

# The Advent Sabbath Review and Herald

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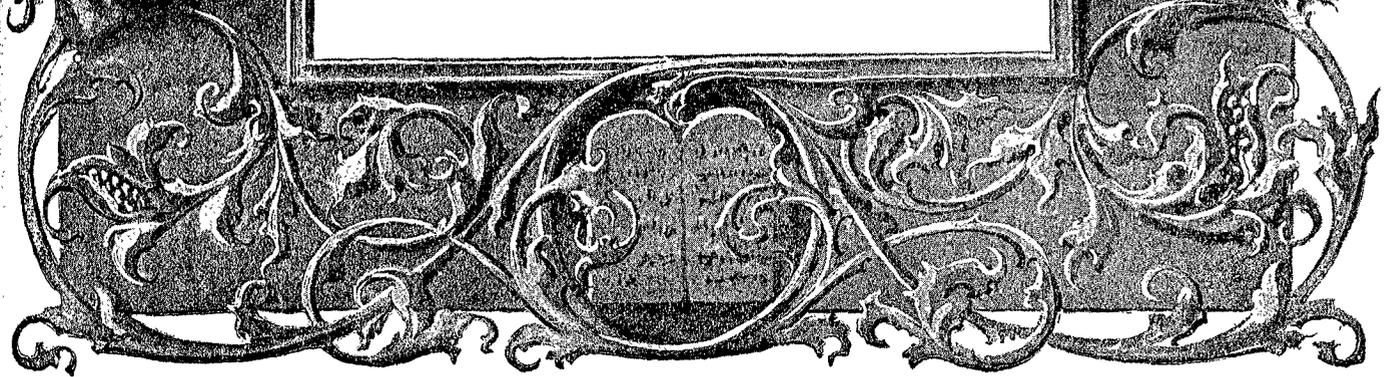


## "I Say unto All, Watch"

And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.

And he spake to them a parable: Behold the fig-tree, and all the trees: when they now shoot forth, ye see it and know of your own selves that the summer is now nigh. Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh. Verily I say unto you, This generation shall not pass away, till all things be accomplished. Heaven and earth shall pass away: but my words shall not pass away.

But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare: for so shall it come upon all them that dwell on the face of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.



## Publishers' Page

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

### The Special Temperance Number of Life and Health

THE September number of *Life and Health* has been enlarged to 40 pages, and filled with the best matter that could be secured on temperance.

It will be a good selling number.

It will be heartily received by the best classes of people in every community.

It will break down prejudice.

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

It will reveal the many unsuspected avenues through which the liquor habit is acquired.

It will condemn many of the evils of the various intemperate practises.

It will expose the inconsistency of the government in licensing the liquor traffic, and then providing instruction in the public schools against the use of intoxicants.

It will demonstrate the baleful effects 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 the worker a liberal remuneration for his services.

#### Prices

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

### Home and Health

FROM every quarter come the questions, "What about 'Home and Health'?" "What does it teach?" We are glad to explain that "Home and Health" is a large health subscription book of 592 pages, thoroughly illustrated, and designed especially for home reference in the treating of the many details pertaining to the home and the care of the body.

It reveals some of the most practical means by which we may make our homes visible types of the invisible home above.

It gives God's message of health, which is due just now in all the world.

It tells us how to live a plain, simple life.

It imparts information that will prove to be practical in the mechanical construction of homes.

It enables the reader to apply many of the remedies of nature in the treatment of common diseases.

It will lighten the labors of many an overburdened housekeeper, through helpful suggestions on the practical features of housekeeping.

It will prove to be an all-round, valuable counselor in every feature of home life.

In truth, it is a book of real merit and practical value.

It is a book that appeals to the people

— a book that they will buy and never regret.

The Review and Herald Publishing Association has just completed its first edition of this new book, and is now prepared to fill orders for the different bindings without delay. Agents are wanted to sell this valuable work. Any one with a little preparation can sell it. Write to State tract societies or the Review and Herald for further information.

The book, bound in cloth, marbled edges, is \$2.50; full law sheep, \$3.50; full leather, \$4.50.

### Foreign Publications

THE New York Office of the Review and Herald Publishing Association has in stock at the present time books and tracts in the following languages: German, Danish, Holland, Swedish, French, Spanish, Portuguese, and Italian. Below is given the list of Italian works with prices:—

#### Italian Literature

"Steps to Christ," cloth, 50 cents; "Steps to Christ," paper, 25 cents; "His Glorious Appearing," 25 cents; "Sufferings of Christ," 6 cents; "Sabbath of the Bible," 4 cents; "Day after Death," 2 cents; "Signs of the Times," 2 cents; "Catholic Doctrine," 2 cents.

#### Future Supplies

In addition to the above stock, the New York Branch will soon be supplied with such literature as is issued in the Russian, Slavonic, Polish, Bohemian, Serbian, Hungarian, Bulgarian, Rumanian, and Chinese languages. All orders for the above-mentioned publications should be sent to the Review and Herald Publishing Assn., 32 Union Square E., New York, N. Y.

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

ORDERS are beginning to come in for the "Report of the Sabbath-school and Young People's Convention" recently held at Mount Vernon, Ohio. This Report will prove to be very valuable to all who are interested in Sabbath-school and young people's work.

This meeting of which full report is given, was attended by over 200 delegates from all parts of the United States, who spent the entire time upon the definite work of the Sabbath-school and young people's organizations. The meeting has been considered, by all who attended, one of the best that has ever been held. It was, in fact, the first general meeting ever called to consider the special work of these two departments. The result of the convention will surely be to give a new impetus to the work, for the note that rang through all the meeting and was echoed by all the papers and discussions was the finishing of this work.

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

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 thorough index has been added for conve-

nience. Those who secure this report will doubtless find it better than any other report ever issued at the price named. It will be much appreciated, and those who desire it should order early while it can be supplied. The pamphlet that contains this report ought by rights to sell for 25 cents, but in order that our people may have the benefits of the proceedings, the very low price of 10 cents has been made.

### The Spirit of Prophecy

THE new pamphlet entitled "The Spirit of Prophecy," by G. A. Irwin, is being very much appreciated throughout the field. The first large binding order has now been ordered out, and a new order has been placed for another supply.

This new and important work on the subject of the spirit of prophecy, its relation to the law of God, and its place in the plan of salvation, contains 56 pages of important matter that has been prepared from 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 covered by any other writer, so that this treatise will be a benefit and aid to other writers upon this subject, rather than a rival to them. Its mission is more fully to establish believers upon the law of God and the testimonies of his Spirit.

All who have examined the pamphlet are highly pleased with it, and give it their hearty recommendation. We commend it to all the REVIEW readers, and every member who desires to know more of the place of the spirit of prophecy in connection with the giving of the third angel's message. Price, 5 cents, post-paid.

### The Seer of Patmos

THIS thrilling book contains a story on the prophecies of Revelation, written in simple narrative form, and contains a new setting of the important messages recorded in John's prophecy in the book of Revelation. It will be found to be interesting, instructive, and essential to all Bible students. It is illustrated with original engravings especially prepared for the book. Being written in story form, it is especially attractive to the young; no better book could be placed in the hands of a young man or young woman than the story of "The Seer of Patmos." Price, \$1, 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 Fort Worth, Tex.

# THE REVIEW AND HERALD

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

Vol. 84.

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, AUGUST 22, 1907.

No. 34.

Quoted to the Proclamation of "the Faith which was once delivered unto the Saints"

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## Editorial

### Belief of the Truth

THERE is a great difference between assenting to a creed and believing the truth as it is in Jesus. We may acknowledge that a certain statement of doctrine is in harmony with the teaching of the Scriptures, but it may exert no more influence to change our manner of life than to acknowledge the conclusion of a demonstration in geometry or to sign the constitution of a debating society. To believe the truth as it is in Jesus means to submit to the righteousness of God, an experience which will be manifested in bringing forth the fruits of righteousness. To teach this message as a creed will result in establishing churches composed of those who profess the truth with their lips, but deny it in their lives, and thus false witness is borne concerning the vital worth of the message. All gospel truth centers in Jesus, and is revealed in him. To believe the truth and to believe on Jesus ought to be simply different forms of expression for the same experience. Let this be manifest in our teaching and in our living.

### All in Christ

THE apostle Paul went among those who were in the darkness of heathenism, and raised up churches of believers who had accepted the whole truth. Those who had formerly worshiped idols became worshipers of the living and true God, made known to them as the Creator of the heavens and the earth. It must be that, they held correct views upon

all the essential doctrines of Christianity; they learned to observe the Sabbath of the fourth commandment; they understood concerning the priesthood of Christ and the services of the heavenly sanctuary; they became acquainted with the truth concerning the nature of man and the gift of life and immortality; they became established in present truth. But all this was accomplished simply by preaching Christ to them. Thus Paul writes to the Corinthian church: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified." There is in this experience a lesson for us. We can establish churches which will be sound in the present truth by preaching Christ only and him crucified. If we have not yet learned how to do this, we need to learn the message as it is in Jesus. This threefold message is the everlasting gospel.

### The Message Which Will Deliver from Babylon

(Concluded)

THE fall of Babylon and the cause of its fall were foretold by the prophets. Thus said Isaiah: "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. . . . Wherefore it shall come to pass, that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks." "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah."

And so Jeremiah said: "Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for the Lord hath both devised and done that which he spake against the inhabitants of Babylon. O thou that dwellest upon many waters, abundant in treasures,

thy end is come, and the measure of thy covetousness. . . . Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the Lord." "I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the Lord. . . . Behold, I am against thee, O thou most proud, saith the Lord God of hosts: for thy day is come, the time that I will visit thee. And the most proud shall stumble and fall, and none shall raise him up."

Although the fall of Babylon as a kingdom had been thus definitely foretold, yet the gospel of the kingdom of God—righteousness by faith—was preached in Babylon so that all who would accept it might be saved from the impending destruction. Daniel and his companions were chosen to proclaim this saving truth in that proud city, and through their threefold message (Dan. 2, 3, and 4) Nebuchadnezzar the king was converted and bore this testimony: "Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase." That the genuine message of justification by faith had been proclaimed in Babylon, and that it had had its designed effect upon the heart of Nebuchadnezzar, is made clear by comparing his testimony with the definition of justification by faith as given through the spirit of prophecy, as follows: "What is justification by faith?—It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself." This is not the theological definition, but it sets forth the actual experience. Pride, the glorification of man, is the very essence of righteousness by works, but no one can in this way make himself acceptable to God. "His soul which is lifted up is not upright in him." Justification by faith is the work of God in laying the glory of man in the dust; "those that walk in pride he is able to abase." The true gospel of the kingdom is the gospel of righteousness by faith, and this gospel was preached in Babylon.

There was sufficient power in the threefold message proclaimed by Daniel and his companions to save Babylon. "We would have healed Babylon, but

she is not healed." It was the failure to give heed to this message which was the direct cause of the fall of Babylon. This is shown by what Daniel said to Belshazzar on that memorable night when he interpreted the handwriting on the wall: "O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor: and for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: then was the part of the hand sent from him; and this writing was written."

Such a message was sent to Nebuchadnezzar that he was led to humble himself before the God of heaven, although "his heart was lifted up, and his mind hardened in pride," and the knowledge of his experience placed Belshazzar under the same obligation to humble his own heart, but he rejected the gospel message and lifted up himself against the Lord of heaven, and used the vessels from the Lord's house in which to drink the wine of Babylon, and gave praise to the gods of Babylon instead of glorifying the God who gave him life. In doing this Belshazzar filled to the full the cup of Babylon's iniquity, and there was no longer any hope, and so he lost that very night both his life and his kingdom. He who would not humble his heart was humbled by the judgment of God; but Daniel, the preacher and the type of righteousness by faith, survived the destruction of Babylon. Thus the answer given to the prophet Habakkuk was wrought into history: "Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith."

We have now found the essence of the sin of ancient Babylon, and the nature of the message which was proclaimed in Babylon to save from her destruction all who would give heed to it. The only effective antidote for the pride of the human heart is the message of righteousness by faith—that message whose result is seen in laying the glory of man in the dust, and in doing for him a work which he can not do for himself; and this was the message which the Lord sent to Babylon before he gave it over to destruction. This prophetic history is now being fulfilled. In modern Babylon the word of God is being set aside, and the pride of human opinion is being substituted for a "Thus saith the Lord." The conclusions of a false science are accepted in place of the divine revelation, while the terms and forms and ceremonies of Christianity are made the channels for expressing the false gospel, just as in Babylon of Chaldea they used the vessels from the Lord's temple in which to drink the wine of Babylon. To meet this situation and to gather a people out of Babylon who shall acknowledge the true God by keeping his commandments, the God of heaven has sent a threefold message, saying, "All flesh is grass . . . behold your God!" "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." In the closing days of this message there is joined with it the call to come out of Babylon, and the same gospel truth must therefore be emphasized which was announced to the prophet Habakkuk and was proclaimed in Babylon: "Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith." The message of justification by faith must now be preached in all the world, inasmuch as the teaching of Babylon has spread to all the world, and the call to come out of Babylon will prepare a people to hear the call, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

This outline study of the historical setting of the message of justification by faith as the message of deliverance from Babylon may help some to see that the everlasting gospel which is to be preached to this generation is the very message which was preached by Daniel and his companions, adapted to the special conditions of this time, and may therefore emphasize the need of studying the book of Daniel as containing the very essence of the third angel's message, not set forth as a theological dogma, but revealed in actual experience. It is by no mere chance that the books of Daniel and the Revelation have shaped the teaching in this advent move-

ment, and more and more will they be a treasure-house of truth to those who are giving the genuine message for this time.

### The "Christian Nation" Again

THE *Home Herald* (Ram's Horn) of Chicago gives a page and a half of a recent issue to the arguments of Justice David J. Brewer and to its own arguments to prove that this is a Christian nation. The whole reasoning is based upon the false premise that because rulers professing to be Christian sent out expeditions to America and granted charters for the ownership of lands they had never seen and did not own, therefore all that was done must be Christian, and the nation finally formed must be a Christian nation; that because the founders of this nation had respect for the name of God and religion, therefore the nation they established must be a Christian nation; that because in the early charters and constitutions of the colonies there was "abundant recognitions of Christianity as a controlling factor in the lives of the people," and in one such document Christianity was "declared the established religion," therefore this must be a Christian nation; that because some of the courts have declared Christianity to be "the religion of the people," therefore this nation must be a Christian nation; and all this in spite of the fact that the highest voice in the nation—its Constitution—purposely declared and still does declare that even the supreme legislative body of the nation "shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

As truly might some individual claim to be a clergyman of the Methodist Church when the highest authority in that church had forbidden him to open his mouth in a Methodist pulpit. He might still be a religious man, but his claim to being a Methodist clergyman would be a false one. As truly might an alien declare himself to be a full-fledged American citizen when the courts of the country had refused him naturalization papers. He could still live in the country and enjoy the protection of its power, but his claim to citizenship would be a false one, and his attempt to exercise the right of suffrage would get him into trouble. This is no more a Christian nation than the unfrocked or unlicensed professor of religion is a clergyman, or the unnaturalized alien is a citizen. The nation is *forbidden* to do the very thing that it *would be doing* if it were in reality a Christian nation.

Justice Brewer is a member of the Supreme Court of this nation; but he could have no right to act in that capacity had he not been clothed with that

right by one having the authority. He might claim the right without the appointment, but he would not be permitted to exercise it. But he would have just as much right, unappointed, to sit upon that bench as this nation has to the title "Christian nation." It has not received the appointment; it can not appropriate the office—it is, in fact, estopped from doing so.

There is still another reason why this nation is not a Christian nation—*because it is not Christian*. Several million people in this country profess Christianity. Other millions profess infidelity. Other millions profess Judaism. Still other millions profess nothing; while there are thousands upon thousands of Mohammedans, Confucianists, Buddhists, and Shintoists. Is it supposable that a piece of ore with as many component parts as the above, could justly be designated by the name of any one metal? Take a piece of metal to the mint and offer it to the one in charge as gold, for which you wish its value in gold coin. He assays it, and finds twenty per cent of pure gold, the remainder of the weight being made up by baser metals. He would denounce you as a fraud, and your scheme a "gold brick" swindle. Why?—Because you were claiming for your metal what was not true of its character.

The claim that this is a Christian nation is not true either in the sense of its real character and constituency or in the sense of its functions as a government.

C. M. S.

**Which Is the Better Way?**

THE support of our denominational evangelical work in foreign fields is a question of no small magnitude. It is rapidly forging to the front, and is already becoming one of the greatest responsibilities resting upon those who believe in the third angel's message.

It is indeed encouraging to know that in some of the countries outside of the United States, our work is already becoming self-supporting. This is true in some of the countries of Europe. The Scandinavian Union Conference receives no remittances from the United States, while it is also supporting the work in Iceland, Finland, and opening up the work in Abyssinia. The German Union Conference is already more than self-supporting, and is contributing a large amount of money each year for the work in Holland, Belgium, Hungaria, Bulgaria, Rumania, Russia, and other places, to say nothing of the mission that they have opened up and are sustaining from their funds in German East Africa.

Great Britain, too, while not entirely self-supporting, has ventured upon the support of a mission in the Uganda re-

gions, and our British brethren are greatly encouraged by the privilege of helping outside their own territory.

The Australasian Union Conference does not ask for remittances from the United States for the support of its work in its own territory, and the remittances which we send to this field are for the support of the work in the islands of the Pacific Ocean.

There are several conferences in South America that are now entirely self-supporting, while others are rapidly approaching that point. As the work develops, more fields will pass from the line of receiving support from the General Conference to the ranks of those who are contributors to the general fund for work in other lands.

