiled, and others thought seriously; but all recognized the fact that the "new theology" is antagonistic to the old. It does not add to, but overthrows. The glory has indeed departed wherever the pantheistic philosophy gets a place.

Satan is preparing the way for his revelation as the great healer and humanitarian just before the coming of the Lord. The truths of the third angel's message are specifically designed to meet this last-day deception. That is why, when these same ideas were urged upon Seventh-day Adventists as new light, there was an uncompromising stand made against them throughout the denomination. When the enemy sought to come in like a flood to deceive the very elect, the Spirit of God raised up a standard against the evil thing. The last message of gospel truth and the last deception of the enemy are face to face. We know well what the issue of battle will be; but if we are to triumph with the truth, we must not only put on, but keep on, "the whole armor of God."

W. A. S.

### A Mighty Movement—A Strong Purpose

THE first business meeting of the American Federation of Catholic Societies at Indianapolis, Ind., occurred on the morning of July 15 at the headquarters of the convention, the assembly hall of the Claypool Hotel. The principal items of business on this occasion were the reading of the annual reports of the national president and the national secretary.

While waiting for the report of a committee, just before the reading of these reports, Archbishop Messmer, of Milwaukee, gave a short impromptu address upon the aims of the Federation. In this address it was made clear that the purpose of this Federation was *power to enforce demands*. He said: "Until we had the American Federation of Catholic Societies, we had no complete, whole body of Catholics that might come before the American people as a representative body of its Catholic citizens. If we can succeed in making every American Catholic conscious of the duty that he owes to his holy religion as a citizen and member of the church, and make him con-



scious of the power that he can wield if he will, then we can accomplish great things. Unless we are conscious of that power, and fully realize the duty we have to perform, we can never succeed."

The deep underlying purpose of this youthful but powerful organization was clearly revealed in this statement of the archbishop's. The Catholic laity is to be made conscious of their power; and the purpose of making them conscious of their power is that they may use that power at the behest of the Catholic priesthood to force the acquiescence of the government in any demands which that church may make. This was shown a number of times during the convention, when different speakers declared the purposes of the organization and its determination to "secure its rights."

The national president, Edward Feeney, stated in his annual report that "Federation has passed the experimental stage, and must now be recognized as one of the great forces of the nation, laboring for the religious, social, and moral conditions of all the people, as well as for the interests of our holy mother church, and our coreligionists. Our dream of Catholic unity will soon be realized."

The president admitted that there was "only the remotest chance that religion would ever be interfered with in this country." By that he meant that Catholic religion would not be interfered with here. In view of that fact, the writer wondered why such stress was laid upon the necessity of federation; but it was made clear by the president's following statement: "We ask no favor of any man, only that our rights before the law in equity be recognized." Among those "rights" which they claim, is the right to a division of the public school fund; and from a paragraph in the report of the national secretary, it is evident that they design to turn the force of the Federation upon the securing of that "right." Instead of taking joyfully the spoiling of their goods (if they are being spoiled); instead of giving the cloak also to the man who demands the coat; instead of turning the other cheek to the smiter to have that smitten also, this mighty organization proposes to see to it that its goods are not spoiled; that neither coat nor cloak is given without adequate compensation; and that not even one of its cheeks be smitten.

"Federation," said the president, "is bigger than any Catholic society. It is working hand in hand with the clergy for the advancement of the Catholic Church, and incidentally for all the people. We propose to co-operate with our separated brethren [Protestants] for the advancement of any cause that is for the good of all the people. Our friends who differ with us in religion have appreciated the grand work in which we

are engaged, and welcome our co-operation in improving the moral tone of our citizens."

Last year the Federation of American Churches was asking the Catholic Church to join them in works that were for the betterment of society. This year the Catholics are inviting "our separated brethren" to unite with them "for the advancement of any cause that is for the good of all the people." Both these bodies are agreed that Sunday laws are essential to the moral welfare of all the people. With federated Protestantism working for the enforcement of religious laws upon the people; with federated Catholicism working to the same end, and each eager and anxious to join the other in that work, it is perfectly evident that we shall soon see a mighty movement for religious legislation in this country—a demand backed by a power which our legislators will not dare to resist.

That the officers of the Federation are conscious of the power they will be able to wield in that direction was shown by one of the closing declarations of the president's report. He said: "The Federation shall be able to ask for and receive the recognition to which so large a proportion of the loyal, patriotic citizenship of this republic is entitled." That this was no vain boast was shown in the national secretary's enumeration of the things accomplished by the Federation during the year.

Unlike ordinary political organizations, the American Federation of Catholic Societies "has been most active in carrying out its platform," according to the statement of the national secretary.

The secretary's report immediately followed the reading of the report of the president, and was most enthusiastically received by the delegates. One of the first items mentioned in the secretary's report was the attitude of the Federation toward Sunday labor. There were a number of slaughter-houses in New York City that were operating on Sunday. It was claimed that one half of the men employed there were Catholics, and were being deprived of the privilege of attending mass on Sunday. The president of the Federation had taken up the matter with Secretary Wilson of the Department of Agriculture. The Secretary of Agriculture immediately informed Mr. Feeney that the matter was being taken up with those establishments with a view to their closing, and that he himself was heartily in favor of enforcing "the observance of Sunday by the establishments," in order "to secure the day as a day of rest for the employees." A demand backed by a united body of nearly two million members is quite certain to be complied with by the politicians of to-day.

Early in the year many earnest petitions were sent to the United States Senate urging that body to take some action looking toward the amelioration of the terrible condition existing in the Kongo country. At one time it seemed quite likely that the Senate would take action to that end. Suddenly, and without apparent reason, the Senate ceased its activity along that line. The reason is given in the annual report of Mr. Matre, the national secretary of the Federation.

When the officers of the Federation learned that the United States Senate might add the force of its protest to the protests of Christian people against the atrocities practised by the agents of King Leopold in the Kongo, they at once wrote to President Roosevelt and the fifteen senators on the Foreign Relations Committee, demanding that no action be taken in the matter. The federation secretary informed President Roosevelt and the fifteen senators that the organization making this demand had a membership of nearly two million.

Fearing that this might not be sufficient to compel this government to remain quiet concerning the course of the Catholic ruler of the Kongo, the federation officials began a very effective campaign throughout the country to overwhelm the Senate with protests. Letters were sent to the secretaries of all the societies in the Federation, and to influential individuals, asking them to send letters and telegrams of protest to the senators from their respective States. They did so; and there has since that time been no intimation of any likelihood that the Senate of the United States will utter a word of protest against the cruelties practised on the Kongo.

Thus do we see the formation of that power which was to arise in this country to fulfil the prophecy of Revelation 13: "He maketh the earth and them that dwell therein to worship the first beast, whose death stroke was healed."

What power is this that rises up in this country and says to the government, "Thou shalt not," and is obeyed?—It is the American Federation of Catholic Societies. That same power can just as easily say to this nation, "Thou shalt," and be obeyed. And when it is ready to make its demand upon the government that the Sunday institution be enforced upon the people, it will have the backing of the Federation of American Churches, which has already signified its willingness to join with the Catholic Church for such a work. If the government was willing to yield in the Kongo matter to the American Federation of Catholic Societies alone, is it likely that it will refuse to yield when demand is made upon it by the two great organizations combined? C. M. S.

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

THIS convention is over, and I have been asked to write a report of it for the REVIEW. I do not feel qualified to tell the story of the deep, spiritual, refreshing experience which those who attended the meeting passed through from the beginning till the close. Reporting such a meeting is like trying to gather up and carry to others the sunbeams which fall across our pathway.

This convention, the first of the kind ever held in the history of our work, was held at the Mount Vernon (Ohio) Academy, July 10-20. The Ohio Conference and the managers of the academy did much to make the session a success by entertaining all the delegates who were present. A large tent was pitched on the campus for the use of the convention.

The attendance was excellent. Over two hundred regular delegates were present, besides a large number who came in from the surrounding churches from time to time. The delegation was gathered from all parts of the United States, and from Canada as well, and consisted of ministers, Sabbath-school and young people's secretaries, principals and teachers in our schools, and representative workers in various lines of our work. Elders Daniells, Irwin, and Spicer, and other members of the General Conference Committee, also the most of the members of the Lake Union Conference Committee, were present during the greater part of the meeting, and rendered good service in behalf of the convention. We were also glad to have Elder M. C. Wilcox, editor of *The Signs of the Times*, with us during the greater part of the time.

All who attended the meeting were conscious of the special presence of the Holy Spirit. It was the most spiritual meeting, devoted largely to the study of difficult and perplexing problems, that the writer remembers of ever attending. The program was one requiring hard work, and a close study of important questions connected with the organization and work of the Sabbath-school and Young People's Departments, which are such important factors in our cause. But a spirit of deep earnestness, sobriety, and Christian dignity was seen in all the deliberations, and the interest in no way waned till the close. The papers read showed careful and thorough preparation, and were helpful in throwing light upon the various questions before the convention.

The convention was in every sense of the word a missionary gathering. The key-note was the training of our children and youth for service in home and foreign fields. The mission fields of the world were studied. Elder Irwin placed

before us the needs of Africa from the standpoint of his recent visit to that needy field. Dr. H. W. Miller, who is home on a short visit, gave some interesting talks on the needs of China and the progress of our work in that field. The writer spoke of India, and the work to be accomplished in that land. The requirements of other needy mission fields were also studied. It is evident from the spirit that characterized this convention that the Lord is laying a burden upon our young people for all these fields, and that they are turning their faces as volunteers to the work in these lands as never before.

The Young People's Department, recently created by the General Conference, was fully organized at this convention. Concerning the name the following was passed:—

*Resolved*, That the young people's organization in the General, union, and local conferences be known as the Young People's Missionary Volunteer Department, and that the organization in the local churches be known as the Seventh-day Adventist Young People's Society of Missionary Volunteers.

This name is expressive of the purpose and work of the department. Careful consideration was also given to the question of who should be members of the local Societies, and the following recommendation was adopted:—

*We Recommend*, That as soon as consistent, our conference young people's secretaries reorganize their Societies under the new name, and that only those who are members of the Seventh-day Adventist Church and are willing to engage in active service for Christ, be asked to join the new Society.

From this it is seen that only consecrated members of the church are to form a part of this great Missionary Volunteer Movement. These persons are to be set to work for others, both in the church and in the world, and at the same time to be trained for service.

We feel confident that this convention marks a new era in the history and development of our work. No such gathering of young people, and those who are especially interested in this work, has ever before been called together in connection with our work. This means much, and will help greatly in solving the problem of providing help to carry forward our work which is expanding so rapidly in the "regions beyond," and reaching to the uttermost parts of the earth. The Young People's Department will be a strong factor in our work from now till the close of time. A strong, representative departmental committee has been chosen, with Prof. M. E. Kern as chairman, and Miss Matilda Erickson as secretary. Let all pray that the Lord will greatly bless those who carry the responsibilities of this work.

All who attended this convention, and

entered into the true spirit of it, were profoundly convinced that we are near the end of the world, and that the Lord is preparing to do a quick work in the earth, and to *finish the work* of the third angel's message. God has given us a priceless heritage in the twenty thousand or more youth among us, and plans are now well under way by which these will be rapidly trained and sent into the field to do volunteer service till the work is finished. The following well-known words from the pen of Sister White are significant at this time: "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come,—the end of suffering and sorrow and sin!"

A deep spiritual work was done in many hearts during this meeting. Many were drawn nearer to God, and renewed their consecration to him, and gave themselves for service. Some who attended this meeting are under appointment to foreign fields, and will soon be on their way. Many others volunteered for service in any place to which they might be called.

Our hearts were made glad many times during this meeting, and we rejoice with joy unspeakable for what the Lord wrought, and for the encouraging prospects we see in the work in all parts of the field.

The following text was read at the closing service on the Sabbath, and was given to those who attended the convention as a motto: "And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee; for to the intent that I might show them unto thee art thou brought hither: declare all that thou seest to the house of Israel." Eze. 40: 4.

G. B. THOMPSON.

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## **Note and Comment**

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THE *Independent* of July 18 has an editorial in reference to the work of the American universities, which forcibly presents some of the evils of present-day education. Among other questions at the opening of the article it asks, "Is a real man hindered more than he is benefited by his four years of undergraduate study?" He continues:—

The first significant fact to be observed in certain large universities is that outside interests are primary, and university work proper is secondary—from the standpoint of the student. Athletics and social affairs of different kinds demand so much time, and the students keep such late hours, that they are unable to do good work, even when they

have a desire to do so. One instance will illustrate: A professor of national reputation gives a course during the year to seniors. A large number of the class have been absent as much as one third of the time. A much larger number have failed to do the assigned reading and to take the work at all seriously. A student who shows his interest either by asking questions or by answering them is laughed at. The student prominent in university life is not often the one doing good class work from day to day, but is a member of one of the many athletic teams, debating teams, or is prominent in fraternity circles for some reason entirely apart from good scholarship. The professor mentioned above remarks that he does not object to play as such, but does object to making play the primary object of college life.

He then shows up the evils of college fraternities in this manner:—

Not a few fraternities are an evil. They foster idleness, false and abnormal attitudes toward work and life. They breed all sorts of immoral life and practise. They are reputed to foster college spirit, but it is not a spirit that will do a college any good. In some cases the spirit manifests itself chiefly in noise, drunken carousal, fighting policemen, and breaking out car windows. During the past year many drunken, disorderly students have been arrested and fined in the city courts. The final banquet of one of the upper classes was a drunken brawl. Pandemonium reigned; dishes and articles of food were thrown about. They are not all drunkards, of course. But certain fraternities are largely responsible for the attitude that sanctions such actions.

As to the responsibility for this sad condition of affairs, the article says:—

Too many of the students are *sent* there. They do not know what manual labor means. If they were sent to the farm and workshop and compelled to work, and in their places were put serious, hard-working boys from the farms, the university and society would certainly be benefited by the exchange.

This is a well-deserved tribute paid to wholesome work. It is further stated that—

a large number of the students at the university have no business there. They will derive no benefit from a college education. The only thing that can save them is good, hard work, preferably manual labor—something many of the students have never known. The trouble is our system is wrong. Few people should be *sent* to college. Young men who are ambitious, have a serious purpose, know what they want, know why they are going to college, should perhaps have financial help from their parents or from society, for it is in the interest of society for such people to be educated.

Earning one's way in a scholarship or otherwise will prove beneficial to many a young person. If we substitute the word "church" for "society" in the above quotation, it will sound very much like instruction long since given to this people.

While these things are said of the universities, many of these evils are prevalent, though perhaps to a lesser

degree, in the smaller colleges and high schools of the country. Do we properly appreciate the instruction that has been given this people with reference to the manner of educating our youth? Surely the time has come when we should be a separate and peculiar people in matters of education as well as in other practises of life.

At last the combined efforts of Catholic and Protestant churchmen have succeeded in making the laboring man believe that he is being robbed of his liberties when accepting work on Sunday; or so an editorial in the *Episcopal Recorder* would seem to indicate. It reads, in part, as follows:—

A thorough, businesslike effort is being made by the people at the western end of our State [Pennsylvania] to secure Sunday as a day of rest. The working men of Allegheny County have inaugurated a movement with this object in view. The work originated among the working men who found themselves being more and more compelled to toil seven days, and under their deepening sense of bondage they turned to the churches for aid in their efforts to find relief. Catholics and Protestants have united in the effort, and the conference which inaugurated the "Sunday Rest Association" was presided over by Bishop Conevin, of the Roman Church. Four hundred religious organizations, a hundred societies and brotherhoods, the Pittsburg Chamber of Commerce, and thirty labor organizations, have all united in the movement. . . . The petition rightly expresses it when it declares that the petitioners "are performing a most important religious and patriotic service, and acting in a matter fraught with tremendous consequences to this community, and even the whole country."

