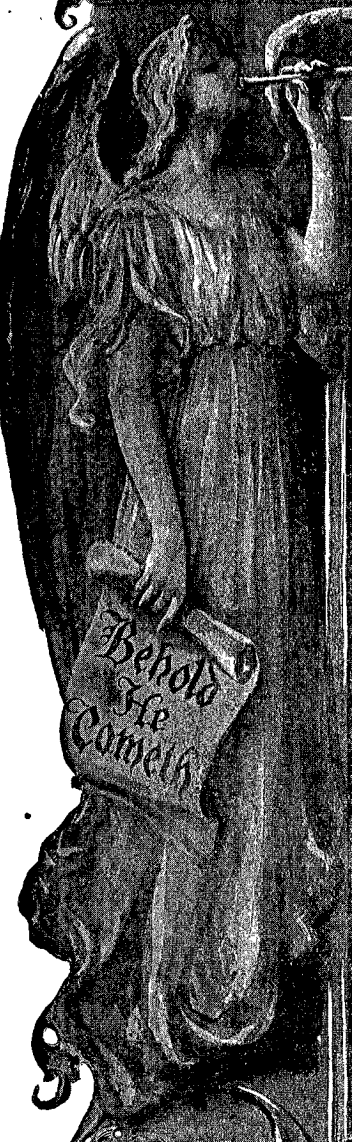
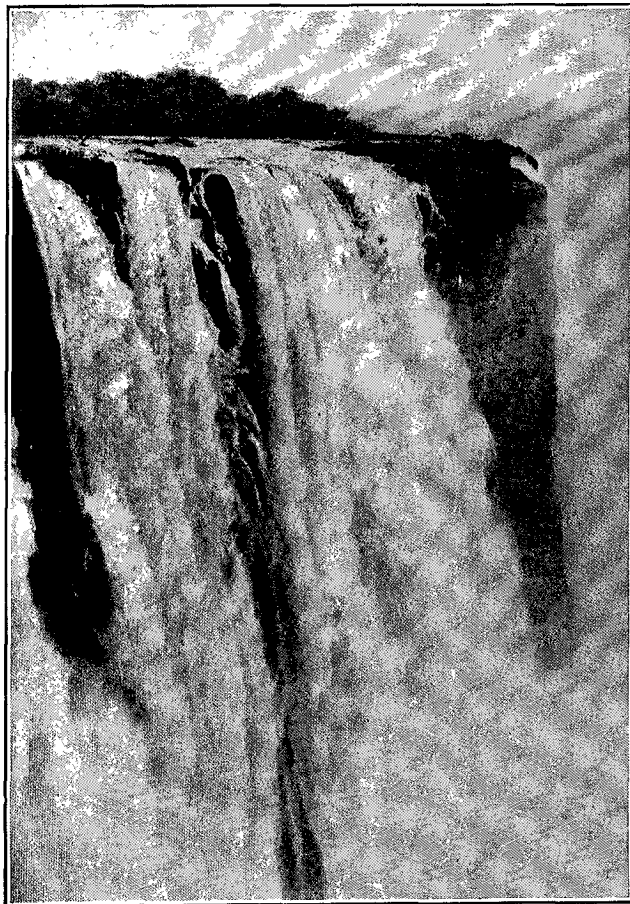


The Advent
Review and Herald
Sabbath

Vol. 85

Takoma Park Station, Washington, D. C., April 16, 1908

No. 16



The S. D. A. Year-Book for 1908

JUDGING from the way the orders are coming in, our stock of "Year Book" will not last long. We hope, however, to have enough to supply every one who wishes a copy. In order that you may not be delayed, it would be well to order at once.

What It Contains

Statistical tables showing the area, population, membership, and number of churches of every conference and mission field.

Directories giving names and addresses of our institutions, ministers, physicians, and conference officers.

Seventeen outline maps showing the territory of each union conference and mission field, also giving the location of the conference headquarters and the institutions in its territory.

Statistical tables of our institutional work, showing valuation, number of employees, number of buildings, capacity, output, etc.

Send for a copy at once. A better investment could not be made. You will "thank God and take courage" as you see this year's progress. Remember the price—**twenty-five cents.**

"Well Pleased"

A lady recently purchased a copy of "My Garden Neighbors," and in acknowledging the receipt of the book she says: "Have just received the book 'My Garden Neighbors,' and am well pleased with it."

You would be "well pleased" with a copy also. Why not send for one to-day?

The lesson of perseverance taught by the sparrow in the chapter entitled "A Neighborhood Quarrel" can not but appeal to every young person who reads it.

"No bird is any more interesting to study and get acquainted with than the bluebird. If you have not learned to know and love him, you should set about doing so at once." The chapter entitled "Invitations to Birds" will tell you how.

The book will be sent post-paid for \$1.

SPECIAL OFFER: A free copy will be sent to any one sending four subscriptions to the *Youth's Instructor*, three of which must be new, and one may be a renewal; or the book will be sent with one new subscription to the *Instructor* for \$1.50. This offer is limited to the United States.

"In the Home Churches"

"Instruction in regard to conducting the Sabbath-school should, to a large degree, be given in the home churches."—Mrs. E. G. White.

"Testimonies on Sabbath-school Work" will help you in studying the perplexing questions which are weekly confronted in the Sabbath-school. It will be welcomed by every officer, teacher, and scholar.

The instruction given in this little book is simple, concise, and practical. The various subjects are arranged in a logical way, and the book will prove effective both for study and reference.

Many State Sabbath-school secretaries are making this book the basis for a course of instruction on Sabbath-school work, and find that it proves a most valuable text-book.

We have selected a special paper for the printing of this book, and you will find that it will give excellent service. Those who are in the habit of marking the portions to which they wish especially to refer, will doubly appreciate the texture of this paper.

Bound in cloth, 25 cents, post-paid; in leather, 35 cents.

REVIEW AND HERALD PUBLISHING ASSN.
New York City WASHINGTON, D. C. Battle Creek, Mich.

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. 85

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, APRIL 16, 1908

No. 16

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

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

Terms: in Advance

One Year.....\$1.50 Four Months.....50
Eight Months.....1.00 Three Months.....40
Six Months.....75 Two Months.....25

No extra postage is charged to countries within the Universal Postal Union.

Address all communications and make all Drafts and Money-orders payable to—

REVIEW AND HERALD

Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]

Editorial

It is man's exalted privilege to recognize God as God, to be thankful to him, and to yield an intelligent service to him. The capacity for this fellowship with the eternal God, the Creator of all, distinguishes man from the other members of the animal kingdom; but a refusal to employ these higher powers of his being will result in their loss, and will reduce him to the level of the brutes. This gives an impressive force to these words: "I will instruct thee and teach thee in the way which thou shalt go: I will counsel thee with mine eye upon thee. Be ye not as the horse, or as the mule, which have no understanding." The possibility of association with heavenly beings, and of being "laborers together with God," is held out even to the humblest who are ready to accept purity of character as heaven's gift, and to submit to that King who will reign in righteousness. "Be not like dumb, driven cattle."

THE highest standard of character is exhibited in obedience to the commandments of God. This is the revelation of divinity in humanity, and can be attained only through faith in the grace and power of the risen Saviour. "Blessed are they that are perfect in the way, who walk in the law of Jehovah. Blessed are they that keep his testimonies, that seek him with the whole heart. Yea, they do no unrighteousness; they walk in his ways." "The law of Jehovah is perfect, restoring the soul." It is a glorious truth that God's law is un-

changeable. Complete conformity to the will of God, as expressed in his law, is the acceptable preparation for a home in the heavenly Jerusalem. "Open ye the gates, that the righteous nation which keepeth the truth may enter in." There is nothing so valuable as character, and there is no character so valuable as the character of Christ,—a free gift to all who choose it above all other things. "Believe on the Lord Jesus Christ."

ONE of the mottoes at a recent missionary convention was this: "Unless Christ is Lord OF ALL, He is not Lord AT ALL." This is a striking paraphrase of the Master's own words: "Whosoever he be of you that forsaketh not all that he hath, he can not be my disciple." Christ does not rule a divided heart. "Thou shalt love the Lord thy God with all thy heart."

Righteousness and the Inheritance

In connection with the Sabbath-school lesson for April 25, "The Call of Abraham and the Inheritance," we may profitably consider the relation between righteousness and the inheritance.

The plan of salvation is not an arbitrary arrangement, but is rather in line with God's eternal purpose and is in harmony with fundamental principles. God created the earth that it might be inhabited (Isa. 45: 18), and created man in his own image and gave him dominion "over all the earth." Man's ability to exercise this dominion was the result of his relation to God, in whose image he was formed. His character was his crown and his righteousness was his scepter. When through sin he lost the image of God, he was necessarily deprived of his crown and his scepter, and his dominion passed to another. Through the loss of righteousness man lost his place as ruler of this world, under God, and through the restoration of righteousness the dominion will be restored.

The righteousness which enabled man to represent the king of the universe in dominion over the earth and all living things upon it, was bestowed in the original creation. Through the gospel this righteousness, forfeited in disobedience, is again brought to man: "I am not ashamed of the gospel of Christ: for it is the power of God unto salva-

tion to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith." And inasmuch as the righteousness provided in the gospel is received by faith; it is perfectly logical that to Abraham, the father of the faithful, whose faith was reckoned for righteousness, the promise should be made that he should be the heir of the world. Let us then read the scripture: "For we say, To Abraham his faith was reckoned for righteousness. How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision: and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision: that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might be reckoned unto them; and the father of circumcision to them who are not only of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in uncircumcision. For not through the law, was the promise to Abraham or to his seed that he should be heir of the world, but through the righteousness of faith. For if they that are of the law are heirs, faith is made void, and the promise is made of none effect: for the law worketh wrath; but where there is no law, neither is there transgression. For this cause it is of faith, that it may be according to grace; to the end that the promise may be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all." Righteousness by faith made Abraham the heir of the world.

Again we read: "Brethren, I speak after the manner of men: Though it be but a man's covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto. Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. Now this I say: A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect. For if the inheritance is of the law, it is no more of promise: but God hath granted it to Abraham by promise." The inheritance was a gift to Abraham and to his seed.

Righteousness is a gift and the inheritance is a gift—the latter gift being bound up in the former gift—and the gift of the inheritance is consequent upon the gift of righteousness. But we have already found that righteousness by faith is simply another view of the new birth, the new creation, and as the gospel provides for the creation of a new man, so it provides for the creation of a new earth as the abode of the new man. This is foretold in the prophecy: "For, behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind." In harmony with this prophecy, and connecting therewith the necessary idea of righteousness, we have the assurance through the apostle Peter: "According to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness." So said the prophet Isaiah: "Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." Righteousness and the inheritance are inseparable.

Remembering that the truly meek are those who are made righteous by faith and that those who are truly righteous by faith are the meek of the earth, we find these same truths taught in other words: "Blessed are the meek, for they shall inherit the earth." "The meek shall inherit the land, and shall delight themselves in the abundance of peace." As he who was meek and lowly in heart has been highly exalted, so those who receive his character of meekness-righteousness become inheritors of the earth in him and through him.

All this, and much more, is found in the gospel of righteousness by faith, and the day of reward is near at hand. "If ye are Christ's, then are ye Abraham's seed, heirs according to promise."

Anarchy and the Government

Nor since the Chicago Haymarket riots of 1886 has the country been so stirred over the depredations of anarchists as at the present time. Up to 1886 anarchy had been regarded by Americans as a propaganda indigenous only to foreign soil, and incapable of making any headway in this country. There were known groups of anarchists in Illinois, New York, New Jersey, and a few other places; but they had, up to that time, made no open war upon either the government or individuals. The hanging and imprisonment of the leaders of the Haymarket riot seemed to cause a lull in anarchistic activity for several years; but with the increased immigration from countries where anarchy is most active, and with the marvelous increase of millionaires on the

one hand and of unemployed and discontented on the other hand during recent years, the campaign in behalf of anarchy has become more open and aggressive. At the time of the assassination of President McKinley a wave of indignation against "the reds" swept over the country, and some very radical legislation was proposed to stamp out the growing evil. In 1901 President Roosevelt recommended to Congress that laws be passed dealing with anarchy and anarchists. Action was taken, but only in a limited degree. Later a law was passed excluding anarchists from the United States, and authorizing the deportation of such persons within three years of the date of their entry to this country. About the same time both Germany and Russia recommended that the United States Government take joint action with them in resisting the progress of anarchy. The invitation was not accepted, except in so far as the federal government has been co-operating with European governments in locating various anarchists.

The recent murder of a Catholic priest in Colorado at the altar of the church by an avowed anarchist, with threats by other anarchists against the lives of other priests, the unprecedented activity of "Black Hand" societies, and the bomb-throwing incident in New York City on March 28, have combined to arouse the whole country to the necessity of making some provision to repress the activity of the anarchists. The question of what measures to take is puzzling officials and lawmakers in both hemispheres. Anarchy has seemed to thrive on repression in the Old World, and to increase the hosts of its adherents there with every harsh measure taken to suppress its activity. In many cases the innocent have suffered with the guilty, and this has helped to fill up its ranks. Working in the dark, its adherents schooled in secrecy through years of dangerous practise, there is no question about the seriousness of the problem they have created, or the difficulty of finding an adequate remedy therefor.

President Roosevelt has recommended the suppression of the anarchist paper *La Questione Sociale*, printed at Paterson, N. J., if this can be done in accordance with law; and the postmaster general, holding that freedom of the press does not necessarily guarantee freedom of the mails, has ordered this publication excluded from mailing privileges. It is also intimated that before the close of the present session of Congress, laws will be passed dealing with the question of anarchy.

The present situation with regard to this matter is a striking one indeed. The necessity for laws against anarchy in a government "of the people, for the peo-

ple, and by the people," indicates a growing deterioration of the moral fabric of the mass; an increasing disregard for the fundamentals of organized society; and gives a very tangible reason for these words of our Lord in foretelling these times: "Men fainting for fear, and for expectation of the things which are coming on the world." Luke 21:26.

But there are anarchistic demonstrations in this country which are not originated or carried on by those styling themselves anarchists. Anarchy means against law. It is manifest in hangings contrary to law, in burnings at the stake, in riotous demonstrations of unemployed, in graft and fraudulent practises in government and municipal contracts, in the protection of vice and illegal practises for pay, in the creation of trusts to govern prices and products, in the boycotting of legitimate business, and in the depredations of the "white caps" and the "night riders." All these are breaking down respect for law, and making fertile soil for the growth of genuine anarchy.

Concerning these alarming conditions the *United Presbyterian* of March 26 says:—

In no way has there been a greater change from the good, orderly life of the earlier days of our country than in the disregard for law. . . . The greatest danger before us is the spirit of anarchy. We meet it everywhere; in the home, in the school, in the church, and in the state. At the present time, in view of the terrible anarchistic crimes, we are almost in a panic. . . .

There are "Black Hand" letters written by American-born citizens. Our criminals are from every class. Nihilism develops under the tyranny of Russia, the Mafia seems native to Sicily, but all forms flourish on American soil. . . .

The law's delay, and the uncertainty of conviction for crime which prevails in our legal practise, create a want of confidence in the just administration of law, and the mob supersedes the court.

It is of just such a time, and of just such conditions that inspiration speaks: "In the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, . . . without self-control, fierce, no lovers of good, traitors. . . . But evil men and imposters shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:1-13. The world has entered upon its "grievous times," and these very conditions indicate that "the coming of the just One" draweth nigh.

Every government will undertake to prevent the pernicious activity of these different classes of anarchists. The fundamental law of our country guaranteeing freedom of speech and of the press, its legislators have been loath to formulate laws for the suppression of anarchistic teaching; but because of the in-

creasing activity of that organization, government officials are beginning to feel the necessity of taking repressive measures against it. But in the legislation that will be enacted there lies danger also.

The tendency to paternalism, already manifest, and the cry of the church for state aid in accomplishing her purposes, make it almost inevitable that, once the government has started upon the course of restricting freedom of speech and of the press, its measures of restriction would not be confined alone to those who were actively opposing government. Religious zealots in position to control or influence legislation would soon bring such or similar measures to bear upon those propagating religious teachings not in harmony with their ideas. Especially would this be true of teachings and practises out of harmony with the present Sunday laws. The activity of the anarchist would thus become the agent of Satan in bringing about conditions inimical to the progress of the third angel's message. The trend of present-day legislation, the persistence of certain religious forces in the realm of legislation, and the activity of elements that are truly antagonistic to the public welfare, while the gospel of the kingdom is fast going into the darkest portions of the earth;—these all point with unerring finger to the climax of the conflict, and the ushering in of God's everlasting kingdom.

c. m. s.

An Unusual Book

It is very rarely that we find a book dealing with evolution which we are able to commend to our readers, but one has recently come to hand which is an exception to the rule.* While we are unable to agree with the author in all his statements, yet as a whole it is one of the best answers to the evolutionist which we have ever seen. An intelligent idea of the general tenor of the arguments may best be gained from some extracts:—

The man who can give no account of his own existence is a fool; and he who denies a God can give no account of his existence. In the old time men whispered their folly within their own hearts; nowadays they proclaim it on the housetops, or, to translate the Oriental figure into its Western correlative, they publish it in printed books. But philosophy is not folly, and folly has no right to call itself wisdom. There is a God—that is certain: what then can reason tell us of him? . . . Since reason shuts us up to belief in God, let us have the courage of free thought, and instead of taking refuge in a vague theism, let us acknowledge a real God—not the great

"primordial germ," but the Creator of the heavens and the earth.

In dealing with the evolutionary theory of development from the lower to the higher plane the author says:—

We shall gain nothing by misrepresenting facts, and no fair person will pretend that experience warrants the hypothesis that any race of men, that any individual even, ever advanced in the scale of life save under the constant pressure of favoring circumstances. But while culture will, so far as our experience teaches us, account for an advance, the tendency to degenerate seems universal.