The policy of the General Conference is to organize all territory which it enters at the earliest possible moment, giving it autonomy in its administration, and encouraging it by appropriations of means, and the securing of help to build up the work in the field. Thus the General Conference is the active agency through which most fields secure both financial aid, when in need, and men to open up new stations. The attitude of the General Conference toward the work in all lands is that of fostering and expediting the work by securing workers to enter the fields, and by the raising of means with which to support these workers. The General Conference has an equal interest in the work in every field in the wide world, and does not aim to control nor direct, but rather to extend to each field autonomy and self-direction. The General Conference knows no preferred field, and is as much interested in one part of the wide harvest-field as another. It endeavors to treat the workers in all parts of the world on an equal footing, giving consideration to every petition that is sent in, taking into account in its appropriations the climatic conditions, the cost of living, rental, etc., and endeavoring to pass to each field an equitable proportion of the money that is raised for work in other lands.

**The Organization of the Field**

Each mission field is organized with a suitable head who acts as executive in the ministration of affairs, also a treasurer; and these brethren are generally supported by a committee of advisers. When there are many mission stations in one field, these are grouped together with one supervising committee for the whole field. This is true in China, India, South Africa, and many other places.

All money sent to the field from the treasury of the General Conference for the support of the work, is sent to the treasurer of the field, and the money is disbursed by the local committee on the ground. Each organized field audits the

accounts of its own workers, submitting a copy of the audit to the General Conference Auditing Committee for its approval or suggestions of changes. All workers in a field receive their wages weekly or monthly, as the case may be, through the local treasurer, and not from the General Conference direct. The General Conference aims to send all remittances in lump sums, and pay no attention to the details of the distribution of the money, but receives from each mission field a monthly statement of receipts and disbursements.

**The Mission Budget**

Annually, each field not self-supporting makes out an itemized statement for its anticipated needs for the ensuing calendar year. This budget is to contain the name of each worker on the pay-roll, his probable expense, rate of wage, etc. Besides this, the anticipated expense in the publishing and circulation of literature, sanitarium work, and school work, is placed in the budget. This is sent to the General Conference Committee for its approval. When these budgets are all in from the various fields, the General Conference Committee meets and makes appropriations to each field according to the requests from the field and the prospects of securing the funds with which to meet these appropriations. The General Conference anticipates each year about what it will be able to receive, taking the previous year as a basis for its computation.

As an illustration of the appropriations of the General Conference Committee, our people will be interested to read the appropriation for 1907:—

European (including Levant)...	\$ 18,000
Canadian Union Conference...	6852
Australasian Union Conference	8,500
China:—	
General work	\$15,000
Publishing work	2,000
Total .....	17,000
India Mission field .....	16,000
Japan and Korea:—	
General	\$7,239
Korean school	100
Japanese school	500
Total .....	7,839
Mexican Mission .....	3,631
South African Union Conf....	15,000
Southern Union Conference...	10,386
West Indian Union Conf. ....	14,572
Scuth American Union Conf...	12,321
Southwestern Union, miss. work	1,200
West African Mission .....	1,700
Total .....	\$133,001

The funds upon which the General Conference relies are (1) annual offerings; (2) Sabbath-school offerings; (3) midsummer offerings; (4) the weekly donations given by our people for mission work; (5) special donations by individuals; (6) special donations by union and local conferences.

Some are inclined to make specific donations to individuals in a mission field. Is this the better way? Of course

any individual has a right to make a donation to any worker in any field that he may choose. No one can deny his right. However, we believe that the donations to mission work are usually made with a desire to help the cause and to facilitate the work. Now if individuals in a field receive specific donations which can not be charged by the Mission Board, then those individuals receive benefits and favors above others that do not receive these specific gifts. If several men are working in the same field, under similar conditions, and one man receives specific gifts to the amount of a few hundred dollars, it is plain that if he receives his full salary from the General Conference, he is receiving benefits and favors which the other workers can not receive. In the past this kind of giving, that is, churches or individuals giving specific donations to individuals instead of to the field as a whole, has brought embarrassment upon those who were conscientiously working, and the gifts did not prove a spiritual blessing to those to whom they were made. It tends to bring in independence of action, and an extravagance which is not helpful to the upbuilding of the work.

Most of our people, however, send what money they give to foreign fields through the regular channels of their conferences, and have the same applied to the support of the work as a whole. This helps all the workers in a field equally, is credited to the conference or individual who sends the donation, and is charged to the field to which the money is sent. In this way all remittances to foreign fields are entered upon the books of the General Conference, also upon the books of the mission field where the money is sent, so that any money can be traced from the donor to the field in this way.

Some have suggested that the regular channels are too slow and consume too much time in the transmitting of funds. When one stops to consider the actual situation,—that there are numerous fields that must have continual support throughout the year,—it does not matter much whether a specific donation takes one month or three months in getting from the giver to the fields, if the stream is kept flowing, so that there are funds on hand with which to supply the workers month by month.

Our people have given most liberally in the past for the development of our foreign mission work. This support has been much appreciated by those who have been responsible for securing funds with which to support the fields. We trust our brethren will continue their liberalities, and hope that all can see "which is the better way" in sending money, whether through the regular

channels, or by making personal donations to individuals in a field. We believe that most people will prefer to send all donations for the work in other lands through the regular channels.

The General Conference treasury is in great need of funds. We hope our people will not forget their weekly offerings, but conscientiously bring an offering week by week to the Lord with which to sustain his work.

I. H. EVANS.

## Note and Comment

AN inconsistent or untrue position necessarily involves the development of peculiar arguments to sustain it. We see this illustrated continually in the arguments put forward in the attempt to prove this to be a Christian nation. In one of these "proofs" put forward by the editor of the *Home Herald* occurs the following:—

Not only is Christianity recognized as our national religion, but Christian institutions are recognized and defended.

In Turkey there are certain Christian institutions that are recognized as such by the Turkish government, and are defended as well as that government has power to defend them. Therefore Turkey also must be a Christian nation. There are certain Christian institutions in Persia, recognized as such by the Persian government, and defended by the organized power of the realm. Therefore Persia also has joined the list of Christian nations—if the argument holds, Japan is now a model defender of the Christian institutions established within her jurisdiction. The Israelites of old asked, "Is Saul also among the prophets?" So might we ask, Is Japan also among the Christian nations?

This argument is no more peculiar, however, than another used with the same end in view in the same article. We read:—

The verdict of the Supreme Court of Arkansas, in *Shover versus the State*, 10 English, 263, may be found duplicated in court decisions of nearly all the States. In that case the court said: "Sunday, or the sabbath, is properly and emphatically the Lord's day, and is one among the first and most sacred institutions of the Christian religion. This system of religion is recognized as constituting a part and parcel of the common law, and as such, all the institutions growing out of it, or in any way connected with it, are entitled to the most profound respect, and can rightfully claim the protection of the lawmaking power of the State."

Now the Supreme Court of Arkansas has no right to set apart a sabbath to Jehovah. Neither has the Supreme Court of any other State or of the United States. To do so is to dictate to the Almighty. But because the Supreme

Court of that State has done so—has put itself in the place of God, telling him what he must receive in the nature of a Sabbath, and telling the people what they must render to him in the way of Sabbatic observance—that presumptuous act is put forth as an argument to prove that this is a Christian nation. It would have been an act of modesty as well as of judicial wisdom for even so august a body as the Supreme Court of Arkansas to let the Lord select the day which he would designate as his, and to let him tell us what day that is. In defiance of these principles, however, the court names the day, and because it does so, its action proves this nation to be what its Constitution shows it can not be—a Christian nation.

BECAUSE five priests in Rome recently wrote an anonymous letter to the pope, telling him that he was wrong in his program, the *Christian Register* of Boston professes to "see the beginning of a stream which will one day swell to a flood." This, like the oracles of old, may be true whichever way the matter turns. The *Register*, however, is expecting to see grow out of this a movement which "will in some way reconcile the spiritual elements in that church with perfect civil and religious liberty," and the *Register* expects to see this accomplished in a hundred years—expects that within that length of time "the devout souls will have seceded from the Catholic Church." It might be well to remark that no great movement was ever started by anonymous letters. The "theses" of Martin Luther were not anonymous, neither did he burn the pope's bull secretly. The Declaration of Independence was "signed, sealed, and delivered," and one of the signers wrote his address upon it, that the king might have no trouble in finding him. The great speeches made for the liberation of the slaves were made openly, and the articles written in their behalf were signed, and the world knows who signed the Emancipation Proclamation. There is no great movement toward the conversion of the Catholic Church and its adoption of "perfect civil and religious liberty" wrapped up in the protest of five priests who dared not sign their names to their protest. The resolutions passed at the convention of the American Federation of Catholic Societies, the rapid growth of this militant Catholic body, their fervent expressions of loyalty to "the holy father," and their reports of what they have been able to accomplish in securing and in preventing legislation in this country, ought to preclude the possibility of any one's making the mistake of thinking that a great movement has begun that is to result in the evangelical metamorphosis of the Catholic Church.

# One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

## It Is a Missionary Fund

THE fact that the Midsummer offering this year is devoted to the \$150,000 fund has called attention to that other fact that this fund is a great missionary fund, and that in devoting that which is usually a missionary offering to the \$150,000 fund, the brethren of the General Conference are not illogical, nor are they going out of the way.

Institutions in different parts of the United States, Canada, Central and South America, and Europe are to be helped by this fund. There are those who consider that institutions are not vital to our work, and that the only thing that we need to do is to send out our canvassers and our ministers. While it is true that by the foolishness of preaching, God saves many who believe, yet it is true that our institutions, when conducted on gospel plans, on the plans of the everlasting gospel of the third angel's message, are mighty preachers of the gospel.

Our institutions are centers of light. Those who are sick in soul and body come for help. To our schools those who need not only mental enlightenment, but spiritual enlightenment as well, come to be trained. There are many who have come into the truth through our educational and medical institutions, and we trust that all our brethren and sisters everywhere will realize that in building up these institutions on the right lines, and in harmony with our organized work, we are as truly preaching the gospel as when we send out our literature or our living ministers. So let us hasten forward this fund.

"Throw out the life-line across the dark wave."  
J. S. WASHBURN.

## Now Is the Time

He is a true soldier who stands by his gun in the heat of the battle.

His labor is most appreciated who lifts when the work is most difficult, and the load is heaviest.

Have you and your church contributed your share to the \$150,000 fund?

We are not our own. We are bought with a price. Our money is not our own. We are stewards of the Lord's means, and he is thereby testing each one of us as to our fidelity in the use we make of it. The gold and silver, and the cattle of the valleys and upon the many hills, are his; but he permits us to gather from his earthly storehouse, to hoard or to spend, as we will; but as stewards over his means, and as representatives of his work on earth, we shall be required by the Lord to render an impartial account of our stewardship.

There has never been a time when some department of our Father's cause did not need financial help, but just now it is in special need. There is a call for men and women and children who will lift where the work for the hour needs them most. And the raising of the \$150,000 is the work for the hour. Let us at once finish it, and advance to other duties.

Jesus said, "It is more blessed to give than to receive." True, it may not be more *pleasing*, but it is "more *blessed*."

Each person should purpose in his heart to give "as God hath prospered him." The first step is "a willing mind." Then the Lord will accept the gift "according to that a man hath." This is Jehovah's plan for securing from his people freewill offerings. Some will therefore give thousands, others hundreds, and the remaining multitudes among us—thus arising to their privilege—will contribute thousands of lesser amounts, which in the aggregate will make up the \$150,000; and no one will have been burdened or financially oppressed.

Let each minister, local elder, deacon, and librarian, not as *officers* of the churches, but as *servants*, bring this matter before the people, extending to each an opportunity to develop in his own heart, together with every other grace, the grace of giving. "See that ye abound in this grace also."

"He which soweth bountifully"—according to that he hath—"shall reap also bountifully." Let us not postpone for the future that which can be done to-day.  
H. W. COTTRELL.

## Received on the \$150,000 Fund up to Aug. 13, 1907

<b>Atlantic Union Conference</b>	
Central New England .....	\$ 2,635.61
Chesapeake .....	456.34
Eastern Pennsylvania .....	1,793.50
Greater New York .....	462.07
Maine .....	364.77
New Jersey .....	552.63
New York .....	1,616.50
Southern New England .....	1,138.50
Vermont .....	910.18
Virginia .....	468.58
West Pennsylvania .....	1,150.74
West Virginia .....	336.64
Western New York .....	1,302.67
<b>Total .....</b>	<b>\$13,188.73</b>
<b>Canadian Union Conference</b>	
Maritime .....	\$316.43
Quebec .....	63.14
Ontario .....	505.28
<b>Total .....</b>	<b>\$884.85</b>
<b>Central Union Conference</b>	
Colorado .....	\$ 1,219.08
Iowa .....	3,930.12
Kansas .....	2,445.89
Missouri .....	1,273.64
Nebraska .....	5,379.82
Wyoming .....	740.94
<b>Total .....</b>	<b>\$14,989.49</b>
<b>District of Columbia</b>	
Washington churches .....	\$1,325.59
<b>Lake Union Conference</b>	
East Michigan .....	\$ 1,330.80
Indiana .....	4,952.85
North Michigan .....	217.42
Northern Illinois .....	2,193.74
Ohio .....	3,714.44
Southern Illinois .....	767.08

West Michigan .....	3,574.34
Wisconsin .....	2,338.56
<b>Total .....</b>	<b>\$19,089.23</b>
<b>North Pacific Union Conference</b>	
Conference not specified .....	\$ 362.96
British Columbia .....	112.80
Montana .....	292.05
Upper Columbia .....	1,622.87
Western Washington .....	1,145.26
Idaho .....	2,645.90
Western Oregon .....	1,420.47
<b>Total .....</b>	<b>\$5,811.31</b>
<b>Northern Union Conference</b>	
Alberta .....	\$ 156.10
Manitoba .....	239.70
Saskatchewan Mission Field ..	34.85
Minnesota .....	5,036.20
South Dakota .....	2,645.47
North Dakota .....	1,768.66
Conference not specified .....	73.82
<b>Total .....</b>	<b>\$9,954.80</b>
<b>Pacific Union Conference</b>	
Arizona .....	\$ 177.87
California-Nevada .....	5,199.16
Southern California .....	505.66
Utah .....	205.46
<b>Total .....</b>	<b>\$6,088.15</b>
<b>Southern Union Conference</b>	
South Carolina .....	\$ 135.69
Alabama .....	264.05
Tennessee River .....	723.55
Florida .....	551.77
North Carolina .....	455.50
Kentucky .....	30.36
Cumberland .....	732.74
Louisiana .....	390.61
Mississippi .....	252.76
Georgia .....	355.89
<b>Total .....</b>	<b>\$3,892.92</b>
<b>Southwestern Union Conference</b>	
Not specified .....	\$ 20.18
Arkansas .....	373.86
Oklahoma .....	1,764.89
Texas .....	1,198.76
<b>Total .....</b>	<b>\$3,357.69</b>
<b>Unknown</b>	
Unknown .....	\$153.20
<b>Foreign</b>	
Algeria .....	\$ 13.33
Australia .....	137.06
Bermuda .....	35.00
China .....	26.60
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 .....	10.00
Nicaragua .....	4.00
Central America Mission .....	26.00
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
<b>Total .....</b>	<b>\$829.32</b>
<b>Grand Total .....</b>	<b>\$79,565.28</b>

I. H. EVANS, Treasurer.

## General Articles

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

### The King of Love My Shepherd Is

THE King of love my Shepherd is,  
Whose goodness faileth never;  
I nothing lack if I am his,  
And he is mine forever.

Where streams of living water flow,  
My ransomed soul he leadeth,  
And where the verdant pastures grow,  
With food celestial feedeth.

Perverse and foolish, oft I strayed,  
But yet in love he sought me,  
And on his shoulder gently laid,  
And home rejoicing brought me.

And so through all the length of days  
Thy goodness faileth never,  
Good Shepherd! may I sing thy praise  
Within thy house forever.

—Rev. Henry W. Baker.

### The Word of God

MRS. E. G. WHITE

CLAD in the vestments of humanity, the Son of God came down to the level of those he wished to save. In him was no guile or sinfulness; he was ever pure and undefiled; yet he took upon him our sinful nature. Clothing his divinity with humanity, that he might associate with fallen humanity, he sought to redeem for man that which by disobedience Adam had lost, for himself and for the world. In his own character Jesus manifested to the world the character of God; he pleased not himself, but went about doing good. His whole history, for more than thirty years, was of pure, disinterested benevolence.

Can we wonder that men were astonished at his teaching? "He taught them as one having authority, and not as the scribes." The teaching of the scribes and the Pharisees was a continuous repetition of fables and childish traditions. Their opinions and ceremonies rested on the authority of ancient maxims and rabbinical sayings, which were frivolous and worthless. Christ did not dwell on weak, insipid sayings and theories of men. As one possessing higher authority, he addressed his hearers, presenting before them momentous subjects; and his appeals carried conviction to their hearts. The opinion of all, expressed by many who were not able to keep silent, was, "Never spake man like this man."

The Bible teaches the whole will of God concerning us: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The teaching of this Word is exactly that needed in all circumstances in which we may be placed. It is a sufficient rule of faith and practise; for it

is the voice of God speaking to the soul, giving the members of his family directions for keeping the heart with all diligence. If this Word is studied, not merely read, but studied, it furnishes us with a storehouse of knowledge which enables us to improve every God-given endowment. It teaches us our obligation to use the faculties given us. Guided by its precepts, we may render obedience to God's requirements.

All who will come to the Word of God for guidance, with humble, inquiring minds, determined to know the terms of salvation, will understand what saith the Scripture. But those who bring to the investigation of the Word a spirit which it does not approve, will take away from the search a spirit which it has not imparted. The Lord will not speak to a mind that is unconcerned. He wastes not his instruction on one who is willfully irreverent or polluted. But the tempter educates every mind that yields itself to his suggestions and is willing to make of none effect God's holy law.

