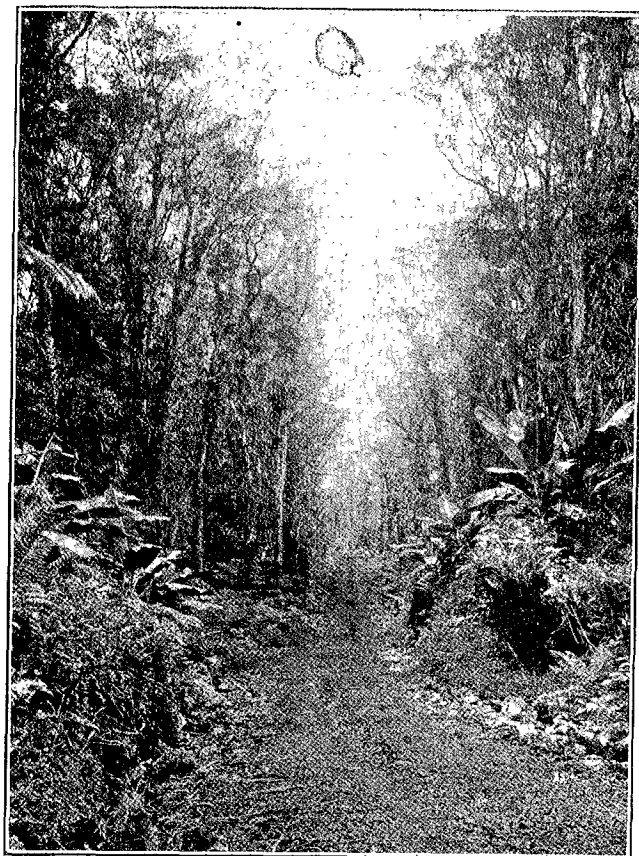


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PUNA ROAD, HAWAII (Article, Page 17)



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VOL. 85.

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No. 24

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## Editorial

CHRISTIAN experience consists in living like a Christian, and to live like a Christian is to live like Christ, and to live like Christ is to live the life of Christ, and Christ dwelling in the heart by faith is the only one who can live his own life. It is plain therefore that a genuine Christian experience requires an indwelling Saviour.

"Wonderful Saviour is Christ within!"

IN the face of the most complete provision for our salvation we may be lost if we refuse to exercise the faith by which we lay hold upon this provision. God has given his Son to be the Saviour of the world, but this wondrous gift is in vain, so far as any individual is concerned who will not accept Christ as his personal Saviour. "There is none other name under heaven given among men, whereby we must be saved."

"O believe, and receive, and confess him,  
That all his salvation may know."

CHRISTIAN living is intensely practical. It means the application of the right principles in the daily experience of life. It means discharging every duty as unto the Lord and not unto man. It means the exhibition of a forgiving spirit under all circumstances, even under actual injury. It means to esteem others better than ourselves. It means to think on the things which are pure, and lovely, and of good report. It means to be considerate of the feelings and the misfortunes of others. It means temperance

in all things, refusing entirely the things which are harmful, and using in a proper way the things which are good. It means faithfulness in little things as the basis of faithfulness in greater things. It means all this and much more, all included in that comprehensive rule, "All things whatsoever ye would that men should do to you, do ye even so to them." The world needs the testimony and the influence of such Christian experience.

## The Old-New Gospel

### Saved by Believing

ETERNAL life is a gift from God. "The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord."

This gift of life is received by receiving Christ the Son of God. "The witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life."

Christ is received by believing on him. "As many as received him, to them gave he the right to become children of God, even to them that believe on his name."

This is the experience for which the apostle Paul prayed in behalf of all believers: "For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God."

This is the gospel of Christ, set forth in these few words: "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." But the Christ who is our life is also our righteousness: "Of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness." And as life is the gift of God, so also is righteousness: "For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the

gift of righteousness reign in life through the one, even Jesus Christ."

This righteousness is received by believing on Christ (or receiving Christ), and is in marked contrast with the righteousness of the law or righteousness by works: "If any other man thinketh to have confidence in the flesh, I yet more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless. Howbeit what things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith." The righteousness thus received through faith in Christ is not an excuse for sin nor a substitute for good works. The instruction concerning this is clear: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. We who died to sin, how shall we any longer live therein?" "We are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them."

Neither does the faith which apprehends this righteousness set aside the law of God. Read these words: "Now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus. . . . Do we then make the law of none effect through faith? God forbid: nay,

we establish the law." The purpose of the gospel is to restore the moral image of God in man in order that the divine character may be revealed in conduct in harmony with God's law, the transcript of his character. This was the aim in the gift of Christ: "What the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

A brief outline of the essential features of the gospel may be deduced from the passages of scripture already quoted: (1) Eternal life is the gift of God; (2) this life is inseparable from Christ, and is imparted by giving Christ to the human family; (3) Christ is received as our life by believing on him; (4) when thus received, he dwells in the heart as the very life of our life; (5) he who is our life is also our righteousness; (6) thus life and righteousness are equally the gift of God, and both are received by believing; (7) life and righteousness are bestowed, not in order to perpetuate sin, but as a means of salvation from sin; (8) the experience of salvation from sin, is manifested in a life of obedience to the law of God—the obedience of faith.

This is the gospel for all times, all places, and all peoples; and there has never been any other gospel, and there never can be any other gospel. It is true that the full light of this gospel did not shine out all at once, but there has been no change in the way of salvation since the good news of victory over sin and Satan was made known in the garden of Eden. In the various crises in the history of God's work in the earth the gospel message has been proclaimed with special reference to the needs of the time, or in view of some impending event, as the flood, the first advent, etc., but the vital features of salvation by faith have ever been the same.

The threefold message of Rev. 14: 6-12 is "the everlasting gospel" preached in all the world as a means of preparing a people to meet the Lord. It is not a new gospel, neither does it present a new way of salvation. Like John the Baptist, it says, "Bring forth therefore fruit worthy of repentance;" and it insists that this fruit means obedience to the commandments of God, but it also teaches that this obedience must be the fruit of salvation and not the price of salvation. The coming of the Lord is the key-note of this last gospel message, and righteousness by faith—saved by believing rather than by doing—should be its burden. In no other way can a people be prepared to stand with boldness

in this closing hour of God's judgment.

The thoughts presented in this article may aid in the study of the Sabbath-school lesson for June 20, the subject of which is "The Everlasting Gospel."

### Wesley on the Revelation

OVER one hundred years ago, as the time of the end was drawing near, that man of God, John Wesley, realized that prophecy was about to be fulfilled in a special manner. In his "Notes on the New Testament" he makes the following comments on Rev. 1:3 ("Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand"):

Some have miserably handled this book. Hence others are afraid to touch it. . . . They inquire after anything rather than this; as if it were written, "Happy is he that doth not read this prophecy." Nay, but *happy is he that readeth, and they that hear, and keep the words thereof* [italics his]—especially at this time, when so considerable a part of them is on the point of being fulfilled.

John Wesley warned against the no-law teaching, affirmed the office of the law of God in conversion to righteousness, and was watching for the fulfillment of prophecy with an open mind. Seventh-day Adventists are preaching just what John Wesley would be found preaching had he lived till our day, and followed on in the principles which he taught. Over a century has passed, the "time of the end" has come, and that considerable part of the prophecies of Revelation has been, or is being, fulfilled. Methodists to-day may hear Wesley's voice summoning them to the study of the Revelation. Of the three messages of Revelation 14, Wesley wrote: "Happy are they who make the right use of these divine messages."

W. A. S.

### The Rise and Fall of Religious Liberty in America

#### The Brave Stand of the Anabaptists

THE exaltation of the pope above Christ; the papal determination to extinguish the gospel and traffic in the "souls of men" (Rev. 18:13); the cruel persecutions of the Roman Catholic Church against those who would be free in Christ,—these ripened the world for the great religious revolution of the sixteenth century.

The gospel of soul-freedom proclaimed by Luther and others, together with their later denial of, and opposition to, the principles of that freedom, ripened the world for a vigorous campaign in the interests of a free conscience. The first step out of bondage was justification by faith; the second was its logical result,—religious liberty.

Two citations here must suffice to show the conditions in Reformation times. Rev. S. A. Swaine, in his work, "The Religious Revolution in the Sixteenth Century," page 108, says: "In the same year [1519], six men and a woman were burnt alive at Coventry [England], for the crime of teaching their children the Lord's prayer, the Apostles' Creed, and the Ten Commandments, in the common tongue. In 1521, the year in which Henry received the title of Defender of the Faith, the most horrible cruelties were practised on some simple folk in the diocese of Lincoln for their adhesion to evangelical doctrines." Tyndale had translated the New Testament into the speech of the common people. Concerning its reception Swaine says: "The most energetic measures were being taken against that formidable book—formidable to the papacy and the devil—the New Testament. The clergy everywhere inveighed against it, as containing an 'infectious poison.' The bishop of London, on the 24th of October, 1526, enjoined on his archdeacons the seizure of all English translations of the Scriptures, 'with or without glosses;' and the archbishop of Canterbury went so far as to issue a mandate against all the books which contained 'any particle of the New Testament.' So 'exceeding mad' were they against the Gospel."—"Religious Revolution," page 113. Out of that condition, similar in all the European countries, grew the Reformation.

In 1529, because of the attempt of the German emperor, at the pope's instigation, to crush out what liberty of conscience had been achieved, there was drawn up and presented to the authorities that celebrated protest from which comes down to us the name "Protestant." The protestants refused to consent to the repeal of the liberties already secured—

because it concerns the glory of God and the salvation of our souls, and that in such matters we ought to have regard, above all, to the commandment of God, who is King of kings and Lord of lords, each of us rendering him account for himself, without caring the least in the world about majority or minority. . . . Moreover, the new edict declaring the ministers shall preach the gospel, explaining it according to the writings accepted by the holy Christian Church; we think that, for this regulation to have any value, we should first agree on what is meant by the true and holy Church. Now, seeing there is great diversity of opinion in this respect; that there is no sure doctrine but such as is conformable to the Word of God; that the Lord forbids the teaching of any other doctrine; that each text of the Holy Scriptures ought to be explained by other and clearer texts; that this holy book is, in all things, necessary for the Christian, easy of understanding, and calculated to scatter the darkness; we are resolved, with the grace of God, to maintain the pure and exclusive teaching of his Holy

Word, such as it is contained in the Biblical books of the Old and New Testaments, without adding anything thereto that may be contrary to it. This Word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail or deceive us.

That meant "the Bible and the Bible only" as the Christian's guide, and it also meant freedom of conscience. Upon this matter Luther himself said: "No man can command, or ought to command, the soul except God, who alone can show it the way to heaven. It is futile and impossible to command, or by force to compel, any man's belief." There were thousands of honest-hearted souls to whom that doctrine was as the bread of life and the water of life. Hungry and thirsty, their souls cried out for it; and having feasted upon it, they could never go back to the husks of papal dogmas, doctrines, traditions, and with them the slavery of the soul. They practised those precepts; and when, from the study of the Word, they learned new truths, long hidden under the rubbish of tradition, they began to practise their new-found freedom in believing and teaching their new-found truths. Where these truths were beyond, or were not understood by, the leaders of the Reformation, or where persons of a fanatical disposition mixed truth with error and taught that, the Reformers themselves began to feel that it was necessary to put a restriction upon religious liberty, and they did it. We showed last week how dangerous it became for men and women to believe and teach contrary to the doctrines of the Reformers; how the same instruments used by the papal power to suppress the gospel were used by the Reformers to suppress teachings not in harmony with their creeds, till men and women were tortured and burned and drowned for no other crime than exercising liberty of belief and practise in things purely religious. The statue of Zwingli, erected at Zurich in 1885, holding the Bible in one hand and a sword in the other, is a concrete characterization of later Reformation times.

Out of those times and conditions grew the Anabaptist movement. Misrepresented by many fanatics who were called Anabaptists, misunderstood and maligned by others, their very name a contemptuous title invented by their enemies (re-baptizers), they grew in spite of sword and fire and water, all of which were made instruments of death to them because of their faith. They had drunk in the doctrines of soul-freedom from the sermons and writings of Luther, from the famous protest to the Diet of Spires, but chiefly from the Word of God itself. This sect, "everywhere spoken against" by Catholic and Protestant alike, and everywhere persecuted by both with similar cruelty became the

heralds of religious liberty not only for the Old World, but for the New as well. Concerning them we read:—

Among the few and scattered European voices for religious liberty, heard in the two hundred fifty years from the day of Luther, the place of honor is undoubtedly to be accorded to the Anabaptists. Their doctrine is one of the most remarkable things which appeared in that wonderful age. It comes to speech with a clearness and fulness which suggests a revelation, just as to Luther dawned justification by faith, soul enlightening and uplifting. And no less notable, this doctrine came at the very opening of the Reformation, in the year 1524, just after the famous Diet of Worms, and while Luther was secluded in the Wartburg.—*"Rise of Religious Liberty in America,"* page 63.

It will be of interest to know what they believed and taught. They insisted that freedom of conscience and of worship were essential to spiritual growth; that religion should be entirely exempt from the regulation or interference of the civil power, so that "a man's religion should not work his civil disability." They held that the church "should be composed exclusively of the regenerate, membership therein to be conditioned" upon "the work of grace in the heart." "In this last point," says Cobb, "they anticipated, by more than two centuries, that distinction by Edwards which shattered the union of church and State in America." In the plea for religious liberty written by Prof. Hubmeyer, rector of the University of Ingoldstadt (himself an Anabaptist), we find these declarations:—

If men can not be convinced by appeals to reason or to the Word of God, they should be let alone. One can not be made to see his errors either by fire or sword.

He proclaimed these principles openly, lost the friendship of Luther and Zwingli for doing so, and in the year 1528 suffered martyrdom, being tortured with red-hot pincers, beheaded, and his body burned. Just one year previous to his martyrdom the Swiss Anabaptists issued a Confession of Faith, which is said to have been the first ever published "in which Christian men claimed absolute religious freedom for themselves, and granted absolute religious freedom to others." Following are some of the principles held in common by the Anabaptist body:—

That secular authority has no concern with religious belief; that the Christian resists no evil, and therefore needs no law courts, nor should ever make use of the tribunals; that Christians do not kill or punish with imprisonment or the sword, but only with exclusion from the body of believers; that no man should be compelled by force to believe, nor should any be slain on account of his faith; that infant baptism is of the pope and the devil; that adult baptism is the only true Christian baptism.

On those principles they stood un-

flinchingly, and for doing so were tortured or drowned or burned or beheaded. The whole world was arrayed against them and the principles they espoused. A hundred years of persistent persecution succeeded in crushing out the Anabaptist movement in Germany and Switzerland. As the Waldenses fled from Catholic persecution, so fled the Anabaptists from Lutheranism and Calvinism. "They scattered all over continental Europe, and increased in numbers marvelously." Before Germany and Switzerland had extinguished the torch of this new Reformation, its adherents had kindled fresh fires in the western part of Europe and in England. In the Netherlands they became known as the Mennonites, and under Charles V more than fifty thousand persons, mostly Anabaptists or Mennonites, paid with their lives for maintaining an unshackled conscience. But they were not exterminated. Prince William of Orange finally championed their rights, declaring to the magistrates of Middleburg: "You have no right to trouble yourselves with any man's conscience, so long as nothing is done to cause private harm or public scandal. We, therefore, expressly ordain that you desist from molesting these Baptists."

Of the influence of the Anabaptist movement upon religious liberty in America, we shall learn in our next article.

C. M. S.

### A Greeting From Russia

THE following address from our brethren in Russia to the brethren in America has been in the hands of workers and church elders as one of the last week of prayer circulars of mission-field news, but it has never been published in the REVIEW. These words from the Russian believers, on the occasion of the organization of the Russian Union Conference, should be read by all:—

The undersigned delegates to the Russian Union, assembled in Riga, Oct. 24-29, 1907, to the Seventh-day Adventist General Conference at Washington, D. C.

Psalms 133, Greeting. We rejoice that during the last twenty-one years Almighty God has so blessed the humble efforts of his children in this vast empire, with its one hundred forty millions of people, speaking one hundred languages, that it is now possible, in harmony with the recommendation of the General Conference Committee, meeting in Gland, to organize a new mission field, two local conferences, and a union conference, the union composed of three conferences and three mission fields, with a membership of twenty-five hundred.

We most heartily thank the brethren in America and throughout the world for their generous aid and sympathy in former years, when we suffered persecution and imprisonment and banishment for the faith, and we assure them

of our loyalty to the third angel's message, and promise them our hearty co-operation in spreading the gospel of the kingdom in time to come; and, as the youngest in the sisterhood of union conferences, we ask them still to remember us in their prayers and offerings, that we may be true to God in all, so that his work may go forward as never before—"not by might, nor by power, but by my Spirit, saith the Lord."

J. T. BOETTCHER, DANIEL ISAAK,  
H. J. LOESACK, H. K. LOESACK,  
D. P. GAEDE, J. SPROHGE,  
O. WILDGRUBE, L. R. CONRADI,

and forty-seven others, representatives at the organization of the Russian Union Conference.

In twenty-one years our cause in Russia attained its majority. A rugged growth it had indeed; for until recently the believers endured imprisonment, exile, and all manner of persecution. Nothing could turn the onward march of the advent message; and now, with liberty to develop, unhindered by proscription, the truth is being spread abroad in European and Asiatic Russia. Now, even as never before, is the time to help with means and workers, that our brethren in Russia may develop school and evangelistic enterprises quickly to carry the message through the vast empire while there is liberty to work.