A striking argument, which will appeal to the common mind, is made against the general theory of development which confesses missing links, and appeals to the fossils as a means of bridging over these gaps. This is introduced by a telling paragraph on the "immeasurable epochs":—

It is significant that naturalists who suppose new species to be originated by evolution "habitually suppose the origination to occur in some region remote from human observation." These results are supposed to have been produced during "those immeasurable epochs," "untold millions of years" before "beings endowed with capacity for wide thought" existed on the earth. To which the skeptic [the scientific skeptic, not the theological skeptic] will make answer: First, that there is no proof that this earth has so long existed in a habitable state; it is a mere inference based upon a certain geological theory which is wholly unproved and by no means universally accepted. And, secondly, that as neither the course of nature within known periods, nor the skill of man, has ever produced a species, we may be merely stultifying our minds by dismissing the difficulty to a mythical past about which we may conjecture and romance, but concerning which we know absolutely nothing.

But let us for a moment assume these "untold millions of years," these "immeasurable epochs" of an "abysmal past," during which the evolutionary process has been developing. Further, let us concede that the supposed process is so slow that no appreciable change may be looked for within the period of historic time. In fact, let us, for the sake of argument, admit everything assumed by the evolutionist, excepting only the hypothesis of evolution itself, and we can at once subject that hypothesis to a practical test of the simplest kind, which will either establish its truth or demonstrate its falseness.

Suppose our world were visited by a being of intelligence, able to converse with men, but wholly ignorant of an existence like ours, marked by development and decay. Brought face to face with puling infancy, vigorous manhood, and the senile decrepitude of extreme old age, such a being might express incredulous wonder on hearing that these were but successive stages in human life. And he might answer fairly with shrewdness, "If such a statement be true, then there must be individuals in the world of every possible age, from a minute to a hundred years, and manifesting every imaginable degree of growth and de-

cline." To which the unequivocal reply we should of course be able to offer would put an end to his skepticism.

But suppose we were to make some such answer as this: "True it is that never a moment passes but that some new life enters the world, and some blighted or withered life disappears from it; the processes of generation and growth and decay are all unceasing and constant; but yet we can not satisfy the test you put to us. We can show you large children and small adults, smooth-faced boys and full-bearded men, types of failing manhood and of hale old age, but there are 'missing links' which we can not supply. Of some of these we have 'archeological evidence,' there are fossil specimens in our museums; and the learned tell us that others no doubt exist and will yet be found; but of living specimens there are none, though all the resources of nature and of science have been appealed to in the effort to produce them." With such an answer our ephemeral visitor might well return to his celestial home perplexed with grave misgivings respecting our honesty or our intelligence.

And so here. The cases are entirely parallel. If the processes of evolution have been in operation during the infinite aeons of time, and be still at work, "missing links" are out of the question. The naturalist will, of course, be able to point to types of every imaginable stage of development, from the simplest and humblest to the most exquisitely complex and perfect. But the naturalist can do no such thing. . . .

Let us then keep clearly in view, first, that evolution is merely a philosophic theory; second, that it is unproved; third, that it is inadequate; and fourth, that (as will appear more plainly in the sequel) it is unnecessary, except of course with those scientists who cling to any plank that will save them from having to acknowledge God.

These extracts, all taken from one chapter, will indicate the general position held by the author, and will suggest the interesting nature of the contents of the other chapters.

We regret that the author does not accept the days of the first chapter of Genesis in the literal sense of twenty-four hours each, but apart from this we find ourselves in a general way in accord with his views, and believe that his book will be found helpful in meeting many of the arguments of an infidel science. The book can be supplied by this Office.

In One of the Byways

THE call to the feast is to be sounded not only in the world's highways, but in the byways as well. And what an inspiring spectacle it is to see the message reaching into the uttermost corners of the earth.

Twenty years ago a sister in San Francisco was impressed one Friday to make a special effort to get a lady whom she had met to attend a Sabbath service in the San Francisco church. The lady came and accepted the message. She

* "In Defense," by Sir Robert Anderson, K. C. B., 197 pages, cloth, gilt top, \$1.50 net. Imported and for sale by the Gospel Publishing House, 54 West Twenty-second St., New York City.

was Mrs. Elizabeth Gautereau, formerly of the island of Ruatan, away in the Caribbean Sea, near the coast of Honduras. She wrote her home people of the new-found truths, and later visited them, leaving an interest that led us into that field of the Bay Islands and Central America. Some of her people were in attendance at our recent camp-meeting in Ruatan, rejoicing in the truth.

This Central American region is not populous, and is off the main highway of the world's great movements. But this message of the Lord's soon coming, first sounded there twenty years ago, has accomplished a good work, and has started a movement that has in it the vitality to keep on expanding and enlarging.

That is the characteristic of this message. Not only in the great and populous countries of the world, but in the uttermost regions, there is continual and blessed progress—not because of the many workers or great facilities, but, plainly enough, because here is a truth that must go to all the world, and the special providence of God is giving power and vitality to it.

Here in Central America, where a conference has just been organized, the last year's report of Elder E. L. Cardey, the one ministerial laborer, shows a gain of one hundred seventeen in church-membership, with fifty-eight converts baptized during the year. The tithe increased from \$914, in 1906, to \$1,261 in 1907; the offerings from \$140 in 1906, to \$648 in 1907.

These are small figures, for this is a small field, and the resources are limited; but the report is a cheering testimony to the fact that wherever this third angel's message is received, in the byways as well as the highways, there growth and progress are seen.

The work is moving forward everywhere. East or west, north or south, in well-known fields or in regions off the common lines of travel, wherever our eyes turn, we see that this message of the coming of the Lord is rising in the loud cry.

If there be any special message, any hope of the Lord's soon coming, anything of any value in religion, anything is the kind of report that must come from all the world to-day. And this is the report that does come to our ears from every side. There is a special message; there is a "blessed hope;" and there is a saving gospel for the world. This sound of the rising message that comes from all the ends of the earth is what we love to hear and listen for as the note rises and mounts higher and higher. "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy

name shall they rejoice all the day: and in thy righteousness shall they be exalted."

"How blessed are our ears
That hear the joyful sound,
Which kings and prophets waited for
And sought, but never found.

"How blessed are our eyes
That see this heavenly light!
Prophets and kings desired long
But died without the sight.

"The Lord makes bare his arm
Through all the earth abroad:
Let all nations now behold
Their Saviour and their God."

Let not one true heart falter in the faith that we have reached the time foretold: "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." Isa. 52: 10. W. A. S.

A Great Forward Movement in Behalf of Foreign Missions

OUR first foreign missionary, Elder J. N. Andrews, sailed out of New York harbor for Switzerland in 1874. From that year until now, our movement in behalf of foreign missions has steadily increased in volume. To-day we have the largest number of missionaries in foreign lands that we have ever had. Last year our contributions to missions was the largest ever recorded in our history.

But while our movement has made wonderful growth, the openings for missionary service have multiplied greatly. To-day doors are open in all lands for us to enter. Earnest calls for help come to us from nearly all the mission fields of the world.

The situation we face at this time has so appealed to the men in our cause who have been chosen to bear the chief responsibilities in the various conferences, that they have united in a great forward movement in behalf of foreign missions. This movement is expressed by the following preambles and resolutions:—

Whereas, The Lord has gone before this people, opening doors in all nations, so that there is opportunity to teach the truths of the third angel's message to all the world; and,—

Whereas, We believe that this message is to go to all the world in this generation; and,—

Whereas, The funds received by the Mission Board are not sufficient to warrant the enlargement of our missionary operations as the opening providences of God seem to demand; therefore,—

1. *Resolved*, That we pledge ourselves to endeavor to greatly increase the donations to foreign missions.

2. That we undertake to raise for foreign mission work an amount equal to ten cents a week per capita for our church-membership.

3. That we assume the responsibility

of collecting the above specified sum of money in our territory, and forwarding the same month by month to the Mission Board treasury.

4. That in each union and local conference a missionary secretary be appointed, whose work shall be to write articles for the papers, hold public meetings, and to correspond with individuals and churches in helping to raise this large foreign mission donation.

5. That for the present we favor the Sabbath-school donations and the annual and midsummer offerings of each conference being applied on the above fund to make the average of ten cents a week for each church-member.

6. That in each church a person be elected by the church to be known as the missionary secretary, whose duty it shall be to take charge of the distribution and collection of the missionary envelopes, and in every way to encourage the church in systematic giving for foreign missions.

Whereas, The Scriptures teach that the tithe is reserved by the Lord for the gospel ministry; and—

Whereas, The union and local conferences in the United States recognize the importance of sharing their tithes with the mission fields of the world; and,—

Whereas, It is evident from the tithes reported by different conferences that our funds for mission fields would be largely increased if a full tithe were paid by all the members in our conferences; therefore,—

Resolved, That we urge each conference in this union to make a most earnest effort to secure the payment of a full tithe in every church; and, further,—

Resolved, That a special appeal be made by every conference to the officers of all the churches to give to this matter personal, prayerful attention, until they are assured that every member is paying a true tithe to the cause.

These resolutions have been adopted during the last three months by all the union conferences in the United States. In a few instances there has been a slight change in the wording, but the essential features of each resolution have been adopted. And they have been passed with a readiness, a courage, and a determination which means that they will be carried out. The discussion of the reasons for taking such an advance step created the most lively interest. No other question so aroused the delegates as did this in most of the conferences. Presidents of union and local conferences, members of committees, ministers, school men, physicians, and laymen,—all united in giving this proposal the most hearty support, and in giving assurance that the resolutions will be carried out.

If these resolutions are carried into effect, the contributions now made by our churches in the United States will be doubled. This will mean a wonderful strengthening of our forces in the regions beyond.

Surely the hearts of our missionaries in all lands will be cheered by this announcement. And the joy and courage of all our people will be increased; for

all are anxious to have the third angel's message proclaimed to all nations, and to see the work of God finished.

Next week we shall explain the meaning and the scope of the resolutions more fully. Our ministers and church elders should preserve these resolutions for study and reference in presenting the plan to the churches.

A. G. DANIELLS.

Note and Comment

The Decline of Religion

CARDINAL GIBBONS was recently asked whether he believed that the people of America were growing better, from a religious point of view. In reply the Cardinal said, in part:—

It is hard to answer that question on definite lines. In their respect for religion I am afraid the people of America are not what they were fifty or sixty years ago.

The fact stated by Cardinal Gibbons is so patent to any unprejudiced observer that it is difficult to understand how intelligent men can make any claim to the contrary, and yet some are asserting that the millennium is just at hand. It certainly can not be the millennium of righteousness.

The Same Papacy

If any have entertained the idea that the papacy was growing more tolerant and that it would no longer utter its thunders against so-called heretics, they ought to note that the decree of major excommunication has been pronounced against Abbé Loisy by the Inquisition. The Roman Catholic correspondent of the *Church Times* (London) refers to this matter in these words:—

The principal feeling of the general public is one of amusement, mingled with some indignation, at the attempt of the pope to inflict a boycott on M. Loisy. The "consequences" mentioned in the decree of the Inquisition would not be amusing if Rome had the power to enforce them. No one would be allowed to hold any communication of any sort with M. Loisy, to supply him with food, drink, firing, or shelter, or to perform any service for him. If the pope's writ ran in France, M. Loisy would starve by the wayside unless he submitted. The fact that this will not happen in twentieth-century France does not diminish the significance of the amiable and Christian intentions of this decree "by express command of our holy father." There is no longer any doubt that it is not lack of the will, but merely lack of the power, to persecute that restrains Pius X from resorting to the remedies for heresy that flourished in the palmy days of the Inquisition. It is a fact for reflection. Even among those who would regard the infliction on M. Loisy of the spiritual penalties of excommunication as justifiable, there are many—for the credit of Christianity one may hope that they

are a majority—who feel something more than uneasiness at this gratuitous and futile revelation of the spirit of the papacy. It is a very long time since any excommunicated person was sentenced to the full penalties of a *vitandus*. I am not sure whether Lamennais was in like case; if so, he must have been the last; some say that there has been no instance since Napoleon I, but I have not looked up the point. Even Victor Emmanuel was *toleratus*, though under sentence of the greater excommunication; that is to say, Catholics were not bound to boycott him. I understand that any Catholic who does not boycott M. Loisy will be, *ipso facto*, excommunicated. The situation is likely to become complicated now that *ipso facto* excommunications can be so easily incurred.

If the papacy should at any time or in any place regain the power to persecute, we should see a repetition of the scenes of the Dark Ages. The excommunication of Abbé Loisy is a clear demonstration of this assertion.

Temperance and the Negro

BOOKER T. WASHINGTON, in an address at New Rochelle, N. Y., on March 1, told of the good results following prohibition in the South. He declared that the abolition of the barroom had proved a blessing to the negro second only to the abolition of slavery. He said in part:—

Two thirds of the mobs, lynchings, and burnings at the stake are the result of bad whisky getting into the stomachs of bad black men and bad white men.

The great temperance movement which has swept the South, has been without parallel in history. Now that I have lived to see the whisky shops and open barrooms done away with, there is no telling what other reforms may take place anywhere. You little realize how much it means to the colored race.

Without the expenditure of money a mighty revolution has been accomplished. To-day we find only thirteen counties in Kentucky where whisky is sold under licenses; in Tennessee in only four cities and two towns. In the State of Florida there are only fourteen counties where saloons and barrooms exist. They are almost extinct in North Carolina.

After next Christmas every barroom in Mississippi and Alabama will close up. Already every barroom in Georgia has gone out of business, and for the first time in forty years the *Atlanta Journal* came out and said that not a single black man was in the city prison.

Herein, then, is a tangible reason for the decrease in the number of lynchings reported last year.

The Uncertain Future

AT a meeting of the Young Men's Christian Association held in London last week, Ambassador Reid made a speech on receiving a bust of the founder of the Association for the New York Headquarters. From the report of his speech in the daily press we take this paragraph:—

In accepting the gift, Mr. Reid expressed his appreciation, and said the present was a period of great unrest. Things which had been considered as absolutely fixed and durable as the eternal hills seemed to be breaking up. On every side beliefs, morals, social order, property, and business relations, and government, all seemed to be crumbling. Thoughtful men looked on the future with great apprehension.

This expression concerning the outlook for the future, made by a man of affairs who is not moved by any desire to show the fulfilment of prophecy, is worthy of note. It is a testimony that we are drawing near to the time foretold by our Saviour, who foresaw "men fainting for fear, and for expectation of the things which are coming on the world." Students of the signs of the times, who are not blinded by creed and tradition, will agree with Ambassador Reid. Only those can interpret correctly the present situation who look at it in the light of the sure word of prophecy, which is "a light that shineth in a dark place."

"Human Kennels"

This is the term used by one of our exchanges in characterizing the homes of the people who live in the crowded sections of the large cities. It is expressive. Certain it is that the dog kennels of some of the wealthy are more inviting and more hygienic places of abode than are the crowded, fetid, disease-breeding dens of infamy inhabited by some human beings. A few sentences from the article will show that the problem of the crowded cities and the remedy for the situation are being seriously considered, and that the cry now is "out of the cities." We quote:—

Anarchy has again struck its poisonous fangs into our social fabric. The assassination of a priest at the altar in Denver forces once more upon the minds of the people of this country the dangers that lurk in the foul social miasma breathed by those who dwell in the slums and tenements of the cities and large manufacturing centers. The only remedy is to let the sunshine of Opportunity in the right kind of rural or suburban homes into the lives of the millions of wage-workers who now swelter and degenerate in the ghettos and human kennels where they are to-day living in every city and large manufacturing center of population.

The right remedy is suggested, but it will not be adopted. There is a fascination for a certain class in the city. There is an excitement which is demanded. The cheap playhouse, the ill-famed resorts, and the political opportunities appeal to many. As it was in old Rome in the days of the decline of the republic, so it is now in many countries. But those who understand the times, and know what to look for in the near future, will not cling to the cities.

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.

Higher Ground

JOHN M. HOPKINS

"Take your stand on higher ground."—
Mrs. E. G. White.

HIGHER, higher, ever higher,
Let this word your motto be;
Greater knowledge, greater wisdom,
More of Christ and purity.

Difficulties may assail you,
Trials in your path abound,
But make every seeming hindrance
Stepping-stones to higher ground.

Higher, higher, ever higher,
Nothing less should satisfy.
To exalted heights aspire;
Ever on your God rely.

Do not weakly faint or falter;
Grasp the next ascending round
In the ladder reaching upward
Unto higher, holier ground.

Let not earthly, vain allurements
E'er entice your soul away;
These can charm but to deceive you,
They are fleeting as the day.

But in wisdom, truth, and virtue,
Purest, lasting joys are found;
These will be your crown of glory,
"Take your stand on higher ground."

In this holy, grand endeavor,
Heaven will help you, God will bless;
He can make severest trials
Means of blessing and success.

Then arise, gird on the armor,
Ever in the right be found;
Let this motto be your watchword:
"Take your stand on higher ground."

Thus your life will prove a blessing,
As you daily pass along,
By the love of God expressing
In your service, in your song;

And when ends your earthly mission,
With your banner victory-crowned,
You may still with Christ in glory
"Take your stand on higher ground."
Philbrook, Minn.

"So Have I Sent Them"

MRS. E. G. WHITE

God has given me a message for his people. Those who claim to be Bible Christians, if they are daily under the converting power of the Holy Spirit, will cherish a spirit of brotherly kindness. Their words and actions will testify that they are followers of the lowly Jesus; their lives will be marked by a spirit of service.

There are among church-members those whose habits and practises reveal that they have not come out fully from under the banner of rebellion. Brethren and sisters, this ought not so to be. The Lord wants us to appreciate the privilege we have of being good and of

doing good. He wants us to have no fellowship with the unfruitful works of darkness. It is our privilege to sit at the feet of him in whom is no sin, then to go forth to labor with him for the uplifting of our fellow men.

The blood-bought souls of Jesus Christ are to recognize the right of every man to be a sharer in the blessings of the gospel. Our fellow men have personal and social rights; they have claims upon our sympathy and love. The Lord makes a demand upon our services to help the needy and oppressed to the utmost of our ability. We are to learn to value souls as Christ values them, aside from all difference of circumstance and rank. Brethren, let us carry a burden for the weak and poor. Let us give them proof of our sympathy. And let us not withhold our encouragement from those who are laboring in hard portions of the Master's vineyard.

Every true Christian will be a missionary; for he will look upon himself as the servant of Christ. In that wonderful prayer of Christ recorded in the seventeenth chapter of John, the Saviour prayed, "As thou hast sent me into the world, even so have I also sent them into the world." As Christ was a missionary from a higher world to this, so his followers are to be missionaries, teaching the truth of the gospel by precept and example, showing men and women how to live righteous and godly lives in this present evil world.