For years religious societies have been seeking to make the laboring man stand sponsor for the Sunday-law crusade; but up to the present time at least there has been no evidence that he was a willing sponsor. Clergymen have pleaded for the Sunday law in the name of the laboring man, and the laboring man has been there to protest that he did not want it. While it is stated in the above that the laboring men have inaugurated this movement, it is worthy of note that the most prominent part in it is being taken by the combined forces of the Catholic and Protestant churches. Here is a union of the two for the legal establishment of Sunday sacredness. It is very appropriate therefore that the Catholic bishop should preside at the meetings of the conference. There is another point worthy of note, and that is that they are making the observance of Sunday a matter of patriotic service to the country. With the course of events moving in this direction as rapidly as they are, we need not expect it to be long until the cry of treason is raised against all those who choose to obey God rather than man in the matter of Sabbath observance.

ONE of the greatest destroyers of moral stamina at present known is the cigarette. It dulls every aspiration for good, and yet is so insidious in its work that its devotees seem unable to realize the devastation which it is working in their system until so completely under its control that there is no escape from its toils. The *Sunday School Times*, prints the following letter from the general superintendent of the Pittsburg Railway Companies, Mr. John Murphy:—

Being an officer of a company that carries, and, of course, is responsible for the safety of, over two hundred and twenty-five million per year, it becomes my moral and legal, as well as my public duty, to use all reasonable means to protect the lives and further the comfort of this large number of passengers. Having for some time back noticed that our accidents were increasing, upon investigating the cause I satisfied myself that the standard of our men who did not use liquor or tobacco (the latter in the form of cigarettes) was much above that of those who used either. I therefore deemed it my duty to abate the evil, so far as lay in my power to do so, and tried to uproot it and cast it out through discipline, but found this method inadequate and ineffectual. I then went further, and concluded the desired end could be attained only by removing from the service or refraining from employing all men addicted to the objectionable habits alluded to. It is my aim and intention to pursue this policy without abatement, since I have by it proved beyond all doubt that it has raised the standard of our men. I have been criticized for the stringency of the order, especially the prohibition of the use of cigarettes; but, on the other hand, I have the assurance of our division superintendents (of which we have twelve), aided by my own observations, that persons addicted to the use of cigarettes, especially young men, are the most careless in their duties and less able to perform them than men using liquor in moderation. I may also mention that in seventeen years' experience as manager of public utility corporations, I have had occasion to promote many of our men from the rank of conductors and motor-men to officers, and in no case has a man using whisky come up to the requirements.

The plain observations made in the above letter by one in a position to render impartial judgment should carry the greatest weight, and it would be a kindness to any cigarette user to have such a statement placed in his hands.

THERE has been much dissatisfaction expressed in various parts of the earth over the lack of beneficial results from the deliberations of The Hague Peace Congress. Especially unsatisfactory has been the stand taken by so many of the nations upon the proposition advanced by the United States representatives that private property at sea be immune from capture by the vessels of the belligerent nations. Twenty nations voted with the United States, and eleven against; but a vote must be unanimous to be binding, and so this was lost.

# One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

## Almost Finished

PROBATION is almost over. The Spirit of God is being withdrawn from the earth. There is but a little time to labor, a little space, O so brief! in which to do the mighty work that God calls upon us to do. Have we done too much? Are we giving too much? Is \$150,000 too much for our people to raise?

In an article written by Mrs. E. G. White on the subject of cheerful giving, I find the following stirring statement:—

"The judgments of God are in the earth, and, under the influence of the Holy Spirit, we must give the message of warning that he has entrusted to us. We must give this message quickly, line upon line, precept upon precept. Men will soon be forced to great decisions, and it is our duty to see that they are given an opportunity to understand the truth, that they may take their stand intelligently on the right side. The Lord calls upon his people to labor—labor earnestly and wisely—while probation lingers.

"Among the members of our churches, there should be more house-to-house labor, in giving Bible readings and in distributing literature. A Christian character can be symmetrically and completely formed, only when the human agent regards it as a privilege to work interestedly in the proclamation of the truth, and to sustain the cause of God with means. The treasury must not be allowed to become empty, when there are such urgent calls for help from every part of the world."

J. S. WASHBURN.

## Some of the Greatest Things

THE greatest truth in this world is the final message of the everlasting gospel, which is to prepare earth's inhabitants for the return of Christ as king.

The greatest enterprise ever inaugurated in this world is that of the proclamation of this last message to every nation, kindred, and people.

The greatest mistake one can make is that of knowing this truth and failing to meet its requirements.

The greatest victories that ever came to mankind will come to those who believe in this advent message and stand loyal to its demands.

The greatest sum of money ever called for at one time to aid in giving this glorious message is now before us in this \$150,000 fund.

Many connected with this cause delight to read of its success, and are cheered to see the rapid progress made, but do not realize what it means from a financial standpoint. Some are becoming hardened by the frequent calls, and are binding their means closer to themselves; investing money, not giving it. Such sustain a loss that eternity alone will reveal.

Giving is divine. Giving originated in heaven. God gave his only Son. Jesus gave himself. Our service to God calls for self-denial and self-sacrifice. We must never grow weary in giving to the cause of God, or turn a deaf ear to the

multiplied appeals for help. They will continue until the work is closed.

Where do we find in our past experience that our giving has impoverished us? or who of us, if it were possible, would withdraw any of the means we have deposited in the bank of heaven? O the joy of giving, cheerful giving! Jesus said, "It is more blessed to give than to receive."

Every feature of this work appeals to this people to raise this large fund. It is needed. The call is made. It is indorsed by the Lord. Every dollar will be raised. It is high time that we rise to a plane of larger giving.

This greatest and most glorious enterprise, to which we are called upon to contribute our gold and silver, to consecrate our sons and daughters, to devote our best services—our lives—will soon bring large returns. Soon the greatest of all events will come—that to which all of us look forward with glad hope—the glorious appearing of Jesus. He comes to gather his saints—those that have made a covenant with him by sacrifice.

GEO. W. WELLS.

Alpharetta, Ga.

## Received on the \$150,000 Fund up to July 30, 1907

Atlantic Union Conference	
Central New England	\$ 2,634.61
Chesapeake	456.34
Eastern Pennsylvania	1,412.85
Greater New York	462.07
Maine	364.77
New Jersey	552.63
New York	1,114.42
Southern New England	1,138.50
Vermont	910.18
Virginia	276.67
West Pennsylvania	1,142.74
West Virginia	294.87
Western New York	1,301.67
Total	\$12,062.32
Canadian Union Conference	
Maritime	\$316.43
Quebec	33.78
Ontario	353.48
Total	\$703.69
Central Union Conference	
Colorado	\$ 892.69
Iowa	2,936.09
Kansas	1,739.37
Missouri	929.31
Nebraska	5,124.18
Wyoming	412.87
Total	\$12,034.51
District of Columbia	
Washington churches	\$1,317.09
Lake Union Conference	
East Michigan	\$ 1,416.71
Indiana	4,952.85
North Michigan	131.51
Northern Illinois	2,188.74
Ohio	3,614.44
Southern Illinois	767.08
West Michigan	3,574.34
Wisconsin	2,328.56
Total	\$18,974.23

North Pacific Union Conference	
Conference not specified	\$ 362.96
British Columbia	112.80
Montana	292.05
Upper Columbia	1,622.87
Western Washington	1,144.26
Idaho	844.90
Western Oregon	1,420.47

Total .....\$5,800.31

Northern Union Conference	
Alberta	\$ 156.10
Manitoba	239.70
Saskatchewan Mission Field	34.85
Minnesota	4,944.08
South Dakota	2,645.47
North Dakota	1,767.41
Conference not specified	73.82

Total .....\$9,861.43

Pacific Union Conference	
Arizona	\$ 177.87
California-Nevada	5,199.16
Southern California	502.16
Utah	205.46

Total .....\$6,084.65

Southern Union Conference	
South Carolina	\$ 135.19
Alabama	242.92
Tennessee River	703.50
Florida	342.85
North Carolina	268.36
Kentucky	30.36
Cumberland	585.26
Louisiana	388.61
Mississippi	194.66
Georgia	355.89

Total .....\$3,247.60

Southwestern Union Conference	
Not specified	\$ 20.18
Arkansas	222.64
Oklahoma	1,762.89
Texas	1,157.26

Total .....\$3,162.97

Unknown	
Unknown	\$153.20

Foreign	
Algeria	\$ 13.33
Australia	137.06
Bermuda	35.00
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	6.25
India	12.48
South America	23.35
Switzerland	9.69
Panama	9.00
Nicaragua	4.00
Central American Mission	17.00
Trinidad	.34
Norway	25.00
Japan	12.50
Hayti	5.00
Egypt	51.55
Palestine	2.00
Tobago, W. I.	1.22
Cuba	4.00

Total .....\$813.32

Grand Total .....\$74,215.32

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

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.

### 'Tis but a Step

SAY not that we from heaven are far,  
When holy thoughts thereto may run,  
And every breath of faithful prayer  
Brings answer ere our words are done.

Say not that life is dark or lone—  
That here unseen, unheard, we lie,  
When stooping from his glorious throne,  
The Eternal hears our meanest cry.

Say rather, God and heaven are near,  
And we, by golden links of prayer,  
Are bound, with every human fear,  
To him, the highest, holiest there.  
— G. Milner.

### Notes of Travel—No. 3

#### Visit to Paradise Valley

MRS. E. G. WHITE

WEDNESDAY, May 1, we left Loma Linda for National City, to visit the Paradise Valley Sanitarium. Brother and Sister P. T. Magan accompanied us as far as Santa Ana, where they stopped to visit relatives. At Orange we met Elders H. W. Cottrell and G. W. Reaser, and Prof. E. S. Ballenger, who were on their way from Los Angeles to attend a meeting of the Paradise Valley Sanitarium Board. Brother L. O. Johnson, another member of the Board, joined us at Oceanside.

At the sanitarium we received a hearty welcome from Brother J. J. Wessels, who has recently accepted the management, and from the other members of the sanitarium family.

#### Sanitarium Board Meeting

Wednesday afternoon and Thursday were spent by the members of the Board in laying plans for the future work of the institution. At their request I met with them on Thursday afternoon, and made a few remarks relative to the mission of our sanitariums. I said in part:—

In the building of our sanitariums, we must guard carefully against any unnecessary extravagance in our outlay of means. It is our duty to study simplicity. Yet there are a few places of special importance and influence where better accommodations and more room are needed than for sanitarium work in other places. The impression that we desire to be left upon the minds of the patients is that of the truths we teach rather than of the grandeur of the buildings.

We have none too many sanitariums. There is in our world a great field for true medical missionary work. Our sanitariums are to be as lights shining amid the moral darkness. In them the sick and suffering are to behold the miracle-working power of Christ as revealed in the lives of the workers. "Let your light so shine before men," says Christ, "that they may see your good works, and

glorify your Father which is in heaven." Let the lamp of light from the Word of God shine forth unmistakably.

Let everything connected with the sanitarium and its surroundings be kept orderly and neat, that the work may stand high in the esteem of the people, and may exert constantly an uplifting influence. The Paradise Valley Sanitarium may exert a decided influence for good in National City, in San Diego, and in Coronado. The truth must be proclaimed in these places; for there are some who have not yet heard the last message of warning.

An educational work should be carried on in connection with all our sanitariums. There is a close relation between the work of our schools and our sanitariums, and wherever it is practicable, there are decided advantages in having a school in close connection with a sanitarium. There would be in such an arrangement decided advantages to both lines of work.

Let us not discourage one another. Let us take hold unitedly to make every line of the Lord's work a success. If some one comes to you and talks discouragingly about the work in one or another of our institutions, telling you that they are extravagant beyond measure, say to them, "I am sorry if that is so, but let us help them out, if they are in difficulty." If you will speak thus, you may avoid much of the evil that might result were you to withdraw your sympathy, and should refuse to help those who, possibly, may have been misrepresented. Let us never discourage even those who have done wrong, by treating them as if they had committed against us an unpardonable sin. Let us rather encourage them in every way possible, and if we see that they are lifting hard in a worthy enterprise, let us lift with them.

I feel of good courage regarding the future of the Paradise Valley Sanitarium. If all who are connected with the institution will place themselves upon the platform of eternal truth, and will work unitedly and sympathetically, they may exert an influence that will increase in its uplifting power.

#### Talks to Patients and Helpers

During the week which we spent at the Paradise Valley Sanitarium, I spoke twice in the parlor to the patients and helpers. I recounted before them the mercies of God in securing the property for sanitarium purposes, and his providences by which we had been led step by step in the opening up of the institution. I also spoke to them of the great privileges that are ours through Christ, and of the blessings that will follow harmonious action.

We need to be instant in prayer. It is our great privilege to hang our helpless souls upon Jesus Christ, and to rest for our salvation upon his merits. Let us speak words that will elevate and enoble, and that will make pleasant impressions on the minds of those with whom we converse. The Lord wants us to be sanctified, and to walk in humility of mind before him. If we are obedient

to his commandments, not a reproach can fall on us justly. Others may talk about us, they may spread evil reports concerning us, but these reports need not be true.

In our institutions, where many persons of varied temperaments are brought together, it is necessary that each should cultivate a spirit of unselfishness. Let no one feel that it is his place to mold others to his individual mind or opinions. While each will manifest an individuality, yet it should be an individuality that is under the control of the Holy Spirit. If we are kind and Christlike, there will be a blending of hearts and of interests that will be beneficial to all alike.

Our sanitariums are to be agencies for imparting to the sick a health that is maintained in happiness and peace of soul. Every worker is to co-operate with the physician; for by the manifestation of kindness and tenderness, he may bring to the suffering ones a healing balm.

Every one is responsible to God for the use he makes of his abilities. He is responsible for making a daily growth in grace. Let no one feel, even though he may theoretically be established in the present truth, that he makes no mistakes. But if mistakes are made, let there be a readiness to correct them. And let us avoid everything that is likely to create dissension and strife; for there is a heaven before us, and among its inhabitants there will be no strife.

We are to live, not to elevate ourselves, but that we may, as God's little children, do to the very best of our ability the work that he has committed to us. It is our business to give a right impression to others. We are preparing for eternity, for the sanitarium above, where the Great Physician shall wipe away the tears from every eye, and where the leaves of the tree of life are for the healing of the nation.

Let us all take hold of Christ Jesus by a living faith, and walk in humility of mind. Then the grace of God will be revealed in us, and we shall see of his salvation. We shall greet the holy family of the redeemed, and hear the words of Christ, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." We shall touch our golden harps, and heaven will ring with rich music. We shall cast our glittering crowns at his feet, and give glory to him who has overcome in our behalf.

There may be some things here that we do not understand. Some things in the Bible may appear to us mysterious, because they are beyond our finite comprehension. But as our Saviour leads us by the living waters, he will make clear to our minds that which was not before clearly understood.

As I think of the future glory of heaven, I feel an intense desire that every living soul may know about it. I often wish that I might have the vigor and strength of younger years, and that I might go from place to place, speaking the truth as it is in Jesus. I long to hold him up as the mighty Healer, and to present his eternal life insurance policy.

It means much to us whether we are in pursuit of the heavenly things, or of

the earthly. The earthly will soon pass away. In these days, there is great destruction of earthly treasures. There are "earthquakes in divers places," and trouble and difficulties are seen on every hand. But it is our privilege to be preparing to become members of the heavenly family, children of the heavenly King.

