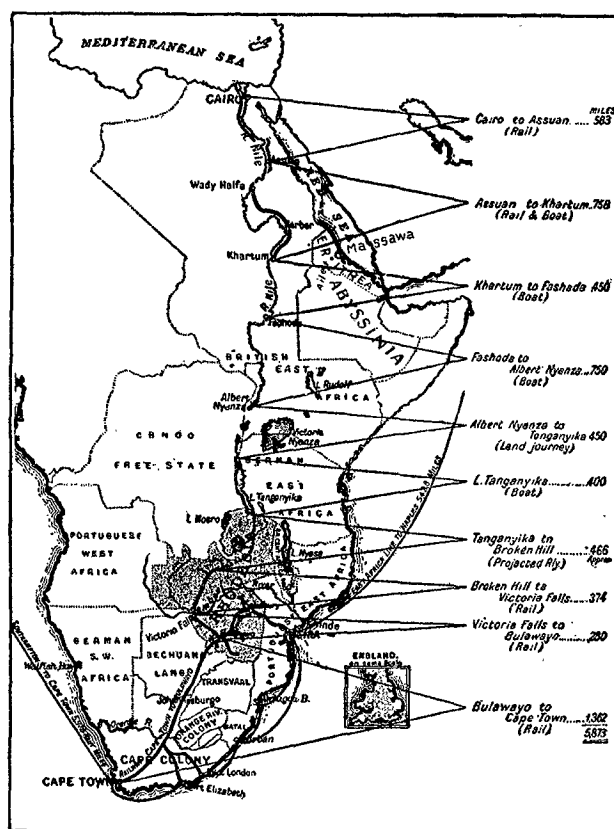


The Advent Review and Herald Sabbath

Vol. 85

Takoma Park Station, Washington D. C., June 25, 1908

No. 26



OUTLINE MAP OF EAST AFRICA

This map, which appeared originally in the *Review of Reviews*, shows the political divisions and gives information concerning the Cape to Cairo Railway. (Article page 14.)

Behold
He
Cometh

Go to the
Saw and
the
Testimony



LIFE and HEALTH

HOW many of our readers are familiar with our health journal, *Life and Health*? How many realize that this journal is published with a view of meeting the needs of *every home*,—teaching obedience to hygienic principles in the care of the health, and emphasizing individual duty in preserving life and health as long as possible? How many are familiar with the principles it represents, and the simple home treatments it prescribes for various diseases? How many comprehend the real need of this health journal in their own homes, and in the homes of their neighbors and friends? How many know that true religion and the laws of health go hand in hand, and that one of the best ways to work for the salvation of individuals is to teach them to discard sinful gratifications, which prevent spiritual things from impressing their minds?

The July Number

This issue of *Life and Health* brings instruction that can be easily applied in the daily life, and that will greatly help in prolonging life and rendering it more possible "*to live twice as long, and twice as well.*" It cites the application of the principles of natural health laws in the life of Daniel and his companions; John the Baptist; and, in modern times, Louis Cornaro, who lived to be over one hundred years old; the Honorable David Wark of the Canadian Senate; and Captain Diamond, all of whom attributed their long, happy, and useful lives to their conformity to the true principles of health and temperance.

The Mother's Counselor and the Baby's Friend

The hot weather season being the time of the greatest infant mortality, the July number has been prepared with a view to bringing to mothers special instruction bearing directly upon the proper care of children and babies during the heated season. It will be a blessing to every home where there are children. The leading feature of this entire issue is the care of the health of both young and old just at the time when sickness is most common, especially among children. Associated with this special counsel are important suggestions that blend with it so consistently that the whole forms a very practical number. *Let all our members consider their duty in connection with its circulation.*

How It Is Going

During the last week's run of the June number of *Life and Health*, the publishers received one wire order for 2,000 copies, another for 1,500, and a third for 500 copies. A letter order for 1,000 copies reached the publishers every day throughout the week. Orders for 500 copies were frequent. Orders for 100 copies, with comparatively few for less, swelled the output during the week to something over 15,000 copies. There are now over 1,200 persons who sell *Life and Health* by single copies as they find time and opportunity. Some of them are devoting their entire time to the sale of the journal. These are averaging from \$3.50 to \$7 a day profit.