We need to humble our hearts, and with sincerity and reverence search the Word of life; for that mind alone that is humble and contrite can see light. The heart, the mind, the soul must be prepared to receive light. There must be silence in the soul. The thoughts must be brought into captivity to Jesus Christ. The boastful self-confidence and self-sufficiency must stand rebuked in the presence of the Word of God. The Lord speaks to the heart that humbles itself before him.

Stirring times are before us, and it is fatal to be careless and indifferent. "Yet a little while, and he that shall come will come, and will not tarry." We can not afford to be disobedient to God's requirements. The wrath which the impenitent are now treasuring up against that day when the judgment shall sit, and every case shall be judged, according to the things written in the books of heaven, will soon burst upon them. Then the voice of mercy will not longer plead in behalf of sinners.

If the invitations given now are refused, if we persist in disobedience, we shall have no second probation. "Choose you this day whom ye will serve,"—God or mammon. Now, while it is called to-day, if ye will hear his voice, harden not your heart, lest it be the last invitation of mercy.

### The Shaking Time and Its Cause

A. L. MANOUS

What view was given Nov. 20, 1857, of the shaking time?

"Nov. 20, 1857, I was shown the people of God, and saw them mightily shaken. Some, with strong faith and agonizing cries, were pleading with God."—"Testimonies," Vol. I, page 170.

Were all pleading with God?

"Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud."—*Ibid.*, page 180.

What was said, Nov. 5, 1862, of this time?

"I saw that we are now in the shaking time. Satan is working with all his power to wrest souls from the hand of Christ, and cause them to trample under foot the Son of God."—*Ibid.*, page 429.

What is this shaking time?

"We are in the shaking time, the time when everything that can be shaken will be shaken. The Lord will not excuse those who know the truth if they do not in word and deed obey his commands."—*Ibid.*, Vol. VI, page 332.

Who will be shaken out?

"The mighty shaking has commenced and will go on, and all will be shaken out who are not willing to take a bold stand for the truth, and to sacrifice for God and his cause. The angel said, 'Think ye that any will be compelled to sacrifice?—No, no. It must be a free-will offering. It will take all to buy the field.'"—"Early Writings," pages 50, 51, tenth edition.

What causes this shaking?

"I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this will cause a shaking among God's people."—"Testimonies," Vol. I, page 181.

### Latter-day Revivals

C. E. HOLMES

To any one who is watching the signs of the times there appears an almost innumerable array of events which prove that we are nearing the end. Statements made years ago by the spirit of prophecy are being fulfilled daily. An exceptionally striking example of this may be seen in the revival which occurred in Wales a few years ago. It was said to have been one of the greatest Christian movements of modern times. The periodicals of the day gave a large amount of space describing it, and it was known to the people all over the world. But the real transformation of the life failed to appear permanently, and the desired effect was not secured. When such results follow a revival effort, the enemy of souls is the gainer.

The following from "Great Controversy," page 464, gives the real character of many latter-day revivals:—

"Before the final visitation of God's judgments upon the earth there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. . . . The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it, by introducing a counterfeit. In those churches which he can bring under his deceptive power, he will make it appear that God's special bless-

ing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world."

Compare this statement with the report of our director of the Welsh Mission field:—

"The Welsh revival has certainly left our field worse than before. Ministers of the other denominations are saying that this is so. Confusion and division, heavy debts as the result of building large chapels, prevail all around, and all kinds of schemes are planned to meet these difficulties."

The *United Presbyterian* speaks thus of this revival:—

"History is repeating itself in Wales. The remarkable revival which occurred there in 1905-06 is being followed in many neighborhoods by lukewarmness and backsliding."

A revival is to be judged by the character of its results. The spirit of prophecy says:—

"Whenever men neglect the testimony of the Bible, turning away from those plain, soul-testing truths which require self-denial and renunciation of the world, there we may be sure that God's blessing is not bestowed."—*Great Controversy*, page 464.

Brother Votaw, writing from India, says: "The Buddhists are looking for a reincarnation of the Buddha; the Mohammedans are expecting—some say Christ, some say Mohammed; the Hindus look for a god to come in the flesh."

Lieutenant Totten in a lecture on the Wars of the Future, delivered at Yale a few years ago said: "We are hearing strange reports from almost every army post upon the western frontier relative to the anticipations of the Indians, and their preparations to welcome a great medicine man. . . . Far in the south the descendants of the Aztecs watch for the return of the Montezumas and Quetzalcohuatl at every sunset."

The spirit of prophecy says that in the last days Satan will appear upon the earth in different places as an angel of light, with a glory surpassing anything that mortal eyes have ever yet beheld. He will heal the sick, and pronounce blessings upon the people. And, above all, he will say that he changed the Sabbath from the seventh day to the first day of the week.

What will be the result when Satan thus appears to men, who are looking with strange expectancy for the appearance of some being? John says: "And they worshiped the dragon [Satan] which gave power unto the beast: and they worshiped the beast. . . . And all that dwell upon the earth shall worship him, whose names are not written in the book of life." Rev. 13:4-8.

Such a manifestation of a supernatural being, combined with the previously working influence of spiritism, will constitute the final great deception that will cause all who are not rooted and

grounded in the truth to rally around the standard of the great deceiver. Then shall we behold the Son of man coming in the clouds of heaven.

It is such fulfillments day by day that confirm our belief in the spirit of prophecy.

Washington, D. C.

### A Most Important Book for Our People and Others

GEO. I. BUTLER

WHAT book is that? I answer unhesitatingly, "The Great Second Advent Movement." It was written by Elder J. N. Loughborough, one of the oldest pioneers of this message now living. It is his monumental work, the most important of all the books that he has written, and he has been a leading laborer in this message for over half a century.

Elder Loughborough is one of our laborers who has a special gift in preserving important statistics and many interesting facts worth keeping in remembrance. He is by nature a worthy historian. During all the long period of his ministry he has been gathering up the materials which have entered into this volume. All our aged brethren and sisters know this. For years he has been sent to various fields to preach the facts connected with the rise of this message. We know of no other man among us who is so well prepared to do this work. From the first, he has been a faithful, devoted laborer in this cause, and always true to the message.

This volume is more than a history of what we call the third angel's message. It goes back to the first dawnings of the light in regard to the soon coming of Christ our Lord and Saviour the second time.

It is a great historical fact, account for it as we may, that in various parts of the globe, and wholly independent of one another, men have risen up, proclaiming the proximity of the second coming of Christ. Among these were Joseph Wolff in large portions of Africa, Asia, and elsewhere, from 1831 and onward; Bengel and others in Germany; Irving was zealous in preaching this doctrine in Great Britain; and a large number of others labored for the same object. William Miller and three hundred other ministers gave the cheering message of Christ's soon coming in America; yea, to every missionary station on the globe. Should not the Adventist believers in this message desire to know about these interesting facts? The third angel's message, which succeeded the first and second, arose in feebleness and obscurity. It had to struggle against difficulties apparently greater than has any other movement ever known. The doctrines that it taught were despised by the masses because of the great disappointment in 1844, and because of the unpopular Sabbath and kindred truths. But in spite of these its progress has been onward and upward, doubling in numbers and resources every ten years of its history till the present time, and still it is

onward, and will be until the earth is "lightened with his glory."

Can it be possible that any intelligent Seventh-day Adventist has no desire to know anything about the history of the religious movement of which he is a part? This volume is a grand storehouse of knowledge concerning the history of Adventism, and yet there are many who seem indifferent to it, although it is the history of their own work, its rise and progress and rapid completion. Other denominations are deeply interested in the history of their church. The Baptists have excellent historical volumes of the history of their church. So do the Methodists, Congregationalists, Presbyterians, Catholics, and other denominations. Shall Adventists be less interested in the glorious second advent messages, the most important movement of these last days? Brethren and sisters, you need this blessed volume. You all ought to have it in your libraries. You ought to be conversant with every point in the history of this people. In every one of our institutions of learning for adults this book ought to be a classic, and all our young people should know the facts of our history. Most marvelous events have characterized the rise and progress of this movement. Nothing for ages in the past has been so wonderful. God has favored us as a people by placing among us one who has had visions of God's work in the earth in these last days. If our young people would study the facts presented in this volume, they would not be so easily led astray as many of them are now. They would be settled, grounded, rooted, and established. Much of our weakness as a people rises from a lack of a knowledge of the facts related in this book.

This is not a volume to be carelessly read and laid aside. He who has these facts so worked into his memory that they are ever at his command, is invulnerable to the doubts that trouble so many. Shrewd men are making every effort to break down faith in this blessed cause. Let our people wake up and know the history of the movement that has made us aware of the approach of our blessed Lord. We appeal to our people individually to buy this volume, carefully peruse it, and study the blessed facts contained in it. Appropriate it, and help others to see its importance.

This book was first published by the Southern Publishing Association. The sales have not been what we had hoped they would be. It has been thought that the Review and Herald Publishing Association would be better prepared to circulate it than the Southern house because of the greater constituency and the greater agencies for bringing it before the people generally. The Southern house, though receiving no pecuniary benefit therefrom, is anxious to see the book circulated, for the good that it will do.

We do not think by any means that the sales of this precious book should be confined to our own people. It would

do any candid person good to read it. It would convince any person of candor that this advent movement is no fanatical affair, no passing humbug. It is the most striking movement of the religious world to-day, founded on the greatest volume of Scripture evidence and authority ever quoted by any denomination. The coming of Christ the second time is the greatest event that can ever occur in the history of mankind. Christ's second coming closes up the reign of sin and rebellion which has cursed the universe for six thousand years. It will finally destroy Satan and sin, and bring about a clean universe. It will result in the salvation of all the righteous, and the destruction of all incorrigible sinners, Satan included. It is a most glorious event, longed for and desired by all the holy men of God.

Will not the reading of the history of this movement which deals with that glorious consummation, be of benefit to any candid man of any faith? We believe it will. Bring it before all candid people everywhere. We long to see it going forth by thousands of volumes in all directions.

Nashville, Tenn.

### Some Questions

T. S. WILLIAMS

INASMUCH as the Sunday does not appear in any part of the Scriptures as a Sabbath, or day of rest, but instead thereof the seventh day is invariably mentioned as the day on which to rest according to the commandment (see Luke 23:56), and is also mentioned many times in Acts as being kept by the apostles in the same manner as it was kept under the ministration of the old covenant,—by reading and expounding the Scriptures of truth,—why is it that the first day is now kept instead of the seventh?

The law that was written and engraved on stones under the first covenant by the finger of God, is the same law that God promised to write and engrave in the hearts of his people under the ministration of the new covenant; and that being so, why is it that the fourth commandment should not be obeyed now as it was under the old covenant?

Some, however, contend that the third chapter of Second Corinthians emphatically asserts that that which was written and engraved in stones was done away by the establishment of the new covenant; if so, what laws were there at that time which the Lord termed "my laws"?

A careful reading of the chapter referred to will disclose the fact that it was the *ministration* of the new covenant that displaced the *ministration* of the *old*, and not the *broken law* that made the ministration under the *old* necessary to bring the people out from under its condemnation. The offerings and sacrifices that were necessary under the old covenant that the sinner might be relieved from the penalty of the law, which was death, all pointed forward to

the great sacrifice which was to be offered on Calvary, and were the ministration of that dispensation; but when the great sin-offering was made, it annulled the ministration of the old (sacrifices), and established the new, of which Paul was a minister. But the law itself could not be changed. Death is the penalty of the law just the same under the new as under the old. Paul says that the law is holy, just, and good. If the law was holy, just, and good in Paul's day, 60 A. D., what is the matter with it now?

Again: if the law was to pass away, or any part of it, why would he say that by faith (in Christ) we establish (not make void) the law? Rom. 3:31. Isa. 42:21 says that he (Christ) will magnify the law, and make it honorable. Ps. 40:8 says, in speaking of Christ, "I delight to do thy will, O my God: yea, thy law is within my heart." Now, if the law was in the heart of Jesus, could it pass away?

Jer. 31:31, 33, says, "I will put my law in their inward parts, and write it in their hearts." See also 2 Cor. 3:3. If the law is within the heart of Christ, and by his Spirit written in the hearts of his children, as promised by God himself, how can any one in whose heart the law is written claim that the law, or any part of it, is, or could be, abolished?

Wherever the term "law" is used in the New Testament, the context will decide what law is referred to, whether the law of commandments contained in ordinances (Eph. 2:15), or the law governing the marriage relation (Rom. 7:2), or the law spoken of in verse 21 of the same chapter, or the law of ten commandments written on tables of stone by the finger of God, and in the hearts of his children by his Holy Spirit.

### The Inevitable Logic

J. S. WASHBURN

RECENTLY there has been advanced among us the theory that each church is an independent unit. Now all must recognize it to be a fact that the logic of this theory is utter disintegration; that it means a complete separation down to the individual atom, if matter can really be thus sifted to the ultimate unit.

The universe is one creation, and is under the control of one God. There is a unity running through it all. If it be correct that a few men may band together, and become independent of all others, logically it must be true that one man may and should be independent of all other men. Considering man as consisting of different organs, why not then each organ independent of others? For the Scripture plainly teaches that Christ is our head, the head of the body, the church, and that we are members of his body, and of his flesh, and of his bones, and that we are members also one of another.

While I belong to the church in Nashville, yet I am related and in a measure responsible to every church-member, not only in the United States, but in this world; and I am also related and re-

sponsible to every angel in heaven, and to every inhabitant of every other world in the universe of God.

If a church of ten may be independent, so may a church of two; and why not each individual? and why not every organ of every man's body? This ultimately means, and can logically be nothing else than, the separation of every atom of matter in the universe from every other atom. This is Satan's logic, the logic of separation, the logic of the breaking up of physical organization; and this logic is utter ruin, death, earth to earth, dust to dust.

No! ten thousand times no! There is one Lord, one faith, one baptism, one Spirit, one hope. We are all one in the Lord. While the servant of the Lord is thus responsible, yet he is left free. It is a wonderful apparent paradox that he who is the servant of the Lord is the only free man. But this freedom does not mean difference, contest, separation, independence, an independent congregation, or an independent man. It means individuality, and yet a blended mutual responsibility.

Remember the prayer of the Lord and Saviour under the very shadow of the horror of great darkness in Gethsemane, and just before the awful crucifixion: "Holy Father, keep through thine own name, those whom thou hast given me, that they may be one, as we are."

Nashville, Tenn.

### Pride

PHILIP GIDDINGS

THERE is an abnormal growth known as "proud flesh"—an ugly excrescence. It is an apt illustration of pride, unsightly and dangerous. There is no place in God's universe for pride. Of seven things which God hates, pride comes first. Prov. 6:16-19.

"How can man with that do well—  
That whereby the angels fell?"

National, racial, or individual "pride goeth before destruction, and a haughty spirit before a fall." Prov 16:18.

The divine Teacher inculcates: Let the greatest serve. Whosoever will be chief, let him be servant: even as the Son of man came not to be served, but to serve—himself the eminent illustration of the principle so variant from man's. Matt. 20:25-28.

Some think pride is a mark of greatness. I ask with reverence, Is God proud? If so, this sentence had not been spoken: "Let us make man in our image, after our likeness." Gen. 1:26. If pride were a sign of greatness, the Son of God had not become the Son of man. Bethlehem's manger would not have been his birthplace; nor the peasant Mary his mother; nor Galilean fishermen his companions.

Christ's answering of the question as to the greatest in heaven, by the placing of the little child in the midst, was no mere caprice: it is the principle of eternal verity written in the constitution of God's universe. "Learn of me; for I am meek and lowly in heart." Matt.

11:29. That was not simply something put on on earth by Jesus Christ to catch men by, but that was what he was in heaven—"meek and lowly in heart"—from everlasting to everlasting.

Pride is a swelling. It is conceived by a degenerated heart. It is hot-headedness and cold-heartedness—a reversible physiologic error. That stiffness is a stiffness of the joint. It is evidence of impure blood. Sweating is needed. That hand restrained from fellow helpfulness not only does injustice to the body social, but injury to itself.

The greatest material or highest mental or moral possession or social position does not isolate, but rather, like the high, blue sky-dome, should appear to us not convexly, but roof over with concave kindness—aloft, but not aloof.

Nor is it humility here, and as a reward, pride hereafter; for as already said, there is no place for it in time or eternity. Humility is not merely a means to an end, but an end itself. It is not the scaffolding that we take down when the building is done: it is of the building, and abides.

"Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted"—not exalted off humility, but on it. Humility is the pillar on which Exaltation stands. It is the foundation substructure for the superstructure. Does the workman destroy the bottom when the dome is finished?—No more than we throw away the alphabet when we become readers.

As in a tree, the branches are *upper roots*, and the roots *under branches*, so is exaltation *upper humility*, and humility *under exaltation*. They are constant and consistent with, and contained in, each other. It is the roots on which depend trunk, branches, and fruits. So then exaltation rests on humility as a tree on its roots. A good understanding have all they that stand on humility.

There is no upperstanding without this understanding, and the deeper the one, the higher the other.

As on the violin or guitar, you strike the highest note while you press the lowest fret.

The height of the ship's hull above water is in ratio to the depth of keel below. By the rule of symmetry, the depth of roots is proportionate to the height of tree; the higher above ground, the deeper below. The tallest trees have deepest roots. Just so with the human "trees of righteousness, the planting of the Lord." Isa. 61:3. The greatest is the humblest. And since God is the greatest in the universe, in accordance with that law of which he is Author, God himself is the humblest Being, whose humility is as deep as his exaltation is high, whose humility proportionates to his majesty, might, dominion, and power. Therefore they are compatible—lofty and lowly, "for thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit." Isa. 57:15.

There's a lofty lowliness which, though down, looks up; and a lowly loftiness while up looks down kindly. It climbs the mountain to better view the situation on the plain, that it may come down and help. But those who stand on stilts of pride climb only to add force to fall; for "God resisteth the proud, and giveth grace to the humble." 1 Peter 5:5. He makes one topple, the other top; he upsets one, and sets up the other.