W. A. S.

### The Thanksgiving Ingathering

THE General Conference Committee, at its late meeting in April, recommended that Thanksgiving week, November 22-28, be set apart as a time for a special ingathering of funds for foreign mission work.

The season of the year is favorable for such an effort. The crops will be nearly harvested; the fall work on the farm mostly done. The national holiday, Thanksgiving, comes November 26. At this season of the year, Americans naturally turn their thoughts toward deeds of charity, and multitudes are glad to know of some beneficent object upon which they can intelligently bestow their thank-offering to the Lord.

Nothing can appeal to the majority of our fellow citizens more than to extend help to a mission board that is carrying on a world-wide gospel campaign.

Until the present time, Seventh-day Adventists have furnished their own funds for nearly all they have undertaken. Seldom have unbelievers been called upon to assist in our general work. We have been before the world for half a century. During this fifty years, Seventh-day Adventists have built many sanitariums, the benefits of which are largely reaped by the world. We have gratuitously distributed hundreds of millions of pages of gospel literature, and sold hundreds of millions more at a

great sacrifice of time and money, that others might be benefited.

During Thanksgiving week it was thought advisable to ask our people everywhere to give that week to soliciting funds for foreign mission work.

The General Conference Committee has invited the Review and Herald Publishing Association to bring out a special Mission Number of the REVIEW AND HERALD, which will contain a report of what Seventh-day Adventists are doing in heathen lands and Catholic countries. It will be a thirty-two page number, amply illustrated, and filled with such information as will surely interest all who receive it.

This paper we recommend to be given to the people, at the same time calling their attention to the lines of work we are doing. A short canvass will be prepared on the contents of the paper, so that all can be well informed as to what to say to their friends and neighbors.

The paper is to be given away. Those taking a copy will be urged to read it, and study its contents. Each one to whom a copy of the special number is given, is to be asked for a donation to our mission funds. Each can give what he likes; but few will care to give less than twenty-five cents. Some will wish to give much more. The business firms with whom people have traded for many years will often give liberally. The rich, if approached in the right manner, will often donate without stint.

This ingathering of funds should be the greatest event in our financial history. It should bring into the treasury of the Mission Board a large sum of money with which to help on the work in foreign fields. A united army of sixty thousand Seventh-day Adventists filled with the Holy Spirit ought to do much for God in a week's consecrated effort.

All our schools could plan for a foreign mission week. All our office employees could gain a rich experience by helping to gather in this fund. This week can mark a new era in our foreign mission work, if we arise, as did the Jews in the days of Mordecai, and seek God with all the heart. If Israel's God goes before us, if the fiery pillar leads the way, there will be great blessings before us.

Let us not forget the date,—Thanksgiving week,—nor the idea,—a large ingathering of funds for foreign missions.

I. H. EVANS.

"THE wealth of the nations shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and frankincense, and shall proclaim the praises of Jehovah."

## Note and Comment

### Biblical Preaching Still Wanted

A PRESBYTERIAN layman recently sent out some hundreds of letters asking other laymen what kind of sermons they most wished to hear. Out of one hundred two replies, he made up the following summary:—

Guidance in Christian Life .....	93
Evangelistic .....	63
Expository .....	51
Doctrinal .....	22
Current topics .....	16
Critical .....	5

Some of these named more than one kind of sermon. It will be noted that out of two hundred fifty votes cast, only twenty-one are for sermons other than those which are Biblical and evangelical. Had a similar plebiscite been taken among "up-to-date" clergymen as to what kind of sermons they preferred to preach, their utterances in pulpit and in press compel us to believe that the ratio would have been reversed.

### An Agency for Good

WE find in the following extract from the *Outlook* an illustration of the gradual turning toward Catholicism which close observers of the present day can but recognize. Professed Protestants are glossing over the records of the past, and encouraging one another to believe that the Roman Church is to-day a great power in the world for good. One of the writers for the *Outlook*, having visited the Vatican, knelt before the pope, and kissed his hand, speaks thus:—

The pope himself, mere man as he is to our Protestant consciousness, stands for a mighty agency for good, and is in very truth to millions of people the viceroy of God. The stately room in the Vatican was a place of profound religious significance, and the ceremony one of the experiences to live always in memory, not because the Spectator had knelt before the chosen head of a great church, in compliance with ancient custom, but because he thus caught a fleeting but actual glimpse of the mighty influence on human history and individual lives which has been, and is being, exerted by the tremendous organization which we in America know as the Roman Catholic Church.

There is no question about the greatness of the organization; but the history of that organization, the self-asserted vicegerency of its head, its own authoritative declaration that it never changes, its unalterable opposition to freedom of conscience and liberty in worship, its antagonism to everything good that the Reformation has given to the world, ought to make it impossible for any one to be deceived as to Rome's power for good, and the one purpose for which alone she will use the power of her "tremendous organization."

**Brief but Significant**

THE whole principle of evolution is conceded in saying three words: "Creation is continuous." In direct contrast with this statement is the plain declaration of the Scriptures: "The works were finished from the foundation of the world." There is a vast difference between creating a world where nothing appeared before, and re-organizing material already in existence. There is a vast difference between the process of creating and the process of upholding that which has already been created. It is the difference between being saved and saving one's self,—between righteousness by faith and righteousness by works.

**In the Far East**

EVERY visitor to the Orient recognizes the rapid and marvelous changes which are taking place, and is impressed with the thought that there must be a significance in this transformation after many centuries of lethargy. The following extracts from a recent article show how the situation is interpreted by one observer:—

The present time presents opportunities for the evangelization of the Orient which are in every way extraordinary. This is especially true in China and Korea. No more revolutionary action was ever taken by any nation than that which China took several years ago when she absolutely abolished an educational system two thousand years old, and substituted in its place a system patterned after our own. The full significance of this move, and its relation to the propagation of Christianity, can only be understood when one realizes that up to the time of this change, the literati, or educated leaders of the Chinese, were, with but very few exceptions, beyond the reach of the missionaries. Now they are the most accessible class in many respects because of their great anxiety to learn everything that is Western. . . .

In Korea a condition exists which is unparalleled in the annals of missions. The prophecy of the hymn which speaks of the coming of "a nation in a day" is literally being fulfilled in the Hermit Kingdom. The wonderful revivals, the unprecedented activity of Korean converts in evangelizing their own people, the eagerness to learn and teach,—all signify a condition which warrants all the help from us in the way of workers and equipment which the missionaries deem wise. . . .

In both China and Korea the opportunities for medical missions are especially obvious, not only for the influence upon the patients treated, but even more for the training up of the modern medical fraternity of these nations.

To believers in the nearness of the coming of the Lord, there is a meaning in these facts which is not apprehended by others. The whole world is being opened for the last proclamation of the gospel. Surely the messengers and the means for their support must be forthcoming, in order to carry the third an-

gel's message to the far East. This responsibility is upon us, and must be accepted.

**Mohammedan Activity**

THERE has been a revival of Mohammedanism recently, not alone in declarations of a warlike nature but in missionary work among other peoples. According to a writer in the German magazine *Ueber Land und Meer*, large numbers of the followers of the false prophet settle in different countries of the Western world, and make energetic efforts to propagate their doctrines. There are six hundred converts to Mohammedanism in Liverpool alone, and some of these are men of prominence. A Mohammedan mosque is to be built in New York City and another in Australia. In Germany also the propaganda is being carried on. Not until recent years has Mohammedanism taken up the work of teaching its faith among professedly Christian nations. This new departure together with the marvelous activity of the Mohammedan propaganda among the natives of Africa is one of the most striking developments of our times.

**The Socialist Platform**

At the recent convention of the Socialist party in Chicago a platform was adopted which indicates quite clearly the general aims of socialism. The demands of this party, as summarized in the *Independent* (New York), are these:—

1. The national ownership of railroads, telegraphs, telephones, steamships, and all other means of transportation and communication.
2. The national ownership of all industries which are organized on a national scale, and in which competition has virtually ceased to exist.
3. The extension of the public domain to include mines, quarries, oil-wells, forests, and water-power.
4. The scientific reforestation of timber lands and reclamation of swamp lands.
5. The absolute freedom of press, speech, and assemblage.
6. That religion be treated as a private matter—a question of individual conscience. No toleration of clericalism as a political power, and no discrimination as to taxes in favor of religious bodies.
7. The improvement of the industrial conditions of the workers:—

(a) By shortening the workday in keeping with the increased productiveness of machinery.

(b) By securing to every worker a rest period of not less than a day and a half in each week, including Sunday when practicable.

(c) By securing a more vigorous inspection of workshops and factories.

(d) By forbidding the employment of women in all industries harmful to their morals or health.

(e) By forbidding the employment of children under sixteen years of age.

(f) By forbidding the interstate transportation of the products of child labor, of convict labor, and of all uninspected factories.

(g) By abolishing public charity, and substituting in its place compulsory insurance against unemployment, illness, and accidents, invalidism, old age, and death.

It is not within the province of this paper to deal with political issues as such; and we present this abstract of the socialist platform without comment, merely as a matter of general information.

**Sunday-Breakers as Traitors**

IN a recent sermon at Lansing, Mich., an Episcopal clergyman, according to the press report, branded as traitors those who neglect to observe Sunday. The following paragraph is from an abstract of the sermon printed in the *Lansing Republican* of May 25:—

Rev. Hicks appealed not to the religious sentiment of his parishioners so much as to the patriotic sentiment, believing that the observance of Sunday is essential to a nation's life and prosperity. . . . The great nations of the world have been Sunday-observing nations, and no nation, Rev. Hicks stated, can disregard the day without inviting the same consequences as those of the French Revolution. A person by neglecting to observe the sabbath day, Rev. Hicks believes, is a traitor to his country.

Sunday has often been called "the American Sabbath," and "a national institution," and on that basis it may seem appropriate to appeal to the spirit of patriotism in order to secure its observance. It is certainly useless to appeal to the Bible, as Sunday is not the Sabbath of the Bible, and there is no authority in that book for its observance. There is, however, great significance in the suggestion that those who do not keep Sunday are traitors. It implies a state religion with Sunday-keeping as the mark of loyalty, and the death penalty to be inflicted upon those who refuse to acknowledge the sovereignty of the state in the realm of conscience. Thus it was in ancient Babylon, when the three worthies were consigned to the burning fiery furnace. Thus it was under Darius the Median, when Daniel was cast to the lions. Thus it may be in this country; for John, the Revelator, saw concerning the two-horned beast (the symbol of the United States) that "he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." Jesus was condemned on the ground that his teaching did not tend to preserve the nation, and the followers of Jesus may be condemned in this day for a similar reason; but woe to the nation when this is done.

## 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.

### **Thou Sun of Righteousness**

WORTHIE HARRIS HOLDEN

JESUS, the Christ,—thou Light of all the world,  
Enshrouding all who breathe the breath of life,  
Illuminating every mind to know  
Of right and wrong, which was by nature blind,—  
Thy radiance floods our souls, and yet so still  
We scarcely sense its coming and its power,  
Just as the dawn that shineth more and more  
Until the perfect day.

And like the sun  
That shineth o'er our world, thou dost delight  
The souls of men,—the simple and the wise,—  
For all may joy alike who share thy light,  
And bask within the sunshine of thy love.  
Yet to the soul who yearns to know the depths  
Of knowledge hid therein, thy Word unfolds  
Through its prismatic crystals more and more  
Its varied beauty. Ne'er can we discern  
Its heights and depths, nor fathom nor explore.

Immanuel, we glory in thy light,  
And glorying are glorified thereby.

Full brightness of the glory of our God  
We can not now endure, but in thy courts,  
Wherein the Lamb shall be the light thereof,  
There we shall dwell in its effulgent day.  
Darkness and sin fore'er shall flee away.  
Though now we dim behold, as through a glass,  
We then shall see his face, and know his will  
Even as we are known,—and dwell for aye  
Within the splendor of eternal day.  
Portland, Ore.

### **What the Word of God Is to Us**

MRS. E. G. WHITE

God has given us his Word as a lamp to our feet and a light to our path. Its teachings have a vital bearing on our prosperity in all the relations of life. Even in our temporal affairs it will be a wiser guide than any other counselor. Its divine instruction is the only way to success. There is no social position, no phase of human experience, for which the study of the Bible is not an essential preparation.

The Bible is the great standard of right and wrong, clearly defining sin and holiness. Its living principles, running through our lives like threads of gold, are our only safeguard in trial and temptation.

The Bible is a chart, showing us the waymarks of truth. Those who are acquainted with this chart will be enabled to tread with certainty in the path of duty, wherever they may be called to go.

The Bible contains a simple and complete system of theology and philosophy. It is the book that makes us wise unto salvation. It tells us how to reach the abode of eternal happiness. It tells us of the love of God as shown in the plan of redemption, imparting the knowledge essential for all,—the knowledge of Christ. He is the Sent of God; he is the Author of our salvation. But apart from the Word of God, we could have no knowledge that such a person as the Lord Jesus ever visited our world, nor any knowledge of his divinity, as indicated by his previous existence with the Father.

The Bible is not written for the scholar alone; on the contrary, it was designed for the common people. The great truths necessary for our salvation are made as clear as noonday, and none will mistake and lose their way except those who follow their own judgment instead of the plainly revealed will of God.

The Word of God strikes at every wrong trait of character, molding the whole man, internally and externally, abasing his pride and self-exaltation, leading him to bring the spirit of Christ into the smaller as well as the larger duties of life. It teaches him to be unswerving in his allegiance to justice and purity, and at the same time always to be kind and compassionate.

The appreciation of the Bible grows with its study. Whichever way the student may turn, he will find displayed the infinite wisdom and love of God. To him who is truly converted, the Word of God is the joy and consolation of the life. The Spirit of God speaks to him, and his heart becomes like a watered garden.

#### **A Strengthening of the Intellect**

There is nothing more calculated to strengthen the intellect than a study of the Bible. No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible. If God's Word were studied as it should be, men would have a breadth of mind, a nobility of character, that is rarely seen in these times.

No knowledge is so firm, so consistent, so far-reaching, as that obtained from a study of the Word of God. If there were not another book in the wide world, the Word of God, lived out through the grace of Christ, would make man perfect in this world, with a character fitted for the future, immortal life. Those who study the Word, taking it in faith as the truth, and receiving it into the character, will be complete in him who is all in all. Thank God for the possibilities set before humanity.

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." "Meditate upon these things: give thy-

self wholly to them; that thy profiting may appear to all." "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever." The time devoted to a study of God's Word and to prayer will bring a hundredfold return.

The Word of God is the living seed, and as this seed is sown in the mind, the human agent must give diligent care to the successive stages of its growth. How is this to be done?—After the Word has been prayerfully received, it is to be cherished, and practised in the daily life. It is to spring up and bear fruit, putting forth first the blade, then the ear, then the full corn in the ear.

#### **The Spirit Necessary**

It is not enough to study the Bible as other books are studied. In order for it to be understood savingly, the Holy Spirit must move on the heart of the searcher. The same Spirit that inspired the Word must inspire the reader of the Word. Then will be heard the voice of heaven. "Thy Word, O God, is truth," will be the language of the soul.

The mere reading of the Word will not accomplish the result designed of heaven; it must be studied and cherished in the heart. The knowledge of God is not gained without mental effort. We should diligently study the Bible, asking God for the aid of the Holy Spirit, that we may understand his Word. We should take one verse, and concentrate the mind on the task of ascertaining the thought which God has put in that verse for us. We should dwell on the thought till it becomes our own, and we know "what saith the Lord."

There is but little benefit derived from a hasty reading of the Scriptures. One may read the Bible through, and yet fail to see its beauty, or to comprehend its deep and hidden meaning. One passage studied until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view, and no positive instruction gained. Keep your Bible with you. As you have opportunity, read it; fix the texts in your memory. Even while you are walking the streets, you may read a passage, and meditate upon it, thus fixing it in mind.

The life of Christ, that gives life to the world, is in his Word. It was by his word that Jesus healed disease and cast out demons; by his word he stilled the sea, and raised the dead; and the people bore witness that his word was with power. He spoke the word of God, as he had spoken to all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ. It is our source of power.

As our physical life is sustained by food, so our spiritual life is sustained by the Word of God. And every soul is to receive life from God's Word for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the Word for ourselves.

We are not to obtain it merely through the medium of another mind.

Yes, the Word of God is the bread of life. Those who eat and digest this Word, making it a part of every action and of every attribute of character, grow strong in the strength of God. It gives immortal vigor to the soul, perfecting the experience, and bringing joys that will abide forever.

### Thanksgiving

G. B. THOMPSON

THE Word admonishes us to give "thanks always for all things . . . in the name of our Lord Jesus Christ to God, even the Father." Eph. 5:20, A. R. V. We are here exhorted to live in such a frame of mind that from the heart there will be continually springing up thanksgiving to God. Not much room given for murmuring, complaining, faultfinding, backbiting, or gossiping. All these are to be put aside, and we are instead to give thanks "always." But who does this?—Surely everybody ought to, and if we had anything like a true conception of our Father's mercy and protection for us, we would do so. Yet many, even when they pray, fail to mingle any thanksgiving with their petitions,—always asking for something and giving no thanks for that which they are continually receiving. Surely this is supreme selfishness.

And, further, we are to give thanks for "all things." Mark the words, "*All things.*" Whether things go as I want them to, or think they should, I am to thank God just the same. It is altogether likely that if I saw as God sees, I would be thankful that I did not have my own way. When afflicted, or pressed with care, or perplexed, or despairing of success, if persecuted and apparently forsaken, or in danger, or delivered from all appearance of danger, in any and all the varied circumstances of life, "always," and for "all things," we are to thank God and be happy. When mocked, scoffed at, and lied about, we are not to get the blues, and seek revenge. All we have to do is to thank God that things are as good as they are, and be happy. What a different world this would be if all would heed this injunction!