Is It Important?

"The people are in sad need of the light shining from the pages of our health and temperance journals. God desires to use these journals as mediums through which flashes of light shall arrest the attention of the people and cause them to heed the warning of the third angel. Our health journals are instrumentalities in the field to do a special work in disseminating the light which the inhabitants of the world must have in this day of God's preparation. They wield an untold influence in the interests of health and temperance and of social purity reform, and will accomplish great good in presenting these subjects in a proper manner and in their true light to the people."—*Mrs. E. G. White.*

"Let none think that the circulation of the health journal is a minor matter. All should take hold of this work with more interest, and make greater efforts in this direction."—*Mrs. E. G. White.*

Send for sample copy and special rates to agents.

PRICES

Single copy, 10 cents; 2 to 25 copies, 5 cents a copy; 25 to 500 copies, 4 cents a copy. Special rates on orders of 500 or more copies. Subscription, 75 cents a year. Foreign subscriptions, including Canada, \$1 a year.



Life and Health, Takoma Park,
Washington, D. C.

THE REVIEW AND HERALD

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

VOL. 85

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JUNE 25, 1908

No. 26

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

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Editorial

THE plan of salvation is so simple that any one can comprehend it sufficiently to co-operate with it, but so fathomless in its mystery that no mortal mind can exhaust its depth. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law."

AN apparent sincerity is not in itself necessarily sufficient for salvation. It depends upon the attitude toward light and truth. One may be saved who is sincere in his belief of error, if he is walking in all the light which has come to him, but when one pleads his sincerity as an excuse for not investigating further in search of the truth, and therefore persists in walking in darkness, he demonstrates that his profession of sincerity is really insincere. There must be sincerity of action as well as sincerity of belief. A truly sincere person is one who not only believes that he is right, but who also holds his mind open to evidence from the Scriptures which will either establish his position more firmly or will lead him to reject any error which he may be sincerely holding. Apollos was a sincere believer, and he was therefore ready to listen to Aquila and Priscilla when they "expounded unto him the way of God more perfectly." Luther was a sincere monk and

therefore became the leader in the great Reformation movement of the sixteenth century. Sincerity should be the synonym for progress in knowledge and practise of the truth, rather than for petrified satisfaction in the acceptance of a creed.

The Provision for a Spiritual Panic

IN the midst of a season of apparently unparalleled prosperity, without any warning, there came last October in the financial world a panic the results of which are still seen and felt. Such an effect did this experience have upon the public mind, that there was great pressure upon Congress to pass some kind of legislation which would, if possible, prevent the recurrence of such a disaster.

There was a cause for this financial panic. The oft-repeated exposures in the papers and magazines of the methods employed by "the captains of industry" in handling the people's money entrusted to them, had developed an increasing lack of confidence in moneyed institutions; and the first breath of suspicion against the soundness of a bank or a trust company was sufficient to start a "run." The distrust spread like a prairie fire, and it was impossible to satisfy the demand of the depositors for their money. For days and nights the money kings trembled on their thrones, and only by the most strenuous and combined efforts were they able to restore the semblance of confidence. A large share of the transactions in the financial world are based upon mutual confidence; and when this confidence has been destroyed by reckless speculation or by the machinations of enemies, there is a disturbance in commercial relations which is quite likely to grow into a panic. The only preventive of such troubles is to retain confidence intact. The only cure for them, when they occur, is to restore the lost confidence.

A shrewd observer of present conditions has suggested the probability of a spiritual panic based upon causes analogous to those which caused the financial difficulties. In spite of the outward indications of spiritual prosperity, such as the increased number of philanthropic enterprises, the large gifts to education and to missions, and the erection of costly church edifices, there is a loss of confidence in "the eternal verities" which furnishes a basis for a spiritual

panic. This interpreter of the situation finds four reasons for predicting spiritual disaster:—

1. Loss of faith in the full and perfect inspiration of the Word of God;
2. Loss of confidence in the divine claims of the weekly rest day;
3. Loss of confidence in the church as a divine institution;
4. Loss of confidence in the authority and deity of the Lord Jesus Christ.