"For this cause came I into the world," Christ declared to Pilate, "that I should bear witness unto the truth." No true disciple of Christ can be silent in regard to the message of truth. As missionaries of the cross, they will lift up Christ as the Lamb of God, which taketh away the sin of the world.

"Sanctify them through thy truth: thy word is truth," the Saviour prayed. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

When the light that God sends to his people is appreciated, they will not walk in darkness. For them the true Light shines, and not for them alone, but for those also with whom they are brought into association. "A city that is set on a hill," Christ said, "can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Brethren, does your light shine to all that are in the house? Or do you seek

to hide your light when you are in the presence of worldlings? Remember that light is given you that through you others may receive its blessings. You are to let it shine in the words you speak, in the spirit you manifest, in the deeds you do. The light of truth received by you should make you Christ's representative, wherever you are.

The knowledge of the truth for this time brings with it a wonderful responsibility. It calls for the revelation of the grace of obedience, and a rising up from our former selfishness to a life of service for Christ. It appeals to us to be wholly on the Lord's side, to take our position for truth and righteousness. We all need to engage in the work of self-examination if we would be ready to meet the Lord when he comes. We need to learn to be Christians in the home, in every walk of life, to take up the cross, and bear it after Christ.

In our endeavors to form characters after the divine similitude, we shall meet with trial. There will be crosses to be borne, but in these experiences we may have the sympathies and help of heavenly angels. They are sent forth to minister unto them that shall be heirs of salvation. My brethren and sisters, lift the cross of self-denial and self-sacrifice. Cling closely to the precious Saviour. Let your daily life bring honor to God. By your words and your works reveal that you have one great object in view. Christ is soon coming, and souls are perishing in ignorance and sin. Let it be yours to give these souls the message of salvation. When the purifying, refining influence of the truth is felt in our own lives as it should be, we shall reveal in our works the fruits of righteousness.

Probationary time will soon close. We have but little longer in which to make known the truth for this time. That which we do must be done quickly, or it will be forever too late. Souls are perishing all around us without a knowledge of God and his last message of mercy to men. Now is our time to leave no opportunity unimproved to seek and to save the lost, no word unspoken that will shed light and knowledge on our fellow men. Brethren, labor on, while the day lasts. The night cometh when no man can work. If we refuse to do the work to which our knowledge of present truth calls us, who will do it?

The Sacredness of the Gospel Ministry

W. J. FITZGERALD

We are living in a time of false standards and improper measurements. Everything, even human life, is estimated commercially, and a money value is placed upon it. All religious barriers and restraints are ruthlessly swept aside by the ever-increasing tide of worldliness that is submerging the professed church of God. Those things formerly regarded as sacred have come to be treated as secular. A secular stamp prominently marks everything that presents itself to

modern inspection. The ministry of the gospel has come to be regarded by many ministers themselves as a mere profession, coping with other professions. The fact that ministers generally do not hold their service as any higher than an ordinary profession leads the laity to regard the ministry lightly. This fact not only places the ministry at a great disadvantage, but means an incalculable loss to the laity.

As a people we should consider the ministry in the light of divine arrangement and elevate it to its proper plane. We should come to entertain an altogether higher ideal for the highest gospel calling.

The gospel ministry is properly regarded the highest and holiest service to which mortal men are called. We must enter upon the consideration of so sacred a calling with serious feelings and a spirit of deep solemnity. We should remember that our High Priest—the chief minister of the service—is the Son of God in the heavenly sanctuary. This chief minister imparts to the calling the holiness of his own person. He sanctifies it in the fountain of his own blood, the shedding of which makes possible the ministry of the gospel. Every gospel minister should partake of the baptism of the blood and sufferings of the chief Shepherd. May that holy blood purge our hearts and minds as we contemplate this high calling.

As the Holy Spirit has said, through Paul, "Seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. . . . For we preach not ourselves, but Christ Jesus the Lord." In this passage the apostle suggests, first, that one called to this ministry, and appreciating the sacred character of the calling, would faint or be overwhelmed, if it were not for sustaining grace imparted to him.

It is the assumption of a tremendous responsibility to become a minister of God. The highest and gravest responsibilities borne by those occupying chief places in statecraft or in the commercial world drop into insignificance when compared to the sacred and all-important responsibilities borne by the faithful gospel minister. He ministers not with reference to things temporal and common; but his ministry deals with things eternal and unseen. He must hear with other than physical ears, and see with the eyes of the divine Spirit. His hands must grasp spiritual and heavenly things, and pass them on to "the poor in spirit," whose hands are ever outstretched in expectancy. His feet must tread the avenues of a sacred plane unknown to, and infinitely above, that occupied by the self-seeking and worldly-ambitious man. It is his to explore the hidden fastnesses of the spiritual realm, and bring forth ever fresh and vitalizing richness of spiritual experience. He must seek to

fathom the boundless sea of infinite love, and bring to the surface precious treasure to enrich the lives of those to whom he ministers. He is either the minister of "life unto life" or of "death unto death." What man, called to such a ministry, can refrain from saying, "Who is sufficient for these things?" Thanks be unto God, our sufficiency is not of ourselves; but is drawn by us from the "minister of the sanctuary and of the true tabernacle." The endowment we may receive from him is inexhaustible.

No man should enter such sacred service unless under the influence of the Spirit he can truly say, "Woe is unto me, if I preach not the gospel." He should be the possessor of such an overwhelming sense of his personal inability to bear the burdens of his calling, that he will constantly be in a prayerful and receptive attitude. But, while fully appreciating his own utter inability to accomplish the great things belonging to the ministry, he should be fully assured that he can do all things through Christ, who strengthens him. There should be such a simple, frank, straightforwardness in his handling of the Word and in his whole conduct as to command always the fullest confidence of those to whom he ministers. The preacher, first having made a practical application of the truth to his own life in personal experience, should have a mighty and constant faith in the word which he preaches. He should believe that every word of his message is absolutely essential to the salvation and spiritual development of his hearers. He should have unswerving confidence that the Word of God is the incorruptible seed of eternal life, and is able to sanctify all who receive it.

It is a manifestation of the greatest irreverence for a faithless pretender to proclaim the Word of God. The heavenly hosts must stand aghast when a mere man will prostitute the sacred gospel ministry to a faithless and empty display of human wisdom. The sacred mission of the gospel ministry is to proclaim the grace of the Lord Jesus Christ to a lost world. It makes no provision for the display of self. The true and faithful minister preaches Christ Jesus, not himself; he makes the Saviour the sum and substance of all his ministrations.

This brings us to the thought that the minister of the gospel should be wholly absorbed in his calling. The apostle Paul, writing to young Timothy concerning the things which belong to the ministry, admonished him to give himself "wholly to them." To perform the duties of a minister successfully will require the entire time and the best efforts of any man, no matter how talented he may be naturally.

For a minister to engage in any private business enterprise "on the side" will greatly hinder his efficiency, if it does not entirely ruin his career. Especially is there danger in this direction at the present time. We are in an age when everything, even the professed min-

istry of the gospel, bears a deeply impressed brand of commercialism. It is well-nigh impossible not to be submerged in the commercial deluge which is flooding the land. The only safety for a minister of the gospel is to keep himself wholly aloof from ordinary business affairs. To venture at all in private business, as a line aside from the work of the ministry, is to invite failure as a minister, and may be the loss of acceptance with the Lord.

The Word of God calls the minister an ambassador. An ambassador is the representative of one nation, or government, to another nation, or government. There is vested in the ambassador the entire authority of the government he represents. When he speaks or acts, it is regarded as the speech or action of his government. It is highly essential, therefore, that an ambassador be thoroughly conversant with all the affairs and with the spirit of the government he has the honor to represent. It is also most important that he possess a deep love for his native land, and a profound respect for the administration of its laws.

So, as the ambassadors of the government of heaven, ministers of the gospel should be thoroughly acquainted with the laws, customs, and spirit of the heavenly kingdom. They should possess an un-speakable and unswerving love for the King; and an unquestionable loyalty to the King's government. They should hold the reputation of the heavenly government more precious than their own lives.

To be ordained as a gospel minister, — to receive credentials as an ambassador of the government of heaven, — is clearly the greatest honor that can possibly be conferred upon any man. The preparation of the heart and mind for such an honor should be most earnestly desired and assiduously sought. "This is a true saying, If a man desire the office of a bishop [elder, or minister], he desireth a good work." These words and those which follow, though doubtless referring to the local elder of a church, apply in a special sense to the minister of the gospel; for the minister is the church elder in a broader sense. What kind of man should he be? The apostle replies: "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." How could words more specifically and amply define the qualifications of the man to be ordained to have a part in this sacred service? How exalted is the

standard of this holy service which we have espoused!

When the Word of God lays down such requirements, in such vigorous terms, can we lightly regard the office and work of the ministry? Should we not rather pray God most fervently and devotedly to teach us more clearly and fully the sacredness of this blessed calling; and earnestly seek a more suitable preparation for the performance of its high offices?

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," and rightly and acceptably exemplify the sacredness of the gospel ministry.

Cumberland, Md.

Gambling

I. H. EVANS

Most people know what the word "gambling" means. Webster thus defines the word: "Gamble; to play or game for money or other stake." It is taking chances in a game, or play, and in modern times is also applied to taking chances in speculations in stocks, grains, mining interests, and other industries, with the hope of receiving large returns.

Gambling is a stimulant almost as exciting as intoxicating drinks. The interested parties, who have made the stakes, seem to forget the lapse of time, and often are lured on step by step to the very precipice of financial ruin.

Gambling may be indulged in for the mere pleasurable excitement of gaining or losing. I have seen brokers and their agents on the stock exchange in Wall Street, flip twenty-dollar gold pieces as boys flip pennies, passing them back and forth without apparent regret. But this is not the rule. Generally, the venture is staked with the strong hope of actual gain. There are few who are indifferent to whether they gain or lose. Often those who have lost in their speculations commit suicide, or are driven to insanity.

Strange as it may seem, both men and women are addicted to the vice of gambling. Nor is it confined to the wealthy, or even to those in moderate circumstances; often the very poor stake their all on the results of a game or a race.

A few weeks ago on the streets of Colon, I saw many men and women selling lottery tickets. These tickets cost ten cents each. It was a "chance" for the winner to obtain a large reward for a small investment. I watched to see who were the buyers of these lottery tickets. All classes seemed to be equally interested. From the bare-footed, bare-headed servant girl, who, on her return from the market with a heavy basket of vegetables on her head, invested a dime for a ticket, to the well-dressed, intelligent citizen, there were purchasers of these lottery tickets in abundance. Of course, the investment was purely a game of "chance," and where one might gain, ninety-nine must lose.

A few years ago I was in the city of Mexico on Guadalupe day, the great

national church festival of that country. Tens of thousands of peons and citizens from all parts of the republic of Mexico had come to pay their tribute of respect to the patron saint, Guadalupe.

In front of the cathedral, there were many booths erected, in which all manner of gambling devices were in full swing. There were hundreds upon hundreds of people of all classes gathered around these gambling devices. Peons and peasants were staking their last centavos on the turn of the wheel. Stacks of money several feet high were piled on tables at which sat well-clad men and women, betting, gaining or losing, as the case might be. One poor old peon woman, barefooted and rudely clad, who had lost her last centavo, gave vent to her feelings in bitter tears, wringing her hands in her despair.

Does the professed church ever stop to think how very near the gambling line it often leads its devotees? Does it ever think how many seeds of games of chance it has sown in the hearts of its young people, and how it has enticed them year by year to invest their money in "grab-bag" socials, church "lotteries," church "fairs," and the like, where every cent gathered for the church is won from the purchaser by selling him simply a "chance"? And if the professed church of Christ itself indulges in this kind of gambling, can it be wondered at that young men and women move on from the simpler lines of gambling to those which have larger stakes, with more questionable conditions attached to them?

But there are other ways of gambling in these modern times than simply betting on horse-races, on games of cards, or on the turn of the wheel. There has developed in our day a system of financial speculation, where the chances of gain or loss are as great, and almost as sure, as the games at a regular gambling table. This speculation is not confined to any one commodity, nor any one line of business. It is almost universal, covering nearly every phase of agricultural and manufactured products.

Stocks paying large dividends are thrown upon the market. People who are getting but four or five per cent for their money, when they read of these large dividends become restless and dissatisfied with their meager returns, and buy these stocks and bonds. Almost invariably they are led deeply to regret their unwise move. Many who are anxious for greater gains than they are receiving, invest their money on misrepresentations made by promoters. People of small means and limited business experience should keep themselves aloof from schemes so much advertised in newspapers, and in financial magazines. Many of these articles and advertisements are paid for at a high rate by these promoters, simply to entice and ensnare those who seek riches without labor.

Mining stock is often offered poor people, purporting to be stock in a mine "in the West," "in Alaska," or "in

Mexico," with great promises of large dividends in the near future. Scarcely one person in a hundred who puts money in these mines, ever receives back so much as the principal from the investment.

Poor people, especially Seventh-day Adventists, should keep out of the stock market. Let promoters and speculators carry their own bonds and dispose of their own products. Cement companies, food companies, land companies, railroad corporations, trolley lines, mining companies, and promoters of other schemes should be given a wide berth, so far as we are concerned. Those who have a little money saved on which they expect to live during their natural life should be very careful to husband their resources, and invest their means in securities wherein they will not suffer loss.

God's cause is not a speculation. An investment in it will bring to the investor better returns than gold bonds, or stocks in worldly schemes. Generally, real estate, on proper terms, is safe security for money loans; but those who look for the Lord's return must be sure their funds are not tied up in speculative stock companies, whose value depends on shrewd manipulators.

The time has come when the financial investments of God's people should be in the cause of God, and in such things as we know will not cause us to lose the little means God has committed to our keeping.

Takoma Park, D. C.

Aids for Bible Readers

Historical quotations and extracts from various writers which may assist the thoughtful student of the Scriptures.

Historical Evidence Concerning the Commencement and the Close of the Seventy Weeks

(Concluded)

AGAIN: we obtain a limit to the period of our Lord's birth, in the *opposite* direction, by the statement of St. Luke, that in the fifteenth of Tiberius our Lord was baptized by John the Baptist, and then "began to be about thirty years of age." Luke 3:1-23.

What, then, was the date of the fifteenth of Tiberius? The inquiry is not to be answered immediately, because, as is well known, there were different modes of reckoning the years of the reigns of some of the Roman emperors.

If we were to suppose that St. Luke reckoned his reign from the time of his becoming *sole* emperor on the death of Augustus, the fifteenth year was from August, A. D. 28, to August, A. D. 29. If, therefore, our Lord was thirty in the fifteenth of Tiberius, according to this calculation he must have been born either in B. C. 3 or B. C. 2.

But, from the date of Herod's death, it is clear that our Lord must have been born earlier than this, and that his birth

could not have been later than the very beginning of B. C. 4, and in all probability not later than the close of B. C. 5.

It is evident, therefore, that St. Luke, who must have known our Lord's age, adopted some other mode of reckoning the years of the reign of Tiberius. And it is a well-known fact that there was much discrepancy in the mode of reckoning the years of the reign of some of the Roman emperors, particularly in the case of Augustus. (See Clinton, *Fasti Hellen*, 3: 276; and *Fasti Rom.* 2: 236: 7; Hales 1: 86.) "The two numbers in St. Luke," says Mr. Clinton, "the fifteenth year of Tiberius, and thirty years of age for Jesus at the baptism, are irreconcilable with each other. But as it was impossible that St. Luke could have been ignorant of the age of Jesus, we are compelled to conclude that he computed the years of Tiberius in a peculiar manner."—Clinton, *Fasti Rom.* 2: 237.

But the solution of the difficulty seems obvious, because history informs us that Tiberius was made by Augustus his colleague in the administration of the affairs of the empire, about two years before his death. And this solution is adopted by Norisius, Pagi, Usher, Lardner, Hales, Gresswell, and others. And it certainly does not lie open to the imputation cast upon it by Clinton, that "they have no other reason for selecting that particular year (i. e., two years before the death of Augustus) as the epoch, than because it is adapted to their own dates for the ministry of the Baptist."—Clinton, *Fasti Rom.* 2: 237. For the historical testimony fixing that particular time is clear enough, as I will now endeavor to show.

Augustus died Aug. 19, A. D. 14. But Tiberius, his son-in-law, had been adopted by him as his son, and made, some time before this, his colleague in the empire, as Velleius Paterculus, Suetonius, and Tacitus all testify. "*Filius, collega imperii, consors tribuniciæ potestatis adsumitur.*"—Tacit. *Annal.* 1: 3. From the words of Velleius Paterculus it would appear that this partnership in the empire was conferred upon him about the time of his triumph on his return from Germany, A. U. C. 765, A. D. 12 (for the date, see Clinton, *Fasti Hell.* 3: 272); for he says, "*Cum res Galliarum maximæ molis, accensæque plebis Viennensium dissensiones, coercitione magis quam poena mollesset, et Senatus Populusque Romanus, postulante Patre ejus, ut æquum ei jus in omnibus provinciis exercitibusque esset, quam erat ipsi, decreto complexus esset, . . . in urbem reversus, jam pridem debitum sed continuatione bellorum dilatum ex Pannoniis Dalmatisque egit triumphum.*"—Vell. *Paterc. lib.* 2. c. 121. And as Velleius had served with him in Germany, and was present, according to his own testimony in the context of the above passage, at the triumph, his witness is the best we can have on the subject. Suetonius says: "*A Germania in urbem post biennium regressus triumphum quem distulerat egit . . . ac non multo post, lege*

per coss. lata, ut provincias cum Augusto communiter administraret, simulque census ageret, condito lustro in Illyricum profectus est."—Sueton. in *Tiber.* cc. 20, 21. These words would seem to imply that Tiberius was made the colleague of Augustus shortly after his triumph. Putting the two accounts together, we may conclude that the real time must have been close upon the period of his triumph, whether it was a little before or a little after, and therefore about A. D. 12, two years before the death of Augustus. In the lustration that took place three or four months before the death of Augustus, it appears that he called upon Tiberius, as his colleague, to undertake the usual vows. (*Vota quæ in proximum lustrum suscipi mos est, collegam suum Tiberium nuncupare jussit.* Sueton. in *Octav.* c. 97.)