Of course we all, if Christians, give thanks at times. If we are in an earthquake, and escape the debris alive, we have a period of giving thanks. But why should we not be even more thankful if we escape the earthquake altogether? Yet we seldom think of this. We are on a railroad train, a terrible wreck occurs, and a score or more of our fellow passengers are maimed and killed. We escape, and are so thankful to our Heavenly Father for his merciful care. But we take a long journey in a train and escape a wreck altogether. Are we as thankful then as if we had been wrecked and barely escaped with life? Or are we more thankful when we are wrecked, than when we are not? If so, why so?

We are aroused from a burning building at night, and barely escape before the structure collapses. We are very thankful for the care and deliverance of our Lord. But we sleep all night, being shielded wholly from fire during the night. Are we as thankful in the morning as if the house had been burned over our head, and we barely escaped? But should we not be? We are sick and recover. We feel thankful to the Great Physician for healing us. But many go for months in robust health, and fail to be thankful. Should we not be as thankful for escaping sickness altogether as we are when restored to health when sick? But are we?

Let us learn to remember constantly that it is in Him that we "live, and move, and have our being;" that each moment that we live we have something for which to thank the Lord, that he hears our prayers and answers them, and we should therefore continually thank him for all his mercies. Shall we not be real Christians, and give thanks always for all things?

Takoma Park, D. C.

### Warning the Cities

CLARENCE SANTEE

THERE is no branch of the work that has caused more perplexity than the problem of successfully warning the cities. There is no part that calls more loudly in its pressing need. To enforce what I would say in regard to city work, I will first give to you, in brief, some of the conditions that make the call most imperative that this matter be considered *now*.

We were told years ago of the conditions that would prevail just before the close of this message, and how the restraining hand would be removed. Speaking of the different elements of destruction, the "Spirit of Prophecy," Vol. I, pages 82-85, says:—

"These wonderful exhibitions will be more numerous and terrible just before the second coming of Christ, and the end of the world, as signs of its speedy destruction." "These fiery issues have been and will be his agents to blot out from the earth very wicked cities." "Greater wonders than have yet been seen will be witnessed by those upon the earth a short period previous to the coming of Christ." "In the day of the Lord, just before the coming of Christ, God will send lightnings from heaven in his wrath, which will unite with fire in the earth. The mountains will burn like a furnace, and will pour forth terrible streams of lava, destroying gardens and fields, villages and cities. . . . The earth will be convulsed, and there will be dreadful eruptions and earthquakes everywhere."

This was written more than fifty years ago. Coming down to six years ago, I read in "Testimonies for the Church," Vol. VII, page 83: "The time is near when large cities will be visited by the judgments of God. In a little while, these cities will be terribly shaken. No

matter how large or how strong their buildings, no matter how many safeguards against fire may have been provided, let God touch these buildings, and in a few minutes or a few hours they are in ruins. The ungodly cities of our world are to be swept away by the besom of destruction."

Some say that the Testimonies tell of things after they have come, but not before. But since that was written, six years ago, or more, men have witnessed its fulfillment in the shaking of cities, and their destruction by fire, in a manner that has never before been witnessed.

The prophet Jeremiah says: "Thy way and thy doings have procured these things unto thee; this is thy wickedness, because it is bitter, because it reacheth unto thine heart." "Destruction upon destruction is cried; for the whole land is spoiled; suddenly are my tents spoiled, and my curtains in a moment." Jer. 4:18, 20.

They have reached this point; and we see San Francisco, Valparaiso, and Kingston shaken down; while a city of thirty thousand at the foot of Mount Pelee was laid silent in death with one blast of the sulphurous vapors of the burning mountain. Many thousands who inhabited these cities, are now beyond reach of help. These things did not *happen* this way. The cities are ripe for the judgments of God.

You will remember the article from the pen of the servant of the Lord in which this statement occurs: "The destroying angels are to-day executing their commission. Death will come in all places. This is why I am so anxious for our cities to be warned. There is a work to be done by canvassing in our cities that has not been done. . . . Now is our time to work."

If God would warn those living on the other side of the flood by Noah, Sodom by Lot, or Nineveh by Jonah, he will as surely warn the honest in these wicked cities in these last days. He has a way that it can be done. There must be faith in the breast of him who undertakes it. How can it be done the most quickly and successfully? Concerning the city work, we read, in "Testimonies for the Church," Vol. VI, page 32: "The Lord has instructed us that the camp-meeting is one of the most important instrumentalities for the accomplishment of this work." But this will accomplish little unless thorough house-to-house work is done. The best results follow when faithful house-to-house workers take a package of tracts inclosed in an envelope, and one of our missionary papers, and leave one at every house where they will be taken, giving out a paper, and saying that they will call and get the package unless, after reading, the person with whom it is left desires to keep it; if so, he can have it for five cents. The next week these workers should go over the same ground with the next issue of the paper, and a second package of tracts, taking up the first. People are not so likely to destroy the packages if they know that you will

return for them. The third week do the same, and ask those who show interest if they would like to subscribe for the paper, at the same time giving them the third number, and calling attention to different articles. Sell packages of tracts when you can. Continue this work from week to week, broadening your route. Many will tell you that they do not desire reading after the first week; so take package No. 1, and go on with it to others, and take a new paper. One of the best Bible workers we have had in Texas has been using a club of *Watchman* for months. As soon as two or three workers have all they can visit of interested readers, place a tent in the locality, the workers going to all who have stood by them in reading, and inviting them to come and hear. Unless the Bible worker takes up the paper work, she will find it slow work warning the cities, as she can hold but from one to two readings a week with each person, taking months to give a short line of this truth, and reaching but few families.

Giving readings, interesting the people, and getting permanent reading into their hands, will reach many more. Where a paper route has been successfully established, it will accomplish much good, but there are few who have the qualifications that make this permanent. Where we have persons who succeed here, they should feel that it is the work to which the Lord has called them, and should yield it for no other unless the call is unquestionable. I have found few who were successful in that alone.

You may ask, Have you tried the plan you have marked out?—I have. Encouraged by the president of a conference several years ago to enter an ultra-Catholic city of sixty-eight thousand inhabitants, I took some young people, untrained, for house-to-house workers, and quite thoroughly tried this plan. In connection with the house-to-house work, we had a tent-meeting. Every house in that city, almost nine miles in length, was offered reading. Many took it. Twenty-nine accepted the truth that summer, seven the next winter, and fifteen more the next spring. It was largely those who accepted reading who came into the truth later. These young workers became canvassers and did not know it. They sold many books.

We have left the paper work largely to the churches or to individuals. But I do not know any better way to use conference means than to supply the workers sent into our cities with our papers.

I read in Vol. VIII, page 31, of the Testimonies these words: "Let not the fields lying in the shadows of our doors, such as the great cities in our land, be lightly passed over and neglected. These fields are fully as important as any foreign field. God's encouraging message of mercy should be proclaimed in the cities of America."

In addition to our papers and tracts, different books treating on present truth should be placed in as many homes as possible. "Thoughts on Daniel and the

Revelation" is a book that convicts if read. Scholars are attracted to it, and the uneducated find in it a key to open to their understanding the hard parts of the Bible. Our papers, tracts, and books must do the larger part in preparing the way in the cities; and the minister and Bible worker must watch and water the seed, and care for the tender plants.

Keene, Texas.

### **The Book of Daniel** **Character Revealed in Loyalty to Principle**

THE EDITOR

But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself. Now God made Daniel to find kindness and compassion in the sight of the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your food and your drink: for why should he see your faces worse looking than the youths that are of your own age? so would ye endanger my head with the king. Then said Daniel to the steward whom the prince of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah: Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's dainties; and as thou seest, deal with thy servants.

So he harkened unto them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's dainties. So the steward took away their dainties, and the wine that they should drink, and gave them pulse. Dan. 1:8-16.

As we now begin the study of the personal experiences of Daniel and his companions in Babylon, it may enable us to enter more fully into the spirit of the occasion, if we recall the circumstances surrounding these captives from Jerusalem. A great disaster had overtaken the Jewish nation. The army of a heathen king had been victorious at the very gates of Jerusalem, and Judah's king was now the vassal of a foreign prince. The explanation of this signal misfortune was found in the one word "transgression." Led on by kings who had done evil in the sight of the Lord, the people had "transgressed the laws, violated the statutes, broken the everlasting covenant," and they were now reaping the fruit of their doings. Their lack of devotion to principle, their failure to distinguish between the service of the Lord and "the service of the kingdoms of the countries," and their refusal to be God's messengers to the nations,—their transgression of the revealed will of the King of heaven, flagrant and long continued,—had reduced their religion to forms and formularies, had transformed their temple service into an abomination, and had deprived them of that fellowship with God which was their glory and their protection. They first became the servants of sin, and then the servants of the king of Babylon. When the people by their evil course made Jerusalem as Babylon, the Lord

permitted the king of Babylon to take control in Jerusalem.

There were, however, exceptions to the general rule, and some were loyal to God and maintained their religious experience in the midst of the almost universal decline of true piety; but they were not sufficient in number to avert the national disaster and to save Jerusalem from destruction. The innocent suffered with the guilty in the general calamity, but they were honored as the messengers of the true God to the kingdom of Babylon. Among these faithful few, the only ones whose experiences are recorded in this book are Daniel and his companions.

Hardly had these youth arrived in Babylon when their character and devotion to principle were tested. Having been selected for service in the royal palace, "the king appointed for them a daily portion of the king's dainties, and of the wine which he drank," according to the usual custom under similar circumstances. To partake of this food and drink might mean transgression in three particulars:—

The king's dainties might have been prepared from food which was in itself unclean according to the Levitical law: "This is the law of the beast, and of the bird, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth; to make a distinction between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten." By disregarding these provisions the people would "be defiled thereby."

Or eating of this food might have been regarded as an expression of sympathy with one form of idolatrous worship, as will be clear from the following quotation: "Among the heathen, before commencing a meal, the meat was first offered or dedicated to the Lares, or household gods, and a portion of the wine was poured out as a libation to the idols whom they adored. What we call 'saying grace,' or, to use a much more Christian phrase, 'asking a blessing,' was among them performed by offering a portion of the meat and a portion of the wine to the presiding divinities of their houses. The apostle Paul, in his epistle to the Corinthians, reasons thus upon the subject: 'It is nothing to you, of course, that he has done so; but if he means to entrap you into an expression of sympathy with his idolatry, by eating of his food thus dedicated to an idol, then you must abstain from it.' Daniel acted on this principle: and he preferred the pulse and water to the daintier cheer of the royal table; because he would rather have, what I trust you would rather have, the smiles of your God from heaven, than the patronage of the mightiest king that ever swayed a scepter upon the earth."

But in the third place, and doubtless as the most important consideration, the food prescribed by the king of Babylon was not such as a Christian should choose who desired to conform to the

laws of life and to keep himself in the best condition for acceptable service. This reason has been well stated in these words: "Why did Daniel and his companions refuse to eat at the king's table? Why did they refuse his meats and wines?—Because they had been taught that this class of food would not keep the mind or the physical structure in the very best condition of health to do God's service. These youth urged most earnestly that the one who had charge of their food should not compel them to partake of the king's luxuries, or drink of his wine. They begged him to try them ten days only, and then examine them, and decide by their physical appearance whether their abstemious diet would be to their disadvantage. When they came in for examination, the result was decidedly in their favor.

"It was otherwise with the youth who had eaten of the luxuries of the king's table, and drank of his wine. The clear sparkle of the eye was gone, the ruddy, healthful glow had disappeared from the countenance. The four Hebrew captives were thereafter permitted to have the diet they had chosen. What effect did it have upon mind and character? They had conscientiously refused the stimulus of flesh and wine. They obeyed God's will in self-denial, and he showed his approval. He desired his servants to honor him by their adherence to steadfast principle in all their habits of life. Their countenances would be a certificate of physical soundness and moral purity."

"Daniel's parents had trained him in his childhood to habits of strict temperance. They had taught him that he must conform to nature's laws in all his habits; that his eating and drinking had a direct influence upon his physical, mental, and moral nature, and that he was accountable to God for his capabilities; for he held them all as a gift from God, and must not, by any course of action, dwarf or cripple them. As the result of this teaching, the law of God was exalted in his mind, and revered in his heart. During the early years of his captivity, Daniel was passing through an ordeal which was to familiarize him with courtly grandeur, with hypocrisy, and with paganism. A strange school indeed to fit him for a life of sobriety, industry, and faithfulness! And yet he lived uncorrupted by the atmosphere of evil with which he was surrounded. The experience of Daniel and his youthful companions illustrates the benefits that may result from an abstemious diet, and shows what God will do for those who will co-operate with him in the purifying and uplifting of the soul. They were an honor to God, and a bright and shining light in the court of Babylon."

Whether we base the reason for Daniel's decision concerning his diet upon either of these three considerations, or upon all three combined, it is important to note that his test came upon the matter of appetite. He declined the king's dainties and asked for pulse and water. And the significance of this choice will appear more plainly when we consider

that it was through an appeal to appetite that our first parents were led into sin, and that in the temptation in the wilderness our Saviour won his victory over Satan by resisting the suggestion that he should manifest his divine power by miraculously providing food to satisfy the cravings of his appetite. It is thus evident that there is a very close connection between the physical and the moral, and that victory over sin involves victory over the appetites and passions.

It might be claimed that as Daniel was a captive and subject to the authority of the king of Babylon, there was no sufficient reason for him to decline the bill of fare provided by royal command, and that it was a small matter in any case not worth making a stir about. So it might have been said that it was a small matter for Peter to eat with the gentiles until certain straight-laced Jews appeared on the scene, and then to change his conduct and decline to mingle with those of the uncircumcision, but Paul did not view the occurrence in that light. He discerned in that simple act a violation of the fundamental principle of the gospel, and he resisted Peter "because he stood condemned." Daniel's case is a parallel one. A great principle was involved in an apparently small act. He refused to swerve from the right principle even under circumstances which to many would have seemed to be a sufficient excuse for so doing. The sequel proved the truthfulness of the statement of the Scripture in his experience: "He that is faithful in a very little is faithful also in much."

The argument of the prince of the eunuchs has been repeated from that day to this: a diet of plain food will not keep one in a good condition; meat, dainties, and wine are necessary in order to make one strong and to give him a healthful appearance. This is a reflection upon the wisdom of the Creator, who gave neither flesh nor wine to man in the beginning as any part of his bill of fare. It is true that the eating of certain kinds of flesh was afterward permitted, but this was due to man's sinful course and not because such a diet was more healthful or would prolong life. "In the beginning it was not so."

The result of the ten days' trial of the simple diet of pulse and water was an emphatic testimony in favor of the divine way of living. It was a remarkable, and perhaps miraculous, witness of the physical nature to the benefits arising from faithfulness to moral principle. It showed that something more than ceremonial uncleanness was involved in the matter of eating the Babylonish dainties and drinking the wine of Babylon. It meant a departure from the instruction of the Lord, the rejection of light already received, as well as a compromise with idolatrous practises. In order to become messengers of the gospel to Babylon, Daniel and his companions must themselves remain loyal to divine truth. In order to call others out of Babylon, they must themselves not be of Babylon although they were in Babylon.

The application of this lesson to our time is very clear. Loyalty to principle is always an essential part of Christian experience, but in this last generation, in giving the final call out of Babylon, there is the same special application of this general proposition as in Daniel's time. The laws of our physical being are the laws of God, and a wilful disregard of these laws reveals the spirit of disobedience, just the same as the disregard of what is termed the moral law. A movement which is to prepare for the coming of the Lord a people who shall "keep the commandments of God, and the faith of Jesus" will necessarily emphasize obedience to the instruction which God has given for the preservation of health, both for its own sake and because of its intimate relation to the whole question of Christian experience. The indwelling presence of Christ with the believer, "Christ in you, the hope of glory," is the fundamental truth of the gospel. "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." And again: "What agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty. Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God." To this experience the temple with its services at Jerusalem was designed to bear witness, but the spiritual truth had been largely overlooked, and while maintaining with much strictness the outward forms of the service of the temple, the people refused to submit themselves as the servants of God to do his will. Although far separated from the temple and its services, Daniel and his companions were loyal in their service of God, revealing the reality of the temple service by treating their bodies as the temple of the living God, consecrated to holy service. God honored those who thus honored him, and brought them to honor even in Babylon. The same loyalty to principle and the same faithfulness in service will bring similar results in this time of general apostasy from God and his truth.

In those seasons of loneliness that come to most persons now and then when the fogs hang low over the soul, when the harp of song is silent, and the pulses of life beat heavy and slow, it is blessed to remember that "the Lord thinketh upon me," and that he will never forget, never forsake, his trusting child.—*Selected.*

# THE WORLD-WIDE FIELD

## Our Return to China

H. W. MILLER, M. D.

WE are contented, and are very glad to be safe on China's shores once more. China seems different to me from any other mission field I have ever been in. It is more like home to me than my native country.

A new railway line has been put through from Shanghai, our new headquarters, to Nanking, a distance of about two hundred miles, with as fine passenger coaches as are to be seen on any railroad. The fare in American currency is four dollars for first-class. Second-class is one cent a mile. Third-class, which is good enough for any one for the day coach, is only one-half cent a mile, or one dollar for the distance, which requires about six hours.