### Baptism at the Camp-Meeting

WM. COVERT

SOME have even thought that it is not advisable to have baptism at our camp-meetings, but have suggested that all candidates have this rite administered to them in the neighborhood where they live, because they say it will make a good impression upon the people of their own community. But Peter and his coworkers on the day of Pentecost did not give this kind of advice to the three thousand who offered themselves for baptism at Jerusalem. Although there were not less than seventeen provinces represented by the new converts, yet they baptized all of them before the setting of the sun.

Philip baptized the eunuch in the water found along the highway as he was closing his first interview with the man.

Believers are entitled to baptism, according to the gospel arrangement, as soon as they have decided to walk in the ways of the Lord.

In Volume VI of "Testimonies for the Church," there is careful instruction given with reference to baptism at our camp-meetings; and while it may be proper sometimes for candidates to return home before they receive the ordinance, yet it is generally best for the meeting and the candidates, and certainly in harmony with the significance of the rite, to have it administered at the camp-meeting; but of course, after careful examination and after proper arrangements have been made.

The baptismal service is one that attracts the attention of the people generally, and from this consideration, as well as because of the sacredness of the rite, there should be a well-ordered plan carefully observed and carried out by all who have to do with the occasion.

If the people have to travel some distance in getting to the water, teams are usually engaged to convey some of the people to the place. It is better on such occasions to give careful attention to the transportation, and see that good horses and proper vehicles are employed. The conference would do well to invest a few dollars in hiring some good party wagons or busses, rather than to accept the services of inferior outfits.

Then there should be an orderly procession all the way from the camp to the place of baptism. If a large number of people have gathered at the water's edge, it will be necessary for some one to have charge of these, in

order that all may be cared for in a comfortable way. Many little folks like to be present at such times; let those in charge of the children and youth arrange these along the water's edge in such a way that they will be permitted to see what is being done, and yet not interfere with any one else. This can be done by putting the little ones in the front row, and having them seated on the grass or the stones, as the case may be.

The clothing that is worn by the candidates, and their deportment on the occasion, are always noticed by spectators; and for these reasons there should be careful study given to the subject of proper form and deportment by those who have the camp-meeting's interests in charge. On such occasions evil angels will be glad to make confusion, but the presence of the holy angels and the Spirit of God may have control of the entire occasion.

Appropriate songs should be rendered at the water, one stanza at a time, beginning as the candidate arises from the water.

If there is one time above another when all attending the camp-meeting should pray that the right impressions be made, it is at the time of the baptism. All who have access to the throne of God should ask for the Holy Spirit's presence and power to suitably impress all who are present.

Chicago, Ill.

### The Safety of Danger

A SAFE place is a perilous place to be in, when God calls to a place of danger. The only place of real safety is the place to which God calls. If that is a place of sorrow, or stress, or staggering difficulty, or physical or even spiritual peril, we shall find greater safety there in companionship with God than in any spot that is free from those perils, but to which he has not called us. The very effort on our part that is necessary to resist and overcome the danger which God has asked us to meet, may furnish the greater safety of which we are in need. Freezing cold is not commonly as conducive to healthy plant life as is a carefully protected hot-house. But take certain plants from the peril of the nipping exposure, and put them in the hot-house, and you have ended their life: the exposed place of danger was their only place of safety, for that is where God meant them to grow and to thrive. God knows best; his assignments are to be trusted.—*Sunday School Times*.

REMEMBER, then, amid the joys of life, the glad but steadfast face of our Master, and amid the sorrows of life, the sad but steadfast face of our Master. How strong, how peaceful, how deeply joyful our lives may be, if they are sacramental, lived in the memory of Jesus, the central stream of their deep determination, like his, doing the will of the Father.—*Malbie D. Babcock*.



### A Health-Promoting Art

THERE'S a beautiful art that is sadly neglected,  
And daily I wonder to see it rejected  
By some who'd be healthy and wealthy  
and wise,  
By just condescending to open their eyes,  
And look at things fairly with never a  
pout:  
I refer to the fine art of doing without.

"Why, that's nothing wonderful," maybe  
you'll say,  
"I do without things I want every day!"  
Quite likely you do, but how do you  
do it—  
With good grace, or a face that's as  
blue as a bluet?

There's a wonderful difference (just jot  
that down)  
Between giving up things with a smile  
or a frown,  
And that is precisely the difference be-  
tween  
The artist and bungler—you see what  
I mean?

You can't do as you like? Then do as  
you can;  
I'm sure you will find it the very best  
plan.  
Can't have what you want? Take what  
you can get;  
No better device has been patented yet.

'Tis the bravest and blithest and best  
way by far,  
Not to let little losses your happiness  
mar.  
'Tis an art that needs practise; of that  
there's no doubt,  
But 'tis worth it—this fine art of doing  
without.

—Selected.

### Temperance in the Home

AUGUSTA C. BAINBRIDGE

"WHAT is a pledge for, papa?"

"Why do you ask, my son?"

"I heard some boys talking about it. One big boy said he had taken it for life, and two other boys said they had taken it until they were twenty-one. They had little badges they wore on their vests. A man beside me said, 'That's good, boys; now keep it.'"

"What is a pledge, Henry?"

"It is a promise, and I think the pledge they were talking about, was a promise not to drink liquor, for they said so many things about drink."

"Yes; and is a pledge, a promise, or a covenant, a good thing?"

"That's what I want to know. I never took one. Did I ever, papa?"

"Not that I know of, that is, not on this subject; but no doubt you have made many promises, and if they were good ones, I hope you kept them. God

makes promises, and they are all good ones, and we know he will keep them. What does he say of his covenant, or promise, in Eze. 16:60?"

"I will remember my covenant."

"Then, if we follow his rule, we shall remember every promise we make; and I suppose they wear the badges to help them remember. God made a promise once that he would never again destroy the earth with a flood, and he set his badge in the cloud. What was it?"

"O, I remember that—the rainbow."

"Yes, and he said that when he looked upon it, he would remember his promise. So these boys wear their badges to help them to remember. Sometimes the pledge itself, that is the taking of it, helps them to remember; and often when a person wants to do something, he makes a promise, and the making of the promise helps him to remember. That is what a pledge is for. Why should these boys, or any boy, or anybody, take a pledge not to use intoxicating liquors?"

"Because they hurt us, and if we never use anything like that, we shall never be drunkards."

"Then it would be just for our own sake."

"Yes, papa, but —"

"Well, but what?"

"Other people would know it if we took the pledge, and it might make them want to take it, too."

"That is right, and though we may feel perfectly safe ourselves without any pledge, some one else may need our example. Paul says, 'If meat makes my brother to offend, I will eat no flesh while the world standeth,' for he felt the need of setting a safe example for others. So now you have found a second reason for taking a pledge—for others' sake. Can you think of another reason?"

"I should think it would please Jesus."

"Yes, for our bodies are the temple of God's Holy Spirit, and we can not glorify God in these bodies when we use such poisons. It will surely please Jesus for us to promise never to use or touch them. What does Jesus say about helping some weak brother for his sake?"

"Do you mean my 'inasmuch verse'?"

"Yes, dear, I'll find it, but I think you can say it; try it."

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' That means anything good, doesn't it, papa?"

"Yes, dear; now you see what a pledge is for."

"Tobacco is a poison too, and bad for boys and men, isn't it?"

"Of course it is, and no one could

ever think of Jesus' using it, so his followers would not want to use it any more than they would want to swear or say any bad words."

"Papa,"—and the bright face grew very serious,— "I want to promise. Will you hold my hand, and tell me the pledge to say?"

"Yes, my son, I will give you the one I took when I was but little older than you are now."

"Trusting in God's help, I solemnly promise to abstain from the use of intoxicating liquors, including wine, beer, and cider, from the use of tobacco in any form, and from all profanity."

A short prayer of praise and thanksgiving for the beautiful promise, and the petition for help in every time of need, and father and son were bound closer to each other and to God.

"There, it is done, and done for life," said Henry. "I wish I had a badge."  
*San Francisco, Cal.*

### Whispering Footprints

"EDDY, oh-h, Eddy, where are you?"

"Here, mother," came a shrill little voice from the back yard.

"Come here, Eddy; I want you to do something for me."

Then the back door opened, and Mrs. Taylor heard the soft thud of bare feet along the passage. But when Eddy entered the sitting-room, and stood by mother's sewing table, she only said: "Why, Eddy, what's the matter?"

Now, there were no cuts or bumps or bruises about the little boy. Why should the mother think anything was the matter? Because his brown eyes, which generally looked right up at you, like two little birds flying out of a cage, now had an uneasy look; neither here nor there, but away.

"Nothing's the matter," said Eddy, looking out of the window. "What did you call me for, mother?"

She had wanted him to run down to the village post-office to mail a letter, but the letter was forgotten now. Mother was silent for a few minutes; then, seeing something between her table and the door, she spoke:—

"I am sorry my little boy has disobeyed me about going to the apple bin without leave." Eddy gave a little start.

"The reason God put me here as your mother, Eddy, is because he thinks I know better what you ought to do, and ought not to do, than you do yourself."

Eddy did not answer. He was asking himself how mothers knew everything a fellow did.

"I am especially sorry that you should disobey me by sneaking through the coal room window," said Mrs. Taylor. "I would much rather have you say, 'I won't mind you,' and go in before my eyes, than go in by telling a lie."

"Why, mother, I didn't say"—began Eddy, glad of a chance to defend himself.

"Do you think you talk only with your lips?" interrupted his mother. "What do you suppose has whispered

to me that you have been in the apple cellar, and that you went through the coal room?"

"I can't imagine," said Eddy, honestly.

"Look behind you."

The little boy turned, and there, between him and the door, were five coal-dusty footprints on the white matting! Mother could not help smiling at the look of surprise and dismay on the little face, but it was a rather mournful smile.

"Do you think we can ever do wrong, Eddy, and not leave marks of it somewhere?" she asked. "And, O my boy, the marks that sin leaves are on your heart, which ought to be clean and white for God's eyes, instead of being all tracked over by wrong-doing."

"Won't they come out?" asked Eddy. He meant the footprints on the matting, but his mother was thinking about those other marks, when she said: "The blood of Jesus Christ cleanseth from all sin. You must ask him to forgive you, Eddy, and to take away your guilt and to make you hate sin, which leaves such ugly footprints on your little life."

And then, for a punishment, and for a reminder, mother kept the footprints on the sitting-room floor that whole day so that Eddy might see them and remember how every wrong deed left dark stains on his little heart.—*Elizabeth P. Allan, in Zion's Herald.*

### Getting Even—with What?

WHEN one person has wronged another, the unjustly injured person is always, for the time being, on a higher plane than the one who has done the injury. The wronged one has not lost what the other has lost. The only way to make the loss equal is for the injured one to "get even." Then, in addition to his hurt feelings, he has the satisfaction of knowing that he is now no better than the other fellow. What an ingenious tempter Satan is, to persuade us to add injury to insult unto ourselves! For that is what "getting even" accomplishes; it is lowering ourselves and our standards to the level of the one who has wronged us. How much better to help the other to "get even" with the higher standards which Christ alone can enable us to hold to—love and forgiveness.—*Sunday School Times.*

### Noble Living

LIFE is a great word. It is a larger word than religion or goodness or character. Fulness of life—that is what we want. In our efforts toward right living, we often fail, not for want of a pure and strong purpose, but because we have not in ourselves enough vital force to give effect to our purpose. We are like an engine which does not do its work well, because it has not a sufficient head of steam on. The secret of noble and joyful living lies largely in putting ourselves in steady communication with the reservoirs divinely set for the supply of man's soul.—*George S. Merriam.*



### The Revival in Wales

W. H. MEREDITH

BECAUSE so many have expressed a desire to have me write something concerning the Welsh revival, I will endeavor to do so, praying that the thoughts written may lead some souls into the path of truth.

First, let us read a few texts of Scripture which will serve for a foundation, for the Word of God must be a lamp unto our feet, and a light unto our path. Ps. 119: 105.

"Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways." Ps. 119: 1-3. "Thy righteousness is an everlasting righteousness, and thy law is the truth." Verse 142. "Thy word is true from the beginning." Verse 160.

From these texts it is clear that the word, the law of God, is the standard of righteousness; and when a work of reform takes place anywhere, it ought to cause those who profess to be reformed to have greater reverence for, as well as to conform to, this law.

That many false teachers and professed reformers should arise and deceive many, so that if it were possible the very elect would be led astray, is clear from the following texts: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." 2 Peter 2: 1, 2. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." 1 John 4: 1. "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24: 24.

We are also told by the apostle Paul, in his second letter to the Thessalonians, that, just before Christ shall come the second time, Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth." 2 Thess. 2: 9-12. We are also told that "Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be

transformed as the ministers of righteousness." 2 Cor. 11: 14, 15.

With these words of God before us, we are forced to the conclusion that Satan will use all his wisdom and power to make his work so like the work of God that professed followers of Christ may be deceived, and will even call the work of Satan the work of God. But as Christians, we are exhorted to "try the spirits," and not to believe every spirit; so we will endeavor to test the spirit of the Welsh revival by the standard given to us in the Word of God. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8: 20.

I had the opportunity of attending two meetings where the revival was at its height, and I can honestly say that I never again want to see such actions in any place set apart for the worship of God. At last I obtained a good position in the gallery where I could see the greater part of what was going on. The whole scene was a perfect pandemonium. No one seemed to have control of the meeting. The pulpit was filled with ministers who looked on, and knew not what to do. All around were men and women in the attitude of prayer, but screaming and shrieking as they spoke. Some were singing, others were talking, and it seemed as if each was trying to outdo the other. I saw young women move about the audience, put their arms around young men, and after a few moments the young men would arise and profess to have accepted Christ. Perfect confusion then reigned, for many wanted to testify.

The day after I attended the first meeting, I had a conversation with a minister who was, he said, baptized with the Holy Ghost in that same meeting. He had never known what this meant before. I spoke of the great need of calling the attention of the people to what the Bible said. I was told that I would have perfect liberty to do as I liked in the revival meeting, and he urged me to come the next night. I went, but if it were possible, the confusion was greater than before, and I saw no room for earnest appeal to God's Word. The next day a young man who had also been baptized with the Holy Ghost(?) was asked why he did not read the Bible more, and he said, "We want no Bible now; we have the Spirit."

In these meetings I saw not only irreverence for God's house, but an absolute transgression of the command, "Let all things be done decently and in order." 1 Cor. 14: 40. Here it was made very manifest that the god of these people was not the God the apostle spoke of when he said, "God is not the author of confusion, but of peace, as in all

churches of the saints." 1 Cor. 14:33.

A friend of mine attended a meeting. He had not been there long when a young lady came to him, and asked him if he had accepted Christ. In order to test the young lady, he asked, "What does it mean to accept Christ?" "O! just confess him," came the reply. "But what do you mean by confessing Christ?" "Well, just confess him; that is all." The poor lady knew no experience of change of heart. She, however, sent the evangelist to my friend, and the conversation began in a similar way as above. My friend now asked, "If I confess Christ, does it mean that I must stop sinning, and give up evil habits?" "O, yes!" said the evangelist; "you must give up all evil habits." "Must I give up smoking?" was the next question. "Well, that does not matter. You may smoke if you want to," was the reply. "Do you smoke?" "Yes," said the evangelist, "I smoke a little." "Then," said my friend, "what do you mean by giving up my sin? Does it mean that I must not transgress God's law?" "O, yes! to confess Christ means that you must no longer break God's commands." "Then, 'sin is the transgression of the law,' and to accept Christ I must keep the whole law. What about the fourth commandment? Must I keep that also?" again asked my friend. The evangelist got up, and in the Welsh language (which my friend could not understand) asked the people to pray for him, as the devil was opposing him, and then left.

This, surely, is a denial of the Lord; for the evangelist, while urging others to believe in Christ, could not himself face the plain command. Of such the Word speaks: "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9.

Many similar experiences could be cited. One or two may suffice to emphasize the truth that during the revival the plain Word of God was rejected for superficial excitement and fanaticism.

At one meeting fairly good order prevailed, and some one had been speaking about standing on the solid Rock, when a lady stood up and read from the parable of building the house on a rock or on sand. Good attention was paid, and many amens were heard, as the lady went on to show that the Rock was the Word of God, and urged obedience to all the Word. But as soon as obedience to the law was mentioned, and the fourth commandment spoken of, an elderly minister jumped up, and, waving his hands wildly, shouted to the people, "Sing! Sing! Sing!" Confusion soon reigned, and no desire was manifested to hear more of keeping God's commandments. How true the words of the apostle that "in the last days perilous times shall come. . . . Men . . . having a form of godliness, but denying the power thereof."

After the revival had been in progress for some time, the meetings were generally held in the largest towns and vil-

lages. In one town large meetings were held in a Baptist chapel, it being one of the largest in the place. All denominations were present, and took part, but the Baptist minister, fired with zeal to lead the converts on to the fulness of salvation, got up in the meeting, and spoke to this effect: "Brethren, the time has surely come when we should follow the example of Christ and his disciples. These new converts are believing in the death of Christ, and are repenting of their sins. On the day of Pentecost Peter, filled with the Holy Ghost, said, 'Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.' Ought we not to preach the whole truth now, and baptize these converts in obedience to the command of our Saviour?" Immediately the other ministers who were not Baptists began to protest, and an uproar followed. An awful scene took place, which ended in division, the Baptist claiming the right to preach the whole truth, and the others saying, "No doctrines must be preached in the revival."