Let us strive to overcome. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my father in his throne." Let us overcome the hasty words which mar the happiness and peace of mind of those about us. Let us overcome our impetuous tempers. Let us be kind and patient, accommodating, pleasant, thinking evil of no one. If we resist the devil, he will flee from us. Around every tempted soul there are angels of God, ready to lift up the standard of righteousness, if the tempted one will only show a spirit of resistance to evil.

Each may be an overcomer. Christ has, in our behalf, withstood the fiercest temptations of the enemy. He "was in all points tempted like as we are, yet without sin." He is our Pattern. Through his virtues and his grace, we may be sure of an entrance into "the everlasting kingdom of our Lord and Saviour Jesus Christ."

### Social Services at Camp-Meeting

WILLIAM COVERT

THE prayer and social services at our camp-meetings rank high as matters of importance. The spiritual condition of the campers is always indicated by the testimonies they bear in these meetings. But even the testimonies are more largely under the control of the leader than many suppose.

In the preaching service one person talks, but in the social service one directs many people in their talk. The leader suggests the topic for the meeting, and the spirit that influences him has a manifest effect upon the entire service of the hour. The man who is appointed to take charge of a social meeting, should feel that the life of the camp is to be given into his keeping for the time of that service, and that camp should, in his secret pavilion, be presented to the Father in heaven, before he dares to present himself before the people as their leader.

Social-meeting topics properly embrace faith, gratitude to God, the joy of obedience, answers to prayer, the work of the Holy Spirit, the worth of a soul, the progress of the message, the soon coming of Jesus, the love of God, and many other themes of Christian experience and gospel work.

The time allotted to each speaker, where the congregation is large, must, of necessity, be very short. Those well-timed testimonies, made rich and mel- low by the Spirit of God, which occupy a minute or less, are greatly appreciated by most of the listeners. Long talks, a repetition of set phrases, sharp thrusts, cold arguments, tedious recitals, refer- ence to gossip, criticism, murmurings,

reference to troubles, expressions of doubt, words of darkness, efforts at ser- monizing, and things belonging to these classes should be studiously avoided in our social meetings. The enemy will endeavor to work these topics into a social meeting, but a wise pilot will avoid these dangerous icebergs which unfriendly currents carry into the way.

Our social meetings are designed to give all the people an opportunity to an- nounce publicly their faith in God and the truth. In them, testimonies of suc- cess regarding lessons learned and vic- tories won, are always in place. The apostle gives a summary of the social- meeting work at our assemblies, when he says we are to exhort one another to love and good works, and to do this so much the more as we see the end ap- proaching. Heb. 10:24, 25.

It sometimes happens that the one given charge at the hour for social wor- ship takes advantage of the situation that he may preach to the people. His talk may be good, or it may not be good; but as the time was intended for the people to use in offering prayer and in giving testimonies of praise and exhorta- tion, the appointed leader was unkind when he took the time which had been allotted to the people. On such occa- sions the people are tempted to think that better balance is needed.

Perhaps one hundred and fifty per- sons have presented themselves at the early morning service which has been announced as the special service of the day for the people to tell what bless- ings the Lord has given to them. At this hour, the minister in charge, after fifteen minutes have been consumed in opening exercises, occupies twenty-five or thirty minutes of the remaining time in talking or sermonizing, leaving fifteen minutes for the people to express them- selves. This leaves a period of six sec- onds for each person in the congrega- tion to use in bearing testimony. As the leader comes to that point where he an- nounces that "the order of the meeting will now be changed," he looks at his watch, and says to the waiting people, "There are fifteen minutes of the hour left; remember the golden rule,—be short so as to give your neighbor an equal share of the time with yourself."

But when there has been a tedious opening of this kind, the testimonies often partake of the same tedious spirit. In this way it sometimes comes to pass that the camp-meeting receives a serious wound. The leader who has made this mistake will sometimes trespass upon the breakfast hour, by protracting the service beyond the appointed time for closing, and thus a second injury is in- flicted upon the rights of the people.

It is plain that careful organization of the camp and its work is essential to success, and that the details of the plan be conscientiously observed by all who speak and all who lead in the different departments. It requires the conscien- tious, intelligent co-operation of all con- cerned in the camp-meeting work, to make these gatherings what the Lord would have them to be.

### The Power of the Message

T. E. BOWEN

THE first angel's message was based upon time. That dreadful "hour" of God's judgment, traced by true servants of God from the prophetic charts so un- erringly, showing that time would end in 1844, moved men with mighty power. The whole world was stirred. Men and women in all walks of life, in all quarters of the globe, were discussing this ques- tion. Many truly believed, and turned to God with all their hearts, through re- pentance of sin, and were accepted of him. Those who did not thus make peace with heaven stood in awe, fearing that the things preached *might* be so, and no one felt *sure* that the end of the world would not come, until after the time set for it had passed. It all de- pended upon time. The message con- cerning the hour of God's judgment was true, and still is true; but the real *test* for men in 1844 was based upon literal time.

Another message followed—a most solemn warning to men not to disregard God's holy law. Connected with this message there is no test of time. But while this is true, there are, neverthe- less, still greater tests of character ac- companying the third and last message now going to the world than that of time in the first message of 1844.

Men and women are brought face to face with God's law. The inconsistency and futility of worshiping a power usurping the place of God, with its man- made traditions and laws, instead of wor- shiping the God who made heaven and earth in six days, resting the seventh, and keeping his words and commands, is also pressed home to the consciences of men in this message which follows the time message of 1844. It is, therefore, charged with a power stronger than any preceding it. It is to go everywhere, and end in triumph and power. Not having originated upon earth, but in heaven, no earthly power can stop it.

Of the time test of the first angel's message, and the inherent power of the third angel's message to do its work prior to Christ's coming, we read in "Early Writings," page 64: "Time has not been a test since 1844, and it will never again be a test. The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must not be hung on time. I saw that some were getting a false excitement, arising from preaching time; but the third angel's message is stronger than time can be. I saw that this message can stand on its own foundation, and needs not time to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteous- ness."

But this is not all. Those who accept this message need look for no help out- side the power coming from heaven, as it is doing its finishing work in the earth. All human help will be cut off. "In the last great conflict of the controversy with Satan, those who are loyal to God will see every earthly support cut off.

Because they refuse to break his law in obedience to earthly powers, they will be forbidden to buy or sell. It will finally be decreed that they shall be put to death."—*Desire of Ages*, page 122.

This time of trial and testing to God's children, which is just before us, is foretold by Jeremiah: "For thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Chapter 30: 5-7.

Thus God brings the nations of earth, as well as his own people, to the mighty test of obedience to his law, through the third angel's message. But the blessed assurance from the Lord is, his people shall be "saved out of it." Jacob was. That awful night of wrestling was the turning-point in his life. It was then God changed his name from a "supplanter" to "Israel," or a "prince." And so at the time of this final trial for God's people, this time of testing, Jesus actually comes, and delivers his people, taking them "out of" the earth itself to himself, from every nation, kindred, tongue, and people.

And he has promised to cut this work "short in righteousness." Blessed promise! but "who shall be able to stand?" is a question each will do well to take home to his own heart.

### Rejoicing in Affliction

B. H. WELCH

IN 1 Thess. 5: 18 the apostle Paul uses these very comprehensive words: "In everything give thanks." He does not say this as giving his own opinion simply, neither does he leave it indefinite as to the persons concerning whom he is speaking; for he says, "For this is the will of God in Christ Jesus concerning you."

True gratitude to God is what we need. We can not give what we do not possess. We can not do effectual service as workers in God's vineyard without it. We need it, to inspire in others new courage when in trial—not only in times when life is joyous and happy, but in the hour of trial. When weighed down by sorrow and trouble, when nearly crushed under the load, even then, he says to us, "Give thanks." It is quite natural and easy to be happy when surrounded with pleasant associations in a home of plenty; but when losses come, and we are left destitute, and in trouble, or when sickness or death enters the once-pleasant home, and we are left alone in the world without home or earthly friend, what thankfulness can we have at such a time as that? The apostle makes no reserve. He says: "In everything give thanks." It includes the very worst condition in which one can be placed.

The apostle James expresses the same thought in other words: "My brethren, count it all joy when ye fall into divers temptations." Chap. 1: 2.

We may not at the time see how such trials may work for our good, but he who sees the end from the beginning, he who weighs every motive, every desire, and every sigh and heartache, says: "All things work together for good to them that love God." May we not even then be thankful that we have such a Friend who can help us in every time of need? He knows just what we can bear, and will give us help to bear it, and will cause that even the trial shall make brighter the crown of glory. 2 Cor. 4: 17.

Notice the precious words of the prophet: "Thus saith the Lord that created thee, . . . Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine." He first calls attention to his great power and wisdom as Creator, and to his infinite love and mercy as Redeemer. He gives these facts as a reason that we need not fear. This is in harmony with the words of Christ: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." His heart of love seems desirous of imbuing us with a deeper sense of love and gratitude and confidence in him, for unless we learn this lesson, we can not inherit eternal life.

In the following gracious words he continues to inspire us with his love: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour."

These promises have been literally fulfilled in the past. The three worthies in the fiery furnace came out without the smell of fire upon them. It was the power and love of God that held those gigantic walls of water on either side of the hosts of Israel when they passed through the Red Sea. It was infinite love for you and me that brought the King of glory from his shining courts above, that led him to give up his beautiful home, the sweet communion with his Father and with holy angels, and to give himself into the hands of the powers of evil to be spit upon and mocked, and finally to suffer the most cruel death that demons and wicked men could inflict. What was it all for?—It was that you and I, while yet rebels against his government, alienated from him, sinners by nature, subject to death, without God and without hope, might be brought back to share with him that beautiful home, with all the glory and happiness an infinite Creator can give.

Let us, in the language of the apostle, "behold, what manner of love the Father hath bestowed upon us." Let us give our hearts to him. Do we fear that when opposition, or the scoffs and sneers of the world come, we shall not be able to stand? He says, "Fear not; . . . for I am the Lord thy God, the Holy One

of Israel, thy Saviour." Again Jesus says, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom;" and again, "My grace is sufficient for thee."

Jesus stands at the door of your heart knocking. Will you not open the door and invite him in? He will fill you with praise and gratitude, and your voice will be tuned to sing his praise and talk of his goodness, both now and in eternal ages.

Let us each heed well the admonition to behold his love, and then the desired result will follow, as expressed in 2 Cor. 3: 18: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image." We behold Jesus by studying and meditating upon his character. Let us do this, and become heirs to an immortal crown of glory.

Washington, D. C.

### The Unspeakable Gift

M. W. DE L'HORBE

"Thanks be unto God for his unspeakable gift." 2 Cor. 9: 15.

"IN the beginning God created the heaven and the earth." Gen. 1: 1. The earth, as it came from the hand of the Creator, was very beautiful. "And God saw everything that he had made, and behold, it was very good." Verse 31.

God was revealed in all his creative works. Even now, all created things declare his glory and his power, but his glory is veiled because of the curse of sin. "For we know that the whole creation groaneth and travaileth in pain together until now . . . waiting for the adoption, to wit, the redemption of our body." Rom. 8: 22, 23.

But before sin came, there was nothing to mar the beauty of his perfect work. He gave the word, and the surface of the earth was covered with a beautiful mantle of green,—nature's carpet,—and with a countless variety of flowers, whose beauty and fragrance gladdened the heart of man. Upon all things in earth, and air, and sky, was written the message of the Father's love.

Man disobeyed God, and the dark night of woe settled down upon the world. Everything seemed dark; nothing but eternal death stared him in the face. But God would not leave man to perish in his wretched condition. His great heart of love was touched. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

In the beginning, God created man in his own image,—not merely a physical image, but a moral image,—a being capable of developing a character like that of his Creator. And this image, which he had lost through sin, must be restored. It was necessary that God's love be revealed to man, in order that love might be awakened in his soul. This revelation could be made only through and by the Son of God.

He who alone knew the height and

depth and the length and breadth of the love of the Father, could reveal it to man. And the Son of God volunteered to give himself for the redemption of fallen man. This was a voluntary sacrifice. Jesus might have remained on his Father's throne in heaven. He might have retained his glory which was his with the Father before the world was. But he gave back the scepter into his Father's hands, and stepped down from the throne of his glory, to be one with us. "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." Phil. 2:5-7.

David prophesied of Christ's coming in the flesh when he said, in the fortieth Psalm, "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo,

the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." And that is not all. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2:8.

"Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2:17.

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her

Christ had some advantage over us, that power and strength were given him with which to overcome, which we can not have; but that is not so.

If any temptation that has come to us had not been met and overcome by him, Christ would not be able to help us to overcome the same temptation. "For in that that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:18.

What enabled him to overcome every sin? In the conflict he wrestled with God as did Jacob, and gained the victory. Here is the record of the struggle: "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. 5:7-9.



DELEGATES TO AMERICAN FEDERATION OF LABOR  
Grouped at the foot of the great War

I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." And about two thousand years ago a voice was heard in heaven, from the throne of God, saying, "Lo, I come to do thy will, O God." Heb. 10:7. "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared ["fitted," margin] me." Verse 5.

Let us now turn to Heb. 2:6-9 and see what kind of body that was which was fitted up for him: "But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thine hands."

Notice that man was made a little lower than the angels, and that the next verse says that Jesus was made exactly the same way. We were both fitted with the same kind of body. "But we see Jesus, who was made a little lower than

shearers is dumb, so he openeth not his mouth." "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted." Isa. 53:5-7, 3, 4.

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. . . . Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham." Heb. 2:10, 14-16.

In Heb. 4:15 we are told that Christ "was in all points tempted like as we are, yet without sin." Many think that

He believed that his Father would give him the power and strength necessary with which to overcome every temptation, and his faith was rewarded. It is written of those who are ready to meet Christ at his second coming, "Here are they that keep the commandments of God, and the faith of Jesus."

Toronto Junction, Ontario.  
(To be continued)

### A Protecting Providence

THE Scotch reformer, John Knox, had many enemies, who sought to compass his destruction. He was in the habit of sitting in a particular chair in his own house, with his back to the window. One evening, however, when assembling his family, he would neither occupy his accustomed seat, nor allow anybody else to do so. That very evening a bullet was sent through the window with a design to kill him. It grazed the chair he usually occupied, and made a hole in the candlestick.—Selected.



**An Alarm of Fire**

J. S. WASHBURN

AN alarm is to be sounded, an alarm of fire. The Lord has said, "Sound an alarm before the great day cometh, whose fire shall consume the world and them that dwell therein." I doubt not that every reader who lives in cities has heard an alarm of fire. There is a call to the rescue, a quick ringing of bells whose rapid clang speaks of terror, of danger to life and to all that is valuable.

There is a sound of quick and heavy hoof beats on the street, and rushing wheels, a thrilling sight,—the fire company to the rescue! Great, powerful horses, whose energies have been saved for this occasion, are straining every nerve and muscle in the wild joy of a sudden call to that purpose for which they live and have been trained. See them with distended nostrils, with heads close to the ground, rush at utmost speed, with hot, quick breath, straining at the heavy weight behind them — engine, lad-

earnest, swift in their work, and yet so cool and calm that no effort may be wasted, as are the noble horses and the noble men who rush to save from temporal loss by the element of fire.

Destruction is impending. The fore-runners have come in the awful ruin of cities, in the terrible fires, in the awful disasters. Have not many already gone unwarned, unready? O how earnestly should we rush to the rescue of those in danger of eternal fire, above whom is impending a ruin that is eternal! The very sight of such earnestness sends a thrill to the heart of every one who sees the rescuers from a temporal fire rushing to help and to save. How much more would an impression be made upon all mankind, were they to see in us the same spirit of earnestness in this infinitely greater work. Brother, sister, are you awake? Do you hear the alarm? Are you really one of the company who are to pull men out of the fire, pluck them as brands from the burning? Your own

tude, if not controlled and completely rooted out, they will surely do their work, as do the germs of a fatal disease. And the only remedy that will enable us to successfully overcome hereditary and habitual tendencies is the transforming power of God, and our constant cooperation with that power.