From editorial comment upon these reasons in the *Missionary Review of the World*, we take the following pertinent statements:—

These are grave signals, and they certainly exist.

These conditions demand not only candid recognition but combined resistance.

Silence and inaction sometimes become a sin and a crime.

We must not allow so-called "leaders" to speak perverse things unchallenged, or conduct ruinous movements unresisted. It is worse than foolish to wait for the panic to burst into violence, before acting.

Let men who *believe* dare to *speak*.

We do not remember that we have seen a clearer analysis of present spiritual conditions in so few words. There is a general loss of faith in the things fundamental to the gospel of Christ; and the foundation being thus undermined, a collapse of the whole structure is rendered possible. Not that the gospel will fail; not that truth will perish from the earth; but these pretentious organizations which have supplanted the true church—the body of Christ—having substituted human philosophy for revealed truth, and having rejected both the sword of the Spirit and the Spirit himself, are utterly unprepared for the crisis in the great controversy. "Fallen, fallen is Babylon the great, and is become a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird."

The third angel's message is the divine provision for this impending spiritual panic; and in order that it may be true to its appointed mission it must meet the fourfold lack of confidence in the essentials of the gospel by contending for "the faith once delivered to the saints" in these four particulars:—

1. The inspiration and authority of the Holy Scriptures as the infallible Word of the living God.
2. The restoration of the true Sabbath of the Lord, the sign of the working power of God's Word to produce righteousness through faith in Christ.

3. The church as the body of Christ, created and upheld by the power of the same Word of God.

4. The deity of Christ, the Son of God as well as the Son of man, and his place and work as our great High Priest,—the incarnate Word.

The demand for such a message as this grows more and more apparent. Not only is it necessary to preach "the everlasting gospel" in the heathen lands, but "unto every nation and tribe and tongue and people," as the apostasy from the truth has become world-wide.

We appeal to the teachers of this message, in the name of the Lord God of Israel and for the sake of the gospel of his salvation, to be true to their high calling, and to show themselves men of opportunity. No mere formal argument to prove a doctrine will meet the demands of the situation. We are in that time of loss of faith which Jesus indicated would immediately precede his return to this earth; many are confused by the "lo here's!" and "lo there's!" the standard of truth needs to be lifted high, and the original gospel should be taught with an authority which will inspire confidence in the hearts of those who are still looking for the consolation of Israel.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word."

Great is the privilege, and great is the responsibility, of the present hour.

Early Camp-Meeting Messages to the Mission Fields

THE brethren assembling in camp-meetings in the North Pacific Union Conference, the earliest in the season, are sending glad messages to the mission fields.

It is impossible for the believers to entertain the thought of enjoying these annual seasons of refreshing without remembering the swiftly spreading work of God in regions beyond. The hearts of all are in the missionary advance.

Idaho's gift of five hundred dollars from the tithe has been reported—a generous act for this small conference less than a year old.

Western Washington would gladly have made the direct needs of mission funds the object of the special financial call in the camp at Seattle. But their two conference schools had already waited about two years to be released from a five thousand-dollar indebtedness

in order that help might be passed on to other enterprises. No one could meet the students from these schools—in which one hundred eighty-two had been enrolled during the year—without realizing that they are missionary training-schools, turning the youth straight toward the work of God. Therefore it was decided to clear these schools, and equip them for their work.

The believers went at it with a will, desiring to see the local work set free, so that next time a good fund might be made up for missions. On a resolution to raise half the school indebtedness (twenty-five hundred dollars) at the meeting, the congregation pledged over four thousand dollars; and from portions of the conference not represented, it is expected that the balance will be promptly raised. I believe at their next meeting they will lift even more enthusiastically for missions direct.

The conference heartily approved of the action of its committee in appropriating two thousand dollars tithe to missions at the union conference in February, and voted to add another two thousand dollars, this being most of their tithe surplus. The hearts of workers and believers are fully with the mission fields, and Western Washington aims to strengthen its stakes and lengthen its cords till the work is done.

Western Oregon sends from its meeting in St Johns, near Portland, the same message of cheer and sympathy to the lands abroad. It had no surplus tithe to give this time (the conference having given one thousand dollars of its funds at the union conference meeting), but the believers were ready to consecrate means to this cause.