On our voyage across the Pacific, we had smooth seas most of the way, and during the roughest our boat glided along so smoothly that none of our party were afflicted with that uncontrollable affliction, which yields to no remedy yet known,—sea-sickness. The "Minnesota" is perhaps as steady a boat as sails on the seas to-day. Walking around her deck, one covers the distance of about a quarter of a mile. She is capable of carrying thirty thousand tons of freight, and draws thirty-five feet of water. About half the second-class cabins were filled with our own missionaries. The American ambassador to China, Hon. W. W. Rockhill, was also a passenger on this boat. With but few exceptions, we held Bible studies each day, to which we invited the other missionaries. Thus they had the message placed before them. Some became very bitter, while others are studying.

We were a little unfortunate in having an epidemic of the mumps, in which some of our party also participated, but we were able to pass the quarantine at Tokyo. Smallpox is raging in Japan, and there was some doubt as to whether we would be allowed to land. We were anchored five miles out of the harbor, and the Japanese launch came out with three doctors on board. They first lined up the cabin boys, and looked at their eyes, and felt their pulse, one by one. After this came the deck hands, and then the ship's crew, the steerage passengers, the second-class and the first-class passengers. Then we were permitted to go into the harbor and anchor.

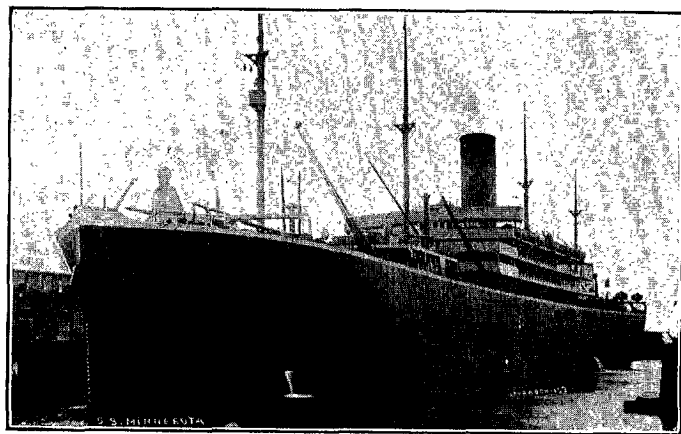
In the distance could be seen an active volcano, with the smoke and fumes pouring forth from its crater. This tended to make one feel rather unsafe.

Our missionaries at the capital gave us a hearty welcome. Three days in this harbor gave us opportunity of seeing the land of the rising sun. Upon landing, we were greeted by a company

of men drawing jinrikashas, who were able to speak a few words of English. They promised to take us around the city for twenty sen, assuring us they knew all about the city and the points of interest. But when they land you at the place you desire, instead of ten cents, they will want one or two yen, or fifty cents or a dollar. And if you do not have the correct change, it is no easy matter to pay them the price bargained for.

Japanese civilization seems to have made but little headway in the Christianization of the empire, so far as any exterior appearance presents itself to the visitor.

After another day's travel along the coasts of Japan, we arrived at Kobe, and there spent another three days.



THE STEAMSHIP "MINNESOTA"

During our stay we took a trip up to Kyoto, the old capital of the empire. It is claimed that one of the old temples there contains three hundred thirty-three thousand three hundred thirty-three idols. We also visited a new museum, which the government has just built for the collection of old relics, and for storing some of the trophies of the Russo-Japanese war and the late war with China. We were particularly interested in the industries of Japan. While it is true that the Japanese are turning out nearly everything, still they are doing it in small houses, and with very crude equipments. We visited a firm that makes printing-presses. Instead of a factory constructed of brick in the foreign style, we found a one-story native house, the castings out on the street, and the workmen out there with their files and chisels, making the parts as fast as orders were received for them. One could not but marvel, after visiting the crude-looking factories, to see how well the presses look when finished. The Japanese have, however, a few modern buildings, which are large and well-equipped.

Our sanitarium at Kobe was filled with patients when we were there. One

of our party, Miss Dehn, stopped there to take up her work. From this place we continued our journey through the Inland Sea of Japan, which is one of the most interesting parts of the whole trip, land being in view on both sides nearly all the way.

It was Thursday morning when our boat was carried into the harbor of Nagasaki by the rising tide. Here nearly all the trans-Pacific vessels coal, and this process is a very interesting sight. There were about twelve hundred men, women, and children standing on the scaffolding outside the boat, lifting little baskets of coal from little junks into the port-holes of the coal-bins. During that day about three thousand tons of coal were loaded. At all these ports the boat is filled with Japanese selling their wares, curios, and post-cards. One man had two little metal cups, with nice engravings outside, and asked me five yen, or about two and a half dollars, for them.

To get rid of him, I offered him what I considered a small price. He hung around a little while, trying to get more, but finally took the one yen. From this you can see it is almost unsafe to offer them one tenth of their price, or one fifth at the most.

After leaving this last port of Japan, we steamed out into the China Sea, and when within one hundred fifty miles of land, the water became yellow, owing to the deposits

from the Yangtse-Kiang River. We arrived at Woosung harbor Saturday evening, and it was about eleven o'clock when the tender landed us in front of the custom house on the bund of Shanghai. Since part of our company were to locate at Shanghai at once, we began to look about for suitable living quarters, and within a week's time were located. We have since rented temporary quarters for our printing-press, and already have the press removed from the interior, and have received two of our shipments, including two printing-presses, paper-cutter, and other articles. Chinese teachers have been employed, and our workers are busy studying the language.

Elder and Mrs. R. F. Cottrell and Miss Schilberg continued their journey inland, accompanied by Brethren Anderson, Selmon, and Hankins, so that all were quickly located, and the query that arose was, "Who are to come to fill the many other calls that are being made?" I was very glad to report that we have some at the Washington Seminary and the Sanitarium, and that also in our other institutions are many who are interested and planning for work in this

field, and who will, we hope, in a short time take a journey similar to the one I have described.

As I landed again on Chinese soil, China appealed to me as never before, and I felt that we must press into these fields where just now opportunities are presenting themselves, and the calls are so urgent. May God's richest blessings attend those who are now in preparation. And may we who have gone out be remembered in your petitions to the throne of grace.

*Shanghai.*

### **The South American Union Conference**

J. W. WESTPHAL

THE South American Union Conference meeting was held at our River Plate school, near Diamante in the province of Entre Rios, Argentina, March 7-21. Although the new school building was not yet completed, it could be used for meeting purposes. A forty-by-sixty-foot tent was also pitched, with ten small tents. Room was thus supplied for those in attendance.

Twenty-eight delegates, representing all the fields of the South American Union Conference, were present. North Brazil, Ecuador, Peru, Bolivia, and Alta Parana were each represented by one delegate. From the rest of Brazil there were seven; from Chile, four; from Uruguay, four. The remainder were from Argentina. Our work in South America had never before seen such a representative gathering.

Over the platform in the school building was the motto, "The Gospel to the World in This Generation," and this was the spirit that controlled in the work of the conference. The object ever in view was to enlighten South America with the glory of the great threefold message.

Two years had passed since the organization of the union conference. Rapidly the field had been subdivided from two conferences and one mission field, as they existed before the organization of the union conference, to four organized conferences and seven mission fields. The reports from the different fields showed the wisdom of the arrangement. It has put the leaders in the several fields in closer touch with the people, and placed responsibilities on more men. The tithes and donations have materially increased, and four fields—Argentina, Uruguay, Rio Grande do Sul, and Santa Catharina-Parana—have become wholly self-supporting. As a result, more work has been done. Owing to a cleaning-up of the church records, the increase was apparently not what we had hoped. But the reports showed that a goodly number had been baptized who are firmly established in the truth.

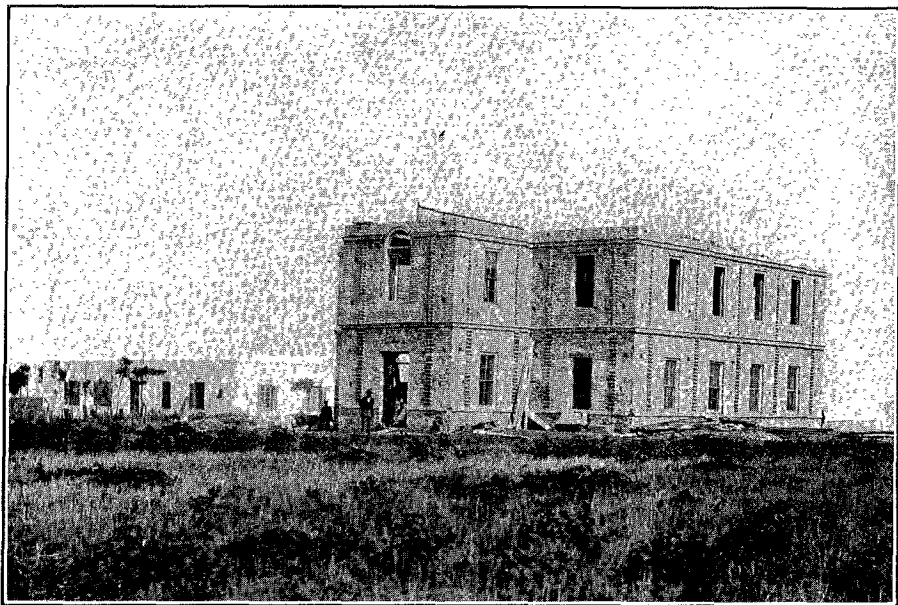
Owing to the former division of South America into three fields, as many separate special interests grew up. After the further division of these fields, it was recognized that these interests should not belong to the local conference or mission

in which they might be located, but that they should be general interests of the several conferences and mission fields. This was held to be true of the publishing and tract society work of Brazil, the publishing, tract, and school work in Argentina, and the publishing work in Chile. This was definitely recognized by the union conference, so that these institutional interests belong to the Brazil, River Plate, and West Coast fields, respectively. They are under the direction of committees composed of the presidents and superintendents of the several fields in each of these grand divisions, the president of the union conference, and three other persons named by the union conference, until such time as the further organization or division of the South American field shall make a

to take the place made vacant by the removal of Brother Steele. Brother Ignacio Kalbermatten, of Argentina, was asked to return to the Alta Parana mission to labor. It was recommended that Brother John Gaede, on reaching Brazil from the States, go to the Santa Catharina-Parana Conference to labor.

A resolution was adopted asking for two men of experience to take general charge of the canvassing work in the Brazil and River Plate fields.

The millions of Indians of Peru, Bolivia, and Ecuador enlisted the interest of the conference. A resolution was adopted to open a fund for the purpose of beginning mission work among them, and that the donations of our young people in South America be directed toward this fund. For this purpose one



THE SCHOOL BUILDING IN ENTRE RIOS, ARGENTINA

change in this arrangement necessary or desirable.

On account of the magnitude of our field, a resolution was adopted, to the effect that a vice-president of the South American Union Conference be elected, located in Brazil, who, together with the other Brazil members of the union conference committee, and in the absence of the president, be authorized to control matters pertaining to the Brazilian fields in harmony with the general plans of the union conference.

From every quarter came appeals for more help. Each field feels its destitution of laborers. Brother Octavio Navaretta, a canvasser of Chile, was recommended to go to Ecuador to labor in the same capacity. Brother Walter Thoman, also a canvasser of Chile, was recommended to go to Bolivia, to assist his brother. Brother T. H. Davis, of Ecuador, was invited to take charge of the canvassing work on the West Coast. Elder George Casebeer, superintendent of the Ecuador mission, was recommended to take charge of the Chile school; and Brother William Steele, of the Chile Tract Society office, was asked to take Brother Casebeer's place in Ecuador. Brother Carlos Krieghoff, who had had charge of the Chile school, was asked

hundred twenty-five dollars was at once subscribed.

Steps were taken to get out more literature in both the Portuguese and Spanish languages as quickly as possible. The first steps were taken to procure a new printing-press for Brazil, a thing that is greatly needed there.

The conference closed with a good feeling of unity, and of hope for the future of the work. The writer was chosen president; Elder F. W. Spies vice-president; and Arthur Fulton, secretary and treasurer.

*Buenos Aires, Argentina.*

### **Entering Guatemala**

C. A. NOWLEN

SHORTLY after making our plans to come here, our little girl was taken seriously ill, and it was not best for me to leave. We finally decided that if, on the day set for our departure, the child should show symptoms of recovery, I was to go, and if not, to stay. In the meantime I had been sick for about a week, with malaria; and we would have to produce a doctor's bill of health at the steamship company's office before they would sell us tickets. Monday came, and as Marjorie seemed better

[later she grew worse, and died, the mother being left alone through this trying ordeal.—Ed.], I mustered up strength enough to accompany Brother Cardey down to the hotel, where we found the doctor, and, very fortunately, he made no personal examination, but gave us our health certificates at once. On board the boat I could rest most of the time, as well as on the train, and soon after arriving at Guatemala City, I was able to walk about considerably.

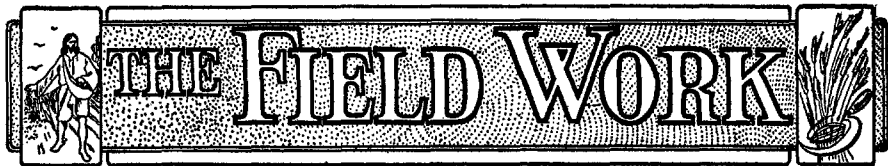
We spent two or three days around town, looking for some suitable place where we could begin operations. We did not seem to find the exact spot. About the third day, we succeeded in finding two vacant houses, right beside each other, situated on a wide avenue, with tram-cars passing in front, in a quiet suburban part of town. The larger house was built on such a scale of magnificence as to size, number of rooms, etc., that Brother Cardey had no idea that we could obtain it, at any rate such as we could afford to pay.

As I speak the Spanish, the negotiations had to be left in my hands. Under the circumstances, I did not feel that we could offer more than three hundred dollars national money, which, with the lowest ordinary rate of exchange, would not be more than twenty-five dollars gold. The contracting parties on behalf of the president, decided to accept our proposition, and in the contract as finally made out, we have a clause inserted giving us an option on the property for four years longer, on same conditions, with rental as the first year, excepting that the government should raise additional taxes, etc.

Monday was to be a memorable day to all the Guatemalan people. On that afternoon, April 20, a serious attempt was made on the life of the president, and at once all the city was in an uproar, and banks, money exchanges, and shops were closed. Passenger trains could not depart, nor people leave the city. Even now, if I wish to go away, I hear I must secure a passport. This was the very day upon which we were to complete the contract for the president's property; and if he had been injured seriously, or killed, doubtless we would not have been able to rent the place at all. Of course the party never came to us on Monday, as he had agreed, and, in fact, did not put in an appearance until three days later, when he called at the hotel, and we had the contract made out for one year, with two months' rent in advance.

I have just learned that there are in Guatemala only about five hundred thousand people who are white, including all the Spanish, French, and Germans,—practically all foreigners who can read or write. The balance is composed of seven Indian tribes, with different languages of their own, understanding but little Spanish. And, while there are a few scattered Protestant missionaries, we are satisfied they will be no help to us. But our trust is in God.

*Guatemala City.*



### **The Work in Florida**

NOTWITHSTANDING the many difficulties we are having to encounter, the work is onward in this field. Our constituency is small, and our force of workers is correspondingly small, but the Lord is blessing our efforts. Since our last camp-meeting, over thirty persons have accepted the truth. Every preacher in the conference has had some fruit from his labor.

Our best time for tent work is in the winter. It is hardly feasible to run tents from June to October on account of the rains. But the winters are delightful, and generally very dry. During the winter months there are thousands of tourists in Florida, and the residents of the State are busy entertaining them, while the tourists are busy seeking amusement. So our congregations are largely made up of tourists. Thus it is readily seen that for many years the Florida Conference has been engaged in presenting the truth to people from the Northern States, and then sending them home to bless the conferences whence they came, while the membership of the Florida Conference has not materially increased.

The result of our work, as noted above, has not been attained without a battle. The first of this month I received word from one of our white ministers that his tents had been cut down, and he and his company had been ordered to leave town, or they would be carried out on rails. The opposition was so determined that it seemed the only thing for them to do. In a letter from our only colored preacher, dated May 22, occurs the following: "I have left — for a while. The white citizens first cut our tent-ropes, and later threatened to burn them down, and I was ordered to pull up and leave." Enclosed with this letter were two threatening letters this brother had received, with no names signed to them, and one from the town council, ordering him to leave. The reason for this action, is, I believe, exactly as stated in the brother's letter: "The people said the preaching was all right, but they could not have their negroes stopping work on the Sabbath." (Some had begun the observance of the Sabbath.)

As a people, we expect this work soon to come to a close. We believe that the work will close, and Christ will come, "suddenly and unexpectedly." And we profess to believe the Testimonies which have said repeatedly that the work will close first in the South. If this is really the case, should we not be putting forth our strongest endeavors in the South, that all may be warned before the work is stopped entirely? Such experiences as these should spur us on to greater activity, as they are but the first mutterings of the coming storm. Rowdy elements have often disturbed our meetings all through the history of this work; but this is the first instance that has come to my knowledge where the town council has ordered our meetings stopped.

I am glad to be able to report, also, an increased interest in the canvassing work. One of our ministers found it impossible for him to continue actively in the ministry on account of failing health, due to bronchial affection; but he is spending two days of each week in the canvassing work with excellent results. The Florida Conference now ranks the first in the reports of the canvassing work in the conferences composing the Southern and Southeastern union conferences.