It is, therefore, quite in accordance with the facts of the case, that Luke should call the thirteenth year of the sole imperial power of Tiberius the fifteenth year of the rule of Tiberius (*tas hagemonias Tiberiou*), according to a common mode of reckoning with the ancients in such cases. And, in fact, as the date of our Lord's birth was certainly some little time previous to Herod's death, when St. Luke intimates that our Lord was baptized in the fifteenth of Tiberius, and when he was about thirty years of age, we have merely to choose whether we will suppose that St. Luke thus reckoned the years of Tiberius, or whether he made a mistake as to our Lord's age. The latter certainly is not likely. And, in fact, Jewish customs render it probable that our Lord would begin his public ministry when he was about thirty.

According to this calculation, then, the fifteenth of Tiberius would be from the summer of A. D. 26 to the summer of A. D. 27. And thirty years backward from this period would take us to the latter half of B. C. 5, or the former half of B. C. 4.

Putting together, then, the two calculations, we find that our Lord's birth must have taken place between the summer of B. C. 5 and the beginning of B. C. 4. And as from the narrative given by the evangelists of his parents' presenting him in the temple, when the forty days of his mother's purification were fulfilled, and then returning with him to Nazareth (Luke 2: 22-39), and afterward going down with him into Egypt to escape the wrath of Herod, and remaining with him there till Herod's death (Matt. 2: 13-15 and 19-23), the birth could hardly have taken place nearer the period of Herod's death than the latter end of B. C. 5, and therefore we may reasonably accept the tradition that it took place in December, and consider the precise period to be Dec. 25, B. C. 5. In fact, we are limited to some day between the early part of September and the end of December.

We are able, therefore, at once to assign the date of our Lord's baptism. For as it was when he was beginning to be about thirty years old (Luke 3:

23), and our Lord was thirty on or about Dec. 25, A. D. 26, his baptism must have taken place about January, A. D. 27; which, as we have seen, was in the fifteenth of Tiberius, according to St. Luke's reckoning.

Hengstenberg, in his elaborate commentary on this prophecy of Daniel (Christology, Vol. 2), while he maintains that the years of Tiberius are to be reckoned from the death of Augustus, has entirely forgotten to meet the difficulty arising from the statement of St. Luke, as to our Lord's age. And when he remarks (ib. 2: 396, American transl.) that what he supposes to be an "error" in the common estimate of the duration of the reign of Xerxes "was committed as soon as only an *ia* in an ancient authority was confounded with a *ka*," he has not observed that this will not account for the statement in the Canon of Ptolemy, because in that canon not only is the number of years of each reign mentioned, but the number of the years of the Nabonassarean era at the end of each reign.

That the baptism took place in the beginning of the year, is to be inferred from the fact that it occurred not long before the first passover, which our Lord attended after it. The author of the Paschal Chronicle, Pagi, and Norisius assign January 6 for the baptism. Gresswell supposed it to have been January 24. Several of the early Fathers say that the baptism took place in January.

We are thus enabled to fix, by historical testimony and proofs entirely independent of each other, both the dates of the issue of the decree of Artaxerxes, and the date of the baptism of our Lord; and we find that the former was promulgated about January, 457 B. C., and that the latter took place about January, A. D. 27. There were, therefore, 457 plus 26 complete years, or exactly 483 years, as Daniel predicted, between the two. For the few days of the year A. D. 27 are wanted to complete those deficient in the year B. C. 457. That is, supposing the decree issued Jan. 6, B. C. 457, and the baptism to have taken place Jan. 6, A. D. 27, the six days of A. D. 27 must supply the six days deficient in B. C. 457, to make up the 483 full years. Be it remembered, however, that I do not pretend to *fix* either the date of the decree or that of the baptism as necessarily occurring in January. Either event might have occurred a month or two before, or a little after January. The decree might have been issued any time between the commencement of the seventy-seventh year of Artaxerxes, and a short period before the first of Nisan following. And the baptism of our Lord, as St. Luke only says that he then "began to be about thirty," might have taken place a month or so before December, or in February instead of January after. But the accomplishment of the prophecy is clearly not affected by our necessary ignorance of the precise day of these events.—"*Fulfilled Prophecy*," by W. Goode, D. D., F. S. A., London, James Nisbet & Co., 1891, pages 216-220.



Two Pictures

The First

MRS. EMORY awoke very tired. Indeed, she was always more tired in the morning than when she went to bed, for the baby had been nursing all night or else crying, and so disturbed the mother's rest.

This morning baby was still sleeping, and the mother hoped to be able to draw herself away without awakening the child, but in this she was unsuccessful, and baby set up a cry which threatened to arouse the sleeping father; so Mrs. Emory hastily lifted the child and carried him into the next room. Here she deposited him on the floor, while she hurriedly dressed herself, trying to entertain him at the same time—though unsuccessfully.

When she was dressed, she took the crying child in her arms to the kitchen, where, still holding him, she lighted the fire and filled the tea-kettle. Again she made a futile effort to put the baby down, but his protesting screams overcame her resolution, and she carried him on one arm while she set the table and made further preparations for breakfast.

As long as she carried him, he was perfectly quiet; but every effort to put him out of her arms was met with rebellious cries.

In the midst of one of these attempts, the father appeared upon the scene.

"What is the matter with this child?" he exclaimed, somewhat petulantly. "Why don't you feed him?"

"He isn't hungry," replied the mother.

"See how he is chewing his fists," said Mr. Emory. "I guess he knows better than you when he is hungry. Give him something to eat."

Mrs. Emory obeyed the suggestion, and nursed the baby between intervals of attending to the cooking. At length the meal was placed upon the table, in a somewhat disorderly fashion, and the mother seated herself with the baby in her arms.

"Can't you put him in his chair?" asked the father.

"You know very well how he will act if I do," replied Mrs. Emory. "He will throw everything upon the floor that he can get hold of, and scream until we can't hear ourselves think. I can hold him here if I feed him a little."

"Of course," said Mr. Emory with a smile, "a baby that has four teeth can eat, and I protest against your starving him."

"He certainly is not starved, James," replied Mrs. Emory, "for he has been eating practically all night."

"Well, he is old enough to eat," as-

serted the father, with emphasis. "Give him some of your potato."

This the mother did, following each mouthful with a few drops of coffee from her cup, and occasionally taking the bread from her own mouth, and putting it into the mouth of the child, who soon learned to reach up and take the bread from her lips, at which both parents laughed.

Breakfast over, Mr. Emory departed to his business, and Mrs. Emory endeavored to put the baby down long enough to do her breakfast work.

It was a hard morning. If she put the little fellow upon the floor, he cried. If she carried him in her arms he was good, but she could not work to advantage. He seemed to be constantly hungry, and yet frequent feeding did not satisfy him.

At length, in utter despair, the mother concluded to administer a soothing sirup, which was advertised as "perfectly harmless," and which she knew would make him sleep. After two doses, the little fellow slept,—not the rosy sleep of the normal child, but with partially opened eyes and mouth, and an unpleasant pallor which would have aroused the anxiety of an understanding observer.

During the two hours of this unnatural sleep, Mrs. Emory was able to do her housework and prepare her dinner. Just before dinner the baby woke up, and she found time to wash and dress him. Then he was nursed and placed in his high chair at the dinner table—behaving just exactly as his mother had prophesied at breakfast. Everything given to him was thrown upon the floor, and his hands were constantly reaching out for the food which his parents were eating. Each of them gave him something at intervals from their own plates, and by the time the meal was ended he had received a most heterogeneous combination of articles, totally unfit for the diet of an eight-months'-old baby.

By means of lumps of sugar, Mrs. Emory was able to keep the baby quiet until she could wash the dinner dishes and dress herself for the afternoon, after which he was washed and dressed and taken out in his carriage for an airing, during which time he was comparatively good. In fact, he slept for at least half an hour.

Upon his awakening, the trials of the morning were repeated in vain efforts of the mother to entertain or pacify him, and the rebellious screams of the child when everything did not go to suit him.

"Oh, dear!" sighed Mrs. Emory, as her husband entered the house at supper time. "Can't you take this child for a little while? I am so tired, it seems as

if I should drop, and I haven't been able to do a thing toward getting supper."

Mr. Emory responded pleasantly to this suggestion, for the child was now old enough to be played with, and therefore to be entertaining; and while the mother prepared the evening meal, father and baby had a most hilarious romp.

"Just see how good he is with me," said the father, as he brought the laughing child into the dining-room.

But the goodness quickly vanished when an attempt was made to put him out of his father's arms.

"I'll carry him while you eat your supper," said Mr. Emory, "and then you can take care of him while I eat mine."

This plan was followed with success, Mr. Emory taking the baby again at the close of his meal, and romping with him until Mrs. Emory had done her evening work.

Then the baby was undressed, and at about half-past seven in the evening, Mrs. Emory sat down to rock the little fellow. Nearly two hours passed in this manner before the child was able to become quiet enough to sleep, so that it was really bedtime for the parents, and Mrs. Emory knew that if she did not get to bed during this first nap of the child's, she would have the work all to do over again.

"I met Mr. Halstead as I was coming home to-night," said Mr. Emory, "and he told me he and his wife were going to the concert. I wish you and I could go out together once more."

"I really do not see how they can go out so much evenings," said Mrs. Emory. "Their baby is just the same age as ours, but I know Mrs. Halstead does go out whenever she wants to."

"Their baby must have better health than ours," said Mr. Emory. "Perhaps that is the reason, or maybe she gives it soothing sirup at night so that it will sleep."

"No, she doesn't," replied Mrs. Emory. "She objects to giving soothing sirup at any time, but, somehow, her baby is very good. I really can't understand it. I guess it is just a matter of temperament, and something we can't help."

The Second

To follow Mrs. Halstead through the day with her baby would probably explain the problem which puzzled her neighbor, Mrs. Emory. Mrs. Halstead, unlike Mrs. Emory had a system which originated in common sense, and which was carried out with good judgment.

On this particular day when Mrs. Halstead awoke after a comfortable night's rest, she heard a very lovely cooing sound from the little bed near her, and glancing in that direction saw that the baby had kicked off his covers, and with his bare feet sticking straight up in the air, was having a happy time playing with his toes.

How long he had been awake, the mother did not know. On seeing her looking at him he stretched out his hands with an appealing sound, which she answered by raising him into a sitting posi-

tion and giving him a few playthings which were made fast to the bars of the crib by strings, so that they could not be thrown upon the floor, or if pushed out of the crib could be recovered by means of the strings. They were very simple playthings,—one or two clothes-pins; two or three buttons strung on a cord; an empty bottle; and an empty tin box, out of which he could make a rattle with the various small articles. These the child played with very happily while the mother was dressing. He protested a little when she left the room; but the father reached out his arms and drew the little fellow to him in the large bed, where he began amusing himself with investigating the configuration of the father's face, being very much entertained with finding how he could make the eyelids come open.

While the entertainment was going on. Mrs. Halstead was busy in the kitchen preparing breakfast. While breakfast was being eaten, baby was placed in his little carriage by the mother's side, and entertained himself with a teaspoon and napkin ring.

Breakfast over, Mrs. Halstead put away the eatables; piled the dishes up in the sink, and then it was time for baby's bath—a most happy time for both mother and child. This over, came baby's breakfast, and mother enjoyed a few minutes' rest, with a glance at a favorite magazine while baby partook of his food.

The repast being ended, baby was placed upon the floor with a new supply of articles for his entertainment; while the mother was able to wash her dishes and make the bed. Then baby was taken up for a little variation, talked to and played with for a few minutes, then made warm and dry, and laid away in his own bed for his morning nap. He smiled happily, and waved his hand to mother as she left him alone to his peaceful sleep.

During the next two hours Mrs. Halstead was able to give her time uninterruptedly to her housework and to her dinner. At twelve o'clock baby waked, was nursed, and was ready again to sit in his little wagon, gnawing away at his hard roll of bread, while his parents ate their dinner in quietness. After dinner he went down upon the floor again to play until the dishes were washed, and mother was dressed for the afternoon. Then came his ride, his supper at four o'clock; another quiet hour of play, and at half past five o'clock he was undressed for his air bath, which he greatly enjoyed. At six o'clock he was again laid quietly to rest. In a few minutes he was soundly asleep, and Mrs. Halstead went down to a quiet evening meal with her husband with the certainty that nothing would be heard from baby until ten o'clock.

This was why Mr. and Mrs. Halstead could attend lectures, or make friendly visits; they knew that the one who was left in care of the baby would have nothing to do but to sit quietly during the entire evening.—*Dr. Mary Wood-Allen.*



First Camp-Meeting in Central America

W. A. SPICER

THE first camp-meeting in Central America was held in the town of Coxen Hole, on the island of Ruatan, March 5-15. Ruatan is the largest of the Bay Islands, which lie in the Caribbean, just off the coast of Spanish Honduras.

When the Central American believers made request for some one from the General Conference headquarters to visit the field at this time, it was felt that response to the request would involve quite a long journey for attendance at one meeting only. However, the believers urged the plea that in all the fifteen or eighteen years that their work has been growing, they had never had a visit from the General Conference workers, and inasmuch as the field had been self-supporting during the last two years, and had contributed liberally for the work beyond its own borders, it was decided to respond to their request. I was very thankful, on reaching the meeting, that the committee decided favorably, although for so short a trip it involved the maximum of disagreeable sea travel.

The camp-meeting was an excellent one, and important advance moves were made. Elder U. Bender, the president of the West Indian Union, who was expected to be present, found it impossible to get ship connections, and so Elder E. L. Cardey would have been left the only minister in attendance had not a representative from the General Conference joined him.

The Central American mission field was well represented, the believers coming in by little schooners from British Honduras, the mainland of Spanish Honduras, and from the islands of Utilla and Bonacca, as well as from different parts of Ruatan. About one hundred fifty of our people were in attendance. I have attended smaller camp-meetings in the States. It would have made any heart rejoice to see such a representation of earnest believers in the message as gathered here at Coxen Hole.

Coxen Hole is a little town of several hundred population, but is the chief port of entry for the Bay Islands. It has been one of the most difficult places in which to get a foothold for our work. However, the camp-meeting deeply interested almost the entire town in the truths which we preach. The people were most kind and hospitable. The camp was pitched in a cocconut grove near the main street of the town. Nearly all the delegates found rooms in the village. Several family tents, a small tent for children's and youth's meetings, and the large pavilion gave the grounds the regular camp-meeting appearance. From early morning until late at night

the meetings continued with unwearied interest on the part of the brethren and sisters, and with most excellent attendance from the public at the evening services. Every night the tent was full, with many standing on the outside. As the camp-meeting proper closed, Elder Cardey planned to continue meetings for another week, and there is every prospect that the interest aroused will develop a company of believers in Coxen Hole. Before the camp-meeting ended, a number of people were saying that they intended to keep the Sabbath, but necessarily much instruction is to be given as to the full platform of the truth. Brother J. R. Green, one of the early believers in Ruatan, gave the conference a large house in the country, which is to be removed and put up in Coxen Hole as a meeting-house and mission room. A lot for the purpose was offered by an interested citizen at a very low price, and the money for the lot was quickly subscribed by those attending an evening service.

It was decided to organize the Central American work into a conference. The work of the committees was well done, and the meetings in which plans were discussed and business transacted were of the deepest interest. It was the first time representatives from all parts of the field had ever been brought together, and this first camp-meeting and conference session will surely mark an era in the development and strengthening of the work in Central America. It was voted to hold the next camp-meeting in the city of Belize, British Honduras. The following-named officers were elected: President, E. L. Cardey; Secretary and Treasurer, Mrs. E. T. Nowlen; Executive Committee: E. L. Cardey, C. A. Nowlen (British Honduras), C. E. Morgan (La Ceiba), David Haylock (Bonacca), C. Jones (Ruatan); Educational Secretary, J. G. Smalley; Secretary of Sabbath-school and Young People's Work, Miss Ida Shirley, with Miss Alma Osgood as assistant.

The key-note of the conference was that of pushing on into unentered territories within the conference boundaries. These believers have a large mission field, and a difficult one. Most of the work thus far has been done in the Bay Islands and British Honduras. Now a foothold has been gained at a few places along the coast of Spanish Honduras, and three adult believers are reported at Olanchito, well back in the interior. Two countries are unentered; namely, Guatemala and Salvador. It was voted to open the work in Guatemala at an early date, and if conditions seem favorable, the conference headquarters may be removed from Belize, British Honduras, to Guatemala, the most populous of these republics, and a healthful country.

These brethren and sisters in Central America are good, old-fashioned Seventh-day Adventists, and are devoted to this message, and rejoice with us in every victory gained. As work is opened in fields like Guatemala, it is hoped that some of the young people in the Bay Islands may be drawn into service on the mainland. Five schools have been in operation in the field, and I believe we shall see young people from these schools joining in active field work. In fact, the conference voted to encourage one young brother, Jerett Wood, of Ruatan, to go to the Black River region of Honduras, to work among the Indian settlements in that district. The Young People's Societies in the conference are gathering a fund to assist in establishing a training-school in Guatemala or some other place on the mainland.

Of laborers known to our people in the States I was glad to meet Brother and Sister C. A. Nowlen, who came from Belize. Brother Nowlen has been blessed in selling much literature in British Honduras and adjoining regions. Brother C. E. Morgan and wife, of California, were present, Brother Morgan being engaged in the colporteur work up and down the coast of Spanish Honduras. Brother J. G. Smalley, who went down from Michigan five years ago to engage in school work, is teaching at French Harbor, Ruatan, and helping generally among the churches in that island. Brethren Frank and George Carey, of California, are in Bonacca, doing school work and canvassing, and also engaging in agricultural work. Sister Ida Shirley, of California, who has been teaching in Utilla, was transferred to the school at Bonacca, where there are many of our young people anxious for an education.

At La Ceiba, on the mainland, I was glad to meet, among other believers, Brother Moncada, a lawyer, one of the first to receive the truth among the Spanish people of Honduras. As the first-fruits begin to appear among the Spanish people, as here and at Olanchito, all feel especially encouraged to push into the Spanish fields.

Elder Cardey's report will doubtless give details of business transacted. The conference sent its greetings to the believers in the West Indian Union and in other places. This newest of the conferences is but a little one, the entire membership being only about three hundred, but it is set in a dark corner of the earth, and I am sure no conference will be more devoted and loyal to the cause of the message, or more earnest in doing what it can to enlarge the work within its borders.