A dear old lady who had learned that the seventh day was the Sabbath of the Lord, and was rejoicing in obedience, went to the revival meetings, believing that much good was being done. She thought, "Surely, God is in this, and soon the churches will come back to the commandments of God." She worked hard to help on the revival, awaiting an opportunity to speak of the fourth commandment. She waited many months, and at last summoned up courage to call the congregation's attention to the law which said, "The seventh day is the Sabbath." To her great surprise and sorrow, the ministers and leaders urged the people not to listen to her, and denounced her as a heretic and fanatic. The old lady then saw the spirit which ruled, and spoke freely, making herself heard on several occasions, until she was literally turned out, and asked not to come to the chapel again.

Now as to the real results of the revival. At one of the quarterly sessions of the court, the judge commented on the new list of criminals to be brought before him. This was after the revival had been on for some months. The judge thought a reformation was really taking place, and hoped it would continue. The facts are, however, that when the next sitting of the court came, the list of criminals was the largest on record, and this right in the heart of the district in which the revival had been the most fervent. The judge now spoke of the reaction, and was surprised that the cases before him were young people, who were supposed to have been mostly benefited by the revival.

A very little time after the revival began to languish, I was speaking to the leader of a certain church, and he told me that his church received one hundred and twenty converts as the result of the revival, but only fifteen or twenty remained, and he lamented that the church was then in a worse state than before the revival. I have heard

statements of this kind again and again, and the statistical reports of the churches generally show a large decrease in membership. From more than one minister I have heard the sad lament that little good came from the so-called revival. Many have their eyes open to the real condition of things, and have no hesitation in saying that the revival was not of God. Some ministers were honest enough to say so, even while the excitement was at its height. These were men of discernment, and we can but honor them for the stand they took.

Almost all will, now admit that the newspapers made a good thing out of the revival. They helped materially to excite and fan the flame, and largely increased their circulation; but all that appeared in the papers was not gospel truth, and much was hidden which would have opened the eyes of the readers to the true state of things.

### The Javanese

G. E. TEASDALE

BORN in a country where nature works with lavish and almost uninterrupted benevolence, of simple habits, mild temperament, and few ambitions, the native of Java could not be expected to develop those sturdier qualities which are found in the inhabitants of less favored lands, where foresight must be exercised, and provision made for half a year of unproductiveness, or flood, or drought, or famine, or old age.

Nature is partial. If she be compelled to scourge this favored land of hers, she does it mildly. Of recent years some floods, and droughts, and seismic disturbances have occurred, and diseases of vegetation are becoming common. But so far the visitations have been mild, and the impression made upon the mind of the native has been lost in subsequent years of ordinary recurrence. If the Javanese is improvident, nature is largely responsible. She generally indulges him. And when she does occasionally chastise him, it is easier for him to suffer inconvenience or want sometimes, than to be always exercising thrift and forethought.

The government and capitalists have endeavored in many ways to arouse in the heart of the native desires and ambitions sufficiently strong to induce him to engage in regular employment. After centuries of experimenting, they have been partially successful. But still the inclination to work is only foreign. When his immediate wants are supplied, he generally can not be depended upon until his wants again reach a certain degree of acuteness. I read of a man who doubled the wages of his coolies, as an inducement to greater exertions. To his surprise they refused to work more than three days a week. Their reasoning is obvious. The farmer mortgages his crops, the mechanic his tools, the carter his oxen,—for what man of sense will work so long as he can borrow money?—and when the money is spent, he turns his serious attention to work again. "The borrower is servant to the

nder." The pawnbroker from hence-  
 outh partially owns the man, and exacts  
 toll. The country reaps the benefit  
 of his labor, and the man himself is  
 benefited by being compelled to work  
 seriously, that he may have money to  
 pay taxes and interest, and buy rice.  
 Also he has but little time or energy  
 left for the development of those rebel-  
 lous instincts, or religious fanaticisms,  
 so near to the surface of all Moham-  
 medan races.

The Javanese, however, are not thor-  
 oughly Mohammedan. Ingrained in  
 their nature are many superstitions per-  
 taining to their old Hindu beliefs. The  
 country and customs bear numerous evi-  
 dences also of ancient Buddhism, which  
 is said to have been brought here early  
 in the first century of the Christian era.  
 Marvelous ruins of wonderful temples

him when he is old. A little rice is not  
 missed, and clothing is an item not  
 worth mentioning. Nature supplies all  
 that is required for several years, and  
 keeps it in repair. Soon the children  
 become very useful. They watch the  
 goats and the buffaloes, or help in the  
 paddy fields. At twelve or thirteen the  
 girls marry, and the boys when a year  
 or two older.

In quantity, flesh as an article of diet  
 is used sparingly. In variety, everything  
 that moveth upon the face of the earth,  
 or in the seas, or anywhere else, is taxed  
 to satisfy the demand. The chief article  
 of diet is rice. Maize is also used, and  
 many kinds of roots and vegetables.

The Javanese are small of stature, but  
 muscular. Women carry heavy burdens  
 up'n their heads. They possess a pleas-  
 ant disposition, a kindliness of heart, and

have an organized church in that land  
 where Judson, the father of American  
 missions, labored and spent his life. May  
 many others follow.

Sisters Jewett and King have been  
 having phenomenal success in taking  
 orders for papers and books. These  
 papers are spreading the truth. Sister  
 Knight tells of a man who has been  
 keeping the Sabbath some time, through  
 reading the *Oriental Watchman*.

In the vernacular work there is surely  
 a new era in our mission work in India  
 setting in. Never before have we had  
 such a band of capable men and women  
 studying the different languages. Truly  
 the time is coming when we shall give  
 with a "loud cry" the message of truth  
 in the leading languages of this land.  
 It can not be long, for God is going out  
 before us.

Brother and Sister James are study-  
 ing the Tamil language in a systematic  
 way, spending six hours a day in this  
 study. They have been fortunate in find-  
 ing a *munshi* that pushes instead of be-  
 ing pushed. It pays to use great care  
 in selecting a teacher.

Dr. Oberholtzer is spending from  
 seven to ten hours a day on Burmese.  
 By plowing away at that rate for a  
 year or two, our sister will be telling the  
 message in the tongue of the Burmese.

Brother and Sister Little are working  
 away at Bengali under very trying cir-  
 cumstances. When we consider what  
 burdens have rested upon these workers  
 the last two years, the progress which  
 they have been making in the language  
 is truly encouraging. Learning a lan-  
 guage while editing a paper, looking  
 after an orphanage, and running a print-  
 ing-office, is no small undertaking.

We understand that Brother and Sister  
 Cook rise early in the morning to study  
 Santali—a very good plan. There is  
 one thing about language-learning, the  
 hardest part comes first; the more we  
 learn, the more our interest grows, and  
 the easier it becomes to study and learn.

As for the Hindustani work, those who  
 associate with Brother and Sister Bur-  
 gess find them buried in language study.  
 Sister Kurtz has united with them at  
 Dehra Dun to study the Urdu, and Sister  
 Burroway to study Bengali. From a  
 letter written by Sister Burgess, just to  
 hand, in which she encloses a letter from  
 a man deeply interested in the truth, I  
 take the following:—

"My husband left Thursday night for  
 Agra, expecting to visit John Last on  
 the way, who has taken a firm stand for  
 the Sabbath, then go on to Bulaudshahu,  
 where Amar Nath is working, and from  
 there to Agra, where there seems to be  
 a real interest. Do pray that the Lord  
 will bless and strengthen him, and give  
 him wisdom, that these souls may be  
 established in the truth. We feel that  
 the Lord has set his hand to the Hin-  
 dustani work, and will raise up laborers  
 from among the native people, that the  
 work may be quickly finished."

A very encouraging letter from Dr.  
 Menkel regarding the work at the Cal-  
 cutta Sanitarium is to hand. He says:



CHIEF BUSINESS STREET, SOURABAYA, JAVA

have been found in many places, indica-  
 ting skill and forces now unknown. Not  
 until the fourteenth century were the  
 inhabitants converted to Mohammedan-  
 ism. Then it was not a matter of heart  
 or will, but of military force.

There are three distinct national lan-  
 guages spoken on the island. Malay is  
 foreign, and is used only on the coast  
 and by the Chinese. At places the lan-  
 guages overlap each other, making it  
 necessary to learn two languages in order  
 to speak to one people. They are said  
 to be difficult to learn. The composition  
 of the sentences is strange to Europeans,  
 and the forms of address are very per-  
 plexing. The languages are thought to  
 be a mixture of old Sanscrit and the lan-  
 guages of the pre-historic inhabitants of  
 the island.

All idea of caste, such as exists in  
 India, is lost. Also the sexes are social  
 equals. Plurality of wives is practised,  
 but is not common. More wives bring  
 more responsibility, and more work.  
 That is undesirable to a native. The  
 marriage tie is very loose, though, and  
 it is quite common for natives to practise  
 plurality of wives or husbands con-  
 secutively, if not simultaneously. Chil-  
 dren are not objected to. Indeed, it is  
 more congenial for the native to increase  
 in numbers than in wealth. Children  
 are inexpensive, and will provide for

a suavity of manners, which are hardly  
 offset by their duplicity and habits of  
 pilfering.

### The Outlook for India

J. L. SHAW

THE outlook for the work as a whole  
 in India is very encouraging. Never  
 have we seen more manifest evidence  
 that the Lord's hand is in the work than  
 at the present time.

Our workers at Mussoorie are getting  
 well settled, in their new home at Ann-  
 field, and Brother and Sister Hansen  
 have done some yeoman's service in se-  
 curing the place. Brother Barlow and  
 family and Brother and Sister Jewell  
 are among the first to enjoy a change at  
 the mountain mission. They have all  
 expressed themselves as well pleased  
 with the selection. We hope negotia-  
 tions for the property will be finished  
 by the end of the month.

We have received several letters full  
 of good omens for the work in Burma.  
 While Elder Thompson was there, a  
 church of twenty-three was organized at  
 Rangoon. Afterward others took their  
 stand. Nine were baptized by Elder  
 Votaw in one of the beautiful lakes near  
 Rangoon. We are profoundly thankful  
 to God for the prosperity which is at-  
 tending his work in Burma. We now

"We are having Bible studies every Thursday evening. I am feeling fine, and take delight in my work, and am getting an experience all my own out of it, which was well worth coming for." We are sure great results will follow teaching the truth at the sanitarium. It can not be otherwise. "My word . . . shall not return unto me void." Sunday evening meetings are also carried on in the Calcutta church.

We shall be glad to welcome Sister Quantock back to the field again. Elder Enoch, who has been for a number of years in the West Indies, is planning to arrive in India in the fall, and will probably go to Ceylon, or locate among the Marathi people. He will take up language study soon after his arrival.

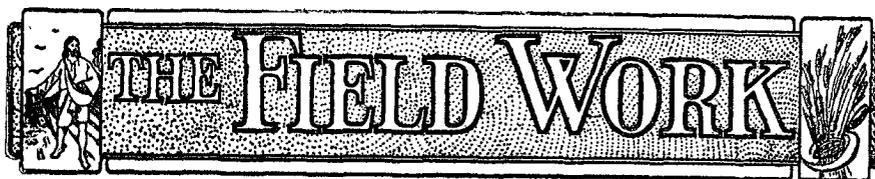
The obtaining of land at Karon has been somewhat delayed, but Brother Watson is urging the matter along. When this land is secured, a well will be dug, and brick made, so that at the close of the rains the building can be started. Buying land and erecting buildings in this country is no small undertaking, but we hope the house at that place may be well under way by the end of the year.

Considering the work in India as a whole, there is abundant reason for thanksgiving to God. Nothing can stop the advancement of God's truth; the set time has come for this country to be worked, and the efforts to frustrate the truth will work out in the end to its advancement.

### Wife-Burning in India

It has been generally believed that the *suttee*, or wife-burning, has been totally abolished in India. But it seems to be practised still. Mr. Abbott, in his volume entitled "With the Prince in India," recently published, says that not long ago thirteen men were charged with assisting at a ceremony in Behar. It was stated in the magistrate's commitment that when in October, 1904, a certain Brahman died, his body was taken to the banks of the stream to be burned, and the widow, after having bathed in the river and adorned herself, took her seat on the pyre, and called on her son to do his duty as a devout Hindu. He lighted some wheat stalks and put them to her mouth, and then with four other Brahmans he lighted the pyre. A large crowd assembled, and the widow turned toward the setting sun, and as the flames reached her, overcome by the smoke and heat, she fell back into the fire, and was burned to ashes with the corpse of her husband, amid beating of drums and clashing of cymbals. Similar cases, Mr. Abbott declares, now and again appear without comment in the native journals. That they are rare is due to the teachings of the Christian missionaries and the influence and laws of a Christian government.—*Selected.*

"CHRIST is more than the climax of humanity. He is the Saviour of men by way of the cross."



### Some Good Omens in Our Camp-Meetings

HAVING met in the spring camp-meetings many tokens of the rising wave of consecration to the message, I shall briefly mention some.

The Southern New England camp-meeting which was the first I visited, was held on a high spot in the city of New London, Conn., overlooking the harbor. A good attendance both of our own people and from the city was present. This young conference, only lately separated from the New England Conference, has made good progress, especially the last year.

Elder Westworth, who has charge of the field, and his coworkers are of excellent courage. Several revivals, notably one on the last day of our visit there, testified to the presence of God's Spirit in large measure. The labors of Elder Farnsworth and Professor Machlan were greatly blessed and well appreciated.

On the last afternoon of our visit, I spoke on the question of church organization. The hearty assents of the brethren showed how thankful they were for this splendid piece of work God is building in our midst.

The combined New Jersey and Greater New York camp-meeting at Elizabeth, N. J., was a spiritual feast from beginning to end. In addition to the laborers already mentioned, Elders Daniells and Thompson, who had just returned from Europe, were present part of the time. Their messages were inspiring.

Here I was profoundly impressed with the deep desire of the youth to enter into God's service. One morning I had arranged to visit the famous prisons of New York City, the Tombs and Blackwells Island, with Sisters Kershaw and Rasmussen. I had planned to give the young people a short service from eight to nine, and leave for New York. But while speaking, the Spirit of God rested on the youth. In response to a simple invitation, they crowded forward, and with broken heart and contrite spirit many gave themselves to God.

Though delayed, I still had time to visit that great city prison of New York, the Tombs, before it closed at noon. Before the grating of one cell I saw a young mother, sitting upon a stool, weeping, having a little babe in her arms. I passed on to the guard, and asked him if she was the wife of the young man behind the bars. The guard replied that she was, and that very day the man must be taken to Sing Sing and separated from her for seven years of penitentiary life. Later I saw Harry Thaw and his wife, Evelyn, and stopped to talk with them. Besides the faces of these youth behind prison bars, I saw nearly eight hundred more in the boys' prison on Blackwells Island. The contrast was a strong lesson to me as I returned to the camp at night and saw our youth still rejoicing in God, from the revival service of the morning.

The Massachusetts camp-meeting, held

at Fitchburg, was another manifestation of God's work for his people. On the last Sabbath, following a sermon by Elder Evans, the Spirit of God came near, and about thirty-five hundred dollars was raised for mission work. For Sunday night I had advertised a meeting in French, as there were ten thousand French-speaking people living within car distance. The Spirit of God worked in that little meeting, and four men, strangers to me, bowed in prayer to consecrate their lives to God. Their names were passed over to a Bible worker for further instruction.

Similar manifestations of the working of God's Spirit were witnessed in the Maryland camp-meeting held in Baltimore. To many who will read these lines, similar visitations of God's Holy Spirit have come in their yearly camp-meetings. But the testimony is that God has come nearer this year than ever before, and in greater power. It is now time to gird up the loins of our mind and prepare for great things; for the Saviour "will do great things for those who trust in him."—*"Ministry of Healing," page 115.*

The camp-meeting in Elizabeth, N. J., did much to uproot the evil influences brought upon souls who had suffered the attacks of those who had departed from the faith. B. G. WILKINSON.

### Fiji

SINCE writing, I have had some good experiences on the Ra coast of Viti Levu (the largest island of the Fiji group), and also inland. It seems as if the devil fights every step I take to reach the different places to which I am called. I have not had one good sea trip this last year. I always get into some hard and trying storm. These experiences drive one nearer the Lord.

I expected to have a very pleasant time going inland on the island of Viti Levu, but it has done nothing but rain in torrents for several months. It rained twenty-nine days in the month of December, twenty-two in January, and made a good beginning this month. I had to go barefoot all the way. After reaching a certain point, the mountaineers told me that it would be at the peril of my life if I should attempt to go farther, as the streams were raging torrents. In reaching that point I had crossed ten large rivers and twenty smaller ones. At the rivers I had to have help, as I could not keep my foothold, on account of the swiftness of the streams. In returning I had to strip off my European clothes, and dress like the Fijians, but I praise God for the blessed results of the trip.

At one place all the Wesleyans accepted the message, and gave their church building and teacher's house to the work. The teacher also accepted the truth, and is now giving the message. It was mainly through him that these good results were obtained. He had been reading our native paper. The truths had appealed to his mind. He had

been teaching them to his congregation, and they with him had taken their stand. Over thirty adults compose this congregation. Quite a large number of Catholics attended every meeting, and a few of these took their stand before I left. On this trip I baptized twelve there. Quite a number more would have liked to be baptized, but we think best to go slowly, and let them make a thorough demonstration as to their being in earnest.

At Ra I baptized six. One was a district government chief, and another was an old man, tottering on the verge of the grave. He dates back to the old cannibal days, and it is said that he himself has tasted human flesh. After hearing of the stand he had taken, two other old men threw their tobacco out of doors into the rain. They made a special request that they might be baptized, also. I told them they would have to wait till my next visit. Others at Ra requested baptism, so I expect that on my next trip there will be a number who will follow their Lord in this ordinance.