It is not the writer's purpose to make prominent the disagreeable and unlovely, as this is uncalled for. It is not necessary to invite one's attention to the faults or failings of another, and request him to meditate thereon, as all these things are very often too freely discussed by people of the world, and not only they, but sad to say, by many of those professing to have Christlike-ness manifested in their lives. Certainly this has often proved to be very injurious. It has grieved the Holy Spirit, and caused protecting angels to withdraw. Our Heavenly Father looks with great displeasure upon it.

Could we as brethren and sisters ac-



OF CATHOLIC SOCIETIES  
Indianapolis, Ind., July 15, 1907

ders, and the silent firemen clinging to the engine. What a soul-stirring spectacle is the rushing of a fire company to the rescue!

Have you seen them arrive on the scene of action? The silent men, who have clung to the rushing engine, waiting their opportunity, spring to the ground, and with wondrous speed is everything adjusted, and in an instant men are climbing the ladders to rescue, or are pouring upon the flames the powerful extinguishing element. Brave men risk their lives. There are children in danger of an awful death. See them climb to the dizzy heights against the tottering walls, rush into the windows and doors from which the smoke and flame is even now pouring.

What a sight to thrill, to arouse to action, him whose blood is stagnant, whose mind is befogged, and who has not earnestness or zeal in the Lord's work! Seventh-day Adventists are the world's fire company, and should be intensely in

husband, perhaps, your wife, your children, your neighbors, are in danger, and you asleep!

Nashville, Tenn.

**"Think on These Things"**

F. A. ZAPPE

EVER since sin entered the world, there have been disagreeable things to behold and think of, as sin is that offensive germ which has been and is developing undesirable traits of character in humanity. All the sons and daughters of Adam naturally have some things about them which are usually regarded as faults. These often vary in manifestation in different individuals, yet all are of the same unchristlike character. For example: One may be especially weak in the matter of controlling his temper, unable to remain calm and sweet under the various trying circumstances of life; while another may not have this particular weakness, yet is perhaps more inclined to covet that which is his neighbor's.

Be the faults of greater or less magni-

tually realize how much we harm others and sap our own souls of the Christ-life by talking of and thinking about the unpleasant things in others, there would be many heartfelt confessions made ere the judgment hour closes, ere the door of mercy swings shut forever. What a change for the better would be seen today in the home and in the church if its members would accustom themselves to think only on such things as would tend to help them love their fellow beings as Christ loves them. How helpful it would prove in maintaining a strong Christian experience, if, when tempted to fret because of evil doers, or to talk about the faults and mistakes of some of our neighbors, we would quietly rehearse that notable text of Scripture recorded in Phil. 4:8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Philbrook, Minn.



### Remember Me

ELIZA H. MORTON

'Tis sweet to be remembered

In the month when roses bloom,  
When birds in the trees are singing,  
And the air rich with perfume.

'Tis sweet to be remembered

In the days of winter drear,  
When life has been shorn of brightness,  
And the heart is filled with fear.

'Tis sweet to be remembered

When the soul is sorely tried,  
And all seems but gall and wormwood  
While the grave stands open wide.

'Tis sweet to be remembered,

And it costs but little here  
To give to the heart weary  
A kindness that's sincere.

'Tis sweet to be remembered

By the friends who kneel in prayer,  
For God by his Holy Spirit  
Makes a link connecting there.

'Tis sweet to be remembered,

And the words an echo seem:  
"Remember me," O Saviour,  
When thy kingdom is supreme.  
*North Deering, Maine.*

### How to Live in Warm Weather

#### How to Keep Cool and Prevent Sunstroke

D. H. KRESS, M. D.

THE human body possesses the power of adapting itself to changes in temperature. The temperature of many things found in nature is influenced by the weather. On a warm day butter melts; water and milk become warm. The stones and the earth itself warm up. In cold weather everything changes in temperature from warm to cold. This is not the case with the human body. It adapts itself to external conditions in such a way that the temperature internally remains practically the same winter or summer, the normal temperature being about 98.6, whether the temperature externally is twenty degrees below zero or one hundred degrees above.

How is this accomplished? In the first place, a steady and equable internal temperature is maintained through means of the circulatory system.

The temperature of the liver and some of the deeper muscles in which oxidation takes place, probably ranges from one hundred degrees to one hundred and five degrees, while the mucous membrane of the mouth has a temperature of only 98.6, and the skin a still lower temperature. The heated blood from the internal organs and muscles is brought to the surface for the purpose of cooling it. The cooled blood is then carried internally to cool off the internal organs, and in this way an equable temperature is maintained. Where the weather is cold,

impressions are made upon the sensory nerves of the skin to that effect, and these impressions are conveyed to the blood-regulating centers, and less blood is permitted to be brought to the surface for the purpose of cooling. This accounts for the white skin or goose-flesh appearance noticeable on a cool day. This is nature's way of protecting the body from injury from excessive cold.

Some have imagined that alcohol has a warming influence in cold weather, but this is a deception. It is true there is a sensation of warmth, but the truth is the body is actually colder.

The sensation of warmth is due to the fact that alcohol is an enemy, and counteracts the efforts of nature. It paralyzes the vasoconstrictor nerves, and permits dilation of the small blood-vessels of the skin. This allows a greater flow of the blood to the periphery. This increased quantity of warm blood produces a sensation of warmth to the nerves of sensation located in the skin. But while there exists a sensation of warmth, the blood is being cooled by being brought to the surface. Should we take the internal temperature, we would probably discover a subnormal temperature. In cold countries drunkards frequently freeze to death, and yet they do not realize their danger.

In warm weather we have just the opposite condition. The peripheral, or surface, blood-vessels and capillaries dilate and permit a large flow of blood to the skin for the purpose of cooling. This accounts for the red, flushed faces on warm days, and the red, swollen hands. The cooling of the blood is brought about by evaporation of moisture from the surface of the skin. A normal adult may give off from two to four pints of moisture every twenty-four hours, and yet give no evidence of perspiration. This is what is known as insensible perspiration. If the weather becomes very hot, more moisture oozes out through the pores of the skin for the purpose of keeping the body cool. People who sweat freely do not suffer so much from heat as those who have a dry skin. On a warm day we surround the pitcher of water with a wet cloth for the purpose of cooling the water. The moisture on the skin answers the same purpose.

We can assist the body in its efforts to keep cool in warm weather by regulating the diet. In cold weather we feed our furnaces or stoves in order to keep our houses warm. In warm weather they require less fuel. The human body corresponds to a house. It has within it a living furnace and an automatic stoker or fireman. When an impression of cold is made upon the skin, it is communicated

to the heat-regulating centers, and a greater amount of fuel is fed to the body furnace, and a greater amount of heat is produced. In warm weather people frequently eat the same foods, and often the same quantity, as they do in cold weather. The system has no need of it, and can not utilize it. Even if it should be digested, it would not be consumed, but would be piled up as adipose tissue or waste matter. The lack of energy experienced in warm weather is due to the clogging of the furnace and the living machine with this excess of fuel, and not to too little food, as is frequently supposed.

In warm weather the digestive organs can not digest the same quantity or kind of food that they are capable of digesting in cold weather. Wisely, therefore, nature takes away the desire for food, especially for solid food, on a warm day. Dogs fed on the same amount of meat in warm weather as in cold weather become ill, and have to be given, in place of meat, some biscuits. The dog's digestive organs are in a state of debility, and are not capable of digesting meat in warm weather. The result is decay of these foods and auto-poisoning.

The cat is apt to have epileptic fits if it makes no change in its food in warm weather. Much of the sickness among men in hot weather is due to the absorption of poisons resulting from the decay of undigested foods in the alimentary canal. Summer diarrheas are frequently caused by this.

Meat, above all foods, is dangerous and unsuitable in hot weather. Butter and other free animal fats should be used very sparingly in warm weather, if at all. Slow digestion and the deficiency in gastric juice favor fermentation and the formation of acids. Cream, being an emulsion, is preferable to butter. Fruits are, of all foods, the best in warm weather. The food elements in fruit are served in a form to require little effort on the part of the digestive organs to prepare them for absorption, while the acids and pectose are aids in the digestion of the small amount of solid food that it may be necessary to eat in addition to the fruit. They also contain liquids in the purest form obtainable to supply the needs of the body. In warm weather I would therefore recommend that the diet be composed almost exclusively of well-baked breads and fruits, with some additional harmless relish if craved. If this diet should be followed, there would be less summer sickness, and sunstroke would be practically unheard of. Nine times out of ten, sunstroke is due to some error or errors in eating and drinking.

The same amount of clothing should not be worn in summer. Loose cellular linen or cotton underwear is preferable to any other fabric, and this, with light, thin, loosely woven outer garments, is about all that is required in warm weather. The cellular underwear and loosely woven outer garments allow free evaporation to take place. This tends to keep the body cool and comfortable.

# THE WORLD-WIDE FIELD

## The Scandinavian Meetings

GUY DAIL

ON this, the last day of the last of the meetings that have been held in our Scandinavian fields since the visit of the American brethren this spring, it gives us pleasure to render a brief report of what we have experienced in these delightful countries of the north, whose long summer days, whose kind and hospitable people, with their interesting customs, and whose varied landscape, attract hither thousands of tourists every year.

Since the Gland meeting, the local conferences of Norway, the Finnish Mission, and Sweden have been held in Christiania (June 4-9), Helsingfors (June 14-18), and Södertelje, near Stockholm (June 19-24).

Without exception these were the largest and the best conferences we have had here. They were practical, and missionary in their tendency. Two great subjects occupied much of the time of the business sessions: the proper education of workers, and the opening of the mission to the Abyssinians under the fostering care of the Scandinavian Union Conference. Advanced steps were also taken to occupy the new Northlands Mission, which sprang into being Jan. 1, 1907. Evidences of progress are noticeable in the publishing department. "Ministry of Healing" and "Daniel and the Revelation" are now out in the Danish-Norwegian; the former book is to be published in the Swedish; the latter book has existed in Finnish for some time, and is just from our Helsingfors press in the Swedish; a neat, thirty-two-page tract, our first publication in the Laplandish language, was finished by our Christiania House while we were there.

In voting upon the proposed union school, the Norwegian delegates raised about one thousand dollars, the Finnish brethren four hundred dollars, and the Swedish over eleven hundred dollars in cash and good pledges. Liberal sums were given toward the Abyssinian Mission. Norway voted to pay a second tithe to the Scandinavian Union, beginning with Jan. 1, 1908.

In Finland attention was also directed by the delegates to a seemingly open field for missionary work among the Swedes in various parts of Russia, and the name of one Swedish settlement was referred to; but at the time, no one present knew exactly where the place in question is. However, at the Sunday afternoon Swedish meeting in Helsingfors (there were two well-attended Swedish, and two fairly well visited Finnish meetings held that day) there sat on the front seat a nurse, who gave the best of attention to all that was said, and whom Elder Conradi, the speaker, met at the close of the service. She stated that she was

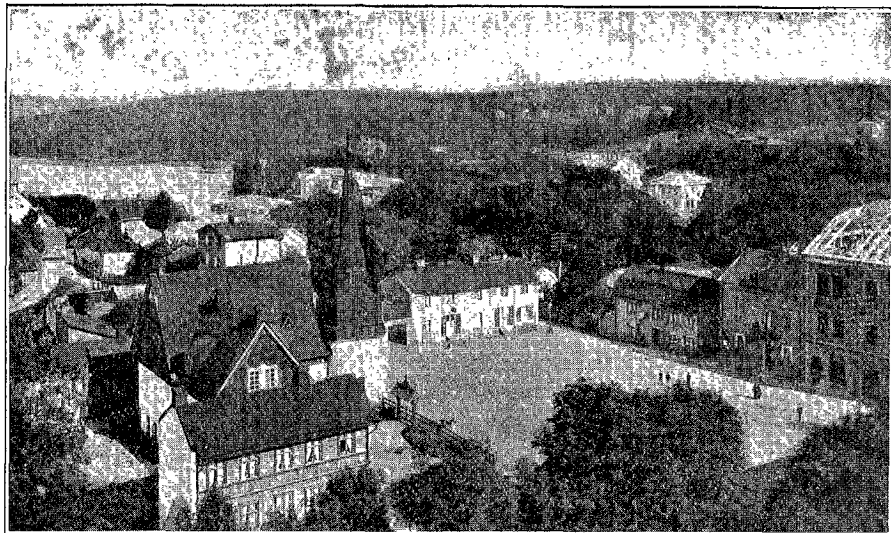
under appointment to the very place in Russia about which we had desired the information, and furnished us just the knowledge we needed.

But perhaps even more remarkable than this is the coincidence that took place in Stockholm, as our party were en route to Finland. Elder Conradi had been very anxious to meet the officers of the Swedish Missionary Society working around Abyssinia; but he did not know their address; he did not know that they were to have an annual missionary conference right at the time we were passing through the city; he did not know that at this missionary conference there were missionaries who had spent ten to twenty years working among the Abyssinian natives that can be reached in the

tiates, and three Bible workers. Here, as in other fields, the canvassers also receive conference recognition hereafter. This has seemed but just in view of the importance attaching to the sale of our publications. The Norwegian tithe for 1906 was \$5,828, or \$850 more than for 1905; gifts, \$848, against \$659 the previous year. Their membership rose from 847 at the beginning of the year to 917 at its close, but this is now decreased to 824 by the loss that conference sustains through the organization of the Northlands Mission.

Finland's tithe for 1906 was \$1,242, having increased from \$805 for the previous twelve months; gifts, \$365, an increase of \$46 over the previous year. Their membership rose from eighty-one at the end of 1905 to one hundred and two at the close of 1906. Two ministers, one licentiate, and two Bible workers are laboring here. Elder Fred Anderson was unanimously chosen superintendent for the coming year.

The tithe of Sweden last year was \$5,253, or \$1,145 more than in 1905;



GENERAL VIEW OF SÖDERTELJE, SWEDEN

Italian colony of Etreá and in the valley of the Guba River, British East Africa; he did not know that there he would meet the Abyssinian professor who had been sent by Menelik at the request of Emperor William to teach in the Oriental Seminary at Berlin, and was at the time assisting other missionaries in a revision of the Amharra Bible; nor did he know that he would be invited to take dinner with the secretary of the society, and secure from him much valuable information, and just the literature he needed to help us in making the right start among the Galla people when we send out our young Scandinavian missionaries this autumn; but such is the providence of God that all these things occurred, Wednesday, June 12, altogether unexpectedly to any of us.

That Elder O. A. Johnson might be freed to give his whole attention to the school work in Norway, Elder C. C. Jensen, whose appointment to Abyssinia had been canceled because it was impossible for him to secure a passport, was unanimously chosen president. He is assisted by three ministers, three licen-

gifts, \$886, a growth of \$616 over last year; book sales, \$20,370, against \$16,750 the previous year. Our numbers increased from 827 to 845 during the year. There are sixteen ministers, one licentiate, and four Bible workers in the field. Elder Svensson, who has been laboring here for a year or more, was unanimously chosen president, and Elder O. Johnson takes charge of the Northlands Mission, Elders Sewaldsen and John Wallenkampf will also assist in the Northlands Mission.

Not alone is Sweden interested in the proposed union school, which is to be located within its borders, but there are also to be erected a food factory, and, in the course of time, a sanitarium, in connection with the union school, a site for all of which must yet be selected and purchased. Preliminary steps toward the realization of this have already been taken, and this is a matter which ought to receive the hearty support of our Scandinavian brethren everywhere; for a good union school should be provided for each of our unions in Europe, answering the needs of each union, as Frieden-

sau and the Duncombe Hall Training College have answered the needs of their respective fields.