The principal business along the coast of the mainland is banana raising. The little steamer on which I returned from Honduras brought thirty-six thousand bunches of bananas. From the point of view of our work, we may derive a personal satisfaction at the increasing development of trade between the States and Central America, for it means better facilities for intercommunication, and

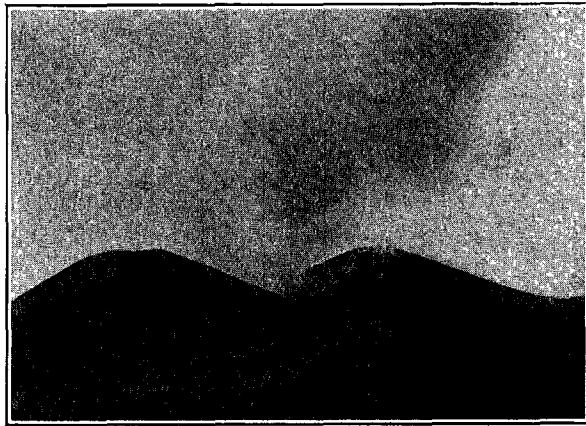
brings means into the hands of the people in those countries who must be reached by our literature. A large work must yet be done with our Spanish publications through these small republics. This sowing of the fields with publications is the work that brings returns, as demonstrated not only in that field, but in all the world. We must push in among these people with the literature of the message. This the brethren are determined to do in spite of difficulties and obstacles. They must have our prayers and our assistance in opening up unentered portions of their field.

Takoma Park, D. C.

Samoa

C. H. PARKER

IN company with Brother J. E. Steed and family, of South Australia, I left for Samoa, December 20. Brother Steed was appointed to this field at our



ERUPTION IN SAVAII

last Australasian Union council. After a delightful trip of two days and a half, we dropped anchor in the harbor of Apia. Apia is a pretty place, but it has a poor harbor and no wharf. All steamers must anchor out in the stream. On the reef in front of the town lie the remains of a German warship which, with American and British war-vessels, was wrecked at the time of the great tidal wave here about twenty years ago. The Samoan group is composed of about fifteen islands, though all are not inhabited. Savaii is the largest, and is widely known for its volcano, which has been vomiting up a stream of lava for the past two years. Upolu is the most important, on which is situated Apia, the capital. Tutuila next ranks in importance. This island and two others are ruled by the United States. All the rest are governed by Germany.

There are about 381 Europeans, 600 or 700 half-castes, and 33,000 natives. Upolu has about 18,000 of the 33,000, Savaii 10,000, and Tutuila 5,000.

The houses are built oval shape. The floors are of small stones. The sides are curtains made out of the coconut leaves, which can be rolled up or let down at will. When the family is at home, the curtains are always up; when away, they are always drawn down. There is no privacy about the home life,

as these curtains are always up, and everything that is done can be seen by the passers-by.

The people at Apia, or a great many, have nice horses and buggies. They have copied the Europeans in many of their practises, and love horse-racing. The people in the country are more simple and more free from the vices which are so prevalent in this city.

Our medical work was started here a number of years ago, and through it our faith is quite well spoken of as it had the confidence of the people. The evangelical part of our work has not had so much attention. Just when Brother Delos Lake had reached the place where he could accomplish something for the people he had to leave on account of his health. Brother Floding was able to do something in the way of giving out literature. One after another these dear laborers had to leave on account of their health. Two years have gone by since we had a laborer here, and our sanitarium has stood idle.

At our last Australasian Union Conference council it was decided to send a laborer here to open up the work again. Pastor J. E. Steed, of South Australia, was chosen, and is now located at Apia.

We had a pleasant interview with Dr. Solf, governor of Samoa, and he has opened the door again to our work in Samoa. Perfect freedom

is granted. The governor was very kind and courteous.

A small church has now been organized among the Europeans, and we pray that it may have a victorious future. Last Sabbath the ordinances were celebrated in Samoa in the Scriptural method. We had a blessed time.

The London Missionary Society's ministers are very kind and friendly to us. They are much like brethren of the same faith. This is refreshing as we contrast it with the spirit we have to meet from other denominations in other places.

What we ask for Samoa is your prayers. The nearest way to the work and laborers here is by the throne of God. Hold Brother Steed and his family up before God in the arms of your faith.

Buresala, Levuka, Ovalau, Fiji.

Burma

H. H. VOTAW

RECENTLY many of our friends have chided us for failing to report our work. Lest our silence should be misunderstood, we send this word of cheer from the "land of the Judsons."

We are now in our fourth year in this country, and I can truly say that during this time I have never had a homesick moment nor a discouraged day. When

we have been unable to see all the results that we had expected, and for which we had hoped, we have been enabled to rest the matter entirely in the Lord's hands. But our experience here has been so much easier than what we had expected, that we continually feel that we are doing but little for the loving Saviour who has done so much for us.

The year 1908 bids fair to be the best in the history of our work. All the workers and believers here have been impressed to labor and pray that our numbers may at least be doubled during this year. All feel that the Lord has heard, and is even now beginning to answer. The evidences that we see on every hand of the mighty workings of the Lord of hosts lead us to believe that the work is to be finished soon. I believe as I never have in times past that the Lord will do a quick work and cut it short in righteousness. The end of all things is nearer than when we first believed. It is much nearer than most of us have believed. These dark heathen lands are on tiptoe of excitement. The Lord is going before us, and is preparing the darkened minds, so long bound in the shackles of ignorance and superstition, for the reception of the glorious message of Christ's return. This is the glad word that will arrest the attention of the weary millions who now live "without hope and without God in the world." And when the message begins in real earnest, when we who proclaim it believe it as we should, it will pass from mouth to mouth among Asia's illiterate millions as swiftly as a prairie fire urged by the western wind.

Last month Mrs. Votaw and I made a trip to a city called Meiktila, in Upper Burma. We were enabled to gather a few together each day for the study of the Word, and as a result of about three weeks' study five adults took a positive and decided stand for the truth. Never, in my short experience in the work, have I seen souls so hungry for the study of the Word of God as were these souls. These believers are blessed with a number of bright children, and this makes the Sabbath-school which we organized a fair-sized one.

After our return to Rangoon, I felt very much impressed that it was my duty to return for a short visit. While there I saw clearly that my impression to go had been from the Lord. The evening of my arrival—in fact, I had just gotten in the house where I was to stay—the Baptist missionary in the station came to ask my host to send his children to a Sunday-school that was just being started. This man replied, "I have lately had it pointed out to me very clearly, from the Scriptures, that the seventh day, and not the first, is the true Sabbath." The minister replied, "O, that doesn't make any difference. You can send the children to Sunday-school just the same." But my friend said, "No, if I teach them one thing, and you teach something else, they will become confused." Just as the minister began to reply to this, I came out of my

room, and as soon as he saw me, he said, "Well, I guess I have gotten myself into it. I must go. I must see a gentleman about some bricks." This so amused my host and his wife that they laughed very heartily. They were quite convinced that he was afraid to attempt to defend the doctrines which he teaches.

Before we went to Meiktila, there had been no Sunday-school held, but now both the Baptists and the Anglicans have begun to hold Sunday-schools. One man said that our coming had been a great boon, for besides what we did directly, we were the means of getting both the other denominations to go to work.

During this second trip one more adult became deeply stirred, and since my return home she has written telling of her interest in these truths. Her husband writes that she will be baptized when we come again, he believes. She had been a Roman Catholic, and some of her ideas were deeply rooted, but God seems to be leading her out of darkness into the full light.

Already this little company has begun to send in tithes. The Lord especially opened the way for us to present this portion of the message. I have always found it hard to present the subject of tithing in this country, where there is so much said about the missionaries being here only for the money which they get. And there is some color given to the talk by the fact that the ministers of the state church receive such large salaries. But the Lord made the way easy by causing these dear souls to ask about the subject first.

During our absence Brother Cook met a soldier who belonged to a regiment which was in Rangoon for only a short time. This man became much interested, and from the studies given, he said that he saw the matter clearly, and that there was but one thing for him to do, that is, to obey. He called once or twice after we came home, and we were all impressed that he is a real child of God. We are praying that he may stand firm and true. He is not a novice in religious experience. He has learned the power of prayer. He studies the Bible faithfully, and it was most restful to talk with him. He is now in Darjeeling.

Perhaps the most significant thing that has occurred this year in our work is the following: A Karen man has bought about four thousand five hundred copies of our Burmese tract upon the second coming of Christ. In fact he bought all we had in stock, and now he wishes us to get him five thousand more copies. He even paid more than the tracts cost us. Thus we have a profit, and he distributes the tracts in out-of-the-way places that we have never yet been able to visit. Most of the Karens can read Burmese, and we are hoping that the dear Lord will raise up some commandment-keepers among them. Ever since we first came to this field, we have been writing and begging for some one to come and labor with these people. With traditions that cause them to

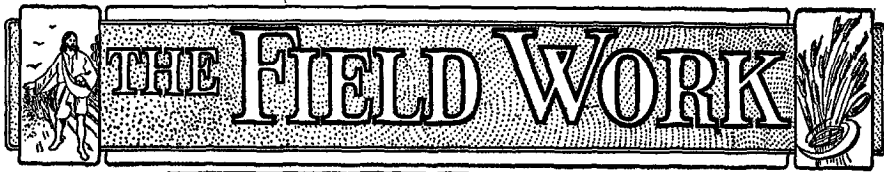
look upon the white man as the special messenger sent from God to tell them about the true religion, they are the most hopeful of the tribes of Burma as soil for the good seed. Is there not a soul in all our numbers, not one anywhere in all this denomination, who will respond to this oft-repeated call? I am sure that there is no tribe or tongue that has so much to encourage one to labor for them as has this race of Karens. But remember they need the gospel. Let no one come with the idea that they are now perfect Christians. They are not, but they present virgin soil that bids fair to bring forth a hundredfold. The other denominations have good beginnings made among them, but it seems to me that it is much better to come first and teach the truth than to come last and be compelled to cast out error before you can teach the truth.

In Rangoon, our work is growing. Our attendance has grown until we are enlarging our meeting hall somewhat. On Sunday nights we usually have about all our chairs occupied. Last night at the close of the service, a lady came and asked for baptism. She has had a knowledge of the truth for some time, but never saw the importance of obedience until recently.

A young man who is employed in the Rangoon Electric Company's works has recently secured permission to observe the Sabbath. He had asked his immediate superior to release him from duty upon the Sabbath, but before the man had replied, the general manager began seeking a man to attend to duty upon Sunday. Most of the men objected, but this was just what our brother wished, so he was told that he might be absent upon the Sabbath, and attend work upon the first day of the week instead. We are always glad for such blessings, for we have always been told that no man could keep the Sabbath in this country. People here have said that it may be possible to observe the Sabbath in America or here by a man who is wealthy and does not need to work, but that no employer here would give a man the Sabbath off. So often I think of a remark that Brother G. B. Thompson made while here last year. He said, "I have preached a good many funeral sermons, but I have never preached the funeral sermon of a Seventh-day Adventist who starved to death." Our God does not allow us to starve when we obey his commands. I thank him that he can work here just as well as in the home land. We desire an interest in the prayers of our brethren that we may be kept faithful till the gathering day.

Rangoon.

THE treatment rooms in Calcutta are being greatly blessed of the Lord. It is believed that more real good is being accomplished, in that more people are being reached, as well as better financial returns realized, than while the institution was operated as a sanitarium. The patronage is constantly increasing.



THE FIELD WORK

Alabama

BIRMINGHAM.—The Lord is blessing the efforts put forth in this city, in bringing the truth to the knowledge of the people. Our hearts rejoiced yesterday (Sabbath, March 28) when six precious souls were buried with their Lord by baptism, and united with our little band of Sabbath-keepers here. We are looking forward to another baptism soon, as there are several others who are keeping the Sabbath, but to whom all the points of faith have not yet been presented.

It is encouraging to see how anxious the honest-hearted ones are to know about the truth, and, thank the Lord, there are many of these. On Sabbaths we usually have a goodly number of visitors, and on Sunday evenings our little church can scarcely accommodate the members and friends. The church is in an excellent spiritual condition, and as a result of this, a remarkable missionary zeal has come in, and each member is doing something to further the blessed truth so dear to him.

A canvassers' institute has been in progress here for the purpose of instructing those who desire to canvass for our books, and about twenty have enlisted, and are preparing to enter the field with the printed page. Spring has come, and plans are being laid to have a vigorous tent effort, which we hope may be the means of bringing the present truth to other honest-hearted ones who are looking for it. We are of good courage, and ask an interest in your prayers for the work in this large city.

D. E. BLAKE.

Argentina

BUENOS AYRES.—Sunday afternoon some of us here in Buenos Ayres went to visit Brother Kalbermatten in the prison. We found him well and of good courage. For five months he has suffered every petty persecution that perverted human nature could invent in order to make him yield. At the time of the revolution when the other troops were called to go, the order was given in his hearing, to take him along, and if he did not obey there, to shoot him down. He gave himself into the hands of the Lord, and after going some distance the commander ordered him taken back, as they said he would be only in the way.

The seventeenth he was to be tried, and I have just received his letter, which I translate from the Spanish:—

"My beloved brother in Jesus: The blessing of God be with you. Yesterday I was taken before the Counsel of War, and was condemned for one year, discounting the five months that I have already served, so I have yet seven months to serve. The judges tried me greatly, but I always showed my strong faith to be true to the law of God. They told me to be careful and not to refuse again to work on the Sabbath, that the second time the sentence would be much more severe. I answered that I could

not promise them to work on the Sabbath.

"In the end, the Lord permitted this, and he does not permit anything that is not his will, and it will all be for my good. Soon they will take me to Martin Garcia to complete my sentence; then I must return to the army and finish my time there. So I do not know the day when I shall be free. The Lord will always be with me, and he will help me in my afflictions, that I may remain faithful to him.

Without more to say for the present, I remain your never-forgotten brother in Christ, PEDRO KALBERMATTEN."

So here, shut away from those of like faith, from his home and family that he loves so well, amid the vile, the low, and the godless, our young brother is condemned to seven months' imprisonment on the lone island of Martin Garcia, for having chosen to obey God rather than man. At the expiration of his imprisonment he can only look forward not to release, but to be tried in the same way again. Surely he needs our prayers that he may prove true. We are certainly entering a time when the souls of men shall be tried as never before. God grant that we may shake off the lethargy that binds us down, and work as never before.

ARTURO FULTON.

Missouri

KANSAS CITY.—We have entered a very interesting period in the history of the Kansas City church. Elder Meade MacGuire and Brother H. B. Steele came to this place three weeks ago to labor in the interests of the young people. For some time a burden has been on our hearts for the young people in this church, and we were looking forward to the coming of these brethren as the time when many would give their hearts to the Lord.

So little-seemed to be accomplished the first week, that it was publicly given out that the meetings would close with the Sabbath service, when a work so manifestly of God began that it has been impossible at this date, three weeks later, to close the meetings, although Brethren MacGuire and Steele have been obliged to leave the work for a time.

When an invitation was extended, but few responded, until a personal work began in the congregation. At the close of our meeting over twenty took their first public stand, besides a number who had backslidden. The Lord began to roll upon us the burden of individual souls. The agony and burden of some for others was so great that they spent day and night interceding with God in their behalf, until some who were bound by strong habits and had longed for deliverance, were led to make an unconditional surrender to God, and are praising him for complete victory.

We then began to visit unconverted and backslidden souls. Not more than two or three public meetings were held each week, but the work was accom-

plished by individual, personal effort. Thus far twenty-nine souls have been baptized, among them several with whom we have been holding readings for several months. A number of others are seeking for deliverance, and we are crying unto God for them.

MRS. E. A. MERRELL.

A Plea for Africa

THE native work at our different missions is very encouraging. I think I can safely say that our missionaries never were able to send in better reports than at the present time, for which we are very thankful. Reports from Nyassaland show that at the Malamulo mission the work is prospering far beyond all former experiences. Then, too, places have been found for the opening of out-schools as fast as they have been able to furnish the necessary teachers.

In Barotseland the Lord has opened the way in a wonderful manner for the starting of several more of these out-schools. It seems as if our only limit to the work is the limited number of workers to take the oversight of the work and carry it forward. We are encouraged to press on, as it is evident that the Lord has gone out before us, and is opening many doors for us to enter.

At the Solusi Mission there has been quite an influx of new students, and there are several new openings for our native teachers to take up work at the various kraals. The government sent a school inspector to the mission to examine into our work there. He remained two days, and was well pleased with what he saw. He ranked our mission school among the very best, and said the government would be pleased to give us a grant to assist in training the natives in the manner that we are doing. They feel that they can well afford to assist in training the native when he is being taught not only to read but to labor intelligently, for this makes him more useful, and lifts him to a higher plane of civilization. While this is their ideal for the native, I am thankful to say that we have one much higher for him.

Brother W. C. Walston writes from the Somabula Mission that they are very much encouraged by the large number that are applying for admission into their school. It shows that there is a growing interest, and a desire to receive an education. This desire on the part of the native gives us the opportunity to teach him the truths of the gospel. The school at this mission was never so large as at the present time, and the openings for out-schools require all the teaching force that the mission can spare for this work. The Sabbath afternoon meetings at the kraals are very encouraging because of the number who are attending, and the interest manifested by them.

While the work is onward, the demands for help are becoming greater all the time. We are thankful for letters received from the Mission Board, stating that several persons will soon be on the way to Africa. All these are needed, and more too because it has been a long time since the mission work in this field has had much help in the way of new workers. We were very glad to welcome Elder E. R. Williams and family, and we trust that their coming may be a blessing to the work in this field.

The superintendents of the Nyassaland, the Barotseland, and the Solusi Missions are each calling for a man and his wife to join them in their work. I am thankful that there seems to be help in sight to supply these missions with the assistance they so much need. But we see no help for the Basutoland Mission, nor for the opening of the work in Zululand. These are two of the most important fields in South Africa. Men of education and talent have gone to these fields and have built up schools from which well-educated natives are being sent out to labor for their people. If our work is to succeed in these fields, we need men well qualified to go there and be missionaries to both white and black. Some of our best talent is needed, and needed badly, for these two neglected fields.