Since my last letter, we have had our school land surveyed, and have made the final payment. This places the land under our entire control. Last Sabbath we had a dedicatory service over the land. With the students we all gathered on top of the hill where we are to erect our school building, and after appropriate remarks and hymns, the land was set apart to the work of the Lord. It was an encouragement to us all as we reviewed the leadings and dealings of the Lord with us in the work here. It has been a hard struggle to get a footing in Fiji, but the Lord has led his work on to victory against all the opposition which it has had to meet, and has given us this "nail in a sure place." The prospects look bright. C. H. PARKER.

### Dominica

ON Sunday, May 5, we baptized two young men, formerly Catholics. A crowd gathered on both banks of the river to witness the scene. Some said they did not believe the young men would dare to face the crowd, but they were made to see God's truth make bold.

Climbing on a rock whence I could better command the situation, I addressed the assembly. Some were evidently of the sort mentioned in Acts 17:5, but there were others who listened attentively.

In a Catholic village eight miles south of here, some young men have started a Bible club, a strange thing for Catholics to do. The leader told me that he was impressed to do so, believing that somehow, somewhere, help would come.

I spent a few days with them, introducing Bible leaflets, papers, and other literature. Sunday afternoon I held an open-air meeting after their service, and met with them in their club after the meeting.

Unused to the Bible, they know not where to look for its different books, so they decided to start from Genesis, and go through. Surely, they who seek shall find. To see them take their drinks and march into the club with their pipes, to see them searching in the Old Testament for Matthew or Mark, presents a picture of men groping in the dark; but with the grace of God and the aid of the prayers of God's people who read this, we labor to lead some out into the

blessed light. Only this week, a woman from that village called to buy a Bible.

Twenty miles from here, a Catholic woman who has been keeping the Sabbath for several months is waiting for baptism, and two others expect to follow soon. A Catholic young man kept his first Sabbath last week. He has difficulties at home, and desires the prayers of God's people that he may be strengthened to overcome.

Two weeks ago an American boat came in on Sunday, and discharged and reloaded cargo. Wharf, customs, and post-office were all busy, as on other days. The editor of one of the papers rebuked the merchants and officials for the "desecration," and the ministers for their solemn silence. This gave us an opportunity to present the Sabbath. Remember the work here in your prayers.

PHILIP GIDDINGS.

### Progress of the Work for the Colored People of the South

THE work in the Southern field is moving on rapidly. The work for the white people is far in advance of that for the colored. God has blessed faithful efforts, and souls are rejoicing in the truth. As we draw near the end of time, calls will be frequent for means to forward the cause of truth in the South. One man said that he was tired of giving to support the work among the colored people; for the results did not justify the expenditure of so much means. These words are from an honest soul. There are more who have said the same. No doubt, when attention is called to the progress of the truth among the colored people, a different feeling will prevail.

The Southern field is a great missionary field, with peculiarities not found in any other place. The soil is very stubborn. Prejudice is great. Slavery left its stain on the character and disposition of the people. There are many things which will discourage a worker if he is not rooted and grounded in the love of God. In the South are some precious souls who will respond to the truth when it is presented.

The South is the home of the American negro, and he is here to stay. More than eight millions are within the borders of the Southern Union Conference. The negroes of the South are not all worthless, as some newspapers put it. There are many who are intelligent, cultured, and refined. Some own good property, with money in the bank. The writer knows of one whose wealth, in cash, is three hundred thousand dollars. The negroes pay taxes on sixteen million dollars' worth of property; and this has been acquired since the Rebellion. There are many large schools for the colored people. The Tuskegee, or Booker T. Washington's school is the largest of its kind in the South. It is accomplishing a great work for the negro boys and girls. The effect of this school is felt throughout the Southland.

Our work is making progress, cutting its way through ignorance and superstition. You can not realize the situation unless you are on the ground. We dare not write it as it is, for fear the reader will disbelieve. Fifteen years ago there were not over twenty colored Seventh-day Adventists south of the Mason and Dixon's line; but to-day there are seven hun-

dred. Twelve years ago there was only one colored Seventh-day Adventist church; to-day there are fifty. Fourteen years ago there were only two ministers; to-day there are forty-five in the United States. The tithes of the colored people last year in the United States amounted to five thousand dollars; fifteen years ago it was not over fifty dollars. One year ago there was no sanitarium for the colored people in the whole denomination, where modern methods were used; to-day there is one in Birmingham, Ala., with Dr. L. C. Isbell as chief physician. Thirteen years ago we had no colored Seventh-day Adventist physician; to-day we have five practising, using modern methods.

Is any one sorry he has donated means to the colored work? Up to seven years ago, there was never a tent-meeting held for colored people; to-day there are six tent companies in the field, in charge of colored ministers. Five of these are south of the Mason and Dixon's line, and one north. By the time this reaches the readers of the REVIEW, the number will be increased to nine.

The man who did not see any good in donating to the Southern work, can rejoice with me for what the Lord has done in this part of the vineyard for the colored people. The Lord is coming in this generation; millions of the South's black population must hear the truth. Cast your bread upon the southern sea, with your gifts and offerings doubled. "Thy people shall be willing in the day of thy power." SYDNEY SCOTT.

### Victories of the Truth in China

How often our little faith fails to read aright the inherent power of the truth we bear! It is with us to-day as it ever has been with the disciples of the Lord; we are still lagging far behind the Master. Here in China, with centuries of dense heathenism and the incomprehensible inertia arising therefrom, it does indeed require no small measure of faith to believe that spiritual life can be made to spring up in such a soil as this; and yet we are continually called to behold just such marvels, to the great glory of his name and the deep joy of our own hearts.

Report has just come to hand of the full surrender of two souls to the power of the truth at Dr. Selmon's station in Honan. Only recently two men were baptized at one of the stations in the Fukien Province, out of a large class of intelligent and earnest inquirers. Within the last two or three months I have had several reports from our brethren in Amoy of the resolute stand taken by an entire native church headed by its pastor in the city of Chiu Chow, situated not far to the north of Swatow, in this (Quangtung) province. It is a native independent church, with a membership of more than fifty; and the Amoy brethren report that practically all the members of the church have deliberately elected to "face about," and keep the Sabbath, and that, too, in the face of much opposition.

Only the other day a preacher of seven years' experience, located at a distance of about sixty miles from here (Canton), called and testified to his faith in, and his obedience to, the Sabbath, though he still continues to preach on Sunday to his small congregation, who do not yet

see the light, except one who has taken his stand with the preacher. It is now about six weeks since two young men were baptized into the Canton church, and three members of the girls' school are waiting the glad day when they shall be buried with their Saviour.

Encouraging reports of hopeful and substantial progress come from Lo Shan, Shang-tsai, Sin-yang, Fat Shan; and during these days Brother Wilbur is opening up a new work in the city of Kong Mun, a large port about fifty miles from here; while Brother J. P. Anderson is opening a chapel for Hakka preaching here in the city of Canton, as a stepping-stone to entering actively, after more preparation, into Hakka territory.

These are all victories of the truth; and thus is the message winning its way among this people. In all this there is much cause for rejoicing on the part of all the faithful and devoted brethren and sisters in the home land, as well as in the case of us who are here in the midst of these workings.

J. N. ANDERSON.

### Southern Needs

We have been told that in the closing work of the gospel, progress would be made by leaps and bounds. There is a statement in the Testimonies to the effect that those who live near the close of time will find it necessary to run to keep up with the message. I begin to feel that that time has been reached. To-day unless we run, we find ourselves away behind,—even behind the progress of the world, to say nothing of the work of God in the land.

Since the last time I wrote for the REVIEW, telling of the needs of schools and the kind of schools needed, I have been impressed with the rapid growth of Southern interests, and the attention which is being directed toward the southern portion of the Union.

For instance, it is the avowed purpose of the Jamestown Exposition to bring the East and the West in close touch with the South. Nearly all the popular magazines contain one or more articles each month dealing with problems of special import in this section of the United States. There is the rapid growth of manufactories and the evils of factory life, especially child labor in factories. There is the race problem in its various phases.

The current issue of the *World's Work* is devoted entirely to the South. Not only are the industries described, and its sources of wealth, but attention is called to the educational resources.

But more particularly is one impressed with the need of more schools,—schools of a practical nature, which reach the people in their homes and lift them to a higher plane of living. Miss Martha Berry is giving her life to industrial school work near Rome, Ga. The superintendent of public schools in Columbus, Ga., has already shown the value of teaching little children to use their hands.

The recent gift of one million dollars to fundamental education of the negro, by the Philadelphia Quakeress, shows that the Lord is already fulfilling his promise in bringing this needy field before men and women of means.

When I read these things, I think of the statement that when we as a people

have done our duty, then men of the world will help us in carrying this work forward. Have we done what we should? Are we ready to say, "Lord, I've done my part, turn now to others when seeking workers and means"? It is a serious thing to answer that question in the affirmative.

Living in different parts of the country, it is difficult to realize just what is demanded of us. Professor Ritchie's school described in the REVIEW of June 6, partially answers the question.

Early last spring a company of young men from the Agricultural and Normal Institute felt called to start a school for children in the hills of middle Tennessee. They purchased a piece of property, two of the young men going to their homes—one to Pennsylvania, the other to Missouri—to interest friends in the undertaking. They solicited some help from relatives and friends, bought a piece of well-timbered land, and moved into the cabin on the place.

The mill men in the neighborhood became interested as they made lumber of trees cut from the boys' land to repair the cabin. The company grew. There are now eight workers there, and others are coming, so instead of one school, as at first planned, there will be two schools this fall, for the company will divide, thus reaching more children.

The garden of this school attracts attention. Sick people in the neighborhood seek help from the school family. Children are anxiously waiting for the little frame schoolhouse to be completed.

Another interesting case in connection with our students is that of a man and his wife who located in a needy section where they are quietly creating an interest in industrial teaching. These young people are braver than many of us would be. The husband canvassed to find a location for the school. The way opened for him to receive thirty acres of land. He and his wife are laying the foundations for a school this fall. The neighbors are contributing lumber for the school building.

The work of the young people who went to Cuba, establishing a school at Neuvas, is more or less known. From the time they reached the island, they have been self-supporting by teaching English and working at the carpenter's trade. The work of that infant school is worthy an article all its own. I will simply quote the words of the conference president after visiting this school last spring. He wrote:—

"I am glad to say that I have had the opportunity of visiting our new school at Santa Lucia, and it was a source of satisfaction to me to hear the favorable comment concerning their work, especially from the owner of the colony, Mr. Agramonte. He thanked me for directing them to that place, and assured me that if he had a dozen such families, the success of the colony would be assured. Apparently, he is as much interested in their success as we are, and he told me that if they needed money to equip any industrial feature of their school, he would advance it. The neighbors seem very glad that they are there, and I believe there are a number ready to listen to the truth. While I was there, we held one meeting with a good interest, and I wish it were so I could stop there some time. However, I suggested a plan by which I think the boys can get the truth before the people, and that is,

by means of a weekly prayer-meeting. By this plan it is proposed that a sufficient number in the neighborhood be secured, then different ones will announce topics to present according to their preference. After the subject is presented, all present have an opportunity to express themselves on the topic. In this way the boys would have opportunity to bring in topics bearing on present truth.

"Now in reference to my interest in their work, I will say that I do not see how yours can be much greater than mine. I realize that in the future the establishment of other schools in Cuba will largely depend upon the success of their school. I feel that many such schools are needed in Cuba, and it is not a question of sites where free land can be secured, but the problem is to get means to help the teachers until the school gets on its feet, so to speak. I have several places in mind now, but I have not pushed the matter of getting the land. Not having any teachers, I have had no definite proposition to make to the interested persons. I do trust, however, that we may take advantage of some of these openings, which may ere long close.

"In closing, I would ask you to ever keep the needs of Cuba in mind, and work toward the end of getting more of these schools started. Now while the country is developing is the time to strike. Property they are now willing to give us free will in a few years be worth one hundred dollars an acre, if an earthquake or something else does not happen."

These are a few simple efforts that our own people are making. If you desire to know how many others can find places to do a similar good work, divide the area of the entire South by the limited area now reached by our workers. If you want other evidence of the terrible needs of this territory, read Volume VIII of the "Testimonies," as well as some of the later communications.

M. BESSIE DEGRW.

### New Brunswick

ST. JOHN.—Two months have now passed since we left our home in Ohio and came to St. John, New Brunswick. On our arrival, there was not a person to meet us whom we had ever seen before. All here were then entire strangers; but it is not so now. Besides the members of the church, we have formed the acquaintance of many people in the city, who are kind and friendly. We have sufficient reason to believe the Lord has jewels here, and we are seeking them.

Our conveniences for church services are limited, we having only a hall in which to hold Sabbath and Sunday-night services. Our attendance and interest have increased, till the hall, last evening, June 8, was nearly full, and at the close of the service I received invitations to visit the homes of different ones. One young man especially desired me to go to his home to teach himself and his wife the Bible.

The members of the church have taken on new courage, and manifest a desire to assist in warning the people of this city of fifty-two thousand inhabitants of a soon-coming Saviour. This church is made up of hard-working men and women; but when I presented to them

the needs of the work they responded by giving, at a sacrifice, thirty-five dollars on the \$150,000 fund. One dear brother who lost his companion and now works hard to support himself and children, lost ten dollars the other day. He promised the Lord one half of it if it ever was found. On Sunday morning he came to my home, with a cheerful look on his face, and said he had found his ten dollars. The Lord had directed him to the right man.

The evidences of a fast-closing work and a soon-coming Saviour are so plain that no one can fail to observe them, unless his mind be blinded by the god of this world.

J. O. MILLER.

### Panama

CRISTOBAL, C. Z.—Since the sixteenth of May I have taken up work on the Isthmus of Panama. At present we are located at Mount Hope, two miles from the city of Colon. We are in the midst of the rain and fever and mosquito season. The mosquitoes are very troublesome, and are the transmitters of the malaria germs. One and then the other of us have been ill with the fever. We pitched a tent to hold a series of meetings, but the continued rains have hindered to a great extent. Nevertheless, six have applied for baptism. We are also erecting a church building, a long-felt need to the cause here. It is twenty-four by thirty-six feet, with a porch seven by eight feet in front, and a bell tower above. We hope to have it completed for dedication soon.

There is much to be done in this field. Many are anxious to hear the message. Elder Goodrich has been visiting some of the sections along the line, and reports an eagerness to hear the message, and additions to some of the companies.

We have organized a Young People's Society, which is progressing favorably. It has a membership of thirty-six at present; and all are taking a deep interest in the work of the Society. Pray for us and for the work in this field.

HUBERT FLETCHER.

### Georgia

ATLANTA.—As I walk through the streets and the suburbs of this large city, and see the increase of wickedness, these words of the Saviour come to my mind: "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all." These words of the Lord are fulfilling now. We can see a clear picture of the days of Noah and Lot.

The Lord has also given us a work to do in these last days to build memorials to stand amid the moral darkness. "These memorials are to stand in many places as witnesses to the truth." "When the Lord shall bid us make no further effort to build meeting-houses and establish schools, sanitariums, and publishing institutions, it will be time for us to fold our hands, and let the Lord close up the work; but now is our opportunity to show our zeal for God and our love for humanity." "We are to be partners in the work of God throughout the world; wherever there are souls to be saved, we are to lend our help, that many sons

and daughters may be brought to God." "The end is near, and for this reason, we are to make the most of every entrusted ability, and every agency that shall offer help to the work."

House-to-house work has been carried on for about six or seven years; and yet there is not a meeting-house in the State for this people. The size of our room is fourteen by thirteen feet, with thirty-four chairs, one small melodion, one table, and a fireplace. If all the members are present, there is no room for visitors. Brethren and sisters, we are in need of a building. Will you help us now? We can not bear this burden alone of erecting a house of worship; but if you will help us, we believe that before very long we can say to you, "The people bring much more than enough for the service of the work, which the Lord commanded to make. . . . So the people were restrained from bringing. . . . For the stuff they had was sufficient for all the work to make it, and too much."

Send donations to Southern Missionary Society, North Station, Nashville, Tenn.; or to Mrs. W. H. Sebastian, 401 Chapel St., Atlanta, Ga., stating that it is for the Atlanta building.

W. H. SEBASTIAN.

### Hankinson (N. D.) Camp-Meeting

THE camp-meeting appointed for the southeastern part of North Dakota, June 11-17, was held in the grove owned by Senator Hankinson, two miles from the town of Hankinson. The camp was located on the bank of a beautiful lake bordering the grove, and presented a very pleasant appearance.

Not many were present, but all seemed to enjoy the meeting. A number who live across the line in South Dakota were in attendance, and we were glad to welcome them. This message, when received in love, recognizes no artificial lines, no nationality, no tongue, but all are one in Christ.

We were glad to have with us Professor Magan, of Madison, Tenn., and Elder A. J. Burden, of the Loma Linda (Cal.) Sanitarium. Brother Magan's presentation of the Eastern question on Sunday afternoon, June 16, was listened to by quite a number not of our faith, and a deep interest was shown. We hope that some seeds of truth were sown that will bear fruit unto eternal life. Brother Burden's talks on the opening providences of God in the development of the medical work were appreciated by all, and we were inspired with more faith in the message as God's way of working was presented before us.

Besides the above-mentioned laborers, we had with us Elder H. W. Reed, who spoke on religious liberty, and Prof. N. W. Lawrence, who devoted his time to the young people's work, with good results.

At the close of the meeting seven were buried by baptism in the likeness of Christ. The baptismal scene was very impressive, and one long to be remembered. The peaceful serenity of the lake, and the natural beauty surrounding the spot, lent their influence to add to its impressiveness. The sweet Spirit of God was present through all the meetings, and we were refreshed.

J. G. WALKER.

## 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

### Another Brother Fined under the Maryland Sunday Law

FOR tacking in a window in a shed on the back part of his lot on Sunday, August 11,—a task requiring about ten minutes' work and the driving of half a dozen nails,—Brother H. J. Mulholland, of the Washington Memorial church, who lives at Mt. Rainier, Md., a suburb of Washington, D. C., was arrested and summoned to appear the next day before Justice Stickell, when he was tried and fined five dollars and costs under the Maryland Sunday law.