The Bible studies and missionary talks and practical instruction given by Brethren Conradi and Prescott at each of these meetings met with a very hearty response on the part of all the delegates. There were a number of conversions. Thirteen were baptized in Norway, four in Finland, and nine in Sweden.

The courage of the people in each field is good. Their institutions never were in as good a condition as now; and we believe that a bright future is before the work and workers in Scandinavia. To this end may we all work, watch, and pray.

*Hamburg, Germany.*

### God Working in China

W. C. HANKINS

God is working in these difficult fields in a way that is a constant source of thanksgiving to us, and as we see these manifestations of his power, we can but feel that the time of the "latter rain" has indeed come.

Last spring Elder Keh, while on his way to Canton, visited at a port between Amoy and Hongkong, where the coasting steamers generally stop for about twelve hours. He visited the Chinese mission school, and there met a man who had heard something of the Sabbath truth a few years before. This man was eager to learn more, and talked with Elder Keh for several hours, and when he went away, invited him to come to see him when on his way back to Amoy. He was unable to do this, but wrote him after reaching home.

In a short time he received a letter, saying there were quite a number who were now interested in the Sabbath question, and asking him to make them a visit. He went, and found a large number of inquirers; and the missionaries, when appealed to, admitted that the seventh day was the Sabbath, according to the Bible. Brother Keh stayed for a few days, and then returned to Amoy. But in a short time he received a letter containing an invitation from the missionary himself, requesting him to come and teach the Bible in their school for the remainder of the school year.

This was so unusual that we were all in doubt as to whether he should go or not, so we took the matter to the Lord, and inquired of him. We remembered the story of the Gibeonites, recorded in Joshua 9, and did not wish to make the same mistake that the children of Israel made then. We asked for a sign. Finally, it was agreed to write to them, saying that Elder Keh would come for the rest of the school year (about two months), on condition that he should still continue to receive his salary from our mission, and that he should receive nothing from them except his boat fare. Then we united in asking the Lord to impress their hearts to accept these terms, if he wished Elder Keh to go, and to reject them if he did not wish him to go.

The answer was prompt and clear; for they replied at once, accepting the terms, and enclosing a money-order to pay his boat fare. So he went, accompanied by our earnest prayers for the Lord to be with him, and to use him for the honor and glory of his holy name. We have received three letters from him, telling how he has had every opportunity to preach the truth both day and night, and that he is not restricted in any way as to what he should teach the pupils who have been put in his charge. But the third letter was so full of good news that I enclose a translation. It reads as follows:—

"I am always earnestly praying for you all, and I know that you are also praying for me. Now I wish to quickly write you some good news, that you may all return thanks to God.

"Yesterday the pastor and some of the Chinese church officials invited me to preach in their large church, and it was

that he had been very wretched for some time, on account of the Sabbath, and that he wished to study the matter with me during the next few days.

"This is all through the power of the Holy Spirit, and is not what I have done. And now I ask you all to pray for me that I may do his work and glorify his name."

Surely the Spirit of God is working mightily in these dark lands. And as we see the manifestations of his mighty power, our hearts are stirred to a renewed consecration for service, that we may be laborers together with him in this glorious work, and we are led to see that the time is indeed very, very short. Pray with us for God's blessing to rest richly upon the seed sown in this new place.

After the school closed, and Elder Keh had returned home, he received letters from the pastor of a church a short distance from where he had labored at



A GROUP OF WORKERS IN CHINA. ELDER KEH IS SEATED IN THE CENTER

their wish that I should relate to them what I had passed through in my Christian experience, thus giving me an opportunity of telling them about the important truths of the Sabbath gospel. I preached from eight until nine o'clock. Those present were the American pastors and their wives, and some unmarried ladies, besides the high, middle, and lower schools, and girls' school pupils, and a large number of people.

"When I had finished speaking, one of the pastors — an old man of perhaps seventy years — arose and thanked me, and one of the unmarried ladies said she was very glad to have heard what I had said, and that what she had heard was plain.

"To-day one of the native preachers arose during a service, and in the midst of a large number of people witnessed for the Sabbath, and earnestly prayed, because he wished to keep the Sabbath. After the service a very noted native preacher came to my room, and said

the school, stating that his members were all keeping the Sabbath, and desired him to come and teach them further in this new gospel. The Sabbath truth has swept the whole country about —, like a prairie fire on the Western plains. "This is the Lord's doing; it is marvelous in our eyes."

Just last Friday we were agreeably surprised by a prominent man from this same place. He is a druggist, and has a store by the railroad, not far from the city. He reports having kept the Sabbath for several weeks, and four or five others meeting with him on the Sabbath, for prayer and Bible study. This man also calls for help, that they may become established in the whole gospel. These calls must be met. Brother Keh will go down again, as soon as matters are so that he can leave here. We thank God for all these openings, and trust that he who prepares the way will also furnish the laborers.

*Kulangsu, Amoy, China.*





# THE FIELD WORK

## The Chesapeake Conference and Camp-Meeting

THIS meeting was held July 5-14, in Gardenville, one of the suburbs of Baltimore. The tents were pitched in a beautiful, natural grove which afforded perfect shade. About thirty family tents were occupied by one hundred and fifty persons. On Sabbaths and Sundays there were probably two hundred and fifty of our people on the ground.

Peace and harmony prevailed, and the opinion was expressed that this was the best camp-meeting ever held in the conference. Nearly all the officers who served last year were re-elected, Elder Morris Lukens being retained as president. One church was taken into the conference, and the secretary's report showed that seventy-five had been admitted to church-membership during the year. The tithe had increased, and the general financial condition was found to be encouraging. Several young men have recently been taken into the employ of the conference, and it is hoped that these will develop into successful laborers.

Prof. B. G. Wilkinson and B. F. Machlan were present at this meeting, and labored especially for the young people. The children's meetings were in charge of Sister Emma Newcomer. One forenoon service was devoted to convention exercises for young people, and another to the Sabbath-school work. There are quite a number of intelligent youth in this conference who should develop into useful workers.

Elders I. H. Evans and R. D. Hottel, Dr. D. H. Kress, and the writer were the laborers present, besides those employed by the conference. Several revival services were held, in which many gave themselves to the Lord for the first time, or consecrated themselves anew to his service. The second Sabbath of the meeting seventeen were baptized in a stream near the encampment.

The city papers, such as the *Baltimore Sun* and the *Baltimore American*, sent reporters to the ground, and full and kind reports of the meeting and our work as a people were published in the papers. Thus the truth was given to thousands who otherwise would not have heard it.

The outside attendance increased till the meeting closed. The last Sunday afternoon and evening there were many more than could be accommodated in the large tent. Seats were arranged outside, and the people listened with unusual attention to the word spoken. The interest was such that it was decided to continue the meetings at least another week before moving the tent into Baltimore. It is hoped that a company will be brought out in Gardenville which will form the nucleus of a strong church. Elder Lukens will remain with other workers, as long as may seem necessary.

Altogether, we consider this meeting a successful one, and trust that its influence for good may extend all through the coming year.

E. W. FARNSWORTH.

## At the Camp-Meetings

THE Velva (N. D.) camp-meeting is the fifth camp-meeting attended by the writer up to date, each of which has had specially interesting features.

At the western Washington camp-meeting the young people's work was signally blessed of God. The instruction given was practical and spiritual. The motto, "The Advent Message to All the World in This Generation," which stood out clear and plain over the pulpit, was the key-note of every service, and struck a responsive chord in the hearts of the young people.

We had some real pentecostal blessings. Early in the meeting a special tent was fitted up and named "Bethel," and almost all the time some young people were to be found there confessing sins, and getting right with God. In that meeting the young people were fortunate in having a band of personal workers, who with sympathetic hearts could kneel by their side and lead them to the fountain in which all their sins could be washed away.

Before the meeting closed, five mature young people, alone by themselves in that little Bethel, consecrated their lives definitely for India's great need, praying for God to open the way by which they might go to their chosen field of labor this fall. Four are nurses, and one is a teacher. Then there followed a wonderfully blessed meeting among all the young people, and almost the entire company laid their lives definitely on the altar. Many are laying plans to enter our various schools this fall.

At the Minnesota camp-meeting there were a large number of mature young men and women who responded to the call of the hour by consecrating their all to God and his cause, pledging their lives to his service, either at home or abroad, wherever he may lead.

At the South Dakota meeting the good work among the young people continued. Many gained a new experience, others found their Saviour for the first time, and almost all reached higher ground. At all the larger camp-meetings a little band of personal workers was formed from the start, meeting together for prayer each day, and after presenting particular cases before the Lord, separated to do personal labor for those in need of help. The Lord graciously blessed, and the workers had the joy of seeing the larger number of those for whom special prayer was made come to God. It is worthy of notice that this work among our young people has become much more effectual and substantial since the establishment of church-schools and intermediate schools in our conferences.

The last Sunday morning at the South Dakota camp-meeting will be long remembered. After a presentation of the world-wide situation, showing how God has in the last century opened doors into all lands, and how he has raised up this people for no other purpose than to enter these open doors and meet the world's great need, and how only that work lies

now between us and our future happy home, there was a call for consecration of all to the finishing of this work. The Lord made plain that all the power and all the glory belong to him, but now since he is doing what he is, all the responsibility belongs to us. There was a heartfelt response. First a large number of strong young men and women arose and laid their lives on the altar. Then an equal number of parents arose and consecrated their sons and daughters to go wherever the Lord would lead. Then a call was made for the consecration of farms and means, which also met a hearty response. Many consecrated their farms to God, the proceeds of which were to be used in finishing his work. One brother arose and said he would give a donation of five hundred dollars, which he at once sent up to the desk. Another arose and said he had just bought a lot in a city and built a new house upon it; he realized that he should not have done so, and gave his house and lot for the heralding of the message in the regions beyond. Others gave their jewelry. The good work went on until twenty-seven hundred dollars in cash and pledges had been given in but a few minutes. Then before the meeting dismissed, the entire congregation stood, pledging themselves and all they had to stand by the work in the regions beyond.

No one will ever know the courage that such meetings bring to the heart of the worker who is going out into the dark places of the earth to work for Jesus. Brethren and sisters, this means that the work will soon be finished, and Jesus will come to take us home to glory. But between us and that glad day lies a little space of earnest toil and complete self-sacrifice and whole-hearted self-denial. Even so come, Lord Jesus.

At Velva we had meetings conducted in four languages—German, English, Russian, and Scandinavian. The union meetings with their several interpreters was a unique feature, particularly that of the last Sabbath afternoon, when all the camp met together around the Lord's table and celebrated the ordinances of the Lord's house. To many of us this was a symbol of that day, in the near future, when all nations and tongues shall gather around that one table on the other shore, and Jesus himself shall serve.

God drew graciously near at all these meetings, and in proportion to the surrenders made for his service and the world's great need, poured out his blessing. From all the meetings brethren and sisters returned home with new zeal and courage, and renewed consecration to his cause and work. GEO. F. ENOCH.

## Jamaica

WE have every reason for rejoicing over the steady growth of the work in this island. Our training-school has been opened with a limited number of students, and a number of new church buildings are in process of erection in spite of the heavy losses caused by the earthquake, and the long severe drought that followed. The tithes and Sabbath-school offerings are steadily increasing, and a majority of our Sabbath-schools are dedicating all their offerings to the needy fields. Four Sabbath-school conventions and general meetings have been held in different parts of the island with a good interest and attendance.

The brethren at Kingston are striving nobly to erect their church and school building, and have secured enough funds to pay for the lot and the concrete foundations of the new church. In spite of the fact that standing room can scarcely be secured around the remaining portion of the old building, large numbers of interested people crowd around eager to hear the message of truth. We had hoped ere this to have the roof of the church completed, to protect the congregation from the sun and rain, but the work must necessarily move slowly unless we receive more assistance, as nearly all our people here are poor, and the failure of crops caused by the dry weather has greatly increased the cost of living.

We trust that God will move upon hearts in better circumstances to come to our help in this our time of need, so that better facilities may soon be provided where the message may be given to the hungry people. Since coming to this field, added health and strength have been given for the many duties here, for which we feel to praise our Heavenly Father. As more time and attention are given to the selection and training of native laborers, I am confident that a large number of consecrated men and women will soon be ready to press out into the regions beyond with this blessed message.

W. G. KNEELAND.

### Newfoundland

SINCE our last report the work in this island has been onward, although the progress has been slow. Since the beginning of the year thirteen persons have accepted the truth, and are seeking to walk in the light. The interest is still good. An encouraging feature of our work is the prayer service that we hold at the close of our Sunday-night preaching service. We have held such a meeting since the beginning of the year, and our hearts have been made glad to see as many as half the audience remain for prayer.

While the Lord has been working for us, the enemy has not been asleep. Effort has been made to injure the work by introducing the book "Seventh-day Adventism Renounced." As usual, the effort was futile; on the contrary it served only to give our work greater prominence. Later a discussion was published in one of the daily papers over the Sunday question, in which the writer took part. The ministers, however, maintained a discreet silence. We did learn that one, a Methodist, prepared a letter against us, but finally decided not to publish it, remarking that "it was no use talking; there was no Scripture evidence for keeping Sunday anyway."

As we write, the secretary of the Canadian Lord's Day Alliance is en route to this city. He is coming to inaugurate a Sunday campaign and organize a Lord's Day Alliance for this country. The time is certainly ripe for such a work. It seems impossible to arouse the dormant sensibilities of the people. All are willing to leave such matters to the clergy. The writer spoke last Sunday night upon the work of the Lord's Day Alliance, and the next day one of the papers published fully a column of the sermon. Apparently no notice has been taken of it, pro or con. Next Sunday it is proposed to hold a mass-meeting after the evening services, to start the

work. We are sending out literature pointing out the evils that must follow. By this means it is hoped that some will see the danger and be saved therefrom.

We are handicapped with regard to our literature. We are so far away from our base of supplies that it is difficult to get that which would be suitable for emergencies, and withal it is expensive. Moreover, not all by any means are favorable to American "notions." What is needed is a literature of our own. We mean by that a literature that is printed here. But that, heretofore, from the smallness of our number, has seemed to be out of the question. Within the last day or two, however, it has occurred to me that if we had a suitable press, we could print anything we wanted to at a very small cost. A little four-page paper, seven by ten inches, could be printed and sent out absolutely free of postage to any part of the island. Besides the initial cost of the press, the only expense would be for the paper. This and the press, however, would come in duty free. The type-setting would be done gladly by one of our brethren who is himself a regular printer, while the presswork could be done by some of the boys. Thus in a few days we could get out a supply of literature that would meet any emergency, besides effecting a saving in expense. We venture to appeal to our American brethren to give us such a press, the cost of which would be not more than one hundred and fifty dollars. We are impressed that this is the right thing to do, for it is an absolute certainty that soon the entire press of the city will be against us. Already we have been refused by one paper the publication of matter bearing upon the Lord's Day Alliance, while the editor has frankly informed us that he is not only in favor of Sunday enforcement, but that, so far as he is concerned, Seventh-day Adventists will have to keep the day also. One of the owners of that paper is a member of the legislature and a prominent lawyer. He also is known to be in favor of Sunday enforcement. The editor of another paper is a Catholic, while the third, the government organ, although friendly enough to give us some space now, will soon have to wheel into line. A little sheet, such as we have mentioned, would make us comparatively independent, and as before mentioned could be sent to any part of the island postage free. We therefore again urge our brethren to send us donations for this purpose.