Another of our workers has fallen at her post of duty. The loss of Sister Anderson will be greatly felt in Barotse-land. We now invite others to take up the task which she bore so faithfully, but now has laid down. Surely our Father has men and women in preparation to fill the many openings he has made for us. The work in Africa needs the prayers and support of our brethren in the home land. The cause of God is calling for strong men to lead out in the work in these great fields that the banner of truth may be lifted higher and higher before the many tongues and peoples of Africa. May the Lord send us men who will come to this land and work for souls because they are constrained to do so by the love of Christ.

W. S. HYATT.

Progress of the Work Among the Jews

We are glad to report progress in the work among the Jews. The blessing of the Lord has been attending the work during the past months; and although at times the work goes hard, we feel thankful that we can see some progress. To work for the Jews to-day means the same kind of treatment as when the Saviour and the apostles preached to them, only to-day their prejudices are stronger perhaps than they were nineteen hundred years ago. For centuries the Jews have been persecuted, and most of this persecution has been done in the name of the Christian religion. Therefore to the ordinary Jew there is nothing so hostile and bitter as the name of Christianity.

All this, of course, has to be overcome. All these obstacles have to be surmounted, for the spirit of prophecy has said that thousands of Jews will yet take their stand for God, and will help swell the loud cry of this message. This being true, the Lord has ways of his own to accomplish this work. We have done quite a little work with them in the midst of their ghettos. We thank God that we have the privilege of preaching Jesus Christ and his pure gospel to them. It cheers us to know that there are some among them who desire to hear. Oftentimes, in the midst of a howling mob, we see honest souls who are anxious to hear the truth. This gives us courage to go on, because we know his word will not return unto him void, but will accomplish his purpose.

While it is true that we receive abuse,

we thank God we get souls also. A short time ago, while out preaching in the street, a mob gathered. We had not been there long before a young man started a disturbance, and secured a drunkard to oppose us quite bitterly. Soon we withdrew, and felt thankful that no bodily harm was allowed to come to us. A day or two after this the young man who caused the disturbance came into the mission, intending to create a disturbance here. After a discussion with one of the workers, he left the mission, only to return the next night to ask the Lord to forgive him for his base conduct. On his knees he pleaded with the Lord Jesus to forgive him his sins. He is an intelligent man, and has remained quite firm to the truth ever since. Within a month after this experience he went into the street, on the very same spot where he himself had occasioned the trouble for us, and preached Jesus Christ. Before he had finished, he experienced something of what he attempted himself, coming into the mission



STREET PREACHING AMONG THE JEWS

with his lip cut, and generally beaten. He thanked God, however, for the privilege of preaching Jesus Christ.

We are glad to state that there have been several baptized, and others are preparing for baptism. This is encouraging to us. But one of the saddest burdens we have is to know what to do with these Jews after they accept Christ. They are persecuted most bitterly, and have to leave their countrymen. We sought the Lord earnestly about the matter, and felt impressed that we ought to secure for them a city of refuge. The object of this undertaking was to give them work, and at the same time train them to be workers for others. The Lord very providentially opened the way to secure such a place in a fine location, and we obtained it on very reasonable terms.

We have yet to raise about three thousand five hundred dollars to pay for the place, and to stock it, that we may give the Jews work. We have two Jews there already, and we expect several others soon. We hope that the Holy Spirit will impress the hearts of God's people to do what they can to encourage this work, and that many will send in a liberal donation, as we ought to have the rest of the money before long. Donations should be sent to I. H. Evans, Treasurer of the General Conference, Takoma Park, D. C., or to H. B. Tucker, Treasurer Central New England Conference, South Lancaster, Mass., stating

what they are for. Pray for the peace of Jerusalem; for God has not yet cast away his people whom he foreknew.

F. C. GILBERT.

A Visit to Mucury, Brazil

AFTER being deterred again and again, I could finally, on the fourth of December, embark on a trip to Mucury where the brethren had not had a ministerial visit for two years and seven months. This was my first field of labor after coming to Brazil. I had not had the pleasure of visiting it for more than nine years.

After a pleasant voyage, we reached Ponta d'Areia December 8. Here the past nine years had wrought no noticeable change. On the morning of the tenth I boarded the train that runs to Theophilo Ottoni every five days, near which city our Mucury church is located. I went as far as Peruhype, where Sister Post, with some of the members of her family, has for a number of years

been faithfully holding up the light. In this place I stayed five days, or until the next train, then went to Theophilo Ottoni. On the way there the experiences of former days were repeated. We had not gone far on the second day when the front truck of one of our baggage-cars jumped the track. It was, however, quickly gotten on again. To avoid a repetition of such an accident, the already slow pace was reduced still more, and without further mishap we arrived at our destination, although three hours behind time.

My stay of three weeks was much appreciated. I found that the nine years with their cares had left the traces of age on the faces of some of the older members. I also found a number of new homes, as some of the young people had settled down to take up life's cares and responsibilities. I was pleased to see a substantially built schoolhouse, with additional dwelling for teacher, but was sorry they had no teacher to instruct their children. Schools are our great need here. Our young people need very much to learn the rudiments of education, in order to be fitted later for the Lord's work. We had a series of meetings for the youth, and seven young people gave their hearts to the Lord, and decided to walk in his ways. These seven, with an adult sister, were baptized, and united with the church.

These German brethren were glad they could invite their native friends in to hear the truths of the gospel sung and preached in their own tongue, and a good interest was manifested on the part of those who came. The brethren thought the three weeks had passed very rapidly, and wished I might remain longer. But with the work to be done in Rio, and in view of the fact that the union conference meeting was soon to convene, this was impossible. Here, as elsewhere, if we had some one who could remain and labor among the Brazilians, no doubt a good work could be done. On the last Sabbath of my stay

we had a blessed time together, celebrating the Lord's supper. May the Lord strengthen his children here to do his will, and to remain faithful until Jesus comes.

I am now on my way home. From about one to five o'clock this morning, ships of the United States squadron which is now on its way to the Pacific Ocean sailed along with our steamer. Then as day broke, they left us behind, and will probably arrive in the Rio harbor a few hours in advance of us. As I considered the vast capital employed in these war boats, and thought of the fifteen thousand men on board, and as I remembered the descriptions given in God's Word of the battle of the last great day, I could but shudder; but I thought how blessed it will be when all is over, and war shall be no more. While the evil one is marshaling his forces, it becomes us to be wide-awake and doing the Lord's business.

F. W. SPIES.

Massachusetts

CAMBRIDGE.—The meetings being conducted by Elder H. E. Robinson and the writer in Cambridge have resulted in a number of persons' taking their stand on the commandments of God, and give promise of more additions to the cause of truth. We are now in the midst of the interest, and can not predict with certainty what the results may be. We desire the prayers of the saints that many may be turned from darkness to light in this modern Athens.

LEE S. WHEELER.

From Oklahoma to Mississippi

IN harmony with the recommendation of the Southern Union Conference, I left Guthrie, Okla., February 3, to connect with the work in the Mississippi Conference. On the way my wife and I attended the Southern Union Conference at Keene, Tex. Here we enjoyed one of the best union conferences we ever attended. Everything went off smoothly, and the instruction given was most excellent and timely. It was good to be there.

February 20 we left Keene for Vicksburg, Miss., to attend the Mississippi Conference, which was held February 27 to March 1. We had a very pleasant conference meeting at this place. The workers were all of good courage, and all left the conference with a strong determination to push the work forward. From Vicksburg we came to Jackson, where we are located at present.

March 27, in company with Brother H. G. Miller, our missionary agent, I went to Natchez. Here we found a live little company who are just taking hold of the truth, mostly as a result of reading books that one of our canvassers sold to them. They are calling loudly for a tent-meeting, and we expect to answer their call soon.

March 27-30 I visited the Hatley and Amory churches. On the Sabbath these two churches held their quarterly meeting together. We had an excellent service. The brethren and sisters are all of good courage.

We are planning to run four tents in this conference this summer—two for the white people, and two for the colored.

In harmony with a request from the president of the Tennessee River Conference, in a few days I shall go to Hurstburg, Tenn., to help in a meeting there. This is where my son and I held a tent-meeting last summer, and where the Tennessee River Conference and camp-meeting was held last year. They have a new church building at this place. We hope to have a good meeting, and to more fully establish the people in the truth. We earnestly request the prayers of the brethren and sisters to this end.

W. S. LOWRY, Pres. Miss. Conf.

Received on the \$150,000 Fund up to April 7, 1908

*Atlantic Union Conference	
*Central New England	\$ 2,773.18
Greater New York	1,501.31
Maine	852.89
*New York	2,326.50
*Southern New England	1,210.50
*Vermont	1,344.74
*Western New York	2,073.09
Total	12,082.21
Canadian Union Conference	
Maritime	317.43
Quebec	169.94
Ontario	805.18
Newfoundland	20.80
Total	1,313.35
Central Union Conference	
Colorado	4,519.19
Kansas	3,795.95
Missouri	1,965.12
*Nebraska	5,819.18
*Wyoming	813.00
Total	16,821.54
*Columbia Union Conference	
Chesapeake	624.53
*Eastern Pennsylvania	2,548.91
*New Jersey	1,202.45
*Ohio	6,301.43
*Virginia	1,034.77
*West Pennsylvania	1,969.46
*West Virginia	558.86
Total	14,240.41
*District of Columbia	
*Washington Churches	1,384.54
Lake Union Conference	
East Michigan	3,158.46
*Indiana	5,247.02
North Michigan	1,705.22
*Northern Illinois	2,913.36
Southern Illinois	1,457.71
*West Michigan	8,733.70
Wisconsin	5,044.25
Total	28,259.72
North Pacific Union Conference	
Montana	691.64
*Upper Columbia	3,036.43
*Western Washington	3,308.13
Idaho	1,019.40
Western Oregon	2,956.15
Hawaii	21.05
Alaska	20.00
Total	11,052.80
*Southern Union Conference	
Conference not specified	97.41
*South Carolina	266.09
Alabama	613.14
*Tennessee River	1,405.31
*Florida	951.48
*North Carolina	954.70
*Cumberland	1,347.32
*Louisiana	572.54

Mississippi	413.08
*Georgia	457.97
Total	7,079.04
Northern Union Conference	
Iowa	7,544.63
*Minnesota	5,728.28
*South Dakota	2,666.47
*North Dakota	2,134.93
Conference not specified	73.82
Total	18,148.13
Pacific Union Conference	
Southern California	3,584.90
*Arizona	466.79
*California-Nevada	10,249.03
*Utah	440.58
Total	14,741.30
Southwestern Union Conference	
Not specified	22.28
Arkansas	894.63
Oklahoma	3,938.79
Texas	2,488.90
Total	7,345.14
Western Canadian Union Conference	
*Alberta	1,211.30
British Columbia	222.00
Manitoba	336.55
Saskatchewan Mission Field..	59.60
Total	1,829.45
Unknown	
Unknown	161.70
Foreign	
*Algeria	13.33
Australia	178.71
Bermuda	36.00
China	165.60
South Africa	439.02
Jamaica	66.01
Yukon Territory	20.00
England	279.11
*West Africa	50.00
Mexico	65.97
Costa Rica	6.25
India	190.25
South America	76.43
Switzerland	9.69
Panama	27.11
Nicaragua	9.00
Central American Mission ...	26.00
Trinidad	28.69
Norway	25.00
Japan	12.50
Hayti	5.00
*Egypt	51.55
Palestine	2.00
Tobago, W. I.	1.22
Cuba	8.00
Hungary	3.00
Tahiti	14.88
France	6.80
Philippine Islands	1.00
Samoa	8.00
Barbados	5.00
Portugal	1.00
Straits Settlements	10.08
Pitcairn Island	20.00
New Zealand	1.52
Fiji	4.87
St. Kitts	7.51
Ireland	1.21
Russia	5.00
Denmark	14.59
Santa Domingo	2.50
Total	1,899.40
Grand Total	\$136,358.73

I. H. EVANS, Treasurer.

* A star preceding the name of a conference, indicates that that conference has paid its membership share of the fund.

Young People's Work

Conducted by the Young People's Missionary Volunteer Department of the General Conference

M. E. KERN, - - - - Chairman
MATILDA ERICKSON, - - - - Secretary

The General Conference Department Work

IMMEDIATELY after the Mount Vernon, Ohio, Sabbath-school and Young People's Convention last July, the General Conference Missionary Volunteer Department was set in operation, with headquarters temporarily at College View, Neb. The convention outlined a large work to be done by the department, and we have had our hands more than full from the beginning. And yet it seems that we have scarcely touched with the ends of our fingers the work to be done.

After setting into operation plans for the Missionary Volunteer Reading Course and the Standard of Attainment, we began to study the work being done in the various conferences and the facilities provided for it. We have an earnest and devoted corps of secretaries engaged in this work; but in the majority of cases their time has been so much occupied with other things that the Young People's work has received the ragged edge of their attention. This condition is changing, and will still be improved as we appreciate more fully the great need of a special effort for our young people where they are, and as efficient workers are developed.

In order to further study the conditions in the field, get better acquainted with the workers, and render such help as possible, it was recommended by the General Conference Committee that I visit as many of the union conferences as possible. In response to this recommendation I have visited the Atlantic, Southern, Central, Northern, and Lake Union Conferences. At each of these gatherings the Missionary Volunteer work has received careful consideration by the delegates, and the Missionary Volunteer secretaries have held daily councils, in which many questions pertaining to the work have been studied. In each of these union conferences the secretaries are of good courage, and are going forward to do, by the help of the Good Shepherd, a better work for the lambs of the flock.

In each of the unions visited the Missionary Volunteer work is now recognized as a department of its work, in harmony with the recommendation of the General Conference. In the Southern and Southeastern Union Conferences the union secretaries have no other line of conference work to do. In the Atlantic Union one person has charge of the Missionary Volunteer and Field Missionary work. The Columbia Union has arranged to give the Educational and Missionary Volunteer work to one secretary. In the Central Union the Young People's work has never been combined with another department. Elder MacGuire, the present secretary, is giving his whole time to the development of this work, laboring from conference to conference in connection with the Missionary Volunteer secretaries in an earnest evangelistic effort for the young,

and most excellent results are seen. The Northern Union Conference, recognizing the importance of this work, took steps to provide an assistant for Elder Benson, who is Educational and Missionary Volunteer secretary in that union. The Lake Union voted to have a secretary to spend his entire time in this work, leaving the appointment to the executive committee.

The conditions of our young people, and what we know of the results that can be obtained from labor in their behalf, forces upon us the conclusion that the greatest need now is that of strong laborers well adapted to this work, to lead out in an aggressive evangelistic effort for our young people. With strong men in the field to labor for the salvation of the youth, and for their organization for service, with vigorous efforts put forth by our department and workers in the preparation of suitable literature; and with a general effort on the part of the whole church to regain what has been lost by neglect, we fully expect to see a great awakening among the young. Signs of such an awakening are even now apparent. M. E. K.

Report for Fourth Quarter of 1907

FIGURES always speak. But seldom are these messengers freighted with more good cheer than those found in the last Missionary Volunteer Summary. (See the *Youth's Instructor* for April 21.) Those figures tell us that in many places the pages of truth are falling like autumn leaves, and that the Missionary Volunteers have caused another five thousand dollars to flow through the channels of missionary work both at home and abroad. This is by far the largest quarterly donation yet reported by our young people. The figures speak of new fields being entered, new victories being won, and of more recruits coming into the ranks of Prince Immanuel.

From all quarters come glad tidings. A society in California gave one thousand dollars to missions last year. One of the societies in Nebraska is raising fifteen dollars a week for the work in Nyassaland. The children in Louisiana are being interested in needy fields through their little "Penny Mission Bands." Last quarter one of Quebec's young men sold three hundred books. There are less than three hundred Sabbath-keepers in Queensland, Australia, yet the young people there in ten months raised fifty pounds for the work in New Guinea,—about \$25.10 a month. From Honolulu comes the good news that a promising young man has accepted the truth, and that one of the members of the Hawaiian Missionary Volunteer Society is sending a girl to school in India.

Such is the news from the standing army of Missionary Volunteers—an army of six thousand young men and women! What could thirty thousand do? "With such an army . . . how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the world." There is an urgent call for recruits. The enemy is an ever-prowling foe. His picket line is ambushed along Israel's route to capture those who lag behind in the march. But Prince Immanuel knows no defeat,

and it is the privilege of every young man and every young woman to join with him in the great conflict of reclaiming the lost from the hands of the usurper. Wanted—your prayers, your means, yourself, to help save others. You are wanted—

"To serve where the elbows jostle,
To serve though it be alone;
To serve in the lightened home land,
To serve in the heathen zone.
Yes, without halting, without rest
Ever to serve, where he sees best."

M. E.

Standard of Attainment

THERE is power in a purpose. They go from strength to strength who fix before them a standard, and work to it. They do not waste their energies on unnecessary things as do those who obey no definite call.

To be able to pass an examination in the cardinal truths of the third angel's message and denominational history is an aim which appeals to the ambition of every young man and woman who believes the advent message. Doubtless many have taken one or both these examinations given during the first week in April, and many others will be prepared in September.

The church elders, who conduct the examinations from questions sent to them, should send the papers at once to the Missionary Volunteer secretary of their conference, who will examine them and record their standings. The answers must be at least three fourths correct to pass. Those who have passed in one subject this time can take the other one at the time of the next examination. When both examinations are passed satisfactorily, a "certificate of attainment" will be issued by the Missionary Volunteer Department of the General Conference.

"Johnson's Bible Text-Book," "Bible Readings for the Home Circle," and "Bible Footlights" are good books from which to study Bible doctrines. The examination in denominational history will be based on "The Great Second Advent Movement," by Elder J. N. Loughborough.

"We have no time to sport away the hours,
All must be earnest in a world like ours."

M. E. K.

The Morning Watch

OVER seven thousand of the Morning Watch Calendars have been distributed, and we hope that all are in daily use. Let us persevere in the habit of daily devotional Bible study. This month the subject is "Consecration." As a result of this study, we should more fully and intelligently dedicate our lives to God's service. Let us not forget the "subjects for special prayer." We know that God has heard our united petitions for the unentered field of Madagascar; and as we this month pray for the church-school work, for those with whom we are working personally, for the canvassing work, and for India, let us be ready to help answer our prayers by responding when God calls. Two editions of these calendars have been entirely exhausted, and no more will be printed. M. E. K.