On a resolution calling for one thousand five hundred dollars for their intermediate schools, over two thousand dollars was quickly raised. At the time of the regular collection in the Sabbath-school, held on the afternoon of the last Sabbath, in a few minutes over three hundred dollars in cash was given to missions, and two thousand six hundred dollars in pledges, while in addition a brother dedicated a farm to the cause of missions, valued at upward of two thousand dollars.

All hearts rejoiced at the rich blessing of God, which made his people offer themselves willingly, and give of their means to advance the work. That Sabbath morning between one hundred fifty and two hundred had definitely surrendered to God cords that had bound. It seemed blessedly fitting that after first giving their own selves, gifts should be brought to the Saviour's cause.

The Lord is blessing his people, and the people love this third angel's message. At Seattle and at Portland the presence of the Lord was precious near in the

camp. At the former meeting forty-five or fifty were baptized, and at Portland about seventy candidates offered themselves, though some were to receive baptism later.

Laborers offer themselves for the mission fields in these conferences, and the youth are springing into the work. The believers are winning victories over sin and the world, and the courage of the conquering truth of God fills hearts in these stirring times. It is a rich feast to meet with the brethren and sisters in the northwest. The converting power of God is in their midst as they seek him with united faith.

Other features of the growing work in these conferences must be reported later. I may add that Elder F. M. Burg was re-elected president of the Western Washington Conference, and Elder C. W. Flaiz was called to the Western Oregon presidency. Elder Flaiz was compelled to retire from the presidency of the Northern Union several years ago, on account of serious failure of health. For a time his life was threatened; but by the blessing of the Lord he is able again to throw himself into the work with his former vigor and enthusiasm. For this we all thank God with him. The Northwest sends the word of good cheer and courage to all the believers.

W. A. S.

Portland, Ore.

The Rise and Fall of Religious Liberty in America

Struggling Upward on New Soil

WHENEVER a church has fled into the arms of the state for power or support, it has lost the grace of charity and kindness, and has harried the bodies of men with whip and rack, fire and sword, stocks and dungeon. Neither climate or creed affects the result. Out of the union of church and state there is evolved a poison that works with the same results, no matter what the creed or name of the state-wooing church may be.

Lutheranism and Calvinism were as intolerant as the papacy against which they protested. Presbyterianism in Scotland and Episcopalianism in England made energetic application of the lessons in intolerance which they had learned of Rome. The realm of conscience has been the common hunting-ground of every established church, and the conscientious follower of the Word of God has been the common victim. Establish religion by law, and as sure as men study their Bibles, the prisons will be thronged with praying men, and men of the establishment will find their hands imbrued in their brothers' blood. In every age it has been so, and America is not exempt.

Oliver Cromwell said: "Those that were sound in the faith, how proper was

it for them to labor for liberty, . . . that men might not be trampled upon for their consciences! Had not they labored but lately under the weight of persecution? And was it fit for them to sit heavy upon others? Is it ingenuous to ask liberty, and not give it? What greater hypocrisy than for those who were oppressed by the bishops to become the greatest oppressors themselves, so soon as their yoke was removed."—*Cromwell's speech at the dissolution of the first Parliament, Jan. 22, 1655.* Cromwell's stand for liberty of conscience was in marked contrast to the general spirit of his time, and that spirit against which he spoke came to America with its earliest settlers—and came in superabundance. Massachusetts Bay Colony was the embodiment of intolerance, nor did the dissenter fare peaceably in New Haven, New York, or Virginia. In these four were the most striking manifestations of intolerance. Pennsylvania, Rhode Island, and Maryland presented a striking contrast to their sister colonies, while the remainder gravitated between the two extremes. New Hampshire seems to stand free of the charge of religious persecution until after her union with Massachusetts Bay. The conditions in Roman Catholic Maryland were far in advance of what they were in most of the Protestant colonies; yet the Maryland act of toleration, passed in 1649, provided that blasphemy against God and a denial of the trinity should be punished with death and confiscation of lands and goods, and that blasphemy against the Virgin Mary should first be punished by a fine of five pounds, and if persisted in, by a forfeiture of all possessions, and banishment from the colony.