At his trial Brother Mulholland stated that being an observer of the seventh-day Sabbath, he regarded Sunday only as a working day, and claimed the right therefore to work on the first six days of the week according to the commandment. He told the justice that it seemed rather strange that he should be singled out while others working on the railroads, running street-cars, and doing other kinds of work on Sunday almost constantly should be passed by without notice.

The justice stated that others had been prosecuted for working on Sunday, and that as long as Brother Mulholland remained in the State, he must obey the laws of the State. He said that many complaints had been coming in about Sunday work, and that it was his duty to enforce the law.

Before passing sentence, the justice permitted the writer to speak a few moments. We called his attention to the fact that as a people we respected civil government, believing it to be ordained of God; that we respected our neighbors, and would not knowingly or intentionally annoy or disturb them on any day; but that we did not believe civil government was ordained to direct men in religious matters; that Sunday laws were religious, and their enforcement meant religious persecution. We pointed out that the present Sunday law of Maryland was simply the old Maryland Sunday law of 1723 slightly altered, which was modeled after the English Sunday law of Charles II, of 1676,—one hundred years before the Declaration of Independence,—which law could be traced back for its origin to the old Roman Sunday law of Constantine, in 321 A. D. Such laws, we told him, were out of harmony with the spirit and character of American institutions, the Sunday law of Maryland itself being contrary to the constitution of the State of Maryland, which declares that "as it is the duty of every man to worship God in such manner as he thinks most acceptable to him, all persons are equally entitled to protection in their religious liberty; wherefore, no person ought, by any law, to be molested in his person or estate on account of his religious persuasion or profession, or for his religious practise." The best thing, therefore, that could be done, we said, would be to repeal such laws, and the next best thing would be

to let them remain, as they have remained largely, dead letters. To enforce them meant a step backward, a return to the days when church and state were united, and religious persecution was carried on. George Washington had well said that a man was accountable to God alone for his religious faith and practise. We cited the fact that California has no Sunday law, and that the general government had gotten along very well for a century and a quarter without such a law. Moreover, there was a conflict between this law and that law which is above every human law, the law of God. The Maryland law calls Sunday the Sabbath, while the law of God declares, in plainest terms, that the seventh day is the Sabbath. Finally, we asked what real crime this man had done in the work he had performed; who had he molested, harmed, or injured in any way?

The justice expressed his appreciation of the facts presented, but, holding that he was obliged to enforce the law, imposed the fine, as stated, whereupon Brother Mulholland appealed the case to trial by jury in the county court.

Upon leaving, we gave the justice a copy of the last number of *Liberty* and some religious liberty leaflets to read.

W. A. C.

### The Christian Endeavor Convention

ANOTHER event of the century has been the holding of the great Christian Endeavor Convention at Seattle, Wash., July 10-15, 1907. It was estimated that ten thousand delegates were in attendance. The convention being international, interdenominational, and interracial, brought delegates from all parts of the world. Representatives from different countries were in attendance, many of them taking part in the program that was arranged for the occasion.

Twenty-six years ago Francis E. Clark, the founder of the association, was pastor of a small church at Portland, Maine. Being desirous of furnishing work for young people, he spent much of his time studying as to what could be done to keep them employed in church work. After considerable time spent in studying and planning, he formed a society in his own church, which has grown into the great Christian Endeavor Societies of all the world.

#### Character and Object of the Society

The character, objects, and aims of the association are set forth as follows:—

"Christian Endeavor is a providential movement, and is promoted by societies composed largely of young people of both sexes found in every land and in every section of the Christian church. Its covenant for active members demands faith in Christ, open acknowledgment of Christ, service for Christ, and loyalty to Christ's church.

"Its activities are as wide as the needs of mankind, are directed by the churches of which the societies are an integral part, and are carried on by carefully organized committees, embracing all the members.

"Its strength lies in the voluntary obligation of its covenant pledge, and its adaptability to all classes and conditions of men.

"Its ideals are spirituality, sanctity,

enthusiasm, loyalty, fellowship, thorough organization, and consecrated devotion."

There are sixty-nine thousand local Christian Endeavor Societies in all the world, with a total membership of three and one-half millions. During the twenty-six years of its existence, fifteen million dollars have been given by the Society to missionary and charitable objects. Among the principal objects of the Society are systematic efforts for temperance, social purity, sabbath (Sunday) observance, municipal reform, and the cause of peace. Societies have been formed in more than sixty evangelical denominations, and literature has been printed in eight or more languages. Its religious influence and impulses, according to their own statement, "can not be weighed, measured, or tabulated."

The meetings of this convention were held in two large pavilions, pitched near the center of the city, which would comfortably seat ten thousand people, and many hundreds and thousands had to be turned away because they could not be accommodated. The program was repeated in some of the largest churches at the same hour, and these were so packed to their utmost capacity that many could not find seats even there. I do not know when I have ever seen such earnestness and devotion and enthusiasm by any people. After summing up the matter carefully and studying the different subjects presented, the main object of the convention seemed to be to bring about a better state of things; and to do this men would have to be elected to government positions who would work for the suppression of the liquor traffic and for better observance of the sabbath (Sunday).

#### Address of Vice-President Fairbanks

Vice-President Fairbanks was in attendance, and in his address made the following statements:—

"Industries, commerce, transportation facilities, great material progress—these are not the trophies that we most prize. It is rather the Christian and patriotic intelligence of eighty-five million people that is our chief glory as a nation. This is a Christian nation, and it is to be forever a Christian nation. This Christian Endeavor Society will contribute infinitely to its preservation as such. We are a peace-loving people. We have no fear of any power on the face of the earth, and none need fear us. Our guiding star will be justice and righteousness among the nations of the earth, and we shall throw our influence on the side of preserving international peace and settling differences by reason rather than by great fleets and armies. We will never compromise our national honor, or demand that any other nation do so."

Mr. Fairbanks was made an honorary member by a unanimous vote by the thousands assembled, and amid cheers and clapping of hands was introduced as the youngest member of the Christian Endeavor Society.

#### Universal Peace Predicted

During the convention, Francis E. Clark, president of the Christian Endeavor Society, cabled Horace Porter, commissioner to the Peace Conference at The Hague, expressing the sympathy of the United States, Canada, and Mexico with the objects of the conference, and urging acceptance of the interparliamentary plan. The following is the context of the cablegram:—

"North American Christian Endeavorers in convention assembled assure you of sympathy, and urge acceptance of the interparliamentary plan."

President Clark, amid tumultuous applause, said that with at least three million American Endeavors behind them, the hands of all the delegates of The Hague would be strengthened, and the cause of peace advanced. "It is only a matter of a few years now," he said, "when war will be no more, and one of the most potent factors in bringing about this most desired object will prove to be the Christian Endeavors." In his opening address he said: "The Hague Conference is in session, and more conferences will be held, I believe, until at last men beat their spears into pruning-hooks, and nations learn war no more." How little do those who talk thus realize that this is what the Lord, through prophecy, said the people would say in the last days (Isa. 2:2-5; Micah 4:1-5), and that the very cry of peace and safety is itself a sign of sudden and soon-coming destruction. The following words of the apostle Paul, which refer so directly and specifically to this time, seem not to be understood or thought of: "But of the times and the seasons, brethren, ye have no need that I write you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." 1 Thess. 5:1-3.

Dr. Matthews, of the First Presbyterian Church, representing the Christian churches of the city, in his address of welcome said: "Our two great crimes are the open saloon and sabbath desecration." "Our sabbath desecration is making of this an immoral and criminal nation, and unless we stop, repent, and properly observe God's day, we shall have to suffer an awful national judgment."

#### President Roosevelt Accepts Membership

At the December meeting of the executive committee of the trustees of the United Society of Christian Endeavor, unanimous and hearty approval was given to the inauguration of a Christian Endeavor Patriots' League under the general society, for "the definite organization of the young people for the growth of patriotic sentiment and training in civic duties." The President of the United States, accepting membership in this league, sent the following message of encouragement to the convention:—

"It will be a pleasure to accept honorary membership in your Christian Endeavor Patriots' League, for I am sure that with the general purposes and efforts of that league I shall have the heartiest sympathy, though, of course, I could not commit myself in advance to agree with all their views without knowing them. I wish you Godspeed in your work."

#### Platform of the Christian Endeavor Patriots' League

"The Christian Endeavor Patriots' League is an enrolment of those whose aim is the promotion of civic righteousness and national welfare. It is the purpose of the league to take up courageously the duties of a Christian citizen. Its members will seek a knowledge of public affairs, of the laws, needs, and possibilities of their town, their State, and the United States. They will labor for the election of good and efficient

ice-holders, for the observance of existing laws, for the adoption of improved laws, for the encouragement and aid of patriots, and the downfall of all enemies of the country. They will seek to promote the cause of temperance and personal purity, the betterment of municipal politics, the improvement of the conditions of labor, the rational use of the Lord's day for rest and worship. All this they determine to do in the measure of their opportunities and powers, under the guidance and in the strength of Jesus Christ."

#### Distribution of Religious Liberty Literature

As we looked upon this mass of young people, the flower of our own nation as well as of others, the question that seemed to occupy our minds most was, "What can be done to reach them with the truth? We decided that the best thing we could do for them at this time was to order twenty thousand copies of the July, or Christian Endeavor, number of *Liberty* for free distribution among them. A company of workers was called together in Seattle, the city was carefully districted, and fourteen thousand copies of the magazine were placed in the hands of the delegates and others during this convention. Brother Carl E. Weeks, the North Pacific Union bookman, with Brother Ernest Oberg, of western Oregon, and Brother Davis, of western Washington, were active in training and assisting workers during this time. The workers met at the church every day at twelve o'clock, where experiences were related, and plans talked over for further carrying on the work. I do not know when I have ever met with a more earnest, devoted, lively class of workers than were engaged in distributing this reading-matter. It was interesting to hear them relate their experiences. Some were quite timid in taking hold of the work at first, but grew more encouraged day after day, until finally they wanted to go on the streets to sell the magazine, which met with a ready sale wherever it was offered. In almost every instance, the people took the magazine freely, and would follow the workers on the streets, asking for more, that they might send to their friends in the East. Several thousand copies have been placed in the hands of lawyers and other business men of the city since the convention.

This move has demonstrated that the people are glad to get *Liberty*; and if earnest efforts are put forth to place the magazine in the hands of the people, especially those who are interested in the special lines it teaches, many of them will take their stand for the truth when it is presented to them. Now is our time to work.

A. J. BREED.

#### Religious Liberty Notes

BROTHER W. R. POHLE, Religious Liberty Secretary for the Chesapeake Conference, writes that the Sunday question is being agitated in Baltimore over the arrest and release of some of the barbers of the city.

Fourteen thousand copies of the Christian Endeavor number of *Liberty* were distributed in Seattle, Wash., during the Christian Endeavor Convention held recently at that place. One brother has placed twenty-two hundred among lawyers and business men of the place since the convention.

During the recent Christian Endeavor Convention at Seattle, Wash., one sister went onto the streets with *Liberty*, and in a few minutes sold forty-five copies.

After a lecture delivered by Elder K. C. Russell on the subject of religious liberty, at the Arkansas camp-meeting, July 25, a collection amounting to about twenty-five dollars was taken up for the religious liberty work.

A brother from Florida, speaking of our magazine *Liberty*, writes as follows: "I wish it could be in the home of every county officer and preacher in this State. You will find me a hearty colaborer in this line. I am paying for *Liberty* to be sent to six of the leading families in my neighborhood."

Writing concerning the distribution of *Liberty* at Seattle, Wash., during the Christian Endeavor Convention held at that place July 10-15, Elder A. J. Breed says: "I must say I have never seen a more interested body of workers than those engaged in placing *Liberty* in the hands of the people."

A sister in Georgia sending in an order for one hundred copies of *Liberty*, writes as follows: "We are in the midst of a vigorous Sunday crusade, headed by the ministers of the city. A good many have been fined, but not Adventists. We are very few in number here, and all women except three; but we want to do all that we can to give the light. Let us have the magazines as early as possible."

The following item appeared in the *Washington Times* recently: "It is positively announced to-day that the Lynchburg-Norfolk Sunday ball game will be stopped if an effort is made tomorrow afternoon to pull it off. . . . Throughout the day the ministers of Norfolk and Portsmouth have been busy with plans to prevent the game; they appealed direct to the officials to prevent it."

W. A. C.

### Current Mention

—The press of both Germany and England is referring to the meeting of King Edward and Emperor William in Prussia on August 13, as indicating better relations between the two countries.

—The longest automobile run ever made—from Peking to Paris—terminated August 10. The winner of the contest covered the distance of 6,900 miles in exactly two months. The route was the Gobi desert, Siberia, Moscow, Posen, and Berlin.

—The Louisville and Nashville Railroad has secured an injunction from Judge Jones of the United States court, restraining the officials of the State of Alabama from enforcing the new freight and 2½ cent passenger rates until the case has been settled in the courts.

—It has been estimated that more than a million of the people of East India would fall victims to the plague. Now it is known that this figure, vast as it is, will be exceeded, and that the mortality will reach an appalling total. During the last week for which there are official figures, 67,000 died of the plague.

—A suit has been filed in the United States circuit court of Wilmington, Del., to dissolve the powder trust and appoint a receiver.

—When it was thought the strike at Belfast, Ireland, was practically over, suddenly it became more violent than ever. From August 9 to 11 there was constant requisition for the troops, who used swords and bayonets to disperse the mobs.

—The Central American situation, which has been quiet for a few weeks, is again threatening, and it is now stated that nothing but foreign intervention can prevent the combined forces of Salvador and Guatemala from attacking Nicaragua in the near future.

—There is a large attendance at the General Conference for Christian Workers being held at Moody's school in Northfield, Mass. Among the speakers is Rev. J. Stewart Holden, rector of St. Paul's Chapel, London, who is daily lecturing on pastoral evangelism.

—Criminal and civil proceedings against seventeen persons and a corporation are recommended by the final report of the committee of investigation into the fraudulent transactions connected with the construction and furnishing of Pennsylvania's \$13,000,000 Capitol building.

—About the only work of the last Russian Douma was the abolition of the drumhead courts-martial; but the system has again been revived with even greater stringency. Only seventy-two hours are permitted between indictment and execution, including the appeal, whereas two weeks were permitted under the old régime. The new military courts have jurisdiction in all the provinces, and not merely as before in those that were under martial law. A number of summary executions have occurred in the few days the new regulations have been in force.

—In the bombardment of Casablanca, Morocco, and in the resulting attacks of the mobs and Moorish soldiers, 800 Moors and Jews are reported to have been killed. Four thousand troops were landed from the five French war-ships now in those waters, and the Spanish cruiser has landed a body of troops to protect the consulate. The tribesmen have made repeated attacks, but the present situation is a little more quiet. However, from other cities, including the capital, disturbing reports come in, and it is thought a general uprising against Europeans is not at all unlikely.

—The strike of the commercial telegraphers has spread to many of the principal cities of the country. Appeals to President Roosevelt for his personal intervention were referred to Labor Commissioner Neill. On August 16 President S. J. Small, of the Commercial telegraphers, issued a general order to all commercial telegraphers to cease work immediately where contracts with the union had not been signed. Railroad telegraphers refuse to receive commercial messages, and have offered the striking telegraphers aid to the extent of \$1,000,000. On the seventeenth twelve cable operators at Havana, Cuba, were called off, and a general strike of all union cable operators in this country and Canada is threatened.

## Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

### Relation of Private Sanitariums to the Denomination

ONE of the matters considered at the recent medical council held at Takoma Park was the need of a distinctive name for sanitariums of the Seventh-day Adventists. The fact that so many other sanitariums are in existence, many of which are merely popular resorts, while others are for the treatment of tuberculosis, tends to confuse those who are desirous of going to a Seventh-day Adventist sanitarium where right principles are taught and practised.

Seventh-day Adventist sanitariums stand for the principles committed to them, and they should, therefore, all teach the same thing, and should have a name that would distinguish them from all other sanitariums. It was finally decided that they be known as *Seventh-day Adventist Sanitariums*.

During the discussion it was brought out that there are some private sanitariums conducted by Seventh-day Adventists which are not worthy of the name. A committee of five was appointed to report on the standing of sanitariums, and to ascertain which should be entitled to the name of Seventh-day Adventist sanitariums. At a meeting of this committee held June 13, after careful consideration it was moved, seconded, and carried unanimously, "that the register of Seventh-day Adventist sanitariums consist for the present of only those institutions under denominational supervision."

The object of having a distinctive name for such sanitariums is to enable all to differentiate our denominational sanitariums from sanitariums which are not supervised by the denomination, so that our people may know, when they give their influence, support, and means, whether they are putting their means into the denomination or into the hands of a private individual or concern, to use this means in any way that may be deemed best. Private sanitariums usually receive the support of the people of the denomination, and yet the denomination itself exercises no correcting voice if matters go wrong, or in saying what shall be done with the money which is earned by the institution. All this is under the control often of one man. This is not safe, for should this man disconnect from the denomination, which is certainly possible, the means which has been sacrificed in building it up may be employed by him to antagonize the denominational work.