Medical Missionary Department

Conducted by the Medical Department of the General
Conference

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

Loma Linda (Cal.) Sanitarium

THE words "Loma Linda" are from the Spanish,—the language of the people who first discovered this valley and settled in it many years ago,—and mean "Hill Beautiful." The word "Linda" is very strong and expressive, being usually applied to things possessing rare beauty. A more appropriate name could scarcely be found for this charming sanitarium site, for the testimony of all who visit it is, "The half has never been told."

Those who have visited the sanitarium write as follows: "Southern California teems with fragments of fairyland, ideal vales, wherein nature and man have clasped hands to produce wonders in landscape effects; yet we venture to say that not one of them outrivals the valley of San Bernardino, where, added to the above attractions, are an indescribable blue sky, soil astonishingly fertile, and climate almost without fault, and on all sides great mountains, ever telling their thrilling tales of the past.

"Loma Linda, or 'Hill Beautiful,' is an imposing elevation about one hundred fifty feet in height, rising near the center of the far-famed valley, which gives it an altitude of about thirteen hundred feet. It is situated on the main line of the Southern Pacific Railway, four miles west of Redlands, sixty-two miles east of Los Angeles, five miles west from San Bernardino, and eight miles from Riverside. The attractions of the place begin the moment the train stops. The visitor finds himself at the entrance of a broad driveway arched over by grand old pepper-trees, whose ruby berries and fernlike sprays almost sweep the ground.

"Far up the northern crest of Loma Linda, amid a splendid ornamentation of lawns, trees, shrubs, and flowers, amid a labyrinth of shaded walks and graded driveways, with orange groves but a step from the door, stands the sanitarium, the center of an entrancing scene, one replete with interest and cheer for the invalid, one in which the student of nature must ever find delight. On every side extends the wide, radiant valley, rich in scenic charms, affluent in fruits and grains, rimmed in by high hills and towering mountains.

"Now to all this scenic beauty and faultless altitude add the powerful influence of the subtle, life-giving atmosphere for which the location is famed, and one can scarcely imagine a spot more perfectly adapted for sanitarium purposes. Where, if not here, can the feeble, the worn, the weary, renew the forces of life? From the broad balconies and bountiful windows of the sanitarium the guests look out upon delightful vistas of mountain, valley, and matchless blue sky, and upon charming garden effects at their very doors."

"Health and beauty go hand in hand in Southern California, but their home is

at Loma Linda. My travel on four continents has shown me not a spot more favored."

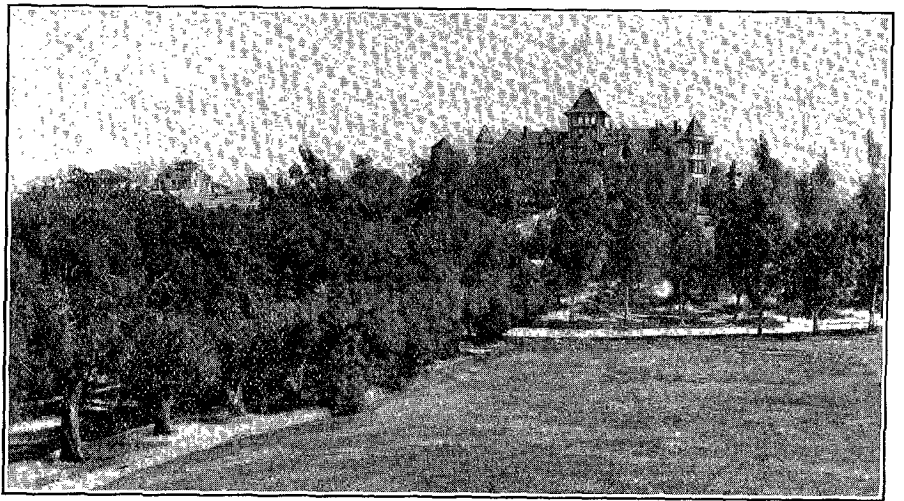
"It affords me great pleasure to commend most highly the Loma Linda Sanitarium of Southern California, its management, and its treatments. The location is ideal, the climate is excellent, the buildings are good, substantial, neat, and well located, the table is well kept. The institution is well equipped for treatments. My wife has spent two winters in this institution, and so great has been her improvement, and so pleasant the time spent there, that she will return this winter, and probably other winters following."

Loma Linda is not a city or village, but now stands for the well-equipped country sanitarium, with its private railway station, livery, dairy, poultry yards, bakery, farm, orchards, gardens, parks, and pleasure grounds. The estate consists of one hundred ten acres of fertile

land, the main sanitarium building, seven cottages, recreation and school building, besides barns and other buildings.

tion of the Loma Linda College of Evangelists, which gives a very thorough course for the training of nurses and physicians for evangelistic medical work. Those interested in this particular phase of the work would do well to send for a catalogue of the school.

At present, the Loma Linda family consists of forty patients, forty helpers, and about eighty students. An excellent influence is going out to the surrounding towns and cities through the medical missionary labor of the students and faculty. A large number have become deeply interested in our principles, and quite a number have taken their stand for the truth. The influence of the medical missionary work has opened up the field in such a way that the Bible readers find more to do than they can possibly attend to. The providences of the Lord that led to the securing of this place have gone before our workers in a remarkable way. The field certainly



LOMA LINDA (CAL.) SANITARIUM

land, the main sanitarium building, seven cottages, recreation and school building, besides barns and other buildings.

Possibly most of the readers of the REVIEW have heard of Loma Linda because of the special providence of the Lord that gave it to this people at less than one third of its original cost and real value; but probably only a very few have had any definite knowledge of those wonderful providences that led to securing it, and the great beauty of the place. We have therefore published a small pamphlet giving an account of a few of the many special providences connected with its purchase, and extracts from special Testimonies concerning it, also a beautiful colored postal-card booklet, which we will mail to any reader of the REVIEW who will send us his address.

The institution has now been opened to the public a little over two years, and has enjoyed a growing patronage, especially from Eastern people acquainted with our principles, a number of whom have returned each fall to stay with us during the winter months. Those having friends in the East who visit California could not do them a greater favor than to put them in touch with Loma Linda. We will gladly forward them literature if their addresses are furnished us.

From the time that Loma Linda was first secured, we were instructed that this should become an educational center. This instruction has led to the organiza-

tion of the standard of the truth at this time.

We are very much in need of an elevator, as the building is three stories high, and we often have patients unable to climb the stairs, and it is difficult and embarrassing to carry them up and down in chairs. If any who read this article feel that it would be a pleasure to assist us in securing this much-needed facility either by donations or by loans, we will appreciate their assistance, and assure them it will be a great blessing to the cause and to the many sick ones who come here for treatment.

J. A. BURDEN.

Findings

Dr. J. J. BELL, of Rostrevor Hills (Ireland) Sanitarium, is spending part of his vacation in South Africa.

Elder J. L. Shaw, superintendent of the India field, writes: "Our need now is for medical workers among the native people. We need doctors who will go out as evangelists among the people and preach the truth to them, and use their medical knowledge as opportunity shall afford. There is a large field of effort for this kind of help, not so much in the large cities as in the country districts where there are no government hospitals, and the people are in need of the medical help which we are able to give. To be successful in such work in India, a doctor should be an evangelist."

Current Mention

— In the recent elections local option has succeeded to a certain extent in three States. In Michigan fourteen counties voted on the question, and nine of them voted to prohibit the sale of intoxicants. But one county had previously declared for prohibition. It is reported that the vote in Illinois will close fully 1,000 saloons, and nine of the ninety counties of Nebraska have now declared for prohibition.

— Advices from General d'Amade, the commander of the French forces in Morocco, report that a small detachment of cavalry has been surprised by 300 tribesmen, and suffered the loss of eight men killed, including two officers, and twelve wounded. From the interior it is reported that an army of 5,000 men in service of the sultan, Abdul-Aziz, with twenty pieces of artillery, on April 4 began its march on Fez, which at present is in the possession of the adherents of Mulai Hafid, the usurping sultan of the south.

— Columbian troops have occupied the town of Jurado which is in Panama territory about twenty-five miles from the border. Some indignation is expressed by Panamans because of the reported deeds of the troops who say they are acting under instructions of President Reyes, who, in turn, claims that he is acting in accordance with the knowledge of Secretary-of-State Root. The government of Panama has instructed its representative at Washington to suspend further action toward a treaty with Columbia, until the settlement of the question at issue.

— Following the recommendation of Governor Hughes that the legal protection of gambling at race-tracks in the State of New York be abolished, bills to this effect have been introduced in both houses of the legislature. The house bill passed, but the vote of the senate was a tie, with the president of the senate unwilling to cast the deciding vote. Although thus defeated for the present, friends of the measure, including the governor, promise to continue the agitation, and hope for success a little later. There is likewise before Congress a bill to stop race-track gambling in the District of Columbia. The bill has passed the House, and is waiting in the Senate committee, to which it was referred.

— Because of the continued shipment of liquors into prohibition States and counties that have voted against intoxicants in local option territory, many bills looking toward remedying this evil have been introduced into Congress. As these bills involve the question of the right of the federal government to interfere in such matters, they have all been referred to sub-committees of the judiciary committee. The Senate committee had finally agreed to report a bill which provides that there shall be no "collect on delivery" packages of liquor shipped in interstate commerce; and that the name of the consignor and consignee shall be plainly marked and not fictitious. The latter provision is intended to prevent the express companies from acting as agents, and disposing of the liquor to any one who will pay the express charges. As some members of the committee think all

such laws are unconstitutional, and will likely make a minority report, there is prospect that the measure will meet much opposition on the floor of the Senate.

— The boycott against Japanese goods instituted as a result of the "Tatsu Maru" incident is spreading in China. Merchants in many cities are ordering their agents not to ship goods in Japanese vessels. Thus far the boycott is peaceful, as every effort is being made to prevent anything that would give Japan a chance for governmental interference. It is reported that there is a movement on foot to continue the boycott until the loss to Japan amounts to at least \$300,000,000.

— An employers' liability bill has passed both houses of Congress which is expected to meet the objection of the United States Supreme Court to the common carrier law of 1896, recently declared by the court to be unconstitutional. The bill holds that railroads engaged in interstate commerce are responsible for personal injuries received by employees in such service. It changes the strict common law rules of liability which makes contributory negligence of the injured party or a fellow servant a defense for injuries, and makes each party responsible, and requires each to bear the burden of his negligence. In other words the injured party can not recover in full for injury, if his own negligence was partly responsible for the injury; neither can the railroad wholly escape responsibility because of such negligence.

— Serious election riots occurred in different parts of Lisbon, Portugal, on April 5, during the counting of the ballots. The balloting was done quietly, the churches being used, in accordance with ancient custom, as polling-places; but during the counting of the votes contention between the tellers spread to the crowds; and before the soldiers had restored order, seven persons were killed, and about one hundred seriously injured. The election returns indicate a complete victory for the monarchists, although the number of republicans in the parliament is increased from two to twenty. Although the city of Lisbon was practically under martial law for a few days, it is generally conceded that the sweeping victory of the royalists at the polls throughout the country has greatly strengthened the monarchy.

— Dr. Lee de Forrest on March 31 conducted the final test of his wireless telephone system in the Eiffel Tower of Paris. Messages were satisfactorily exchanged with the government wireless stations throughout France. It is said that the system will soon be tested by the Italian navy. It has been proposed in the French Academy of Sciences that the Eiffel Tower be equipped with apparatus of sufficient force to send the Hertzian waves entirely around the world. By means of a prearranged signal all ships equipped with wireless apparatus would receive, once in twenty-four hours, the exact Greenwich time, thereby being able to tell their longitude without taking observations by the sun. Experiment will first be made with the French ships in the Atlantic and the Mediterranean. Eminent scientists, including Simon Newcomb, regard the proposal with favor.

The Publishing Work

Conducted under the auspices of the General Conference Publishing Department.

C. H. JONES - - - - - Chairman
E. R. PALMER - - - - - Secretary
H. H. HALL - - - - - Assistant Secretary

Canvassing,—A Sevenfold Good

1. IN circulating our books the canvasser is engaging in a pioneer work.

2. Statistics show that more people have been brought to a knowledge of this truth by reading our literature than through any other means.

3. The canvasser produces his own wages, and can "make good money without working on the Sabbath."

4. He is not dependent upon any of our institutions, and instead of taking money out of the cause for his support, he is bringing money into it.

5. He is co-operating with our publishing houses and tract societies in the production and distribution of literature.

6. He carries the truth into thousands of homes where prejudice or love of the world forbids our ministers and Bible workers to enter.

7. Going from door to door, he comes into the closest touch with the people and their needs, while his own heart is ever kept warm and glowing in the knowledge that the Saviour is soon to return.

E. R. P.

Early Experiences in the Publishing Work—No. 1

IN the printing and publishing work it is essential not only that we have something of importance to communicate to the people, but that we also have means whereby it can be printed for circulation. The desire to print, and the possession of thoughts which ought to be printed, will not alone furnish money for the purchase of paper, and meet the printer's bills.

Those who first accepted the Sabbath truth under the message of the third angel (Rev. 14:9-12) were largely those who had invested their all in the proclamation of the first and second messages. So with them the printing of the newly received light was an undertaking of no small magnitude; for they had not the money with which to pay the bills.

Elder Joseph Bates, of New Bedford, Mass., was the first among this people to take hold of printing the Sabbath truth. Before accepting the advent message, he had followed the sea for fifty years, acting first as cabin boy, rising from that position to master and part owner of vessels. When he retired from the sea, he sold his interest in a ship for eleven thousand dollars. During his seafaring life he had been among icebergs, and in about every vicissitude of sailor life, as well as being impressed as a seaman into the British service, and imprisoned for many weeks in Calcutta because he refused to serve under British rule.

His experience had developed in him stability of character, and a disposition to stand firmly for what he deemed to be right. One circumstance connected with his experience while preaching the first angel's message in Maryland, will serve to illustrate this characteristic.

He and Brother Heman Gurney, a singing evangelist, were holding meetings during the time of the January thaw. The roads were very muddy. Great interest was manifest in their meetings; but Satan was enraged and stirred up "the baser sort" of the town to mob these servants of the Lord. The leader of the mob sent a message to Brother Bates, saying that "if he and Gurney did not leave the town within the next twenty-four hours, they would ride him out of town on a rail." Brother Bates read the message, and said to the man who brought it, "You tell your leader that it is exceedingly bad walking through all this mud. Of course it would be much better riding than walking. His proposition is all right, if he will only remember to put a saddle on the rail."

The leader of the mob was compelled to admire the man who would venture such an answer, and he restrained his followers from any molestation of these brethren in their work. Such a courageous man was needed to lead out in the work of establishing Sabbath-keeping companies, and to begin the work of printing the Sabbath truth. He had the courage and faith to venture upon what he saw must be done, fully expecting to see the Lord prosper the same, even though he could not see just how all was to be accomplished.

This pioneer laborer started out to give the message without one printed page of any kind, aside from the Bible, to place in the hands of his hearers. After he had spoken till nine o'clock he was probably occupied for one, two, or three hours in answering questions and objections. No wonder he thought it would be an excellent help if he had some reading-matter to hand out to the people to aid them in investigating the truth. Seeing, as he prayed over the matter, the practical utility of the enterprise, and yet not knowing where the money was to come from to accomplish his purpose, only as the Lord should specially provide, he took his Bible, concordance, pen, and paper, and entered upon his task.

He had been thus occupied not more than an hour when Mrs. Bates came into the room, and said, "Joseph, we have not flour enough to make out the baking." "Well," said Brother Bates, "how much do you lack?" She replied, "About four pounds." "Well," said the elder, "I will get it for you." Then she mentioned some other articles which she needed. Brother Bates saw that it was going to take the last money he had, twelve and one-half cents, to buy what she wanted. After Mrs. Bates retired from the room, he took a six-quart milk pan, and went to the provision store, bought their four pounds of flour, and the other articles desired, spending the last of his money. Having set the articles on the table, he went again to his writing. Soon Mrs. Bates came in, and seeing the little batch of flour and the other articles on the table, she said, "Joseph, where did that flour come from?" "Why," said Brother Bates, "is there not enough to make out your baking? You said you wanted four pounds." Let it be noted here that Mrs. Bates had no idea that they had come to the end of their money. She persisted in asking, "Where did you get it?" As she afterward said, she supposed he had

been out and borrowed four pounds of flour from some of the neighbors. He calmly replied, "I bought it." This aroused her pride, and she said, "You, Captain Bates, who have sailed vessels all over the world, have been out and bought four pounds of flour!" She looked upon it as a very humiliating episode for a great sea captain's family. Brother Bates of course had now to inform her of the real situation. He calmly said, "Wife, for those articles on the table I have paid out the last money I have on earth."

Amid her violent sobs and tears, she said, "What are we going to do?" He stood and said, with all the dignity of a captain commanding his ship, "I am going to write a book on the Sabbath question. I am going to get it printed, and I am going out to give the third angel's message to the world." Almost blinded by her tears, Mrs. Bates replied, "Yes, but what are we going to live on?" He then replied, "The Lord will provide for that." "Yes," said she, "that is what you always say." And she retired to her room to weep, while he, a penniless man, seated himself at the desk to resume his writing of the first Sabbath tract ever issued by Seventh-day Adventists.

J. N. LOUGHBOROUGH.

NOTICES AND APPOINTMENTS

Notice!

BEING now convalescing from a surgical operation, and wishing to employ my time to the best advantage for a few weeks pending return to normal activities, I suggest a helpful plan to the managers or matrons of our institutions. If there is sent me, accompanied by letter stamp, the name of your cook, chef, or steward, he will, in return, receive recipes and culinary suggestions well worth the investment. Please enclose one of your menus. Participation in this depends on an early response, since the offer holds good only while I am indisposed. Suggestions and recipes which might be added to those already in mind will be gladly received.

D. D. FITCH, Chef.
Glendale Sanitarium, Glendale, Cal.

Montana Canvassers' Institute

THE General Canvassers' Institute for Montana will be held at the Mt. Ellis Academy, near Bozeman, April 20 to May 6, 1908. At this institute the principles of Christian salesmanship will be thoroughly studied. How to gain entrance to the home and the heart of your prospective customer at the same time, will be especially dwelt upon. Daily instruction will be given in "Great Controversy," "Daniel and the Revelation," "Heralds of the Morning," and "Home and Health," as well as the best methods of presenting these books. Our conference president, Elder R. D. Quinn, will conduct a series of special meetings and Bible studies, while Brother C. E. Weeks, the North Pacific Union Conference agent, and other experienced laborers, will have charge of the general institute work. All those in this conference who have a desire to enter this part of the Master's work should attend the institute if possible. Especially do we invite our old canvassers to be present. Board and room will be provided free. Dear brother, dear sister, do you not feel that the Lord is calling you to take an active part in closing up this last message of warning? If you have a desire to work for the Lord, and are planning to attend the institute, or even if you

think you can not attend it, please write me without delay at Missoula, Mont., so we can plan with you.