William Penn, who is thought to have been of Anabaptist descent, was opposed to any church establishment in his colony; and it was provided that in the colony of Pennsylvania, "All persons who confess and acknowledge the Almighty and Eternal God to be the creator, upholder, and ruler of the world . . . should in no ways be molested, nor compelled to frequent or maintain any religious worship." Nevertheless citizenship was granted only to those who professed faith in Jesus Christ; and the "separate" Quakers in the colony of Pennsylvania "were arrested, fined, and imprisoned for dissent." Religious liberty was not yet in full sway in Pennsylvania. Puritan Massachusetts established Congregationalism and propped it up with the very same instruments of oppression that made their own condition in England unbearable. Virginia established the Church of England, and made life for Baptists, Quakers, and Presbyterians one long record of hardships and grievances. New York began her colonial career with the Dutch Re-

formed Church of Holland established, and closed it with the Church of England established; and the red thread of persecution for conscience' sake ran through the whole period.

The chief purpose of the early colonizers of America, as expressed in charters and otherwise, was a religious one. True, it manifested itself differently in Massachusetts and Virginia. The Massachusetts Puritan insisted on conformity because he wanted to "make the State religious and to preserve the true religion in its purity," whereas Virginia "insisted on conformity because the church was a department of the state, and all dissent was indicative of civil disorder and insubordination."—*Cobb.* The end sought was not attained in either case. As Mr. Cobb says: "The Puritan experiment demonstrates that the effect of the union is essentially irreligious; while . . . the Virginian makes it clear that the law of conformity is the fruitful mother of disorder." No one can read the history of either colony without attesting the truth of this statement. To show the dominance of the religious purpose in two of the colonies—Massachusetts and Virginia—we give some of the instructions sent out by the organizers of the companies in England to the governors of the colonies. The instruction to Governor Endicott reads: "The propagation of the gospel we do profess above all to be our aim: we have been careful to have a plentiful provision of godly ministers: we trust that, not only those of our own nation will be built up in the knowledge of God, but also that the Indians will be reduced to the obedience of God and Christ." Again: "We appoint that all . . . surcease their labor every Saturday at three of the clock in the afternoon, and spend the rest of that day in catechizing and preparation for the Sabbath." "We pray you, make some good laws for the punishment of swearers." They made the laws, not only "for the punishment of swearers," but for the punishment of "Sabbath breaking," non-attendance at church, preaching without a license, entertaining strangers without permission, teaching religious liberty, failure to pay a portion of the minister's salary, or for teaching any doctrine contrary to the tenets of the established church, etc., etc. Only church-members were full citizens, and no man was certain of his own safety or the possession of his property if he attempted to teach anything at variance with the creed of the state church.

An idea of the minuteness of this state supervision over religion in Massachusetts may be gained from the following laws:—

"Though no human power be lord over the faith and consciences of men, and therefore may not constrain them to

believe or profess against their conscience, yet because such as bring in damnable heresies tending to the subversion of the Christian faith . . . ought duly to be restrained from such notorious impiety, if any Christian . . . shall go about to subvert . . . the Christian faith, by broaching . . . any damnable heresy, as denying the immortality of the soul, or the resurrection of the body, or any sin to be repented of in the regenerate, or any evil done by the outward man to be accounted sin, or denying that Christ gave himself a ransom for our sins, . . . or any other heresy of such nature and degree, . . . shall pay to the common treasury during the first six months twenty shillings a month, and for the next six months forty shillings a month, and so continue during his obstinacy; and if any such person shall endeavor to seduce others, . . . he shall forfeit, . . . for every several offense, . . . five pounds."—*Mass. Rec. 2, 179, 1646, Nov. 4.* On page 177 of this same record is found a law against blasphemy, the penalty clause of which reads thus: "If any person or persons whatsoever within our jurisdiction shall break this law, they shall be put to death." Certainly such laws indicate the religious purpose of the founders of the Massachusetts Bay Commonwealth. So severe was the rule in this respect that friends of the colony in England remonstrated with the Massachusetts authorities. Sir Richard Saltonstall, as one of these protestants, wrote to John Cotton as follows: "It doth not a little grieve my spirit to hear what sad things are reported daily of your tyranny and persecution in New England, as that you fine, whip, and imprison men for their consciences." He also informed them that their "rigid ways have laid you very low in the hearts of the saints." Thirteen eminent nonconformist ministers of England added their protest in a letter to Governor Winthrop, but the Massachusetts authorities resented the interference, and went on with the bitter work.