The committee does not wish in any way to discourage the work of private sanitariums or of doctors who are engaged in private practise, many of whom are doing a good work. Seventh-day Adventist doctors should feel the same liberty to engage in private practise that the Seventh-day Adventist farmer feels in engaging in private farming instead of denominational farming. They should have the same liberty to establish and operate private

sanitariums, and if rightly conducted, God will bless such institutions. Seventh-day Adventists should also feel free to put their means into private sanitariums, and encourage their young people to connect with them, and make sacrifices in order to make such institutions a success, if they choose to do so. But it should be known by all Seventh-day Adventists which are Seventh-day Adventist institutions under the supervision of, and safe-guarded by, the denomination, and which are private sanitariums, over which the denomination exercises no correcting voice should matters go wrong, and which are not safe-guarded by the denomination. They should know that in the one case they are putting their money into, and encouraging their young people to sacrifice in building up, the denomination. In the other case they are placing their means in the hands of a private concern or individual, and these may or may not remain loyal to the work. In the past, some of our people have given their means and influence to build up independent sanitariums, supposing that in so doing they were placing their means into the denominational work. Afterward their means and influence were diverted into wrong channels, and used to pull down the work they were desirous of building up. The object of having a distinctive name for denominational sanitariums is to enable all in the future to know which institutions are safeguarded by the denomination and belong to the denomination, and which are not, and thus make it possible to avoid a repetition of these unpleasant experiences of the past.

Committee,

W. A. GEORGE,  
D. H. KRESS,  
G. H. HEALD,  
S. P. S. EDWARDS,  
W. A. RUBLE.

### Seventh-day Adventist Sanitariums

THE following sanitariums and treatment rooms are at present under the supervision of the denomination, and entitled to the name of Seventh-day Adventist Sanitariums:—

Atlanta Sanitarium, Georgia.  
Avondale Health Retreat, Australia.  
Berrien Springs Sanitarium, Michigan.  
Boulder Sanitarium, Colorado.  
Buffalo Sanitarium, New York.  
Calcutta Sanitarium, India.  
Cape Sanitarium, South Africa.  
Caterham Sanitarium, England.  
Christiania Health Home, Norway.  
Christchurch Sanitarium, New Zealand.  
Constantinople Treatment Rooms, Turkey.  
Friedensau Sanitarium, Germany.  
Frydenstrand Sanatorium, Germany.  
Glendale Sanitarium, California.  
Graysville Sanitarium, Tennessee.  
Hydropathic Institute, Australia.  
Iowa Sanitarium, Iowa.  
Kansas Sanitarium, Kansas.  
Kimberley Baths, South Africa.  
Knowlton Sanitarium, Quebec.  
Kobe Sanitarium, Japan.  
Lafayette Sanitarium, Indiana.  
Lake Geneva Sanitarium, Switzerland.  
Leicester Sanitarium, England.  
Loma Linda Sanitarium, California.  
Lone Star Sanitarium, Texas.  
Madison Sanitarium, Wisconsin.

Nashville Sanitarium, Tennessee.  
Nebraska Sanitarium, Nebraska.  
New England Sanitarium, Massachusetts.  
Pennsylvania Sanitarium, Pennsylvania.  
Portland Sanitarium, Oregon.  
Rostrevor Hills Hydro, Ireland.  
Samoa Sanitarium, Samoa.  
St. Helena Sanitarium, California.  
Skodsborg Sanitarium, Denmark.  
Sydney Sanitarium, Australia.  
Tri-City Sanitarium, Illinois.  
Walla Walla Sanitarium, Washington.  
Washington Sanitarium, D. C.  
Washington Branch Sanitarium, D. C.  
W. A. R.

S. J. HOYT, of 116 Grand Ave., Menominee, Mich., in a letter of recent date says: "I am writing in answer to a call made in the REVIEW for workers for China. My wife and I place ourselves in the hands of the Lord to be used where he would have us go. We have been educated as nurses. We will go and do all we can if it is his will. We have been conducting treatment rooms here, but are able to dispose of them and go to the regions beyond."

The following is quoted from a letter from Brother F. A. Stahl, superintendent of the Prospect Sanitarium of Cleveland, Ohio: "Mrs. Stahl and I enjoyed the dedication of the Washington Sanitarium, and want to say that we firmly believe that God's hand is in all the work there. The sanitarium building and furnishings show wisdom from God, and we feel sure that the Lord is going to do a great work with the Washington Sanitarium and its staff. Let all God's faithful workers pray for the work at Washington."  
W. A. R.

## 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  
Western New York, Rochester  
.....Aug. 29 to Sept. 9  
West Virginia, Pennsboro .....Sept. 12-22  
CANADIAN UNION CONFERENCE  
Quebec, Knowlton .....Sept. 5-15  
Maritime, St. John, New Brunswick  
.....Aug. 22 to Sept. 2  
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  
LAKE UNION CONFERENCE  
East Michigan, Pontiac ..Aug. 29 to Sept. 8  
Indiana .....Sept. 5-15  
Northern Illinois, Aurora .....Sept. 5-15  
West Michigan, Hastings .....Aug. 15-26  
North Mich., East Jordan, Aug. 29 to Sept. 9  
Wisconsin, Grand Rapids (State)  
.....Aug. 21 to Sept. 2  
CENTRAL UNION CONFERENCE  
Colorado, Denver (Argyle Park)  
.....Aug. 22 to Sept. 2  
Iowa, Ute .....Aug. 20-25  
Iowa, Diagonal .....Aug. 20 to Sept. 1  
Nebraska, Hastings (Prospect  
Park) .....Sept. 5-15

**SOUTHWESTERN UNION CONFERENCE**  
 Oklahoma, El Reno (State) ..... Aug. 22 to Sept. 2  
 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  
**NORTH PACIFIC UNION CONFERENCE**  
 Western Oregon, Cottage Grove  
 ..... Aug. 23 to Sept. 1  
 Western Oregon, Roseburg ..... Sept. 13-22  
 Western Washington, Centralia  
 ..... Aug. 27 to Sept. 1  
 Montana, Kalispell ..... Sept. 10-15  
 Upper Columbia, North Yakima .. Sept. 3-8

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

**North Michigan Conference, Notice!**

NOTICE is hereby given that the first meeting of the fifth annual session of the North Michigan Conference of Seventh-day Adventists will be held at 7:30 P. M., Thursday, Aug. 29, 1907, on the camp-ground at East Jordan, Mich. S. E. WIGHT, President.

**Maine, Attention!**

THE ninth annual meeting of the Benevolent Association of Seventh-day Adventists of Maine will be held at Milo, Maine, Aug. 27, 1907, at 5 P. M., for the purpose of electing officers and transacting such other business as may properly come before the meeting. E. C. TAYLOR, Clerk.

**Vermont Conference, Notice!**

THE forty-fifth annual session of the Vermont Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Waterbury, Vt., August 29 to September 9. All the churches in the conference should at once elect delegates to attend the conference. O. O. FARNSWORTH, President.

**North Michigan Conference Association**

FOR election of officers and such legal business as should of necessity be transacted, the first meeting of the fifth annual session of the North Michigan Conference Association of Seventh-day Adventists is called at 9 A. M., Friday, Aug. 30, 1907, on the camp-ground at East Jordan, Mich. All accredited delegates to the conference are delegates to this association. S. E. WIGHT, 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.

**Western New York Conference**

THE next annual session of the New York Conference of Seventh-day Adventists will be held at Herkimer, N. Y., September 5-15, for the election of officers, and the transaction of such business as may properly come before it. The third annual session of the New York Conference Association will be held at Herk-

imer, N. Y., Monday, Sept. 9, 1907; first meeting at 9 A. M. F. H. DEVINNEY, President.

**Business Notices**

THIS department is conducted especially for the accommodation of the Seventh-day Adventist readers of this paper. Please read carefully the conditions under which business notices will be published.

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

Display advertising and advertisements which call for agents will not be accepted, nor do the publishers solicit advertising of any kind for this paper.

All persons unknown to the managers of this paper must send with their advertisement satisfactory written recommendation. Such recommendation should come from one of our ministers, or from the elder of a Seventh-day Adventist church. It is not enough to refer to some individual by name. Secure his recommendation in writing and send it.

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.

WANTED.—Seventh-day Adventists to work in sawmill and to cut sawlogs. Steady employment; good wages. Also some one to take charge of cook-house. Address Stover & Weaver, Union, Ore.

WANTED.—A position as second or assistant cook in a sanitarium. I have had about two years' experience cooking in a sanitarium. References given. Address B. A. Taylor, 5411 Prospect Ave., Cleveland, Ohio.

FOR SALE.—120-acre farm, well improved, plenty of fruit, good house, two barns, other buildings; two miles from church, school. Will sell 40 acres separately. For price, terms, and particulars, address U. E. Lemmon, Connie, Wash.

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.

WANTED.—Two consecrated lady nurses, also gentleman nurse (or man and wife who are both nurses). Excellent chance for additional practical experience in operating room. References required. Address Fayette Sanitarium, Connerville, Ind.

NOTICE.—We can save you money on oil! We are going to supply 500 families for 2 years, at absolute cost price, with our "Ideal Brand;" sells regularly, \$4.50. Write for plan, enclosing stamp. Address Robt. Kendall Oil Co., Louisville, Ky.

FOR SALE.—12 acres good land near Lake Charles, La.; ¾ mile from health resort near Lake Calcasieu. Fenced, splendid well-water, variety bearing fruit-trees. Reason for selling, want money for Lord's work. Price, \$250 cash. Address Mrs. Ida Lovell, Cabool, Mo.

**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. Cora I. Frimml, R. F. D. 1, Watkins, Iowa, *Signs, Life Boat*, and tracts; also German tracts and papers.

A. Ellen Randlett, 526 Third St., Edmonton, Alberta, *Signs, Review, Watchman, Life and Health, Bible Training School*, and tracts.

J. P. Novak, care of Hydratic Dispensary, 916 Laguna St., San Francisco, Cal., tracts and periodicals in French, German, Spanish, Portuguese, Italian, Finnish, Rumanian, or other foreign languages; can also use to good advantage back numbers of the *Signs, Liberty, Life and Health*, etc.

The Memorial church wishes a large and continuous supply of literature for use in tract-racks in various public places in the city of Washington. We have sixteen racks for this purpose, and shall increase the number if the supply of reading-matter received warrants it. Send all parcels to S. W. Trump, Willow Ave., Takoma Park, D. C.

W. S. Cleveland, Rochester, N. Y., *Signs, Watchman, Life and Health*; can use ten thousand papers, or any number of the special issues. It is the plan to dispose of these before the camp-meeting to be held in Rochester the last of August. All money above the expense of selling will be used in the interests of the Tunesassa Intermediate Training-school.

**Obituaries**

WIESE.—Died at Paradise, N. D., May 22, 1907, of paralysis, our baby, aged 2 months and 15 days. We laid him to rest at the top of the hill near the house. We expect to meet our darling when Jesus comes. GEORGE WIESE, VIOLA WIESE.

WEEKS.—Died at Lakeview, Mich., Aug. 4, 1907, Ruby Ada Weeks, aged 33 years, 11 months, and 7 days. In early life she gave her heart to God, and was an active member of the Seventh-day Adventist Church until disease began to prey upon her vital powers about twelve years ago. At times her sufferings were great, but now she is peacefully resting. ALBERT WEEKS.

COULON.—Died in Battle Creek, Mich., June 15, 1907, of consumption, Sister Rose Coulon, aged 30 years. In 1893 she embraced the truths of the third angel's message. Five years ago she moved to Battle Creek. She gave full assurance of her acceptance with God. She leaves her mother, five sisters, three brothers, and many friends to mourn their loss. Funeral service was conducted by the writer, in English and French. A. C. BOURDEAU.

FOSTER.—Died at his home near Menomonie, Wis., June 29, 1907, of paralysis, Andrew Ransom Foster. He was born in Hamden, N. Y., Feb. 12, 1840, and came to Wisconsin in 1865. He accepted present truth in 1879 under the labors of Elder S. Fulton, and has been a member of the Lucas church since that time. He suffered from a complication of diseases for a number of years, and was bed-ridden for eight months before his death. His wife and five children survive. M. L. FOSTER.

ADAMS.—Met death by accident in the Pittsburg coal-mine, June 17, 1907, David Adams. In the little town of Midway, Pa., and in neighboring villages, he was well spoken of for his Christian life. He was elder of our church, and preached the third angel's message to the people in this district. He leaves a wife, eight daughters, and one son to mourn. Words of comfort were spoken from Rev. 14:13 by Brother Mullen, elder of the Seventh-day Adventist church of Allegheny, N. Y. J. H. WASHINGTON.

MARSH.—Died in Midland, Mich., July 20, 1907, Alvin Marsh, in the eighty-fourth year of his age. Brother Marsh embraced the truths of the third angel's message about fifty years ago. He was the elder of the Edenville church for several years. He was a thorough student of the prophetic Word, and was well posted in history. He leaves his wife, eight grandchildren, and four great-grandchildren. The funeral was held at Edenville, his former home. Remarks based on Rev. 14:13 were made by the writer. W. OSTRANDER.



WASHINGTON, D. C., AUGUST 22, 1907

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

ELDER DANIELS left Washington last week Wednesday for Wichita, Kan., to attend their State camp-meeting; and Elder Evans started two days earlier to attend important meetings on the Pacific coast.

ELDER G. B. THOMPSON, on reaching the Ohio camp-ground, writes that they had a good meeting in southern Illinois, also that he finds a large attendance at the Ohio camp, where another excellent meeting is expected.

A VERY complete catalogue of the Mount Vernon College (formerly Mount Vernon Academy), Mount Vernon, Ohio, has been received at this Office. This school is so well known among our people that it needs no comment here. Send for catalogue to J. B. Clymer, President, at the above address.

MAPLEWOOD ACADEMY, at Maple Plain, Minn., begins its first term for this year on September 18, at nine o'clock. This is designed to be an intermediate school between the church-school and the college, taking the students of the one and preparing them for the other. For calendar and further information, address the principal, J. H. Sheldon, at the above address.

ELDER CONRADI reports one of the largest camp-meetings ever held in Europe just closed at Friedensau, Germany. There were about twelve hundred on the grounds. Sixty-three were baptized. At the same meeting plans were being laid to form four new local conferences, and one new union conference. These are truly evidences of a healthy growth of the message in that part of the world field.

We are made sad to chronicle the death of Sister Davis, wife of Thos. H. Davis, who is laboring in Ecuador. Brother Davis is thus left without a companion, with three young children to care for in a strange land. While his courage in the Lord is good, let us remember this dear brother in prayer, in this hour of his grief and affliction. Blessed day when there shall be no more death!

ONE of the neatest school calendars that has come to this Office this season is that issued by the Southern Training-school of Graysville, Tenn. For a calendar of this school, address the President, J. E. Tenney, at the address given above.

ELDER S. N. HASKELL, who is attending an institute for colored workers at Huntsville, Ala., reports excellent progress being made there. Their new school building is nearing completion. Colored teachers who have labored hard, receiving small wages, entered enthusiastically into a plan to raise means to assist their Huntsville institution. It seemed to Elder Haskell—and rightly, no doubt—"that all heaven was interested in that little company of colored workers;" and he adds, "We felt that we would stand by them and do all we could to see an advance move made that would disappoint the enemy, and bring light to many darkened minds in this neglected field." They have, therefore, arranged for a special number of the *Bible Training School*, the proceeds of which are to go to help build up the mission schools in the South, on the same general plan that help was provided Brother and Sister Burgess for India. This is a worthy enterprise, and many in the North should be glad to help on the good work.

WE have before us continual evidence that the third angel's message is being proclaimed in the far corners of the earth. That evidence comes in more ways than one. But one of these lines of evidence is the multiplication of our publications in the obscure portions of the earth in languages seldom heard. We have before us the first copy we remember of having seen of the little journal that is proclaiming the truths of this message in the far, cold island of Iceland. It is called *Fraekorn*, and is published weekly at Reykjavik. We can not read the articles, nor even be sure of the proper pronunciation of the letters of which the words are composed; but we do know that this is one of the "tongues" to which the bearers of the third angel's message were commissioned to go with that message. They have gone there, and the message is being proclaimed there by voice and pen and printed page. Lands obscure and forbidding, lands populous and inviting, and lands where priestcraft has made the pure gospel an outlaw—all are hearing God's last message; and in every land that message is finding some wheat, some gold, some pearls of great price. It is truly a finishing work, a harvest ingathering, and we are nearing its completion.

THE urgent need of bringing the knowledge of the third angel's message to the thousands of persons in our own country who speak foreign tongues led to the establishing of a branch office of the Review and Herald Publishing Assn. in New York City. This office is located at 32 Union Square East. One of the special purposes of this branch office is to secure literature suitable to circulate among those who do not understand the English language. This branch office was opened about April 1. Orders for books and tracts in foreign languages were promptly placed, but it takes considerable time to get all orders filled.

The New York Office has in stock at present books and tracts in the following languages: German, Danish, Swedish, Holland, French, Spanish, Portuguese, and Italian. An addition to the above stock will soon be in, of such literature as is issued in Russian, Slavonic, Polish, Bohemian, Servian, Hungarian, Bulgarian, Rumanian, and Chinese.

A list of the Italian literature will be found on page 2. Other lists will be furnished from time to time. Let all our brethren and sisters take hold with a will and get the truth to these people among us who have been so long neglected.

THE August number of one of the most widely circulated magazines in this country printed in bold type on its front cover page this sentence: "Commune with Nature whenever and wherever she speaks or sings or paints for you, and your divine being, thrilled into intoxication, will mold the physical into sweeter graces." This is one of the tenets of that new religion which is now taking a strong hold upon a large portion of the people of this country. It creates a god of its own—Nature—and communes with that, and bows down to that. But it does not stop with that. The creator is never less than the thing created. So the creator in this case—man—takes to himself divinity. Then, with eyes turned in upon that divinity, he finds himself the object of his own worship. With this new conception he is necessarily "thrilled into intoxication," and finds within himself the power to "mold the physical into sweeter graces." This makes him his own counselor, his own leader, his own savior, eliminates Jesus Christ from the present life and future destiny of man, and abolishes even the Creator himself from the heart and mind thus "intoxicated." It is one of the most seductive teachings of the times, and because it satisfies the cravings of the natural heart, the secular press is promulgating it far and wide. The idolatry of nature and the idolatry of self go hand in hand.