A. V. OLIVER,
Field Agent.

Names for Missionary Purposes

ANY one desiring for missionary purposes, a list of names of persons, interested in at least some phase of the truth, can get the same by addressing the writer. We are planning to have our canvassers make a note of all such cases, giving enough additional information so that the correspondent can address the interested person intelligently. Any one wishing such names will please let us know about how many are desired. Address R. I. Keate, Marlow, Ala.

The Naval Edition of the Signs

ATTENTION has already been called to the fact that the *Signs of the Times* under date of May 13 is to be a "Naval Number" with illuminated cover. On the first page there



REDUCED FACSIMILE OF FIRST PAGE OF NAVAL EDITION

will be a portrait of Rear Admiral Evans, commander of the fleet, in full-dress uniform, surrounded by an emblematic border.

On the last page of the cover there will be a large half-tone engraving of the entire battle-ship fleet, with the flag-ship "Connecticut" in the center. The cover will be printed in photo-brown ink, and will present a very attractive appearance.

Many will purchase this number just for the beautiful engravings it contains; but they are not the most important part of the paper by any means, for its pages will be filled with soul-stirring truths for this time, presented in the most forceful and attractive manner, and it is hoped that a spirit of inquiry will be awakened in the hearts of many which will lead them into the truth.

The third page of the cover will contain advertisements of our leading books, pamphlets, and tracts, so that those who wish to read further on any subject will know where to send.

Every one seems to be enthusiastic over this forthcoming number. We quote the following from a letter just received from Elder W. B. White, president of the North Pacific Union Conference:—

"I am interested in your 'Naval' edition of the *Signs of the Times*. Have written an article concerning it for the next issue of our union conference paper. I hope that a large number of these papers will be sold in the North Pacific Union Conference during the month of May. Surely it was a happy idea that came to you of issuing a 'Naval' edition; and I am sure it will sell well; and thus be the means of bringing much truth before the people."

The California Conference alone expects to

sell from forty to fifty thousand copies of this number. This great "Naval" edition presents another opportunity to place the truth in the hands of the people in an attractive form.

Prices of the Naval Number

Single copies 10 cents
25 to 100 copies 3 "
100 copies and over 2½ "

Five or more copies mailed direct from the office of publication to individual names and addresses furnished, four cents a copy. Regular subscription price, 1 year, 52 numbers, including all special numbers, \$1.50. Address your State tract society, or Signs of the Times, Mountain View, Cal.

Business Notices

THIS department is conducted especially for the accommodation of the Seventh-day Adventist readers of this paper.

Brief business notices will be published subject to the discretion of the publishers, and on compliance with the following—

Conditions

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

Any person unknown to the managers of this paper must send with his 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.

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

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.

WANTED.—A woman forty-three years old would like to sew for and have the care of a family of children, or the place of a house-keeper, or the care of an invalid. Address Mrs. M. T. Houston, Ludowici, Ga.

WANTED.—Work on farm with Sabbath-keepers for a sixteen-year-old boy, bright, quick, worked on farm before; also work for another, aged eighteen. Address C. W. Weber, 1019 N. Halstead St., Chicago, Ill.

FOR SALE.—Cooking Oil, best grade. Freight prepaid between Colorado and Ohio. 5 gal., \$4; 10 gal., \$7.75; 15 gal., \$11. Other States, please ask for prices. Address R. H. Brock, 404 North Second St., Arkansas City, Kan.

NOTICE!—Small company of Seventh-day Adventists going to New Mexico to engage in farming, can accommodate few more. \$10 per acre—terms. Send for literature. Address W. A. Ross, 1537 Wrightwood Ave., Chicago, Ill.

THE Otter Lake (Mich.) Medical and Surgical Sanitarium makes a specialty of the care and treatment of insane and nervous cases, in addition to its general line of work. All insane cases treated during past two years have recovered. Chronic invalids cared for. Low rates.

ROYAL PEANUT BUTTER is all that we claim for it. Made only from No. 1 Spanish peanuts, carefully selected, and everything objectionable removed. Southern California Extracted Honey in convenient packages. Write for prices. Address Cleveland Health Food Co., Cleveland, Ohio.

FOR SALE.—A deal would have been consummated one year ago through the medium of this paper, but sickness, combined with other causes, prevented compliance with pledge advertised. Therefore, I offer again the machinery of my factory known as "Battle Creek Bakery," and solicit correspondence, also personal inspection of plant. Address Joseph Smith, 157 West Main St., Battle Creek, Mich.

FOR SALE.—Peanut Butter, 10 cents a pound; Olive-oil, \$2.50 a gallon; 50 pounds Coconut Oil, \$7; Vegetable Cooking Oil, 10 pounds, \$1.10; 60 pounds, \$6. Cash with order. All absolutely pure. Address Vegetarian Meat Company, Washington, D. C.

FOR SALE.—House and lot at Takoma Park, D. C. Ten minutes' walk from Review Office. Near famous Takoma spring. Convenient. Water, sewer, gas; bath in house, which is new. Near church-school. Address L. M. Spear, Twenty-fourth Ave., North, Nashville, Tenn.

FOR SALE.—160-acre farm, 90 cultivated; 60 acres pasture; 2 good wells; 600 golden willows; house 22 x 22; barn 28 x 32; granary, 14 x 20; buildings new and painted. Coal mine close by; 10 miles to county-seat, Minot. For further information and terms, address J. N. Peterson, Minot, N. Dak.

FOR SALE.—Strawberry plants by the hundred. Warfields, 30 cents; Senator Dunlap, 35 cents; Bederwood, 35 cents; Pride of Michigan, 60 cents; Sample, 40 cents; Parson's Beauty, 45 cents. One dollar for 500 Warfields. Send for free catalogue. Geo. Jorgensen & Son, Box 10, Poy Sippi, Wis.

FOR SALE CHEAP.—Forty acres: 2¼ black raspberries, 1½ blackberries, ¾ red raspberries, 1/3 strawberries; 150 grape-vines, 50 plum-trees, 20 apple-trees, all bearing, and in excellent condition. Fair improvements. Mail route and telephone. Church and church-school privileges. Good markets. Reason for selling, too much land. Address C. C. Johnson, Mankato, Minn.

Obituaries

LONG.—Died at Kearney, Kan., Feb. 22, 1908, of scarlet fever, Anna G. Long, aged 9 years, 6 months, and 22 days. Little Anna loved the appearing of our dear Saviour; and we know that when he comes, we shall meet her again. E. F. LONG.

REED.—Died at his home in Omaha, Neb., Feb. 17, 1908, Lewis Reed, aged 71 years, 1 month, and 20 days. He is survived by his wife and daughter, who are members of the Seventh-day church in Omaha. At the time of his death Mr. Reed was not identified with any church; but before his death he acknowledged Jesus as his Saviour. Words of comfort were spoken by the writer, from Job 22: 21. C. A. BEESON.

LAUCK.—Died May 30, 1907, in Auburndale, Kan., John A. Lauck, aged 71 years, 5 months, and 29 days. He was born in Germany, coming to this country when twenty years of age. Five sons and five daughters survive him. Though suffering great pain in his last days, he was patient, and expressed a desire that his last breath should praise his Saviour. Words of comfort were spoken by Elder L. F. Trubey. J. M. FLETCHER.

COLE.—Died Feb. 26, 1908, of pneumonia, Sister Louise S. Cole, of Sand Lake, Mich., in the forty-sixth year of her age. Sister Cole embraced the truth in the fall of 1895, at a tent-meeting held near Trufant, Mich. She was an earnest and consistent Christian. A husband, two sons, an aged father, and other relatives are left to mourn. Words of comfort were spoken by the writer, from 2 Sam. 14: 14. W. R. MATTHEWS.

OWEN.—Died at her home on Long Prairie, in Tillamook Co., Ore., Feb. 16, 1908, Mrs. Mary Gibson Owen. She was born in Quebec, Canada, Jan. 12, 1836. At the age of fifteen Sister Owen became a Christian, and kindness, sincerity, and good deeds characterized her life. She was loved and respected by all who knew her. Although a sufferer for years with paralysis, she was always patient. Besides her husband, there are left two children,—a son and a daughter,—also one adopted son. Services were held at the house, and also at the Adventist church, Rev. Rosebraugh (United Brethren) officiating; text, John 14: 1. * * *

MILLS.—Died at the home of her son, Wm. H. Mills, of Emporia, Kan., March 1, 1908, of pulmonary la grippe, Sister Mary Ann Mills. She was born in Canandaigua, N. Y., Dec. 8, 1818, and was therefore in her ninetyeth year at the time of her death. Sister Mills was one of the pioneers of the advent message, having identified herself with it fifty-two years ago. During all these years she has been firm in her belief, and consistent in her practise of every principle of the message. She was the mother of four children, two of whom survive to mourn. Services were conducted by the writer, assisted by Elder B. W. Brown. We believe the benediction of Rev. 14: 13 rests upon her.

CHAS. THOMPSON.

ANDERSON.—Nora Haysmer was born of Adventist parents in Montcalm Co., Mich., Oct. 31, 1867. Died at the Plumstead Sanitarium, Plumstead, South Africa, Feb. 4, 1908. Nora never remembered the time when she did not love this truth and keep the Sabbath. She grew as a child in the message. At the age of nine she requested baptism, but on account of her tender years was advised to wait. It was not until she was eleven years old that the rite was performed, and she united with the church in Bushnell, Mich. She entered Battle Creek College at the age of sixteen, to fit herself for the work of God. For lack of means, she was able to remain but one term. Then began a struggle for an education. By teaching, canvassing, and housework she earned enough to return to college in 1891, and graduated in the class of 1893. While in the college she joined the Students' Volunteer Band, and consecrated her life to the work in the foreign mission field. In October, 1893, she was married to the writer. We returned to the college soon after our marriage, and remained until the Mission Board called us to assist in opening the work among the natives in Matabeland, South Africa. We sailed from New York, April 10, 1895, and arrived at Bulawayo on July 26, after a long journey by sea, train, and ox wagon. Her life was identified with the work at the Matabele Mission for the next nine years. Through war, famine, pestilence, hardship, and death of fellow workers, she bore her burdens faithfully and without a murmur. Then work beyond her strength, an impoverished diet, and an enervating tropical climate, forced her from the field. In 1904 we went to America for a year of rest. We returned the next year to open the work in Barotseland. Here again were the hardships, privations, and difficulties of pioneer work. She struggled with them bravely; and just when the struggle was over, when the privations were past, when the hope of a comfortable home had been realized, she passed away. On Nov. 24, 1907, she had an attack of black-water fever. I nursed her one week, and then took her to the hospital in Livingstone. She made a partial recovery, and then came on to the sanitarium at Plumstead. Here her progress was slow, but she seemed to gain steadily. She was bright and cheerful, and was beginning to talk of the time when she would go back to the work she loved so well. When we thought that all danger was past, she had a relapse, and soon passed away. The best medical skill, trained nurses, kind hands, and loving hearts did all that could be done, but to no avail. Not for her were the comforts of this life, the companionship of friends and loved ones, the pleasures of home and the home land. She gave them up gladly, joyfully, willingly, that the heathen might hear the message. She poured out her strength unto death, that they might have life. Our house is desolate, our home lonely, our child an orphan. But we sorrow not as those who have no hope. Only a little longer, and He who shall come will come, and will not tarry. Then we shall have the home we have so longed for here. Then sorrow and crying will be no more. We shall see the fruit of our labors, and be satisfied. Funeral services were conducted by Elder W. S. Hyatt, assisted by Elders I. J. Hankins and E. R. Williams. W. H. ANDERSON.



WASHINGTON, D. C., APRIL 16, 1908

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

CONTENTS

Editorial

Righteousness and the Inheritance — Anarchy and the Government — An Unusual Book — In One of the By-Ways — A Great Forward Movement in Behalf of Foreign Missions — The Decline of Religion — The Same Paucity — Temperance and the Negro — The Uncertain Future — "Human Kennels" 3-7

General Articles

Higher Ground, *John M. Hopkins* 8
 "So Have I Sent Them," *Mrs. E. G. White* 8
 The Sacredness of the Gospel Ministry, *W. J. Fitzgerald* 8
 Gambling, *I. H. Evans* 10

Aids for Bible Readers

Historical Evidence Concerning the Commencement and the Close of the Seventy Weeks 10

Home and Health

Two Pictures, *Mrs. Mary Wood-Allen, M. D.* 12

The World-Wide Field

First Camp-Meeting in Central America, *W. A. Spicer* 13
 Samoa, *C. H. Parker* 14
 Burma, *H. H. Votaw* 14

The Field Work

Alabama — Argentina — Missouri — A Plea for Africa — Progress of the Work among the Jews — A Visit to Mucury, Brazil — Massachusetts — From Oklahoma to Mississippi 16-18

Young People's Department

The General Conference Department Work — Report for Fourth Quarter of 1907 — Standard of Attainment — The Morning Watch 19

Medical Missionary Department

Loma Linda (Cal.) Sanitarium 20

The Publishing Work

Canvassing a Sevenfold Good — Early Experiences in the Publishing Work, No. 1 21

Miscellaneous

..... 22-23

ELDER O. A. OLSEN and wife reached London safely March 30, from Australia. Brother Olsen expected to leave England last Wednesday for New York, on his way to general meetings in the Pacific Islands. He will be able to attend the General Conference Committee Council, on his way through Washington.

By invitation of the General Conference Committee, Elder George Teasdale, of Australia, who was stopping with his wife's people in Alabama, has come on to Washington to attend the council. We were glad to greet him last week. He has for some time been laboring in Java, East Indies, where the mission workers recently passed through a severe experience of illness, in which Brother and Sister Teasdale lost one of their children. On account of the health

of his wife and family, Brother Teasdale has accompanied them to this country to leave them for a time, expecting shortly to return to Java.

IN a letter posted at Yokohama, Japan, Dr. H. W. Miller reports a prosperous journey of the China party to that point. The recent Shanghai meeting having recommended some changes in the plans for the publishing work, Dr. Miller asks that correspondents note that his address, and also that of B. A. Roberts and wife, and Mrs. B. Moultrup will be Shanghai, China, care of U. S. Post-office.

THE beautiful waterfall of which a glimpse is given on our first page is the falls of the Zambesi in South Africa, the greatest waterfall in the world. The width of the river at the brink of the cataract is 1,936 yards, considerably more than a mile. The water falls 420 feet, rushing through a narrowing gorge with fearful speed. The workers going to and from our Barotseland Mission cross the Zambesi near these falls.

THE spring council of the General Conference Committee is this week in session at Takoma Park. We go to press too early to announce the opening of the council, which is set for April 14. Most of the members of the Committee in this country are expected, and from abroad Elders L. R. Conradi, O. A. Olsen, and E. E. Andross are to be present. A number of conference presidents from near-by States will also attend. In future issues we shall give a report of the work of the council.

A DETAILED description of the Naval Edition of the *Signs of the Times* will be found on page 22 of this issue. That special number will bear date of May 13, and those who wish extra copies for their friends, or who intend to take up its sale, should make their arrangements with the publishers without delay. We can state that this number will be an attractive one in cover designs, in illustrations, and general make-up, and believe that its contents will be worthy of the most extensive circulation that our people can give it.

MISS MARGARET J. BILZ, national lecturer of the Medical Department of the W. C. T. U., was baptized Sabbath, April 4, by Elder G. A. Irwin in the waters of the picturesque Sligo stream, near the Washington Sanitarium at Takoma Park. A large number from the various Washington churches, the Foreign Mission Seminary, and the Sanitarium were present to witness the administration of this solemn ordinance. Sister Bilz accepted present truth about three years ago while at our sanitarium in Grand Rapids, Mich., after a series of Bible

studies given her by Dr. Patience Bourdeau Sisco, who was in charge of the institution at that time.

ELDER L. F. STARR, formerly president of the Iowa Conference, arrived in Washington last week. His family will be located at Takoma Park. Elder Starr will take the presidency of the Chesapeake Conference made vacant by the resignation of Elder Morris Lukens.

The Latest Sunday Bill

ON Tuesday, April 7, Senator Johnston, of Alabama, introduced another District Sunday bill (S. 6535) which, it is understood, will be substituted for the one formerly introduced by the same senator. The bill is given in full below:—

A BILL

For the proper observance of Sunday as a day of rest in the District of Columbia

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That it shall be unlawful for any person or corporation in the District of Columbia to labor at any trade or calling, or employ or cause to be employed his apprentice or servant in any labor or business; except in household work or other work of necessity or charity, and except also public service corporations in the necessary supplying of service to the people of the District.

SEC. 2. That it shall be unlawful for any person to engage in fishing, hunting, horse racing, or other public sports, exercises, or shows, or in any theatrical, equestrian, circus, or other performance for pay: *Provided,* That the provisions of this Act shall not be construed so as to prohibit the performance of works of necessity on the first day of the week so performed as not to interfere with the repose and religious liberty of the community, or to the sale and delivery of articles of food at any time before ten o'clock in the morning, or to the sale of meats or milk, fruits, ice, soda and mineral waters, newspapers, cigars, drugs, or to carrying on of the business of bootblacks or barber shops before ten o'clock in the forenoon of said day, nor to the operation of street-cars or other public conveyances or to the conduct of livery stables.

SEC. 3. That any person or corporation who shall violate the provisions of this Act shall, on conviction thereof, be punished with a fine of not more than fifty dollars or by imprisonment in the jail of the District of Columbia of not more than three months, or by both fine and imprisonment in the discretion of the court.

SEC. 4. That all prosecutions for violations of this Act shall be in the police court of the District of Columbia and in the name of the District.

A hearing on this bill was announced for Wednesday, April 15, at 3 P. M., at which brethren in attendance upon the General Conference Committee Council were to be present and take part in the protest against this proposed legislation.