Brother Johnston, who is still in Twillingate, reports that the prejudice there is breaking down, and that the interest is fairly good. He says that one young man has accepted the Sabbath. We still hope for fruit there. There is also a promising opening in the northern part of the island, called French Shore.

After a long and tediously cold winter we are glad again to feel the welcome heat of the sun's rays. Up to and through the month of June, the same clothing as for winter wear was necessary. To date, no prostrations from heat have been recorded, but numerous icebergs have passed us on their way south. The sight of these was such that it would have been both interesting and welcome to our friends in America. At times we have felt that a fair exchange would be advantageous to both.

Sister Lucinda Iler, a trained nurse,

has connected with the work here, and through her we hope to establish the medical work again.

We feel grateful to the Lord for the blessings enjoyed thus far, and by grace divine we are determined to press the battle to the gates.

We would again call attention to the matter of postage of letters from the States to this country. This country is not a part of Canada, and therefore the two-cent rate for letters does not apply to Newfoundland. The rate is five cents per half ounce or fraction thereof. When we gave the call in the winter for papers, etc., we urged our friends to see to it that full postage was paid. Notwithstanding this, in many cases the postage was insufficient, the result being that both money and papers were lost. In every case we are compelled to pay double that which is lacking, which means a great deal. We thank our friends for sending papers; the sealers eagerly accepted them.

C. H. KESLAKE.

### Meetings in Nashville, Tenn.

FOR the last two Sunday nights we have been holding meetings in the Nashville Memorial church, illustrated by electric stereopticon views. These lectures have brought out the largest congregations that we have seen in the church. Much interest is manifested as the thrilling stories that never grow old are told not only to the ear, but to the eye.

We are hoping to interest the people of Nashville as never before in the work of the church purchased with the surplus of the \$100,000 fund. The help of Elders R. W. Parmelee and J. E. White has been very much appreciated.

Recently a city postman has begun to keep the Sabbath. His wife and their mother have also begun with him. The Lord is giving them an excellent experience. Pray for the work here.

J. S. WASHBURN.

### Field Notes

FOUR persons were recently baptized by Brother F. F. Petersen, and united with the Plainfield (Wis.) church.

SEVEN waiting for baptism at Ruby, I. T., briefly states the result of meetings held there by Brother Claude McDonald.

BRETHREN R. C. Porter and A. R. Ogdin report that they had the privilege of baptizing seven precious souls at Logan, Kan., and one at Bird City.

ON Sabbath, July 13, six persons were baptized at the Chicago German church by Elder C. W. Weber; also, nine members were received into the church.

BROTHER P. M. HOWE, who has been holding meetings with several of the churches of Ontario, Canada, reports the baptism of fifteen persons during the month.

At the time of the quarterly meeting, July 6, five persons joined the church at Clay Center, Kan., and five were baptized, being the fruit of the labors of Brother B. W. Brown.

AMONG other things accomplished by the labors of Brother E. A. Curtiss, who has visited several companies in Nebraska the past three months, was the organization of a church of eleven members at Beatrice.

ON the fourth of July the church at Aberdeen, S. D., spent a quiet day together near the river, and at the close of the day's outing, five persons were baptized. The following Sabbath nine were taken into the church. Brother R. E. Harter is laboring there.

THERE seems to be a very fervent interest in the tent-meetings at Michigan City, Ind., where Brethren C. J. Buhalts, R. V. Cory, and A. W. Bartlett are laboring. They are improving the opportunity offered by one of the daily papers of using its columns for two articles each week on the origin, progress, and doctrines of Seventh-day Adventists.

**Report of Progress**

WE greatly rejoice in the Lord, and our hearts are filled with a sense of his goodness, as we publish our summary of the canvassing work for the month of June. The march of our splendid army of workers is still onward and upward. It has been indeed an inspiring experience during the past month in particular to receive the letters and reports from all parts of the world. Not a word of discouragement has come to our office. Even from parts of the field where the difficulties are greatest, there is a spirit of courage, loyalty, and determination which means that still greater things are to be done. The accompanying summary gives in clear, impressive figures an indication of what the Lord is doing for his people in one department of his work. And we are assured by the workers in other departments that the onward movement is just as strong in the other features of the gospel work.

**All Past Records Broken**

It is good for us to make note of our progress. To be made conscious of the blessed fact that we are moving rapidly onward gives courage to help us over difficult places. The rapid increase of our book sales last year was a great encouragement. The summary for the month of July, 1906, was the largest ever published up to that time, amounting to \$52,218.04. The summaries for May, June, and July, 1906, were as follows: May, \$36,800; June, \$46,300; July, \$52,218.04. This excellent success attained by the workers last year caused great rejoicing. But compare these figures with 1907: May, \$51,097.51; June, \$65,816.23. The report for July is yet to be made. The statistical secretary of the General Conference has just completed his figures for 1906. The sale of books, tracts, and periodicals in all lands, so far as reported, amounted to \$824,000. The highest previous report for one year was in 1891, when the sales amounted to \$819,000. From these figures we gather the encouraging fact that during 1906 the sale of our publications amounted to \$5,000 more than during any previous year in the history of our work.

**A Change of Phrases**

Some people have been annoyed, and with reason, too, perhaps, that so much has been said during recent years about

**Canvassers' Summary for June, 1907**

Conference	AGENTS	HOURS	ORDERS	VALUE
<b>Atlantic Union Conference</b>				
Central New England	17	1,173	475	\$ 839.26
Chesapeake & District of Columbia	9	678	460	759.55
Maine	3	203	114	179.60
New York	11	582	321	447.05
Vermont	2	164	81	135.75
Virginia	12	542	277	495.25
West Virginia	7	769	87	679.90
Western New York	28	1,425	678	1,064.90
Totals	89	5,536	2,493	\$ 4,601.26
<b>Canadian Union Conference</b>				
Total	5	594	338	\$ 605.67
<b>Lake Union Conference</b>				
Ohio	24	1,128	584	\$ 1,298.20
East Michigan	5	385	377	423.90
West Michigan	11	369	110	162.75
Northern Illinois	8	448	257	508.95
Southern Illinois	14	177	201	504.80
Wisconsin	17	1,194	258	757.05
North Michigan	4	163	90	149.55
Indiana	15	1,023	276	606.95
Totals	98	4,887	2,153	\$ 4,412.15
<b>Southern Union Conference</b>				
Alabama	6	635	.....	\$ 697.30
Cumberland	9	752	.....	956.05
Florida	5	579	.....	364.75
Georgia	6	473	.....	360.75
Louisiana	6	930	.....	1,224.40
Mississippi	2	158	.....	36.60
North Carolina	8	797	.....	960.65
South Carolina	9	994	.....	1,142.45
Tennessee River	9	773	.....	662.75
Totals	60	6,091	.....	\$ 6,405.70
<b>Northern Union Conference</b>				
South Dakota	9	679	272	\$ 709.05
North Dakota	7	483	206	504.20
Minnesota	20	1,692	536	1,276.47
Saskatchewan	6	768	344	841.85
Manitoba	4	492	183	393.60
Alberta	8	883	384	898.15
Totals	54	4,997	1,925	\$ 4,623.32
<b>Central Union Conference</b>				
Nebraska	19	1,480	419	\$ 1,364.25
Missouri	17	1,444	457	1,402.90
Colorado	33	2,099	1,019	2,506.95
Wyoming	5	657	425	936.25
Kansas	28	1,452	467	1,264.50
Iowa	28	1,873	485	1,626.65
Totals	130	9,005	3,272	\$ 9,101.50
<b>Southwestern Union Conference</b>				
Texas	36	3,073	1,232	\$ 3,794.05
Oklahoma	32	1,855	870	2,263.73
Arkansas	12	1,101	344	932.85
Totals	80	6,029	2,446	\$ 6,990.63
<b>North Pacific Union Conference</b>				
British Columbia	..	189	87	\$ 286.40
Montana	..	84	32	90.00
Upper Columbia	..	414	153	503.00
Western Washington	..	631	463	1,196.85
Western Oregon	..	956	729	1,579.28
Totals	..	2,274	1,464	\$ 3,655.53
<b>Pacific Union Conference</b>				
California	30	3,774	1,905	\$ 5,611.30
Southern California	36	3,864	1,914	3,694.25
Totals	66	7,638	3,819	\$ 9,305.55
<b>British Union Conference</b>				
Total	62	4,998	2,256	\$ 2,973.00
<b>Australasian Union Conference</b>				
Total	60	3,293	995	\$ 5,014.50
<b>South African Union Conference</b>				
Total	14	994	632	\$ 1,392.50
<b>German Union Conference</b>				
Total	234	20,840	.....	\$ 6,235.92

**General Summary**

Atlantic Union .....	89	5,536	2,493	\$ 4,601.26
Canadian Union .....	5	594	338	605.67
Lake Union .....	98	4,887	2,153	4,412.15
Southern Union .....	60	6,091	.....	6,405.70
Northern Union .....	54	4,997	1,925	4,623.32
Central Union .....	130	9,005	3,272	9,101.50
Southwestern Union .....	80	6,029	2,446	6,990.63
North Pacific Union .....	..	2,274	1,464	3,655.53
Pacific Union .....	66	7,638	3,819	9,395.55
British Union .....	62	4,998	2,256	2,973.00
Australasian .....	60	3,293	995	5,014.50
South African Union .....	14	994	632	1,392.50
German Union .....	234	20,840	.....	6,235.92
Grand Totals .....	952	77,176	21,793	\$65,317.23

"the past," "old times," "the good old days," etc., and have advised that we live in the present and for the future. This is good advice, and it will be easier now than formerly to follow it. "We have not passed this way before." We are breaking new soil. The glorious present is better than the glorious past. To-day our work is more interesting, more successful, more victorious in all its phases than ever before. Can we not now drop our favorite phrases about the past, and talk of what God is doing just now, and what he purposes to do in the future? The possibilities of the future are beyond our comprehension. Let us work out those possibilities. It has been truthfully said that "there is no case more hopeless than that of a man whose past is before him, and his future behind him."

**The Summary**

We should not pass by this wonderfully interesting summary without noticing a few of its most interesting points. First, notice how complete it is. Then observe how evenly and well distributed the success has been. Notice also the weak places, and observe where you and your conference stand in the summary, and study how you can improve any features of it for which you may be partially or wholly responsible. Notice in particular the splendid report from the Pacific Union. The work shown is from the State of California only. This is probably the largest report ever shown by a single State for one month. All the reports are good and very encouraging. We need not refer to them in detail; they speak for themselves, and show us a splendid army of workers laboring for souls from house to house. We can hardly appreciate at a glance what is meant by the record from the German Union Conference, where 234 agents under trying circumstances have worked over 20,000 hours for a sale of \$6,000 worth of publications. This large force of workers, the large number of hours, and the comparatively small results mean sacrifice and devotion which, beyond a doubt, will count much more in the final harvest than is shown in dollars and cents. May the Lord greatly bless all the workers, and especially those in difficult foreign fields.

**Report for 1907**

We can hardly foresee or estimate what the Lord will do for us before the close of 1907. Last year we passed all previous records, but this year the Lord is blessing us almost beyond our ability to estimate. Every publishing house in the denomination is using its facilities wholly for publishing the third angel's message. This means much. Our work is no longer divided. Office men and

field men have "touched shoulders and turned to the right," and the result shows decisively what the influence of commercialism has been in years past. When freed from commercialism in its temple courts, the work of God, with its own true elasticity, springs forward into its rightful place. The Southern Publishing Association reports a gain during the first six months of the present year of fifty-three per cent in the Southern Union Conference as compared with last year, and a gain of fifty-six and one-half per cent in the Southwestern Union during the same time. The Pacific Press Publishing Association is expecting to double its sales this year as compared with last. May the Lord help them to accomplish their high purpose. During the past year, the *Watchman* has nearly doubled its circulation, and during the past six months the *Signs of the Times* has increased its circulation from less than 20,000 copies a week to 45,000 copies. As we try to grasp the meaning of this mighty forward movement all along the line, words fail to tell a tithe of what the Lord is doing for us. Let us join in thanksgiving for his goodness, gird on the armor anew, fight faithfully in the ranks, and march onward.

E. R. PALMER,

Sec. Gen. Conf. Publishing Dept.

**Current Mention**

— Turkish troops in European Turkey annihilated a Greek band, killing forty and capturing nine on August 1.

— Eighteen persons were killed, and at least fifteen were seriously injured, as the result of a fire in a tenement-house in New York, July 29.

— A general strike has been declared at Lodz, Russia, calling out 32,000 men. July 30 the electric cars were demolished, and the strikers fired upon the troops sent to disperse them. About thirty persons were killed.

— The Hague Conference has adopted the principle that debts shall not be collected by force except after a recourse to The Hague Court. It is thought this will practically prevent war between the Old and the New World.

— A South polar expedition started from London, July 30, commanded by Lieut. E. H. Shackleton. The equipment includes a motor-car provided with several sets of runners, in which an attempt to reach the pole will be made during the summer of 1908.

— Sixty Koreans and forty Japanese are said to have been killed August 1 in an encounter that arose incident to the disbanding of the Korean army by the Japanese.

— Although July 25 was a legal holiday in Porto Rico, being the ninth anniversary of the landing of American troops, there was no celebration of the anniversary in any town of the island.

— Dock laborers of Belfast, Ireland, are on a strike for increased pay and shorter hours. The police have sympathized, and are demanding more pay because of the extra work the strike entails. Soldiers have been ordered to the scene, and others are held in readiness. The police of Cork are said to be in full sympathy with the police force of Belfast in demanding more pay.

— An unexplained phenomenon occurred at McGregor, Tex., July 28. Over an area three miles long by two miles wide the heat was unendurable for about an hour and twenty minutes. The mercury registered 179° in the sun and 117° in the shade. A peculiar haze moved over the territory affected. According to report, scores of persons were overcome, and many domestic animals dropped dead.

— One reason recently put forth against self-government for the Philippines is the slight interest manifested at the election of members of the new Assembly, which took place July 30. The registration of voters did not exceed 60,000, which is only about ten per cent of those entitled to vote. From one of the districts of Manila, Dominador Gomez, a notorious criminal, was elected to the legislature.

— An agreement for the peaceable settlement of the controversy between the State and federal courts in reference to the new railway rate law of South Carolina was reached July 27. By its terms, the Southern Railway will adopt the prescribed rate not later than August 8, and the several cases before the courts will be appealed and argued together before the United States Supreme Court to determine the constitutionality of the law.

— For some time it has been expected that Nicaragua would at any time open hostilities against Salvador; but it is now reported that the attack will not be made. Nicaragua's minister to Mexico has suggested that Salvador's claim for damages because of the recent raid upon Acajutla and Sonsonate be submitted to President Diaz for arbitration. Until this matter shall have been adjusted, Salvador and Guatemala will decline to take part in a Central American conference at Washington.

— After a trial of many weeks, William D. Haywood, secretary and treasurer of the Western Federation of Miners, has been acquitted of the charge of complicity in the murder of the ex-governor of Idaho, Frank Steunenberg. Since their release some of the jurors have declared their belief in his guilt, but, as a large majority were for acquittal because of the judge's ruling, they were convinced no jury would convict, and so voted for acquittal rather than disagree, which would necessitate a new trial, greatly adding to the expense of prosecution, which now amounts to more than a quarter of a million dollars.



# Christian Liberty

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

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

## Religious Liberty Notes

WE are glad to learn that our people appreciate *Liberty*. Elder C. F. McVagh, the president of the West Pennsylvania Conference, writes, "Every number of *Liberty* gets better."

A brother in Colorado writes: "I pray God's richest blessing upon *Liberty*. I feel that it fills a place no other of our papers can fill."