R. W. PARMELE, *President.*

### **\*Asia Minor**

BRUSA.—I am now on a trip through Asia Minor, and have been having some good meetings. I held a two and one-half months' workers' institute this winter with ten in attendance.

This is Turkey yet, but careful management will bring better relations with the government and with the Protestants, and is doing so. I have some warm friends among leading Protestant missionaries.

This is a very interesting city. It was a Grecian capital at one time, and was the capital of Turkey before the Turk took Constantinople. The place is full of mosques and thermal baths, the hot water coming directly out of the mountains.

I am now preparing some matter to be translated into the language of the people for our field work.

Remember the work in this part of the earth, and pray that more help may be sent.

CLAUDE D. ACMOODY.

MERSINE.—Mersine is an important port of Cilicia on the Mediterranean Sea. During the last twenty-five years, it has grown larger, and has been beautified with magnificent buildings, roads, and gardens. Its population is of different religious beliefs,—Moslems, Orthodox Greeks, Catholics, Armenians, Protestants, and Fellahs,—the remnants of the nations of Canaan at the time of Joshua. The American Reformed Presbyterians have established a mission among the Fellahs to educate their children.

We are glad to see that the third angel's message has entered this city also. A brother who had accepted the message in Tarsus, went to support himself about five years ago, and has lived there since then. As he was not a man of fluent language, he let his deportment bear testimony to the truth. And so it has done. Many times the Protestant minister has openly told his congregation to look on him as a model of Christian life. Lately a revivalist has gone there, and held revival meetings. In one of the meetings, a prominent Protestant named Hovakim prayed, saying, "Show me in whatsoever thing that I lack, and I will obey thee." After the meeting was over, our brother called on him, and told him that he would show him in what he was lacking; that is, Sabbath-keeping. Then they called on the revivalist preacher. He tried to cover up the

truth; but when he saw that he was unable to do it, he recommended the man not to talk with our brother. This behavior of the preacher moved the heart of a Greek to investigate the truth, and he soon began to see that the preacher was full of hypocrisy. Our brother reported the condition of things to our minister in Adana, Alexan Buzugherian. At once he wrote a letter to Mersine about true Christianity. This letter moved the heart of an English merchant to keep the Sabbath. As soon as our minister heard about it, he went to Mersine, and at once a Greek brother also obeyed, and a backslidden soul returned. Now our minister has been there since April 3, and we receive encouraging letters from him. In his letter of April 8 he writes:—

"As you know, I came here April 3. Thanks to God I have much work. To-night I returned from Brother Charles' house, having had a Bible study. . . . Now there is much persecution against me and him. Two days ago the brother of Lazari [the above-mentioned Greek, who began to investigate about the truth] attacked me with great wrath to beat me, while walking in a lonely place. I thank the Lord he saved me from his hand. As he is an old Greek, he can not bear his brother's apostatizing from the orthodox religion. Let us pray together that the Lord may change his heart. Mr. Andonaki, the Russian consul, has called Brother Lazari and rebuked him severely, and even attempted to beat him, but his brother prevented him. Let us see what will happen on next Sabbath. Will Brother Lazari be strengthened to keep the Sabbath? and what will the consequence be? Brother Charles, the English merchant, is speaking about the truth to many, and I am teaching him the truth step by step. His heart is open to the truth. Though he is a son of a great man, he is very humble. Brother Hovakim also is near the truth. He was present in our study to-night."

There are now four souls obeying the message here. This is a good beginning. The Englishman above spoken of, heard about our truth while in England; but the seed sown at that time has borne fruit now. Our minister finds him a help in his work. May God stablish him in the faith. Z. G. BAHARIAN.

### **The Takoma Park (D. C.) School**

ON Wednesday afternoon, June 3, a few friends gathered at the school building to join in the closing exercises which marked the end of the first year's work of this school. A brief review of the year's work was given by the writer. During the term sixty-four students were enrolled, the average attendance being about fifty. The work done extended over grades one to eleven, and although the year was a short one, nearly all the studies outlined for a full year's course were completed.

Stanley C. Morian and Miss Sadie Clark, assisted by Miss Eva Bowen, have carried on the work of the school. Besides these regular teachers, Miss Etta Spicer has given lessons each week in drawing, and Miss Bula Russell, instruction in music.

The principal, Mr. Morian, then made a short address, giving a little of their

experience in the regular work of the school. Elder A. G. Daniells made some appropriate remarks regarding the school and its work, and also gave some good instruction to the pupils.

Prof. Frederick Griggs followed with a short address filled with kindly thoughts of appreciation of the faithful efforts put forth by the teachers in behalf of the children and youth connected with the school.

The school closes with good prospects for another successful year's work. Plans are being laid for a larger attendance, with better facilities for carrying on its work.

We feel very thankful, indeed, for the blessing of the Lord attending the work of the past year. To him belongs all the praise. T. E. BOWEN.

### **Closing Exercises of Walla Walla (Wash.) College**

ANOTHER year of school work is just completed at Walla Walla College, and a very prosperous one it has been in every way. The enrolment in the college department was two hundred fifty-two, with ninety-six in the normal department, making a total enrolment of three hundred forty-eight, as against two hundred sixty-eight the previous year. This indicates a gain of eighty students for the year just passed. The average attendance throughout the year has been very good, a larger percentage of the students entering the college at the opening and remaining until the close. The college has also been favored with an older and more mature class of students than in former years. This enables the college to carry a more advanced and substantial grade of school work.

There has been an excellent degree of spiritual interest during the year. About forty have been baptized, several of whom knew nothing of the truth before coming to the college. Two of these were members of the Roman Catholic Church, but have now identified themselves with our faith, and are out this summer in the canvassing work. One of these two young women completed the advanced normal course, but both will return to college next fall, as they wish especially to continue the study of Bible and history. A young man, a member of the Presbyterian Church, accepted the truth and is out in the canvassing work this summer. He also expects to return to the college in the fall, that he may further qualify himself for service in the Lord's cause. A Japanese, a member of the Methodist Church, was converted and baptized, and has now a strong and determined purpose to go to his native country, and give the light of the third angel's message. Others might be named who have come to the college strangers to present truth, but who have yielded their hearts and lives in obedience to its convicting power.

About sixty have entered the canvassing field this summer, expecting to earn scholarships for the next school year. An excellent degree of interest was manifested in the canvassers' institute, and a large majority of the students took advantage of the instruction given. Besides the regular Missionary Volunteer Society, a Foreign Missionary Volunteer Band was organized having a membership of about forty. The work and

study of this band brought a splendid missionary spirit into the school. Several of its members are planning to enter a foreign field soon.

#### **Commencement Week Program**

The closing exercises of the school consisted of several programs rendered during the week. These programs were helpful in showing the character of the work done in the various departments.

Sunday evening, May 3, the children from the normal department gave an interesting program bearing on the work in Spanish America. The children had raised by self-denial \$11.38 to be used to help in buying a mule for a canvasser in that field. The audience added \$17.59 to the children's offering, making a total of \$28.97 to be applied in purchasing a mule. The many scriptures repeated from memory by the children, and the enthusiasm manifested in missionary work, showed how they are being prepared to act a part in the closing work of the message.

On Sunday, May 10, the class in physical culture rendered an interesting program, which showed that this work in the school is very helpful in developing the body physically.

On Wednesday afternoon and Thursday evening, May 13, 14, were given two musical recitals consisting of numbers rendered in both vocal and instrumental music. These programs indicated that progress has been made in this department during the past year.

Thursday morning were held the industrial graduating exercises. Elder E. E. Andross, lately from England, gave the address on this occasion. He emphasized the value and importance of this phase of the educational work in preparing men and women for work in foreign fields. There were eight graduates,—three from the printing department, three from the dressmaking department, one from the bakery department, and one from the broommaking department.

Friday morning, May 15 a program was rendered by the members of the normal training class. It consisted of selections of music rendered by the children, and several interesting papers prepared by different members of the class on the subject of Christian education. These papers briefly covered the history of Christian education from Eden lost to Eden restored, emphasizing the great work of educational reform that is to be carried on under the third angel's message.

#### **A Good Sabbath**

On Sabbath, May 16, Elder H. A. Washburn delivered the baccalaureate sermon, dwelling upon the words found in Heb. 3:1. As he considered "the Apostle and High Priest of our profession, Christ Jesus," showing what a complete and perfect Saviour we have,—one who has been tempted in all points like as we are,—the Spirit of God came in and witnessed to the word spoken. Hearts were melted by the recital of Christ's temptations and sufferings in the wilderness, and the agony and anguish that he experienced on the cross, which assures his followers that the enemy has been vanquished, and the victory won for those who are faithful.

The student social service in the afternoon was a blessed occasion. It was a meeting of praise to God for the manifold blessings of the year. From ten to

thirty were standing on their feet at a time, waiting to give their testimony of praise and thanksgiving for the blessings of the past year. Some who had grown careless, and some for the first time in this last students' meeting, yielded to the influence of the very manifest presence of the Spirit of God. About fifty thus responded to the call for consecration. Just before closing the meeting with the prayer that God would bless those who had thus responded, and would be with all during the summer vacation, a request was made for all who were fully determined to live for Christ to stand. It was very gratifying and cheering to the teachers to observe that the entire audience arose to their feet. This service was a blessed occasion, and one that will be long remembered.

#### The Closing Exercises

Sunday, May 17, at 11 A. M., the regular graduating exercises were held. The writer gave the address on this occasion, the subject being "Christian Education: a New and Living Way." The graduating class was a large one, numbering twenty-two. Three received diplomas from the advanced normal course; four from the elementary normal; two from the preparatory medical; two from the German Biblical; eight from the commercial; and three from the stenographic course. With scarcely an exception the members of this large class have dedicated themselves to the work of the Lord. One matter, perhaps seemingly small, connected with the class shows how the missionary spirit is burning in their souls: Instead of spending money, as usual, to have a class picture taken, it was decided to take this means and start a fund to be used in helping train young men and women in the schools in their native land. The sum given by the class for this purpose amounted to twenty-five dollars. When this matter was spoken of at the class meeting held Sunday evening, the amount was increased by contributions from some in the audience. The class exercise was interesting and profitable. It was preceded by a farewell reception held on the lawn. This was an enjoyable occasion, but not unmixed with sorrow as we thought of the happy hours spent together in the work of the past year, and that not all would be privileged to associate thus together again; but our hearts were cheered by the thought that the grand reunion will soon take place for those who are faithful; so with kind admonitions to faithfulness and perseverance, and with expression of good wishes for success, we said farewell.

The past year has been a very successful one, and has given to the faculty a clearer view of the great work that God designs shall be done in this institution. The prospects for the year to come are very bright. The debt of the college is nearly paid off. About nineteen thousand dollars is already paid, and there is a good prospect for the balance (six thousand dollars) to be paid before the school opens, Sept. 16, 1908. With this burden off from the college, better facilities can be provided, and much better work can be done. As we review the work of the past year, and note the progress that has attended it in its various features we can only say, "What hath God wrought."

M. E. CADY, President.

### Indiana

INDIANAPOLIS.—We have been having good meetings with interest in both the Sabbath-school and church on the West Side. There is also an increase in attendance, and our Sunday night meetings are quite well attended by outside persons with the regular attendance. We have recently had four additions to our church, all adults, two men and two women, of different families. We have the assurance that some others will soon take their stand. These are among Mrs. Hadley's readers.

O. S. HADLEY.

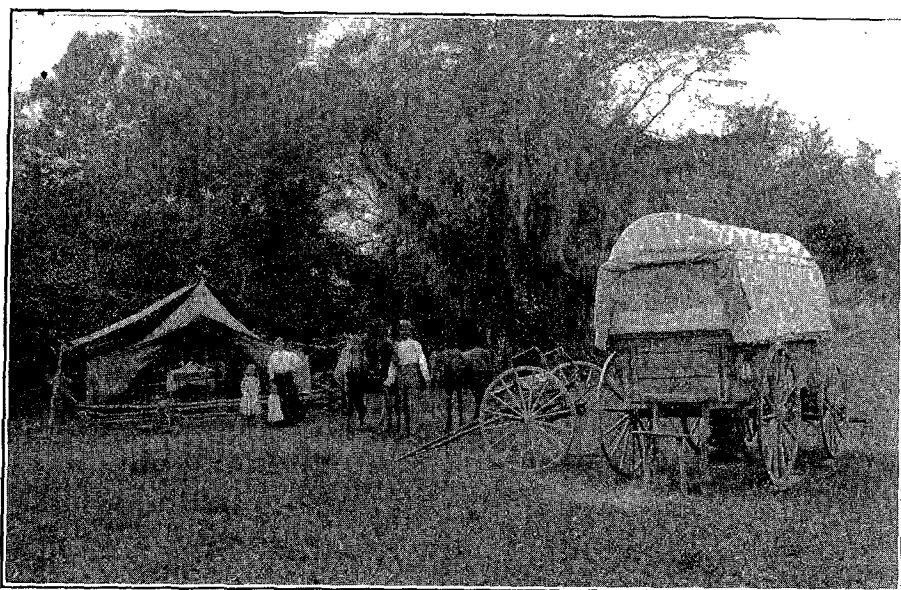
### Camp Life in Canvassing

WE have lived in a tent and wagon for about two years and a half, and find it a pleasant, healthful life. My wife often says that she would not trade her tent for any house, although she was raised in the city.

The wagon is our bedroom, and it is long enough for a full-sized mattress

ing preacher is never likely to go. When we were working for ourselves or others, we always had something that kept us away from camp-meeting; but now that we are working for the Lord, we can travel to camp-meeting, even if it is two hundred miles away. We can take orders going, and deliver coming back, and make our trip pay. Are there not many of our people, who are hardly making a living by farming or working for some one else, who will step out by faith, and get to work before it is too late, and the chance to work is gone forever?

•We started out in the middle of winter, with a very poor outfit, and no experience with our large books, never having heard any one give a canvass for any of our books. But I had sent for the Testimonies compiled in the "Manual for Canvassers" and had faith that the Lord would fulfil his promises, and he did. We started in the most thinly settled territory I have ever been in, and the Lord gave me good success. That



A CANVASSER'S HOME

for us at one end, and a shorter one for the children at the other. When we get the territory worked for five or ten miles around our camp, we pack our wagon and move to another location. The two-wheeled cart in the picture is a very crude but practical affair. I do my canvassing and delivering with it. The box will hold a hundred pounds or more of books, and is made waterproof by a covering of heavy black oilcloth. In canvassing it holds my helps, raincoat, etc., and when I can not get the cash for books, I take trade, such as corn, butter, eggs, sirup, chickens, potatoes, and, in fact, anything we can use or sell. Often I take in enough sirup and other supplies, while on a delivery, to pay for what feed and groceries we need for two weeks; and make a very successful delivery by being able to take trade when, for lack of cash, the delivery would otherwise be a failure.

Our tent is fourteen by fourteen feet, ten-ounce duck. A tent-fly is almost a necessity both in winter and summer, although we went without one for the first year.

We have as good a living and as much clothing as we ever had, and are able to have a part in spreading the message in thinly settled territory, where the liv-

first winter I often put five and ten dollars' worth of books in a house, and one order of twenty-four dollars' worth in one house. Now I do not often place more than from two dollars to three and one-half dollars' worth of books in a house.

We have a large amount of virgin territory here, and a good live State agent, who is a worker himself. We have cities and towns that have not been worked, as well as country territory.

Any one wishing further information about this State can get it by writing to our State agent, I. T. Reynolds, at Pineville, La. If any one should think of fitting up for camp life, I could give some information that might be of value. My address is Manifest, La.

CHAS. L. COLLISON.

### West Pennsylvania

ON April 4 we had the privilege of taking into the Huntingdon church one new member; one is also waiting to be baptized. In Johnstown, Pa., one person was added to the church on April 11.

The new company at Lock Haven, which was raised up last fall, is still of good courage. The new effort held at

Sugar Run, in connection with Lock Haven, was closed up by the writer. Brother E. W. Durkee, who has been working there faithfully since the tent went down in the fall, was made happy by seeing eleven precious souls accept the third angel's message, eight of whom I baptized on May 21, ten uniting with the church. These were all added to the Lock Haven company, which now numbers thirty, and will be taken into the conference at this coming camp-meeting.

A glorious victory has been gained for the Altoona church, which is soon to be dedicated free of all indebtedness. The writer is at present closing up the work of the Altoona church improvements, which are as follows:—

Mortgage lifted, etc. ....	\$ 400.00
A new shingle roof .....	100.00
170 feet of cement curbing.....	116.00
810 feet of ground excavated..	40.00
Three fences erected .....	127.00
Painting church outside and inside, with walls frescoed ....	85.00
Laying 258 feet of brick walk..	88.00
Paid out for labor .....	163.75

Total amount .....\$1,119.75

All this has been paid, and we hope to dedicate the church in a short time. We feel that God has greatly blessed us, and give him all the praise.

W. F. SCHWARTZ.

### South Lancaster Academy

ON May 25 occurred the closing exercises of the twenty-sixth year of South Lancaster Academy. Twenty-four students were graduated. This is the largest class in the history of the school. The motto of the class was: "Freely ye have received, freely give." From personal conversations with individual members of the class, it would certainly appear that they have a very fixed purpose to make this motto real and actual in their lives. Nearly all have definitely arranged their work for the future. Several are planning to attend the Foreign Mission Seminary; others are going directly into the ministerial and Bible work; while several have arranged for their teaching work for next year. There were a goodly number who were graduated from the business and shorthand courses.