The first article of "instructions" sent out by the founders of the Virginia Company directs the Virginia authorities "to take into their special regard the service of Almighty God and the observance of his divine laws; and that the people should be trained up in true religion and virtue, . . . to the order and administration of service according to the form and discipline of the Church of England; carefully to avoid all factions and needless novelties, which only tended to the disturbance of peace and unity; and to cause that the ministers should be duly respected and maintained."—*Anderson, "Colonial Church," 1, 328.* Back of this instruction, and doubtless leading up to it, was the declaration of purpose on the

part of the king, as recorded in the first charter granted to the Virginia Colony. King James I, in this charter expresses the hope and intention that "so noble a work may by the providence of Almighty God hereafter tend to the glory of his divine majesty in the propagating of the Christian religion to such people as yet live in darkness." To this he adds a direction to the effect that "the said presidents, councils, and the ministers should provide that the Word and science of God be preached, planted, and used, not only in the said colonies, but also as much as might be among the savages bordering among them, according to the rites and doctrines of the Church of England." This establishes the purpose of the founders of Virginia, and it also establishes the Church of England as the state church of the colony.

The logical result of these establishments was persecution for dissenters or nonconformists. Massachusetts was a very uncomfortable place for Anabaptists, Quakers, Presbyterians, Baptists, and Antinomians; Virginia was equally bitter against Congregationalists, Baptists, Quakers, and Presbyterians. But in all the colonies there was from the first a minority of godly men earnestly contending against the rigorous intolerance of the church-and-state régime. The leaven of better things was working, but working under the most discouraging and forbidding circumstances. Out of such soil must spring the plant of soul-freedom and the equality of man. They who had fled from the Old World to seek *for themselves* freedom to worship God were to leave behind them a generation who would grant to *other men* the same freedom they asked for themselves in this regard.

The next article will show something of the struggle in Massachusetts and Virginia to overcome "the establishment" and inaugurate religious liberty.

C. M. S.

An Important Matter

It has already been announced that on Sabbath, the fourth of July, an offering for missions will be taken in all our churches. As that offering is for a most worthy and a very needy cause it ought to be a liberal one. We appeal most earnestly to every member of our ranks to give this matter thoughtful, prayerful consideration.

This fourth-of-July offering should be the largest midsummer offering we have ever made. There are more of us to contribute than ever before; we have more missionaries in foreign lands than ever before; our annual expenditure for missions is larger, by far, than ever before; and the Lord has blessed us with means as liberally as ever in our lives.

Again we appeal most earnestly to

every one who loves this cause to stop and think seriously about this matter. Are you anxious that the coming fourth-of-July offering shall be a large one in order that our missions shall receive the help they need? Are you studying and planning how you can personally make a liberal contribution? Are you using all the influence you can to encourage others to offer liberally? If not, why not? Is not this message of Revelation fourteen from God? Is it not due the world just now? Is not the end of all things in this world near at hand? If so, should not every one identified with this cause be interested in providing the means required to let all the world know what God has so graciously made known to us?

The fourth day of July this year will come on the seventh day of the week. Thus the birthday of this nation and the birthday of this world will fall on the same day. It is to be regretted beyond all expression that the great masses of the people in the United States will be entirely forgetful of the memorial day God has set apart to commemorate the creation of the world in which we live, while they give themselves up so enthusiastically to the observance of the memorial day of the nation. Nor is that all; on that day thousands of dollars will be worse than wasted. Their expenditure will not be for a proper and suitable commemoration of the great event the day has been set apart to honor. Were the fourth of July to fall on Monday or Thursday, Seventh-day Adventists could not conscientiously spend their money for that to which such vast sums will be given.