One of our new Sabbath-keepers in Washington sold thirty copies of the last number of *Liberty* in the city in one day.

The July number of the *Christian Statesman* reports the death of Dr. David McAllister, who, for the past forty years, has stood as one of the foremost advocates and exponents of the National Reform Association.

Speaking in defense of the enforcement of the Pennsylvania law, the *Potter County Journal*, of Coudersport, Pa., under date of July 24, 1907, says: "Many people make the mistake of considering the observance of Sunday a religious question to be decided by each individual conscience." No greater mistake can be made than to consider "the observance of Sunday" anything else than "a religious question to be decided by each individual conscience," for that is what it is, and that only, when reduced to its final analysis. Any other view will inevitably lead to religious persecution.

Writing concerning the recent agitation for Sunday enforcement at Coudersport, Pa., started by four of the leading ministers of the place, Elder C. F. McVagh says: "Our people are awake to the opportunity, and have used a goodly number of *Liberty*, and other literature. I am also permitted to use the papers, and my sermon of last night will be printed. We seem at the present to have materially weakened the influence of the movement. The town has been all astir, and the only apparent result so far is that an M. E. evangelist has taken his stand for the Sabbath. He attended our quarterly meeting Sabbath, and listened to the sermon last night, and declared that if he never preached in a Methodist pulpit again, he would keep the Sabbath of the Lord." This is the way our people everywhere should meet these movements for Sunday enforcement.

In connection with or just preceding the Interdenominational Bible Conference, held annually at Winona Lake, Ind., the National Reform Association for a number of years past has held institutes and conferences in the interests of "Christian Citizenship." This year it is to hold another institute and conference of this kind at this place, August 12-17. W. C. Wylie, C. F. Scovel, W. I. Wishart, and other National Reformers are to be present and give studies and addresses on "The Limits of Personal Liberty," "The Nation a Moral Personality," "Moral Legislation," "The En-

forcement of Moral Legislation," "The Chief Ends of Government," "The Need in Our Country of a National Confession of Faith," "The Christian Amendment and the Liquor Traffic," and other National Reform subjects.

In company with his wife, Mr. W. F. Crafts, of Washington, D. C., is making a tour of the world for the purpose of "enlisting the co-operation of Japan and China in a proposed world treaty of the great civilized powers of America, Europe, and Asia, for the prohibition of the sale of intoxicants and opium to savages in the South Seas and in Africa, in the interests of market and morals," and "to aid, by public speech and private counsel, those who, in Japan and China, are fighting intemperance, impurity, Sabbath-breaking, and gambling." He is also seeking to have introduced into the public schools of these Oriental countries the use of the Lord's prayer, and the daily reading of the ten commandments, "with or without harmonious moral precepts of like universal and fundamental character from the teachings of Confucius and Buddha." He has already visited Japan, and expects to spend some time in the Philippines, Australia, and Great Britain. W. A. C.

## Inquisitors at Work in Canada

UNDER date of July 25, Mrs. Luella B. Priddy, of Markham, Ontario, writes as follows concerning what is going on in Canada under the recently passed "Lord's day act":—

"The machinery for the work of persecution is getting well perfected. Recently our nearest neighbor told Mr. Priddy that his minister had been distributing blanks among his members. He (the minister) did not say who sent them out, but said: 'You just fill them out, put in the names of the people who work on Sunday, and send it on, and they say they will do the rest.'

"You can understand what that means. They evidently do not intend waiting the slow movement of the people to enforce the law, but the authors of the blanks will take the matter in their own hands.

"During the three years we have lived at this place, we have repeatedly heard of threats to have Mr. Priddy arrested, and we hear lately that people are going to watch us to get evidence against us."

This shows the inquisitorial nature of the spirit that is behind the movement for Sunday enforcement. The chief promoters of this movement are church leaders, and they are educating the church people to be inquisitors, to watch and spy upon their neighbors, and to assist in the work of enforcing upon the people this spurious sabbath, and see that all—particularly observers of the seventh day—who do not keep Sunday, are haled before the courts and visited with summary and condign punishment.

Thus religion was enforced and persecution was carried on under the Inquisition in Europe during the Dark Ages. But this is not Christianity. Christ did not keep Sunday, neither does his life afford a single instance or furnish the remotest warrant for prosecuting people under civil law for not complying with one's views of religion. Paul did this before he was converted, but never afterward. It certainly can be none other than a spurious Christianity that teaches

people to keep as the Sabbath a day which God nowhere in his Word commands them to keep as such, and then prosecutes them under pains and penalties of civil law if they do not keep it.

It was the persecutors of Christ who "watched him," accused him of "perverting the nation," and sought occasion to bring him before the courts and have him condemned to death.

Let all the people be warned and enlightened upon this great issue, that they may know on which side of this Sunday-enforcement movement to take their stand. One side leads to the keeping of the true Sabbath and liberty, the other to the compulsory observance of a false sabbath and bondage. W. A. C.

## A Conversation

A FEW days since announcement was made that on Sunday evening one of the twelve traveling or field secretaries of the International Reform Association (formerly National Reform Association) would speak at the M. E. Church in Fultonville, N. Y.

A union service was held, and a fair congregation was present. This secretary has eastern New York as his field, and is the Albany lobbyist for the Association. His lecture was chiefly along the line of much-needed reforms, dealing with intemperance, gambling, the opium traffic, etc., and only once did he mention the Sabbath reform, naming it in the list of moral reforms for which the Association is laboring.

The next morning he came to our place of business soliciting funds to aid their work, but without having been informed that we were Seventh-day Adventists. A very pleasant and extended conversation ensued, and many points of interest were discussed. We were pleased to learn that this particular secretary is not so much interested in pushing the sabbath (Sunday) reform as the other reforms, although he was aware that it was Dr. Craft's favorite subject. The lecture of the evening before seemed to bear him out in the statement regarding his position.

The part of this incident which will doubtless be of most interest to our readers is that considerable time was spent questioning the secretary on the point of individual rights of conscience and whether or not Sunday laws are a violation of such rights. Of course he at first contended that they sought a civil rest day only. After discussing this for some time, he frankly stated that he had learned something on these points, and saw them in a different light than ever before, and could now see that such laws were wrong.

He kindly consented to dine with us, and the talk was prolonged. He assured me that there were others in the work, who, like himself, were not putting the sabbath reform foremost. I pray God that this truth may soon find all such.

Dear reader, we are not as thankful as we should be that such clear light has come on these and kindred subjects to us as a people; neither are we as faithful as we should be to make it clear to people of every calling. Even the workers in the enemy's cause may need to be reached. Let us double our efforts to carry the whole message to every soul on earth, preparing the way for the soon-coming King.—*J. G. White, in New York Indicator.*

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1907

ATLANTIC UNION CONFERENCE	
Eastern Pennsylvania, Philadelphia(?)	
.....	Aug. 27 to Sept. 1
Maine, Milo	.....Aug. 23 to Sept. 2
New York, Herkimer	.....Sept. 5-16
Vermont, Waterbury	.....Aug. 29 to Sept. 9
Virginia, Hampton	.....Aug. 13-20
Western New York, Rochester	.....
.....	Aug. 29 to Sept. 9
West Virginia, Pennsboro	.....Sept. 5-15
CANADIAN UNION CONFERENCE	
Quebec, Knowlton	.....Sept. 5-15
Maritime, St. John, New Brunswick	.....
.....	Aug. 22 to Sept. 2
Ontario, Niagara Falls	.....Aug. 15-25
SOUTHERN UNION CONFERENCE	
Alabama, Birmingham	.....Oct. 3-13
Cumberland, Cleveland, Tenn.	.....
.....	Aug. 22 to Sept. 1
Florida, Tampa	.....Oct. 10-20
Georgia, Atlanta (West End)	.....
.....	Aug. 29 to Sept. 8
Mississippi, Aberdeen	.....Sept. 27 to Oct. 3
North Carolina, Thomasville	.....Aug. 15-25
South Carolina, Spartanburg	.....Aug. 8-18
Tennessee River Conference, Waverly, Tenn.	.....Aug. 2-10
LAKE UNION CONFERENCE	
East Michigan, Pontiac	.....Aug. 29 to Sept. 8
Indiana	.....Sept. 5-15
Northern Illinois, Aurora	.....Sept. 5-15
West Michigan, Allegan	.....Aug. 15-26
North Mich., East Jordan, Aug. 29 to Sept. 9	.....
Ohio, Marion	.....Aug. 9-19
Southern Illinois, Pana	.....Aug. 1-11
Wisconsin, Grand Rapids (State)	.....
.....	Aug. 21 to Sept. 2
CENTRAL UNION CONFERENCE	
Colorado, Denver (Argyle Park)	.....
.....	Aug. 22 to Sept. 2
Kansas, Wichita (State)	.....Aug. 15-25
Iowa, Ute	.....Aug. 20-25
Missouri, Eldon	.....Aug. 8-18
Nebraska, Hastings (Prospect Park)	.....Sept. 5-15
SOUTHWESTERN UNION CONFERENCE	
Oklahoma, El Reno (State)	.....
.....	Aug. 22 to Sept. 2
Texas, Fort Worth (State)	.....Aug. 1-11
Texas, Coleman (local)	.....Aug. 22 to Sept. 2
PACIFIC UNION CONFERENCE	
Utah, Salt Lake City	.....Oct.
Southern California, Los Angeles	.....
.....	Aug. 15 to Sept. 2
MEETINGS IN EUROPE	
British Union, Coventry, England	.....Aug. 2-11
Holland	.....Aug. 15-18

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

### To Our Brethren in Maine

YOUR attention has been called to the fact that our camp-meeting is to be held next month, in Milo, Maine. Those going over the Maine Central Railroad will purchase tickets at the following-named stations: Portland, Lewiston (upper station), Skowhegan, Shawmut, Fairfield, Waterville, Brunswick, Richmond, Augusta, Pittsfield, and Corinna. Those coming from Bangor will purchase tickets over the Bangor and Aroostook Railroad. Portland and Richmond are the only stations where tickets can be purchased through to Milo and return. At all the other stations the tickets will be sold to the Northern Maine Junction at the rate of 1¾ cents a mile each way. Do not fail to mention the fact that you want a camp-meeting ticket when you ask for your ticket. There will be no grocery tent on the ground. A grocery team, a baker's cart, and a milk

cart will come on the grounds. Come prepared to care for yourselves. Do not fail to bring your winter clothing, and bedding enough to keep you warm nights. Remember you are going to camp-meeting, and not going to a church. We shall try to have plenty of straw on the grounds with which to fill the beds. If you have a tent, bring it with you. There will be a boarding tent for the visiting ministers. The camp is about ten minutes' walk from Milo station. There will be teams for transferring the baggage from the station to the ground. All delegates should be on the ground Monday, August 19. Take the train that leaves Portland at 11:05 A. M., via Lewiston. At Richmond, take the 11:42 A. M. train, and change at Waterville for the Northern Maine Junction.

S. J. HERSUM, President.

### North Carolina, Attention!

BECAUSE of a street carnival at Lexington, N. C., at the same date as our conference, it has been decided to change the place of our camp-meeting to Thomasville. The appointment will therefore stand, Thomasville, N. C., August 15-25. Let all interested take notice.

T. H. JEYS, President.

### Meeting of the Kansas Medical Missionary and Benevolent Association

THE annual meeting of the Kansas Medical Missionary and Benevolent Association will be held on the camp-ground at Wichita, Kan., Friday, August 16, at 4:30 P. M., for the election of such officers as are necessary, and for the transaction of such other business as may properly come before this meeting. All our brethren in the State are members of this association, and it is hoped all will take a lively interest in the business transaction.

L. F. TRUBEY, President.

### Annual Meeting of the Michigan Sanitarium and Benevolent Association

THE regular annual meeting of the Michigan Sanitarium and Benevolent Association for the year 1907 will be held in the chapel of the Battle Creek Sanitarium, on North Washington Ave., Battle Creek, Mich., Tuesday, Aug. 27, 1907, at 3 P. M., standard time, for the election of trustees and the transaction of such other business as may properly come before the meeting.

By order of the Board of Trustees,  
GEO. E. JUDD, Secretary.

### Georgia Camp-Meeting

THE Georgia camp-meeting will be held in West End, Atlanta, Ga., August 29 to September 8. The annual conference will be held at the same time and place. It is hoped that there will be a full attendance of our people. We have secured a very desirable location, with plenty of shade and a spring of water on the ground. The first business session of the conference will be called Friday, August 30, at 9:30 A. M.

After reaching the city take the West Fair street-car and go to the end of the line, walking one-half block to camp, or take East Point line, getting off at Beecher Street, and walking two blocks west.

Remember we do not expect to have a dining tent this year. Tents will be rented at usual price. If you desire a tent, please address me at Station B, Atlanta, Ga.

G. W. WELLS.

### Oklahoma, Notice!

We have just received a reply from the Southwestern Excursion Bureau to our application for reduced rates to our annual camp-meeting, which will be held at El Reno, and are now able to announce the following rates and arrangements for that occasion:—

“Rate of one fare and one third for the round trip on the certificate plan, from all

points in Oklahoma and Indian Territory to El Reno, Okla., and return, provided there is a minimum attendance of one hundred persons holding properly signed certificates showing the payment of fifty cents or more for the going trip; certificates to be signed by William Voth, El Reno, Okla., and validated by the ticket agent of the C. R. I. & P. R. R. as joint agent. Certificates which show the purchase of going tickets on August 20, 21, 22, 25, 26, and 27, 1907, to be honored for return tickets up to and including Sept. 4, 1907.”

“Under the method usually observed in certificate-plan business, the passenger pays full fare for the going trip, and if all conditions are complied with, a reduced rate of one third fare is granted on return trip (by route traversed on going trip) to original starting-point within authorized territory. Where the journey is made over more than one line, it is usually necessary for the passenger to purchase a separate local ticket of each road's issue, between points traveled thereon, and procure certificates thereof for each of the lines in this territory over which he travels in going to the meeting, as through tickets are not always sold, and it is not always practicable for various lines to honor each other's certificates. Passengers should therefore ascertain from the ticket agent what portion of their journey can be covered by certificate obtainable from him, and procure certificate filled out to correspond with the tickets purchased. Failure to procure or present certificate invalidates claim for reduction in return fare.”

Remember, then, in order to get the advantage of the reduced rate, you must buy your ticket on one of the above-stated dates (you pay full fare going); when you buy your ticket, you must ask the ticket agent to give you a certificate to correspond with your ticket, that is, it must state the amount you paid, and from and to what point you paid your fare, and must have his signature. You must call for a certificate every time you buy a ticket. Bring the certificate to El Reno, and keep it until you are asked to hand it over to the conference secretary.

We hope that you are all planning to come to this annual feast. The Lord will certainly have some blessings in store for us at this gathering that will fit us better for his service. We should not only come to receive a blessing, but to be a blessing to others. Come prepared to take some of our good books and Bibles home with you. We shall have a good supply there, both in English and in German.

ANDREW NELSON.

### Publications Wanted

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

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

Mrs. E. J. Popplewell, Albany, Mo., *Signs, Life Boat*, and tracts.

Mrs. Jannette Lipp, R. F. D. 1, Adamsville, Ala., periodicals.

Mrs. J. R. Gourley, Long Beach, Wash., *Signs*, tracts on second advent and Sabbath.

Mrs. Wm. Anderson, Neosho, Mo., *Signs, Watchman, Life and Health*, and *Life Boat*.

Mrs. E. A. Mitcheltree, R. F. D. 2, Hubbard, Ohio, REVIEW, *Watchman, Instructor, Little Friend*.

Mrs. Margaret Frost, San Pedro, Cal., a continuous supply of literature for reading-rack at the union depot.