This school has had a very trying yet very prosperous year. At three different times the buildings were on fire, and once the fire obtained a very strong hold, though it was extinguished after severe fighting. There was also considerable sickness in the school. For eight weeks, the principal, Prof. B. F. Machlan, was unable to attend to his duties. Yet with it all, there has been a splendid spirit. The school has had the largest enrolment in its history, over three hundred, and nearly all the students had very definite aims and high ideals for their life work. As an illustration of the strong missionary spirit which prevails, there has gone to the conferences a company of about one hundred canvassers, among whom are four of the faculty.

It was naturally felt by some that the division of the Atlantic Union Conference, and the consequent lack of support to this school from those conferences joining the Columbia Union Conference,

might work very disastrously to the school, but the outlook for another year does not seem to justify this fear. In addition to the large number of this year's students who are definitely planning to return another year for the further prosecution and completion of their work, the school already has a mailing list of over eight hundred prospective students. The good state of discipline and the thorough, energetic spirit of study, together with the high ideals of consecrated living which are continually held before the students, give to this school promises of a most useful future. Situated, as it is, in the most densely populated portion of the United States,—in that portion where this last message is to be proclaimed with wonderful vigor and power,—it is but natural that we should rejoice in the good work which it is doing, and in its splendid prospects for the future. The reports from our schools throughout the field are one of the most encouraging features of our work. Many new recruits will soon be in the field.

FREDERICK GRIGGS.

### More Workers Ready

ON the third of June five of our young men,—Riley Russell, J. W. Hopkins, C. S. Bossert, A. W. Hewitt, and W. B. Scott,—who have been pursuing their medical studies in the George Washington University of this city, were graduated from that institution, receiving the degree of Doctor of Medicine. On the same day Prof. B. G. Wilkinson received from the University the degree of Doctor of Philosophy.

It is the one aim of all these brethren to devote their lives to the advancement of God's closing work in this world. Professor Wilkinson remains with the Foreign Mission Seminary another year. Dr. Russell goes to Korea in a few months. Dr. Scott is engaged in sanitarium work in Oregon. Drs. Bossert, Hopkins, and Hewitt will remain in Washington, engaged in some line of medical work, until the settlement of pending arrangements for their permanent work in some of our institutions.

The members of the board of management and the faculty with whom we have had to do have shown our students great consideration, and we are glad that not one of our young men has yet failed in his examinations. We are also glad that every one who has finished his university work in that institution has done so with an earnest desire and a firm purpose to devote his life to the medical missionary work of this cause.

A. G. DANIELLS.

### Fiji

BURESALA, LEVUKA, OVALAU.—Little by little our work is gathering more strength here, and we are able to see new positions occupied. It is a great source of rejoicing that we can send out three native workers to help open up the work in New Guinea. Just lately we have made the appointment of the second and third native for that field. It might seem as if we were crippling our efforts at home, as we have nowhere near the number of laborers we need; but we know that the liberal soul shall be watered. We urge our people to give to the fields beyond; then when a call is

made for some one to go, why should we be unwilling to allow the burdens to be placed on one of our laborers, lest we be handicapped in our work at home? With our people we want to share in the sacrifice. Then again, I believe that we ought to give our best. When we get our strongest men in fields beyond, the work will go faster, and mature quicker. The idea that anything will do for these fields, will not hold. The more difficult the field, the greater need for better talent. With God's help, we want our best to be given, and we know that we shall never want; for God is able to make his grace abound, so that we shall have a sufficiency for all of our needs.

It is gratifying to see the good spirit that is taking hold upon our people in America and Europe. If this spirit continues and increases, it will not be long before the great song of jubilee will be sounding from all parts of the earth. Our hearts respond by saying, "Come quickly, glad day."

We are all well, and everything is encouraging for a greater advancement. We look for a good, spiritual time at our week of prayer, which will be held from May 16 to 23. On June 10 we expect to hold our mission council. At this meeting, Tonga, Samoa, and Fiji will be joined together in what will be known as the Central Polynesian field. We have many perplexing questions to meet.

C. H. PARKER.

### Hawaii

HONOLULU.—We feel so much the need of workers here, that it seems we must ask for help, so that the message can be given more fully to the other islands. It will be easy to find some one, as it will make but little difference what language he speaks; for we have a polyglot community here, there being thousands that speak the Spanish, Portuguese, Japanese, Chinese, Hawaiian, and a few of many other languages. The only way the message will ever reach some of these will be by the worker giving it to them orally, for they can not read. This is the condition of many of the Portuguese. Those who have come here are of the laboring class, and have not had the advantages of an education. It seems very important that we should have a Portuguese worker.

Of course the Japanese are the most numerous. So far we have been unable to do much work with them. They are here for the money that they can get, and anything that stands in the way of that is not acceptable to them. Most of them work on the plantations, and must work when the others do, or they will be turned off.

We need more literature in the Hawaiian tongue, especially on the coming of the Lord. It must be put up in a cheap form, for many of the natives are very poor. If something like "His Glorious Appearing" could be published, and sold for about twenty-five cents, it would meet the needs of the people. Some Chinese and Japanese literature can be sold in the form of small books and tracts.

So far as we are able to judge, the best way to reach the people is by Bible workers. In many places, women are more welcome than men, especially among the Orientals. Mrs. Williams is having very interesting readings in a

number of Chinese homes, where a man could not go. The same is true with reference to some other places. A woman worker would be of much help.

A number are keeping the Sabbath, and we hope soon to report an addition to our company. Brother Winslow and family left us for China on March 2, and Brother Teasdale and family stopped for a few hours on the seventh, en route to the United States, and gave us an encouraging talk on the advance of the message in the southern part of India and in the adjacent islands.

C. D. M. WILLIAMS.

### North Carolina

BAKER'S MOUNTAIN.—Following the erection of our school and meeting-house at this place a church of eleven members was organized April 4. Last Sabbath we had our first baptism, when three of our dear children witnessed for their Lord in the waters of the beautiful Henry River. We are now busily engaged in the erection of a good fourteen-room house to be used as headquarters for our work, and in connection with the school.

We are desirous of obtaining a small printing outfit to be used as an aid to our school, and would be pleased to correspond with any one having such a plant to dispose of, or who would like to help us secure one.

We have not yet heard from that good brother who was going to donate an organ for our school building. Won't he please write soon? Nor have we yet given up our sanitarium work in North Carolina. We have to offer any one who will help us to erect an institution, a tract of about twenty acres of land, two acres of peaches, one of apples, pine groves, pastures, and fields. A beautiful situation, with charming scenery, pure water, a wholesome climate, and a crying need.

"Ebenezer," hitherto hath the Lord helped us, and "Jehovah Jireh," the Lord will provide, are two precious words that give us courage to press on in the good work. My address is Baker's Mountain, Route 5, Hickory, N. C.

ALBERT CAREY.

### Received on the \$150,000 Fund up to June 2, 1908

#### \*Atlantic Union Conference

*Central New England .....	\$ 2,786.02
Greater New York .....	1,512.06
Maine .....	852.89
*New York .....	2,326.50
*Southern New England .....	1,210.50
*Vermont .....	1,404.74
*Western New York .....	2,073.09

Total ..... 12,165.80

#### Canadian Union Conference

Maritime .....	566.49
Quebec .....	181.64
Ontario .....	813.78
Newfoundland .....	20.80

Total ..... 1,582.71

#### Central Union Conference

Colorado .....	4,596.44
Kansas .....	3,945.86
Missouri .....	2,003.50

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

*Nebraska .....	5,819.18
*Wyoming .....	872.81

Total ..... 17,237.79

#### \*Columbia Union Conference

Chesapeake .....	787.73
*Eastern Pennsylvania .....	2,554.51
*New Jersey .....	1,204.95
*Ohio .....	6,302.43
*Virginia .....	1,034.77
*West Pennsylvania .....	1,976.56
*West Virginia .....	558.86

Total ..... 14,419.81

#### \*District of Columbia

*Washington churches .....	1,401.54
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#### Lake Union Conference

East Michigan .....	3,181.78
*Indiana .....	5,248.02
North Michigan .....	1,705.22
*Northern Illinois .....	2,968.06
Southern Illinois .....	1,466.96
*West Michigan .....	8,733.70
Wisconsin .....	5,046.73

Total ..... 28,350.47

#### North Pacific Union Conference

Montana .....	886.64
*Upper Columbia .....	3,036.43
*Western Washington .....	3,364.53
Idaho .....	1,037.65
Western Oregon .....	2,992.35
Hawaii .....	21.05
Alaska .....	20.00

Total ..... 11,358.65

#### \*Southern Union Conference

*South Carolina .....	268.09
Alabama .....	623.14
*Tennessee River .....	1,405.31
*Florida .....	951.48
*North Carolina .....	954.75
*Cumberland .....	1,360.99
*Louisiana .....	572.54
Mississippi .....	413.33
*Georgia .....	457.97
Conference not specified .....	97.41

Total ..... 7,105.01

#### \*Northern Union Conference

*Iowa .....	9,654.36
*Minnesota .....	5,766.98
*South Dakota .....	2,671.47
*North Dakota .....	2,156.63
Conference not specified .....	73.82

Total ..... 20,323.26

#### \*Pacific Union Conference

*Southern California .....	4,792.48
*Arizona .....	466.79
*California-Nevada .....	10,254.03
*Utah .....	440.58

Total ..... 15,953.88

#### Southwestern Union Conference

*Arkansas .....	938.93
Oklahoma .....	4,132.00
Texas .....	2,548.90
Conference not specified .....	22.82

Total ..... 7,642.65

#### Western Canadian Union Conference

*Alberta .....	1,211.35
British Columbia .....	224.50
Manitoba .....	349.76
Saskatchewan Mission Field .....	59.60

Total ..... 1,845.21

#### Unknown

Unknown .....	161.70
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#### Foreign

*Algeria .....	13.33
Australia .....	178.71
Bermuda .....	36.00
China .....	165.60
South Africa .....	439.02
Jamaica .....	73.86
Yukon Territory .....	20.00
England .....	282.77
*West Africa .....	50.00
Mexico .....	65.97
Costa Rica .....	6.25
India .....	418.25
South America .....	83.81
Switzerland .....	9.69
Panama .....	27.11
Nicaragua .....	9.00
Central American Mission .....	26.00
Trinidad .....	28.69
Norway .....	25.00
Japan .....	12.50
Haiti .....	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 .....	6.00
Straits Settlements .....	10.08
Pitcairn Island .....	20.00
New Zealand .....	1.52
Fiji .....	4.87
St. Kitts .....	7.51
Ireland .....	25.56
Russia .....	5.00
Denmark .....	14.59
Santa Domingo .....	2.50

Total ..... 2,174.64

Grand Total ..... \$141,723.12

I. H. EVANS, Treasurer.

### Field Notes and Gleanings

ON Sabbath, May 15, five students of Cedar Lake (Mich.) Academy followed their Lord in baptism.

As a result of the labor of Brother N. J. Ronlund near Ramsey, S. D., a Sabbath-school of twenty members has been organized.

A CHURCH of twenty-two members was organized at Montrose, S. D., May 16, by Brethren J. W. Christian and N. J. Ronlund. Officers were elected, and the ordinances of the Lord's house celebrated.

FROM Springfield, Mass., where Brother Chas. F. Ulrich is laboring, he writes that as the result of his labors, "three have thus far embraced the truth and are awaiting baptism. There are others who are very much interested, and are considering seriously what is their duty in this respect."

OF the work in the First Church in New York City, the elder, Brother Louis Klebahn, writes: "God is wonderfully blessing Church No. 1. In the past year many have moved to the country, as the spirit of prophecy has been directing; but, notwithstanding, the church has steadily gained. In the past three months we have added seventeen members to our list, for which we praise God."

## Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

### Interesting Experiences

WE came to Pasadena, Cal., nearly two years ago, and began house-to-house work, trying to give treatments, and find those who were suffering. We soon saw the necessity of starting treatment rooms, and looked for a location, but there seemed to be no suitable place. Our attention was called to a small building near one of the large hotels. We had no capital, and I did not feel inclined to push the work very much until I could see my way more clearly. After finding a location, and inquiring about the rent, we found it would be quite expensive; but after the owner considered the matter, he made the price much more reasonable. Feeling encouraged, we started out to find people who were interested, to see if we could get them to loan us some money. This we thought at first would be a hard proposition because we were strangers. But the Lord opened a way, and we found several people who made us short loans of one hundred dollars each, without interest or security. Before we had our rooms fitted up, patients came in for treatments; and before we were ready, we had a number of regular patients. The results were remarkable. Since that time the work has steadily grown, and last winter we had more than we could possibly do. We had many good experiences, and were able to administer to the spiritual needs of individuals as well as to the physical. The Lord has great blessings in store for those who wish to follow him in these last days. Among the sick we find many souls who are hungering and thirsting for righteousness.

Among our numerous patients a gentleman came to us suffering from sciatic rheumatism, and upon asking us how long we thought he would need treatments, we told him he should stay with us at least three months. He was suffering a great deal, and was scarcely able to remain on the treatment table long enough to take the treatment, but in six weeks he was gaining, and in two months had gained twenty pounds. His trouble never returned. Another gentleman, a young man with a family, came here from Chicago for the winter, suffering with nervousness and severe headaches to such an extent that he was very despondent, and at times his wife feared he might take his own life. One of the real-estate men, having heard of our place, brought him in, and we began giving him treatments. Within a few weeks his trouble had entirely left him, and we never saw a happier family return to their home. They were very much interested in health reform and spiritual truths.

So far as we know, not a single case has come to us and been treated but what has made remarkable improvement. A woman came to us who had spent thousands of dollars trying to regain her

health. She had some kidney trouble, and suffered severely with headaches, frequently fainting. The doctor was very doubtful about her case. She came to us, and we gave her treatments; and with the help of the Lord in ten weeks she returned East a well woman.

When we first came, we did not visit the physicians of the city very much, thinking the better plan would be to proceed with the work, and let it demonstrate itself. Within a short time a number of people were talking about the place, and some of the physicians who were friendly toward our methods came in, and are now sending us patients. The work is opening up in various ways, and faster than we have been able to handle it. Recently a physician here called a nurse to give treatment to his patient at her home. She had suffered a great deal, and his method of treatment did not seem to take hold. We treated her, and within two weeks she was able to be up, and he was very much delighted. Since that time this doctor has become deeply interested in our work. He is connected with the training-school of the Pasadena hospital. He asked me a short time ago if I would not give his classes some demonstrations in hydrotherapy. When I granted his request, he was much pleased. Although this was but a short time ago, he has sent us, since then, a number of patients, and has been working for us in every way he can. A class of nurses, consisting of eleven young women, displayed much interest in our methods, and were highly appreciative of the privilege.

We have among our patrons all classes represented,—lawyers, physicians (both medical and osteopathic), capitalists, and Christian Scientists. Our experience with Christian Science patients has recently become quite interesting. We have a number of people coming in inquiring for literature on Christian Science; and I am glad to give such the little pamphlet on "Christian Science in the Light of Reason and Revelation."

Our busiest season here has been during the winter months; and as the tourist season is practically past, we thought we might have a somewhat easier time for the summer. But, instead of that, our work is steadily increasing. Our whole heart and soul are in the work, and we have enjoyed it greatly. The Lord has certainly blessed us in giving us health and strength to do the work that has been accomplished. A few months ago, while treating a patient, he became interested in religious things; and while I was telling him of the times in which we are living, he became more deeply interested, and asked me if I believed these things. He said, "If you do, why don't you get out and tell the people about it? I am forty-three years old, and this is the first time I ever heard of it." Truly, the "harvest is great, but the laborers are few."

The dark clouds of earth's closing days are fast gathering, and soon our work will be done. While we are considering this, let us gather renewed courage, and press forward; for there are many souls waiting to learn more of the precious gospel of to-day.

MR. AND MRS. J. F. BALZER.

AN urgent call still comes from Australia for a physician to act as medical secretary of the Australasian field.

### Findings

DR. R. M. CLARKE, who has just connected with the Moline (Ill.) Sanitarium, writes that the institution is prospering, and that he is well pleased with the prospects for the future. The house has been well filled with patients in spite of the changes of late.

Dr. D. H. Kress, superintendent of the Washington Sanitarium, left Washington on May 28, to be present on the occasion of the dedication of the new Wabash Valley Sanitarium at Lafayette, Ind. Later he will attend the meeting of the American Medical Association in Chicago. Another physician is relieving him in the sanitarium during his absence.

The *Flashes*, published by the Natal (South Africa) Conference has the following in a recent issue: "Our brethren who have taken up health work are all finding their hands very full just now. Brother Armer has had more than he could do for some time. Brother Bauman's hydro is well patronized, and Brother Beissner's home is full." We are always glad to hear these good reports. Brother Beissner writes that a young man who has been staying with him has accepted the truth.

Mr. E. C. Johnson writes from 926 Commerce St., Tacoma, Wash.: "We are of good courage in the Lord, and he is blessing the treatment work here. A little over a year ago my wife and I took over, from Dr. T. J. Allen, the treatment rooms which he had been operating for six or eight years with good success. We have a pleasant location in the business center of the town. We need a physician to take the oversight of the work. There is an excellent opening here for a Christian physician."

The temperance number of the *Watchman* is at hand, and is an excellent production. Every Seventh-day Adventist, and especially every medical missionary worker, should take a hearty interest in distributing this number. As a people we have been blamed, and perhaps justly, for not taking a more active interest in the temperance movement. Here is an opportunity to redeem our reputation by bringing this question forcibly before the people by distributing one of our best periodicals.