The fact is, we must resolutely turn our faces away from the world's way. This we are endeavoring to do in this plan for a fourth-of-July offering to missions. On that day we shall absent ourselves from the masses. Instead of taking part in the revelry of the day, we shall be worshiping God,—adoring him for the blessings of this land. Instead of devoting the means he has so graciously given us to liquor, tobacco, races, theaters, etc., we shall consecrate it to missionary service for the salvation of poor, lost souls. We shall not even feel free to spend much for that which might be considered harmless, for we believe that there is a higher and better use to which we should devote our means.

Surely every one who understands our message must commend this plan that we have adopted. It is the only consistent course for us to take. And now we once more earnestly appeal to our people to throw themselves with all their hearts into this arrangement. We should carry out our plan of celebration with just as much earnestness, enthusiasm, and good cheer as the nation will carry out its

plans. O that all our people might see the meaning of these things! O that each individual would do his part conscientiously and heartily as unto the Lord! May the Spirit of God help us all at this time.

A. G. DANIELLS.

A Divine Plan

THE support of God's cause is a matter which the Lord has not seen fit to leave to the caprice of his followers. When Israel left Egypt, it was under the direct leadership of the Lord himself. The angel of God was over the camp by day in a cloudy pillar, and by night in a wall of fire round about. When the cloudy pillar lifted, Israel journeyed forward. When it rested, Israel encamped. The history of the church offers no parallel of divine leadership such as we find in those early days. No one can doubt the presence of Jehovah in that order of things. His glory was visible; his presence was a thing of sight.

In the time of direct leadership, God gave laws for his people to follow, and among others were the plans which God ordained for the support of his church. From the twelve families that left Egypt, God selected the tribe of Levi to serve him in the sanctuary. To this tribe, land was not apportioned, as to the others. They were to minister before God day by day; but their support was not a matter of chance, neither was it left to the uncertain liberality of God's people to supply the needs. God fixed their support by a law which he commanded, and that was the law regulating tithes and offerings. Fearing that Israel might neglect the support of these servants of God, the Lord added precept to precept, charging his people with faithfulness in this respect.

"And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation. . . . But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: it shall be a statute forever throughout your generations, that among the children of Israel they have no inheritance. But the tithes of the children of Israel, which they offer as an heave-offering unto the Lord, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance." Num. 18:20-24. "Take heed to thyself that thou forsake not the Levite as long as thou livest upon the face of the earth." Deut. 12:19. "And the Levite that is within thy gates; thou shalt

not forsake him; for he hath no part nor inheritance with thee." Deut. 14:27.

Thus we can see how the Lord provided for his servants in ancient times. The Levites were to minister continually before the Lord, and in return their portion, or living, was in the tithe and offerings which God commanded his people to bring to his service.

To-day Seventh-day Adventists are endeavoring to support their evangelical work from the tithes and offerings of God's people. We have never resorted to questionable methods in obtaining funds for the support of the Lord's work. Systematic giving in tithes and offerings is the Bible plan, and this plan we follow. If every Seventh-day Adventist would be faithful in these things, there would be abundant funds in the treasury to carry on the Lord's work.

That precious promise in Malachi should ring in our ears and move us to faithfulness in God's work: "Will a man rob God? Yet, ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts."

I. H. EVANS.

Note and Comment

Defining the Terms

A NEW book has been issued with the title, "Passing Protestantism and Coming Catholicism." In a review of this book, the *Outlook* says:—

Is it true that Protestantism is passing, and Catholicism is coming? This depends upon what we mean by Protestantism and Catholicism. If by Protestantism is meant individualism in religion,—that is, that religion is a purely personal matter between the individual soul and God, with which no other individual has concern,—then it is passing. If Catholicism means the embodiment in religious institutions of the catholic spirit, broadmindedness in faith, respect in every religious organization for the sincere faiths and the devout rituals of other religious organizations, then Catholicism is coming. But if Catholicism means the doctrine that Jesus Christ established an ecclesiastical organization, and that loyalty to the Master requires that every disciple should attach himself to that organiza-

tion, then Catholicism is not coming. If Protestantism means that Jesus Christ simply imparted, and still imparts, to all who believe in him a new spiritual life, and that he leaves them perfectly free to form their own organizations, frame their own creeds, and establish their own rituals, then Protestantism is not passing.