L. A. Dow, R. F. D. 1, Thomaston, Maine, *Signs, Liberty*, tracts on the Sabbath question, and Religious Liberty leaflets.

J. C. Brower, Lock Box 336, Ponce, Porto Rico, periodicals and pamphlets in Spanish, French, German, and English.

R. E. X. Haughey, R. F. D. 3, Box 57, Snyder, Okla., *Signs, Watchman*, and other of our papers, and tracts on present truth.

C. D. M. Williams, 767 Kinan St., Honolulu, H. T., *Review, Signs, Watchman, Life Boat, Instructor*, for use in prison and on shipboard. Can use all that are sent.

Gust Lundior, 1050 Sheffield Ave., Chicago, Ill., needs no more papers or tracts at present.

### Address

THE post-office address of Elder John F. Jones is Delaware City, Del.

### 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.—Ten men to chop wood near Sanitarium, Cal. Must be Sabbath-keepers. Address J. B. Fradenburg, Sanitarium, Napa Co., Cal.

WANTED.—A consecrated Seventh-day Adventist young man to take the nurse's course. Apply, with references, to the Tri-City Sanitarium, Moline, Ill.

WANTED.—Men for harvesting and thrashing; three months' work; \$2.50 a day and board. Can employ several. Address G. I. Cummings, Colfax, N. D.

WANTED.—Woman to do cooking and general kitchen work for from seven to ten persons. Good place. Address Prospect Sanitarium, 5411 Prospect Ave., Cleveland, Ohio.

WANTED.—To secure the services of a competent stenographer, practical second baker. Also desire to correspond with graduate nurses who desire to take up institutional work. Address L. M. Bowen, Sanitarium, Napa Co., Cal.

POSITION.—Young man 23, Sabbath-keeper, desires position where executive ability and office and factory experience will obtain just consideration. Reference as to integrity and ability. Moderate salary to commence. Address J. William Brown, 56 Clinton Ave., Brooklyn, N. Y.

FOR SALE.—One five-acre fruit farm, two miles from DuQuoin, Ill., one mile from Seventh-day Adventist Industrial School. Place in good condition. Good five-room house, barn, cement cellar. For particulars, address Elder E. L. Cardey, Belize, British Honduras, Central America.

FOR SALE.—Kornoil, for all kinds of plain and fancy cooking. The pure oil extracted mechanically from grains of corn. A natural food oil that meets all demands. Sealed in gallon cans. Five cans, \$4; ten cans, \$7.50. Southern distributors of Battle Creek health foods. Catalogues free. Address Sanitarium Supply Co., Nashville, Tenn.

FOR SALE.—Ocoquan Fruit Farm, 24 acres, 1,500 pear-trees, maximum yield 2,000 bushels; apples, some peaches, plums, nuts. Customers in twelve States. Beautifully and healthfully situated. Twenty-four miles from Washington, on bank of Ocoquan River; Washington Southern Railway. Boating, bathing, ice. New ten-room house, cellar, well, stable, etc. \$2,800. Only reason for selling, urgent call from aged parents. Address Ocoquan Fruit Farm, Ocoquan, Va.

## Obituaries

BEAL.—Died at San Francisco, Cal., July 2, 1907, of dropsy, Sister Martha Beal, aged 73 years and 9 months. She rests in hope. Words of comfort were spoken by the writer from Job 14:14. H. SHULTZ.

CLARK.—Died at College View, Neb., Oct. 5, 1906, Sarah Charity Clark, *née* Poe, aged 66 years, 8 months, and 22 days. She was born in Monroe Co., Ind., and was married to A. M. Clark in 1884. They moved to Nebraska in 1889, and ten years later, under the labors of Elder L. V. Finster, united with the Seventh-day Adventist church at Albion, Neb. She was the mother of fourteen children, three of whom survive. Her last words were, "Take me just as I am." C. C. LEWIS.

ROYER.—Died at Walla Walla, Wash., Feb. 28, 1907, Millie V. Royer, aged 42 years. Sister Royer accepted present truth in Minnesota when she was sixteen years old, and has since been a faithful member of the church. She was married in Minneapolis, Sept. 5, 1887, and moved to College Place, Wash., with her husband in 1895. As far as her strength would permit, she was faithful to her church duties, and was loved by all who knew her. Her husband and six girls mourn their loss. Sermon by the writer. W. B. WHITE.

EMERICK.—Fell asleep in Jesus, at Rochester, Ind., June 30, 1907, Sister Elizabeth Emerick, aged 79 years, 9 months, and 29 days. In 1875 she embraced the truth under the labors of Elders J. H. Waggoner and S. H. Lane, and for thirty-two years lived a Christian life, admired by all who knew her. She made her home with her daughter, Mrs. Chas. Wagoner, for several years past, her husband and only son having preceded her in death. Words of comfort were spoken at the funeral by the writer from Rev. 14:13. J. M. REES.

WRIGHT.—Died at Missoula, Mont., April 30, 1907, of paralysis, Brother William H. Wright, in the seventieth year of his age. He embraced the truths of the third angel's message in 1894, and united with the Missoula church, of which he remained a faithful member until the time of his decease. He bore the intense sufferings of his last illness with Christian fortitude and patience. He leaves a wife, four sons, two daughters, and other relatives to mourn their loss. We believe he sleeps in Jesus. Words of hope and comfort were spoken by the writer, based on John 11:25. W. A. GOSMER.

MOORE.—Died in Frankfort, Ind., June 6, 1907, of a complication of diseases incident to old age, Sarah M. Moore, aged 77 years, 11 months, and 7 days. Thirty-five years of her Christian life were spent in the Methodist Church, then she was privileged to attend a series of meetings held by Elder Wm. Covert and the writer, and after carefully investigating the views presented, she fully accepted them, uniting with the church, and was a constant and faithful member for twenty-nine years. She leaves two sons, three daughters, four brothers, and three sisters, besides many friends. Her family sorrow, but not without hope. The promises to those who die in the Lord were presented at the funeral by the writer. J. M. REES.

WIKE.—Died at the home of his daughter, Mrs. Geo. M. Hogan, in Springfield, Ohio, after a brief illness, Albert Wike, in the sixty-ninth year of his age. He served part of two terms in the Civil War, but his health became impaired, from which he never fully recovered. About 1870 he accepted the Seventh-day Adventist faith, and began the observance of the Sabbath of the Lord under the labors of Wm. Cottrell, at Bowersville, Ohio, becoming one of the charter members of that church. Later he united with the church at Springfield, Ohio, of which he was a member until his death. An aged wife (formerly Mary E. Sparrow), four sons, and one daughter survive him. The funeral service was conducted by the writer; text, Job 14:14. J. G. WOOD.

HITCHCOCK.—Died at Pomeroy, Wash., June 30, 1907, after suffering a long time with dropsy, Mrs. Oma C. Hitchcock, aged 21 years, 2 months, and 26 days. Oma gave her heart to the Lord and was baptized into the Seventh-day Adventist Church when she was fifteen. Her last testimony was that her hope in the Lord was good. A large circle of relatives and friends gathered at her home for the funeral service, which was conducted by the writer. F. M. OLIVER.

ARNBRECHT.—Died at the home of her sister, near Albion, Ind., June 19, 1907, Sister Anna Arnbrecht, aged 25 years, 9 months, and 12 days. For twelve years she had been a faithful and consistent member of the Seventh-day Adventist Church. A funeral service was conducted by the writer at the home where Sister Arnbrecht died. The remains were then taken to Francesville, Ind., and laid in the family cemetery. Another funeral service was held at Francesville by the M. E. minister. JOHN W. COVERT.

SEAWARD.—Fell asleep in Jesus at the home of her son, W. T. Seaward, in Kokomo, Ind., June 22, 1907, Ann Seaward, aged 84 years, 10 months, and 17 days. In 1857 Elders J. H. Waggoner and Moses Hull came to her neighborhood and held a series of meetings, at which time she and her husband embraced present truth, and for fifty-six long years she has lived a consistent life. Words of comfort were spoken at the funeral, which was held at Russiaville, Ind., by the writer; text, 2 Sam. 14:14. J. M. REES.

CLUTTER.—Died at his home near Heartwell, Neb., July 6, 1907, Mr. Lafayette Clutter, aged 63 years. Mr. Clutter was converted and joined the Christian Church in 1882, in whose fellowship he remained until 1892, when he joined the Seventh-day Adventist Church, of which he was a member at his death. He came to Kearney County in 1881, where he resided until his death. Six children, four daughters and two sons, were born to him, all of whom are still living. Funeral service was conducted by the writer; text, 1 Cor. 15:26. B. M. GARTON.

RAWSON.—Fell asleep in Jesus, at South Pasadena, Cal., June 3, 1907, Sister Sarah Louise Hunt Rawson, wife of Herbert L. Rawson, aged 51 years, 9 months, and 19 days. Sister Rawson was brought up by Seventh-day Baptist parents. While employed in the Battle Creek Sanitarium in 1885, she saw the present truth, and gladly accepted it. She soon entered the Bible work, and was thus employed in the Michigan Conference for nine years. She afterward received training as a nurse in the Battle Creek Sanitarium, and followed her profession until her marriage. She was a valuable assistant of her husband in missionary work until her last illness. Her death was a triumphant going to rest in a firm faith of a speedy resurrection. She leaves her husband, her aged mother, Sister Lydia Hunt, formerly of Battle Creek, Mich., four sisters and two brothers to mourn their loss. Words of comfort were spoken by the writer. J. W. ADAMS.

ADAMS.—Died in Healdsburg, Cal., April 22, 1907, of a complication of ailments incident to old age, Jacob L. Adams, aged 79 years and 9 months. He was a native of Ohio, but lived in Iowa and Kansas from 1844 to 1885. In the latter year he moved, with his family, to Healdsburg, Cal. At the age of eighteen Brother Adams united with the Methodist Church, serving as class leader until he embraced present truth, in 1859. He was intimately acquainted with nearly all the leading pioneers of the message, who often made their temporary home at the home of Brother Adams, in Iowa. He was a very kind, open-hearted man, and in his daily life exemplified his Christian character and profession. His wife, who had been his companion for fifty-three years, survives him. He was the father of eight children, six of whom are living. His funeral was one of the most largely attended for many years in Healdsburg. He sleeps in Jesus. The writer spoke words of hope and comfort from 1 Cor. 15:57. GEORGE W. RINE.



WASHINGTON, D. C., AUGUST 8, 1907

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

A LETTER was received at the Mission Board last week which came from Canton, China, in twenty-five days. This certainly is making good time from the other side of the earth.

BROTHER W. R. SMITH writes that since the beginning of the year, fifty-five have gone forward in the ordinance of baptism in Korea. The message is thus finding its way to the hearts of the people of the Orient.

ELDER H. C. J. WALLEKER and family, of Seattle, Wash., reached Washington last week on their way to St. Thomas, West Indies, where they go to join the brethren in the East Caribbean Conference, in labor. They expect to sail August 21.

IF we should admit what so many people affirm, that "God is not particular as to the exact day to be observed for the Sabbath," how is it that man should be so very much more particular than God, as to decide upon one particular day, Sunday, the first day of the week, and seek to compel every one to observe this day, whether he desires to do so or not, by law. Ah! something is radically wrong. And the trouble is not traceable to God, nor to his true seventh-day Bible Sabbath, incorporated into his own holy law. It is simply an effort to establish a counterfeit and rival sabbath.

### An Advance Step

THE time came in the history of this people when an advance step must be taken and a new thing done. That step has been taken, and that new thing has been accomplished. We refer to the establishment of the Washington Foreign Mission Seminary. If ever an institution was established to answer a crying need, to fill a field already waiting, such is the case with this school. It is the design of the founders of this institution that it shall be the instrument in the hands of God for preparing young men and women to carry the third angel's message quickly and effectively to the regions beyond. The need of such an institution has always been sensed, both by those who have gone to foreign fields and by those who have sent them out; and its establishment is another indication of the quick work which is to be done in this generation.

This institution will take persons who have had the training usually given in our other schools, and will give them that training and preparation which will enable them to make a success of their missionary labors from the start. They will have opportunity to study the language of the people to whom they go. They will learn something of the history of that people and their customs and conditions. Instruction will be given in Hebrew and New Testament Greek. They will study the history of our denomination and the different tenets of our faith. They will learn how to treat the more common ailments of the people, as well as how to preserve their own health in the climate to which they go. They will be given instruction in public speaking, in vocal and instrumental music, and in manual training.

This gives but a general idea of the scope of the work which will be done here. We would urge all who have any expectation of engaging in foreign mission work to send at once for the catalogue of the school, which will be ready for distribution before this paper reaches its readers. Address the President, H. R. Salisbury, Takoma Park, Washington, D. C.

### A Century of Mission Work

THE *Missionary Review of the World* for June makes the following comparisons for China between the years 1807 and 1907. In 1807 the following were the conditions: not one Chinese Protestant Christian. In 1842, after thirty-five years, there were only six church-members, and in 1860 only about 1,000. Morrison was the only Protestant missionary. There were no native helpers. No part of the Bible was in print, nor were there any Christian books or tracts in Chinese. Even fifty years later the number of such books in circulation was almost a negligible quantity. China was closed against the gospel. Even in 1857 only the five treaty ports were open to the missionaries.

In 1907 the following are the conditions: more than 160,000 church-members, representing a Christian community of some half a million souls, in every province of the empire; more than 3,800 foreign missionaries (these are to be found in every provincial capital and in most of the large cities); nearly 10,000 Chinese preachers, teachers, colporteurs, and other native helpers. More than 3,000,000 copies of the Scriptures, in whole or part, were sold in China last year. From Hankow alone during the past thirty years, more than 26,000,000 Christian books and tracts have been issued and circulated. The whole of China is open to missionary work—eager for new light, new knowledge, new life.

The transformation is certainly a re-

markable one, especially in view of the fact that but little was accomplished during the first fifty years of missionary activity. It is indicative of the quick work which the Lord designs to do in the earth in the last generation of men.

### A Magazine with a Mission

THE other day an intelligent woman here in Washington, upon calling at the home of one of the United States Senators, picked up a copy of *Liberty*, which the Religious Liberty Bureau sends regularly to every member of Congress, and read it. One of our young sisters who embraced the truth since we came to Washington, and is now a colporteur and Bible worker in the city, going out and selling thirty copies of *Liberty* one day, chanced to meet this lady, who remarked that she thought this the best publication she had ever seen, and said that if she had ten thousand dollars, she would put it into this journal. From this it is evident that this magazine is making an impression upon the minds of some as they read it. W. A. COLCORD,  
*Secretary Religious Liberty Bureau.*

### The Church at Kingston, Jamaica

THOSE who have read the appeal from Elder Strickland for help in building a church in Kingston, Jamaica, to replace the one destroyed by the earthquake, can not but feel the urgency of the case. This appeal was printed several weeks ago, and I trust that many hearts have been stirred to help the brethren and sisters of Kingston in this time of need.

These calamities are terrible things, and many times cost us much to replace that which is destroyed. We should be glad for these things, not because they destroy life and property, but because they are sure signs that the setting up of our Redeemer's kingdom is near at hand.

It is not long till this earth will break down completely, but now, while the mercies of God still hold it up that his work may be finished, we must maintain his work and memorials in different places, that the people may know what his standard is.

The church in Kingston will do all they can. They are sorry that they must call upon you at this time. They will not build for show, but that the kingdom of God may be extended among the people of Kingston, and that the healing streams of truth may flow out to many thirsty souls.

Let every one whose heart is stirred up in this matter give what he can now, for it is greatly needed. All that is sent, will be to a worthy and needy cause. It will be used to God's glory.

U. BENDER.