Some very interesting and valuable leaflets on temperance and kindred subjects have just been received from Dr. H. F. Rand. The titles of some of these are, "Patent Medicines With Analysis," "Drunkenness and Crime," "Great Popular Evils," "The Ethics of the Theater, the Card Table, and the Dance," "A Chat With My Tobacco-Using Brother," "The Demons' Council" (on strong drink), "Some of the Effects of Tobacco-Using," "The Physiological Effect of Tobacco-Using," "Lessons on Healthful Dress." These leaflets should have a wide distribution. They can be used in connection with tent efforts and camp-meetings, and are always acceptable.

Do you like to have these people write interesting notes for this department? Can you not contribute? We want to get all the interesting experiences from individuals, and encouraging items from institutions, that we possible can for the encouragement of our workers. Send them in.

## 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

### Students to the Front

THE accompanying illustration was made from a photograph of what is certainly one of the largest canvassing classes ever trained to sell Seventh-day Adventist literature. It is an inspiration simply to look into the faces of such a company of workers from one of our denominational schools. The attendance at all our schools has been larger than usual, and there is a spirit of consecration, and willingness to volunteer for service which is gratifying to those who

that they may be a mighty conquering army as they go out to fight the battles of the Lord. John Wesley once said, "Give me one hundred men who fear nothing but God, who hate nothing but sin, and who are determined to know nothing among men except Jesus Christ and him crucified, and I will set the world on fire." If such an assertion be true, and we have no reason to doubt it, may we not confidently expect that the truth of God will be magnified and spread abroad by these hundreds of youthful student laborers; and that the homes and hamlets, and the hills and plains of this vast country will be enlightened with the glory of the closing message?

### Union College (Neb.) Institute

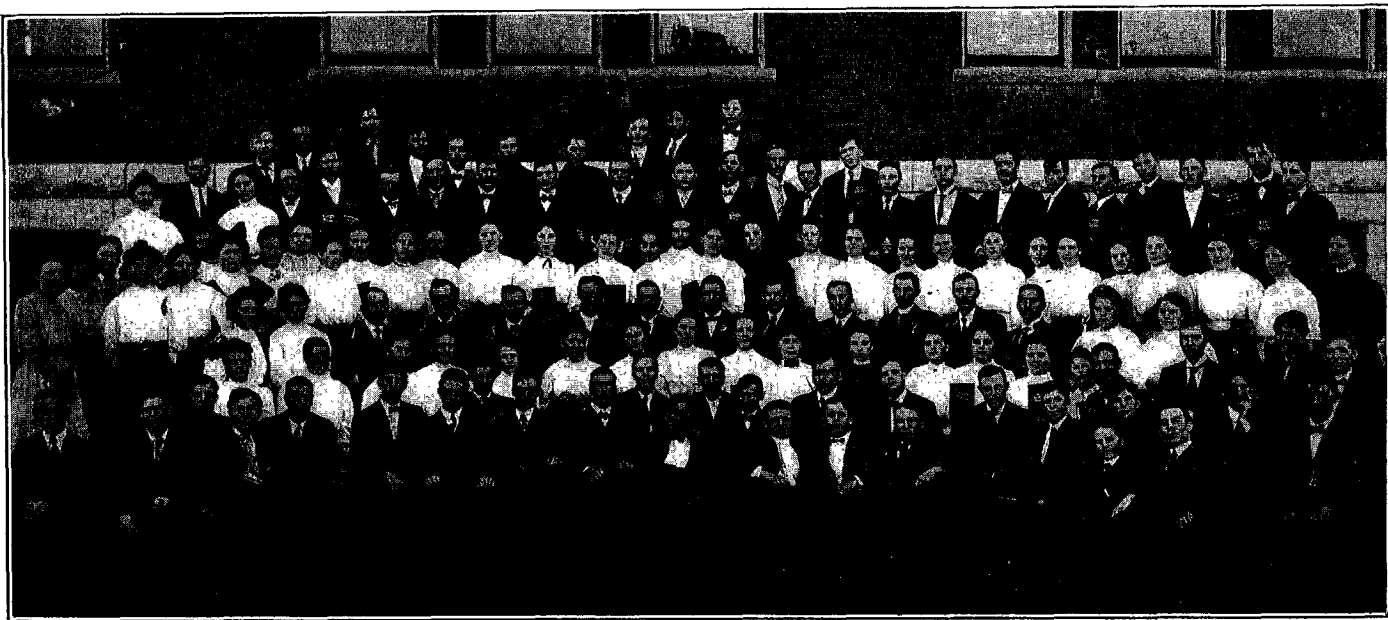
ONE of the largest canvassers' institutes ever held by this denomination

institute. The photograph does not show all the class, as some were out at that time, and others joined the classes later. I consider this the most successful institute that it has ever been my pleasure to attend. With the devoted consecration and thorough drill that each has had, I am sure we ought not to expect any thing but success.

CHAS. G. BELLAH,  
Central Union Conference Agent.

### A Result of Systematic Periodical Work

ABOUT six months ago a church in Ohio, having an indebtedness on its building to the amount of three hundred dollars, decided to lift this through the proceeds the members would receive on sales of *Life and Health* and *Liberty*. Report has just been received from that church, stating that two hundred fifty



A LARGE CANVASSERS' CLASS AT UNION COLLEGE

There were about one hundred fifty members in this canvassing class. This is one of the largest classes ever trained to sell our books. The general agents and State agents from the Central and Northern Union conferences were nearly all present. These leaders are numbered in the picture as follows:—

(1) H. A. Hebard; (2) C. G. Bellah; (3) W. L. Manful; (4) F. L. Limerick; (5) W. F. Surber; (6) H. E. Lysinger; (7) Geo. W. Miller; (8) Hermann Olsen; (9) C. Edwardson; (10) J. J. Jobe; (11) E. Max Trummer.

love the progress of this message; and it must be very pleasing to God.

It would be interesting if we could also present photographs of the one hundred volunteers from Walla Walla College, the one hundred from South Lancaster, and the fine little armies which are recruiting from Healdsburg, San Fernando, Keene, Mt. Vernon, Berrien Springs, and the many other colleges and intermediate schools too numerous to mention. Every year the cause of God is moving on with greater strength and rapidity; and the most cheering feature is the splendid forward movement of our young people through the co-operation of the Publishing Department, the Educational Department, and the Young People's Society of Missionary Volunteers. We bespeak for these young workers the earnest prayers of all God's people. They are undertaking a great work. Hundreds of them will strive during the summer months, to earn scholarships by a means which will scatter many thousands of our message-filled books. Let us pray that the Holy Spirit may rest upon each one of them,

closed May 21. All the State agents from the Central Union Conference, and some from the Northern Union Conference, were present during nearly the entire time. The harmony and union prevailing in our council meetings as well as in the institute work was gratifying indeed. There was no confusion among the students as to books, territory, etc.

Realizing that we have come to the time when our workers must be more thoroughly trained than ever before, we have put forth every effort possible to make their work a success. Foreign-speaking students were carefully drilled in their own, as well as in the English, language. Hence they are going to the field doubly prepared. And those States that already have a large number of workers, are employing assistant State agents, that every canvasser may have efficient field help. Our hope, our prayer, and our purpose is that every student will make a glorious success during the vacation.

Although we had no field day, many books were sold. One woman sold one hundred fifty dollars' worth during the

dollars of the debt has been earned by its members; the spiritual condition of the church has been greatly revived; and, best of all, two women have accepted the truth through reading the papers first sold, and others are interested.

The two women who accepted the truth through reading the periodicals sold by the members of this church, have themselves become active periodical workers; and each of them, up to the time of reporting, have been enabled to sell twenty-five copies an hour during all the time they work. At this rate their profits have amounted to one dollar and fifty cents an hour. What this church in Ohio has done can be done by other churches, and we hope that others will follow their example.

D. W. REAVIS.

### Overcoming Difficulties

"MUCH more efficient work can be done in the canvassing field than has yet been done. The canvasser should not rest satisfied unless he is constantly improving. He should make thorough

preparation, but should not be content with a set form of words; he should give the Lord a chance to work with his efforts and impress his mind. The love of Jesus abiding in his heart will enable him to devise means to gain access to individuals and families. . . . Look at the Waldenses. See what plans they devised that the light of the gospel might shine into benighted minds. We should not labor with the expectation of receiving our reward in this life, but with our eyes fixed steadfastly upon the prize at the end of the race. Men and women are wanted now who are as true to duty as the needle to the pole—men and women who will work without having their way smoothed and every obstacle removed." "The canvassing work is God's means of reaching many that would not otherwise be impressed with the truth."—*Testimonies for the Church*, Vol. V, pages 396, 406, 405.

From this instruction it will be seen that God desires that every canvasser should seek to devise means of getting the truth into the homes of the people, even in the face of most discouraging and forbidding conditions; and, that "the love of Jesus abiding in his heart" will enable him to do this. As an illustration of this principle, we give the following experience:—

Some time ago, a humble, God-fearing canvasser was sent to a certain Texas city to canvass for one of our books. It seemed impossible for him to interest the people, and for a time it looked as if he would make a complete failure. However, he did not give up, and seek to find some good excuse to return home; but sought God earnestly for wisdom and guidance. About that time, there arose a municipal question of general interest, which received much attention. The daily papers discussed it freely, and contained frequent articles from the leading citizens. In this, our faithful worker saw his opportunity. He was not slow to grasp it, for he believed that the Lord had heard his prayers. He began to write for the papers himself. His articles were so clear-cut and convincing that the papers were glad to publish them free of charge. In these articles, he gave frequent quotations from his book, always being particular to give the title of the book from which they were taken. In this way the people became interested in that book, and by the sound principles set forth in the quotations published were made to see what a good book it was. As a result, this brother took orders for, and delivered, several hundred copies in the very city where at one time it looked as if he could do nothing.

Now suppose he had said, when the outlook was so discouraging, "It's no use; I might as well quit where I am, and go home." How different the result would have been! Eternity alone can reveal the good which he accomplished by his perseverance in placing so many books in the homes of the people, to say nothing of his own satisfaction and financial advantage. May his experience be an object-lesson to others, to devise, under the blessing of God, a way out of every difficulty. "And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." Matt. 3:9.

In the circulation of our publications, it often occurs that where conditions are

the less favorable, more books are sold. This is one difference between the work of God and that of the world, so that "hard times" need not stop us from working. The Lord is using marvelous means to circulate our books in many of the European countries, where there are difficulties and hardships of which we in America know nothing. The work in these difficult fields is making tremendous strides. God is blessing the efforts put forth to overcome every obstacle, and the message is going with mighty power. The workers are often sorely perplexed to know how to surmount some governmental ruling or other hindrance, but they ask God to lead them in devising just the right plan, and then they faithfully and vigorously set at work to find it. They believe that God will direct them, and he does. Let us remember that God is the same in America as in the regions beyond, and that "man's extremity is God's opportunity."

## Current Mention

—A report from London states that as a result of the quarrel between the shah of Persia and the government, the shah has left the capital with a large escort, including his close supporters. It is believed that he intends to quit his dominion.

—A committee of the Interdenominational Missionary Union of Washington, D. C., has been appointed to call upon President Roosevelt to secure his co-operation in preventing the introduction of the English barmaid system in the saloons of Washington.

—The postmaster-general has announced an agreement with the British government, providing for letter postage of two cents an ounce between this country and Great Britain and Ireland. The two-cent rate does not go into effect, however, until the first of October.

—A tornado which passed over southern Nebraska and portions of northern Kansas last week was more destructive, and covered more territory, than any similar storm which has visited that region in many years. Twenty-one persons were killed, five were fatally injured, and a score of others hurt.

—Dr. Wilfred Grenfell, the noted missionary-physician to Labrador, is reported to have had a narrow escape from death recently, when, with a pack of dogs, he was carried out to sea on an ice-floe. He was compelled to kill some of the dogs in order to save himself from being devoured by them, and in order to provide himself with adequate protection from the biting wind. He was finally rescued by boats sent out from the land.

—English detectives, aided by Pinkerton men, have been working for some time in New York under the direction of the British government on the theory that an important branch of the East Indian revolutionary movement is in existence there. It is stated that the Clan-na-Gael and other Irish societies are aiding the Hindus in arranging for a general East Indian uprising, which they expect to take place in about ten years. In the meantime careful preparations are to be made in order that the undertaking may be a success.

—An important archeological discovery is reported to have been made recently in the district of San Ignacio Huatusco, State of Vera Cruz, Mexico. Ruins of ancient pyramids and other prehistoric buildings were found in the deep recesses of the tropical forest.

—Commander Robert E. Peary is planning to start again for the north pole about the first of July, provided sufficient funds are raised by that time to finish financing the expedition. He claims that his experience on former polar expeditions will enable him to reach his destination.

—In recognition of the discovery of a cure for cerebro-spinal meningitis, John D. Rockefeller has given to the Rockefeller Institute of New York City, \$500,000, which will be used for the erection of a new hospital near the present institute. The principal object in the establishment of this institute is to facilitate medical and scientific research.

—By one of the provisions of the currency bill passed by Congress in the last hours of the session, the banks of the country with which are deposited government funds must pay a tax of at least one per cent per annum upon such funds. There is about \$72,000,000 of such funds now on deposit with the banks. Heretofore the banks have had the use of this money free of charge; they are much opposed to the new arrangement.

—The north-bound Great Northern train was held up near Great Falls, Mont., on the night of May 30, and the conductor was compelled at the point of a pistol to go through the train collecting money from the passengers. The robbers prove to have been three boys, ranging in age from fifteen to seventeen years, the youngest of the trio having planned the operations and superintended carrying them out. The leader had planned also to hold up a train a few miles distant on the Montana Central line.

—For the first time in the history of the Chinese in America, action has been taken to establish a center of Confucianism in this country. This initial step was taken by the Minister of China to the United States, Mr. Wu Ting Fang. At a mass-meeting held in the Chinese theater, in New York City, Mr. Wu delivered an address in which he called for subscriptions for the building of a Confucian temple in Chinatown. Mr. Wu himself is an earnest Confucian, as are also most of the Chinese in this country, and his appeal for funds met with ready response, especially from wealthy Chinamen, many of whom came promptly to the platform and signed their names to the subscription paper, pledging thus in a few minutes a sum reported at about one hundred thousand dollars. Minister Wu said that the temple would contain not only halls of worship, but also a library, reading-room, and gymnasium. He expressed his opinion that such a temple would add much to the strength of his people in New York. He added, however, that in spite of the high-sounding designation, the proposed temple will be more like a school or an association building, its purpose being mainly to teach and to facilitate the dissemination of Confucian philosophy.

## Christian Liberty

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

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

### A Suggestive Article

THE *Catholic Tribune* (Dubuque, Iowa) of April 23, 1908, contains an article entitled, "Deficiencies of Our Constitution." The article deals with the First Amendment to the Constitution, which says, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," and comments upon it, in part as follows:—

"If all religions, present and future, Asiatic and African, Mormons and free-lovers, anarchists and atheists, are to be understood thereby, then this amendment is not only very unwise, but unjust, and never can be carried out. No government allows immoral religions or religions dangerous to the state. Every government is obliged to protect the religious interest of its people; and, if feasible, even to foster them. And, consequently, it can not tolerate any intolerant or immoral religions. Have not the European constitutions been framed more wisely by granting an equality to two or three or four religions, reserving the right to merely tolerate other religions according to their best knowledge?"

The writer of the foregoing paragraph utterly fails to comprehend that the state can grant perfect freedom to any and all religious sects, to practise any religion whatsoever, and at the same time prohibit any uncivil acts which might be committed by "free-lovers," "anarchists," etc., under the garb of religion. The provision of the First Amendment to the Constitution, which says that "Congress shall make no law respecting an establishment of religion," demonstrates the great wisdom that was exercised by the founders of this country in the framing of the Constitution. The words plainly teach a total separation between church and the state. This question would never have been raised by the writer of the foregoing, had he discriminated between the spheres which the church and the state properly occupy.

Note the significant question that this critic of this amendment to the Constitution of the United States asks: "Have not the European constitutions been framed more wisely by granting an equality to two or three or four religions," and reserving the right to merely tolerate other religions according to their best knowledge? This question reveals the same antichristian idea that has characterized the Roman Catholic Church throughout all her past history. Read the history of the fourth century, when the emperor Constantine was required to decide which of the various sects of religion existing at that time was the Christian religion, and you will find that it was the Catholic religion which was approved by the emperor. The method outlined in this editorial would necessitate that the government should decide which religion is the right, or Christian, religion as it did in the days

of Constantine. It would not be difficult to forecast what denomination it would be that would reserve "the right to merely tolerate other denominations according to their best knowledge." That this is precisely what the Roman Catholic Church has done in the past, and what she aims to do in the future, is evident to the students of past and present history.

The whole question is so transparent that even the superficial reader can discern the real meaning of this writer. Again, it should be noted that Rome's boasted love for the United States' Constitution is but an empty profession, as is indicated when she asks the question: "Have not the European constitutions been framed more wisely?" It might be added in this connection that the Roman Catholic denomination could be as clearly justified in her efforts to have the First Amendment to the Constitution revised so that it could establish some national religion, as the National Reform Association in seeking for an amendment in order that their cherished ideas of religion may be established by the state.

Never was a time in the history of this country when the principles that underlie this government were more in jeopardy from the hands of those who are seeking to bring about their so-called reforms.

K. C. R.

### Congratulating the United States Senate

THE W. C. T. U. Convention for the District of Columbia was held June 3, in the Temple Baptist Church, Washington, D. C. Mrs. M. E. Catlin, a prominent worker of the W. C. T. U., and vice-president of the board of trustees of this organization, said:—

"Friday, May 16, the Senate passed the Sunday Rest bill, but it did not come up in the House. So we have yet no Sunday rest law. As soon as we heard the Senate had passed the bill, we sent congratulations to them, with the wish that the District Committee of the House would act upon the bill. But we shall have to wait longer to get a Sunday rest law."

These words show the attitude of the W. C. T. U. organization in the District of Columbia regarding the question of Sunday legislation. Their joy was so great on learning of the passage of the Johnston Sunday bill by the Senate, that they sent congratulations to the senators, with a wish that the House Committee would act upon the bill. The anxiety thus shown to secure a Sunday law in the District of Columbia should arouse every Seventh-day Adventist to earnestness in improving the little time that the speaker regretfully said they would have to wait to secure a Sunday rest law. About six months will intervene before Congress meets again.

K. C. R.

JUSTICE THOMPSON of the Alexandria, Va., police court, in a decision on June 1, 1908, declared that hereafter fruit stores, pool rooms, and other places of business must be closed on Sunday. The justice imposed a fine of two dollars (\$2) upon two violators of the law for keeping their places of business open on that day.

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1908

#### ATLANTIC UNION CONFERENCE

Central New England, West Newton (Boston), Mass. .... June 18-28  
New York, Norwich ..... Sept. 10-20

#### CENTRAL UNION CONFERENCE

Wyoming, Crawford, Neb. .... June 18-28  
Missouri, Sedalia ..... Aug. 6-16  
Kansas, Ottawa ..... Aug. 13-23  
Colorado, Pueblo ..... Aug. 20-30

#### COLUMBIA UNION CONFERENCE

East Pennsylvania, Scranton ..... June 11-21  
West Pennsylvania, Oil City ..... June 18-28  
Chesapeake, Wilmington, Del., June 25

..... to July 5  
Ohio, Mansfield ..... Aug. 13-23

#### LAKE UNION CONFERENCE

North Michigan (Northern Peninsula), Gladstone ..... June 22-29  
Southern Illinois ..... July 30 to Aug. 9  
West Michigan ..... Aug. 13-23  
East Michigan, Lapeer ..... Aug. 20-30  
North Michigan (conference), Petoskey ..... Aug. 27 to Sept. 6

Wisconsin, Madison ..... Aug. 31 to Sept. 13

#### NORTH PACIFIC UNION CONFERENCE

Montana, Great Falls ..... June 18-28

#### NORTHERN UNION CONFERENCE

South Dakota, Woonsocket ..... June 11-21  
North Dakota, Vella ..... June 22-20  
North Dakota (local), Dickinson, July 6-12  
Iowa, Nevada ..... Aug. 27 to Sept. 6

#### PACIFIC UNION CONFERENCE

Southern California, Los Angeles, Aug. 6-16  
California (local), Eureka ..... Aug. 6-16

#### SOUTHERN UNION CONFERENCE

Louisiana, Lake Charles ..... Aug. 6-16  
Tennessee River, Dixon ..... Sept. 3-13  
Alabama, Cullman ..... Sept. 3-13

#### SOUTHEASTERN UNION CONFERENCE

South Carolina, Greenville, July 24 to Aug. 3  
Georgia, Atlanta ..... Aug. 6-16  
North Carolina, Lexington ..... Aug. 13-23  
Cumberland, Cleveland, Tenn., Aug. 26

..... to Sept. 6  
Florida, Palatka ..... Oct. 1-12

#### SOUTHWESTERN UNION CONFERENCE

Texas, Nacogdoches ..... July 7-14  
Oklahoma (local), Muskogee ..... July 15-20  
Texas, Keene ..... July 30 to Aug. 10  
Oklahoma (State), Enid ..... Aug. 20-31

#### WESTERN CANADIAN UNION CONFERENCE

Manitoba, Carman ..... June 23-28  
Alberta, Lacombe ..... July 9-19  
Saskatchewan, Lumsden ..... July 1-5

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

### Union College Summer School

THIS summer school holds from June 23 to August 4. Applications should be in by June 15. Application blanks and the special bulletin giving full information may be obtained by addressing The Principal, Union College Summer School, College View, Neb.

### Notice!

THE fifth annual session of the West Pennsylvania Conference of Seventh-day Adventists will convene on the camp-ground at Oil City, Pa., June 19, 1908, at 9 A. M., for the election of officers and the transaction of such other business as may properly come before the conference delegates. Every church in the conference should be represented by duly appointed delegates.

I. N. WILLIAMS, Vice-President.

**Canvassers' Institute in Georgia**

BEGINNING Wednesday, July 1, 1908, a canvassers' institute will be conducted in southern Georgia, in Brooks County, at the church known as the Dixie Church. We hope our people in this section of the country will plan to attend. If there are those who do not live at this place, but who expect to come, they should write at once to A. L. Manous, 602 Capitol Ave., Atlanta, Ga.

G. W. WELLS, President.

**Notice!**

THE annual camp-meeting for the Seventh-day Adventists of Saskatchewan, Canada, will be held in the village of Lumsden, Saskatchewan, July 1-5, 1908. This place is situated about twenty miles north of Regina, on the Canadian Northern Railroad, and is a central point for our people in this field. Good ministerial help is promised us for both the English and German languages, and we have reason to expect the best meeting of the kind ever held in Saskatchewan. Let all our people in this province begin now to get ready to come. None can afford to miss this meeting.

H. S. SHAW.

**Union College Calendar**

THE annual bulletin of Union College is ready for mailing. It contains a number of important announcements which every friend and patron of the institution will desire to see. Especially interesting are the plans, now perfected, of the normal department. The past year has been one of the most successful in the history of the college. The enrollment was the next highest—five hundred sixty. The graduating class was the largest—twenty-nine members, not counting courses of academic grade. All are Christians, and nearly all enter at once upon some line of evangelical work. The canvassing institute was one of the largest ever held, nearly one hundred fifty members entering the field at its close. The religious interest has been good, there being nearly one hundred baptisms among the students, and more than one hundred other baptisms. The prospects for the coming year indicate a larger attendance than can well be accommodated. Students are not wanted who can be accommodated in conference schools and academies. Students must make application early, in order to be sure of accommodations. Application blanks and copies of the new bulletin may be obtained free by addressing the president, C. C. Lewis, College View, Neb.

**The Principals' Meeting**

IN accordance with the action of the recent General Conference Committee Council held at Washington, the meeting of the principals of our advanced and intermediate schools, and of the educational secretaries of our union conferences, will be held at Cleveland, Ohio, July 3-9. The principals' meeting will be preceded by the meeting of the National Educational Association held at the same place, June 29 to July 3. It is anticipated that nearly all who attend the principals' meeting will attend this meeting of the association, as it will suggest many valuable ideas.

We believe that this coming meeting will be one of the most important which our educators have ever held. Our young people all over the world are arousing to the great work which is being given them to do. As a consequence, we must make great advancement in our intermediate and advanced school work, as these schools have the most important work to do in preparing these young men and women for service. The lines of advance before our schools are many, and it is for the consideration of these important subjects that this meeting is called. The one great question, How can we better train our young men and women most quickly for service? is in itself of the utmost impor-

ance. This meeting is called to help us answer this question. We trust that the boards of management of all our advanced and intermediate schools will see to it that the principals of these schools are in attendance, and that our union conference committees will arrange also for the educational secretaries to be present. We look for most substantial benefits to our school work as the result of this meeting.

FREDERICK GRIGGS.

**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**

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.**—Seventh-day Adventist job printer. Must be good job compositor. Give experience and state wages expected. Roscoe Printing House, Essex Junction, Vt.

**PERSONS** desiring any kind of property in Seattle or in the State of Washington, please communicate with the Bremerton Development Company, Seattle, Wash.

**FOR SALE.**—Our home in Boulder, Colo., near sanitarium, church, and church-school. Six-room modern house, barn, and fruit tract; also four-room cottage with bath, good barn, half acre land in fruit. Address A. W. Lane, Boulder, Colo.

**FOR SALE.**—Sanitarium Cooking Oil, pure and healthful; no odor; keeps indefinitely: 5-gal. can, \$3.50; 10-gal. can, \$7; crate of 8 one-gal. cans, 80 cents a gal.; 64 cents a gal. in ½ bbl. and bbl. lots; 30 gal. and 50 gal. Address Sanitarium Cooking Oil Co., Louisville, Ky.

**STEREOPTICON SLIDES.**—Specially prepared for Seventh-day Adventist workers, and dealing entirely with present truth. They will help in the proclamation of the message. Colored, 30 cents; plain, 20 cents. Send for circular. Address John M. Wagner, 165 Dearborn St., Philadelphia, Pa.

**FOR SALE.**—Beautiful Imported Bible Card-board Mottoes; all have flowers with silver letters. Cord furnished to hang mottoes with. Special for 60 days: 5 for 50 cents; 12, \$1; 25, \$1.75; 50, \$3; 100, \$5. More you buy, the cheaper they are. All sent by mail. Address Hampton Art Company, Hampton, Iowa.

**FOR SALE.**—Molds to make cement shingles, weather-boards, bricks, etc. \$10 each. Cheaper than wood. Easy to make. Last one hundred years if made by formula I furnish. Full particulars and samples, \$1. Profits are to enable me to do self-supporting medical missionary work in this State. The \$1 you send is applied on mold when you buy one or more. Address E. P. Auger, Corinth, Miss.

**Publications Wanted**

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

George W. Long, Box 578, St. James, Mo., periodicals and tracts for missionary purposes.

W. G. Ringgold, Georgiana, Ala., *Life and Health, Instructor, Little Friend, Watchman.*

**Obituaries**

**BADGER.**—Died at her home in Clarkston, Wash., April 1, 1908, Sister Badger, in the seventy-ninth year of her age. She was a member of the Seventh-day Adventist Church, and loved the message, and was ever ready to help in the cause of truth. She leaves a husband and one grandchild to mourn their loss. Words of comfort were spoken at the funeral by Elder Presson (Baptist).

J. M. STANSBURY.

**MUNGER.**—Died at her home, near Otter Lake, Mich., May 2, 1908, Sister Emily Munger, aged 50 years, 6 months, and 12 days. She is survived by her husband, three daughters, and two sons. Sister Munger became a member of the Seventh-day Adventist church in January of the present year. She died in full assurance of faith in the blessed Redeemer. Words of comfort were spoken by Elder William Ostrander, from Heb. 9:27.

FRANK PETITT.

**CHARLTON.**—Died in Du Bois, Pa., May 12, 1908, as the result of an accident, George Charlton, aged 18 years and 2 months. He was killed by a train while crossing a railroad track with his father. Both were struck, but the father escaped. The father and mother are members of the Phillipsburg church, and the boy attended Sabbath-school when they were living there. The funeral service was conducted by the writer, words of comfort being spoken from John 14:1-3.

W. F. SWARTZ.

**CASTLE.**—Died at the Portland Sanitarium, Portland, Ore., April 4, 1908, of pneumonia, Fred E. Castle, aged 43 years, 2 months, and 7 days. He was born near Battle Creek, Mich., Jan. 28, 1865. He leaves a daughter of twelve years, besides father, mother, one sister, and three brothers to mourn their loss. The writer and his little girl were the only relatives present with him in his last days. During his illness he suffered most excruciating pain, yet bore it all with marvelous patience and without complaint. The funeral service was conducted by Elder C. W. Flaiz, who spoke words of instruction and encouragement from Rev. 14:12.

C. H. CASTLE.

**BOND.**—Dr. Carl W. Bond, cousin of Elders W. G. and Frank Bond, who are in Spain, was born in Sonoma County, Cal., June 27, 1871, and died of heart failure, while bathing in Russian River, Healdsburg, May 12, 1908, aged 36 years, 10 months, and 15 days. He was baptized and joined the Seventh-day Adventist church of Lemoore, Cal., when twelve years of age. He leaves to mourn, his wife, his father, two sisters, and many other relatives and friends. The funeral service was conducted by the writer, near Santa Rosa, May 14; and our brother was laid to rest in the family cemetery, sleeping in Jesus, soon to hear the call of the Life-giver.

J. N. LOUGHBOROUGH.

**RICHARDSON.**—Died in Altoona, Wis., April 24, 1908, of cancer of the stomach, Mrs. Sabra Bowers Richardson, aged 76 years, 8 months, and 18 days. Sister Richardson was converted at the age of twelve, and in 1888 the knowledge of God's true Sabbath was brought to her, which she gladly accepted. Although much of the time she was separated from those of like faith, yet her faith in the third angel's message never wavered. She was an earnest, consistent Christian to the end. Her godly example was felt by all with whom she came in contact. Many times during the last few weeks of her life she repeated the first verse of the fifty-seventh and one hundred third psalms. A few days before she passed away, her only son, Frank W. Richardson, who had come from Nebraska to visit his dying mother, was himself suddenly claimed by death. They now rest side by side in Forest Hill Cemetery, at Eau Claire, Wis. Five daughters remain to mourn the loss of a loving Christian mother. Elder Byron Post, of Chippewa Falls, Wis., conducted the funeral services, using as his text Heb. 9:27, 28.

MRS. EMMA O'MARA.



WASHINGTON, D. C., JUNE 11, 1908

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

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THE news has been received of the safe arrival of Elder W. D. Burden and family at Yokohama, Japan, May 2.

THE new address of the Central American Conference is Villa Blanca, Avenida Hipodromo, Guatemala City, Guatemala, C. A.

AMONG the visitors at headquarters last week was Elder W. A. Westworth, who was on his way to the South, having been elected president of the South-eastern Union Conference.

SEVERAL members of the General Conference Committee are now absent from Washington attending the annual camp-meetings. Last week, Elder G. B. Thompson and Prof. Frederick Griggs went to the Northern Union Conference, and Elder K. C. Russell to the Atlantic Union Conference.

ELDER W. G. KNEELAND, the president of the Jamaica Conference, came to Washington a short time ago to secure special treatment for his little son, whose health has been seriously affected by his prolonged stay in a tropical climate. Brother Kneeland will return to his field of labor as soon as circumstances will permit.

MISS LENORE HEALD, daughter of Dr. G. H. Heald, the editor of *Life and Health*, has been awarded a four-year scholarship in the Department of Arts and Sciences of the George Washington University of this city. This honor was conferred after a competitive examination. The scholarship is the equivalent of about six hundred dollars in cash.

MISS BERTHA FULLER, a graduate nurse from the Boulder (Colo.) Sanitarium, sailed from New York, Thursday, June 4, for India. In England she will be joined by another nurse, to be provided by the British Union Conference, if arrangements are satisfactorily perfected, and together they will go on to India, in response to an urgent call for help at the Mussoorie Sanitarium.

A NEW edition of "Outline of Mission Fields" will soon be published by the Mission Board. This very interesting little booklet has been prepared in order to give a brief history of the work of this denomination in lands outside the United States, from the beginning of missionary operations to the close of last year. When the new edition is ready, due announcement will be made in these columns.

THE twenty-seventh annual announcement of South Lancaster Academy is now ready for distribution among prospective patrons of the school. This announcement will be found complete in practically every detail. The strong faculty secured for the coming school year would seem to insure a high degree of success. For a copy of this announcement, address Prof. B. F. Machlan, South Lancaster, Mass.

BROTHER AND SISTER P. J. LAIRD, of Changsha, China, are made glad, after their long wait for reinforcements, by the safe arrival at their station of Elder R. F. Cottrell and wife and Miss Schilberg. Brethren Anderson, Hankins, and Selmon accompanied them to Changsha, making it indeed a time of rejoicing to these faithful workers laboring so long alone in the densely populated province of Hunan. We shall look forward to reports from Changsha with much interest.

A LETTER from Brother J. V. Willson, dated May 4, says that on that day he had received a telegram from the Somabula mission, announcing the death of Brother A. Butterfield's little daughter. Brother Butterfield first had malarial fever, then their only child was taken with it. Later the mother, from overwork and anxiety, was prostrated, which left Brother Walston alone with the care and work of the mission. Surely this distressing situation must appeal strongly to every heart for sympathy and earnest prayer in their behalf.

THE cable brings another unwelcome message, announcing the death of Brother G. Sander, one of the faithful workers connected with the German East Africa mission, at Vuasu. Brother Sander was sent out by the German Union Conference in September, 1906. He had always had good health, being of a happy disposition, and it seems strange indeed he should be the first one to fall in death. The mission thus sustains a great loss. May God comfort the bereaved ones, and provide others to take up the burdens this brother has laid down.

ON Tuesday of last week the Mission Board received the sad news of the death of Brother R. L. Price, at Port-of-Spain, Trinidad. Last year the brethren connected with the *Watchman* printing-office sent in a plea for help, and Brother Price and wife cheerfully volunteered to go to their assistance, even at that time facing the danger of yellow fever, which had not been wholly stamped out. A previous message announced that he had this dread disease — the last message tells the result. His wife and mother and near friends have our deep sympathy in this hour of bereavement. Another faithful servant has fallen at his post, to sleep a while, awaiting his Lord's return.

BROTHER DAVID OSTLUND, who has been laboring as a missionary for over ten years in Iceland, spoke at the Takoma Park church on Sabbath, June 6, both at the regular morning service and at the Young People's meeting in the afternoon. Brother Ostlund had many interesting experiences to relate in reference to the beginning of the work and its progress in that field, the difficulties which it had encountered, and the leading of the Spirit in triumphing over them. The occasion of Brother Ostlund's visit to Washington at this time is the international temperance convention now being held in this city. He was chosen by the temperance organizations of Iceland to represent them in this convention, they bearing the expense of the journey.