It is plain to all that a revolution is taking place in the religious world; but some of the revolutionists seem inclined to avoid the appearance of any change by putting new meanings into old terms. Nevertheless the departure from old paths is just as great as if the old terms had disappeared with the old faith. The Protestantism of the sixteenth century, based upon an appeal to the Bible as the infallible Word of God, and emphasizing faith in the atoning work of Christ as the only means of salvation from sin, has been supplanted by a "New Theology" which substitutes human philosophy for a "Thus saith the Lord," and faith in one's own divinity for the righteousness of Christ. There is a crying need now for the proclamation of "the everlasting gospel" of "repentance toward God, and faith toward our Lord Jesus Christ."

Socialism and Christianity

WRITING of socialism in the *Christian Commonwealth* (London), Dr. R. F. Horton, one of the leaders of English Congregationalism, says:—

It is important to point out that state socialism has just as much and just as little to do with Christianity as any other great political or economic conception, such as liberalism or conservatism, free trade or tariff reform. State socialism is a practical proposal, based on a theory of economic development, for realizing a social constitution which many Christians desire; and if Christians believe that this is the way of realizing the kingdom of God, they should feel that the socialist method is approved by their Master. But observe this: No one is entitled to say that Christianity enjoins that method. And still less is any one entitled to say that those who do not believe in that method are to be unchristianized. To identify state socialism with Christianity is not only a confusion of ideas, but it must have a disastrous effect. We are no more justified in identifying Christianity with the principles of socialism than with the principles of the French Revolution.

Some socialists may be professed Christians, but that does not identify the two cults. Christianity is a divine philosophy, but socialism is a human philosophy.

Apostate Reformers

WITH consistent arrogance the representatives of the Roman Catholic Church repeat the hoary claim that the Reformation was the real apostasy, and that the only possible adjustment of religious differences will be on the basis of a

return to the Catholic fold. The recent defection from the Episcopal communion is of course viewed with equanimity by the "one true church," and is interpreted as the beginning of a great movement toward Rome. A recent editorial in the *Catholic Mirror* (Baltimore) deals with this subject, and contains the following paragraph:—

And behold! the tide keeps turning, and turning towards the Tiber. The present upheaval has been a-brewing for a long time. Nor is it confined to one Protestant sect alone. The reformers are being reformed, and we hope that the return path to the Mother Church will be strewn with roses more numerous than the thorns that have beset the devious paths of the members of a church errant since the days of an arrogant Luther and an amorous Henry.

It requires an astounding degree of assurance to face the history of thirteen centuries with the assertion that the Roman Catholic Church is the original apostolic church, and that all who are not in communion with her are "errant," the softer word for "heretics." It is a plain case of the knife both of whose blades had been lost at different times and replaced, and then the handle was broken and renewed; but the claim was still made that it was the original knife. That church is in the apostolic succession which teaches the doctrines of the apostles in the power of the same spirit which attended the work of the apostles.

Waiting for Justice(?)

It is the unalterable purpose of the Roman Catholic Church to secure a division of the public funds for educational purposes. Their hope of success in this matter is expressed in a recent editorial utterance in one of their papers:—

That Catholics suffer one great injustice in the United States we frankly admit. The burden of a double school tax is clearly unjust. We have been so declaring for years, and now at least some fair-minded non-Catholics are beginning to see that the Catholic position is warranted by discoverable facts. This gives us hope of a final settlement of the school question which shall be based on justice.

We see no injustice in refusing to tax all the people in order to aid a religious denomination in the support of its schools. The double tax idea is not based upon facts. No denomination is compelled to maintain a school system of its own, but if it chooses to do so, it would be un-American and unchristian to compel others to furnish the whole or a part of the funds needed to carry it on. Seventh-day Adventists maintain many schools of their own, but they do not ask for a division of the public funds, nor complain of injustice because they do not have access to the public treasury. The Catholics have no just ground for complaint.

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.

Trust Is Best

I THINK if thou couldst see,
With thy dim mortal sight,
How meanings dark to thee
Are shadows hiding light,
Truth's efforts crossed and vexed,
Life's purpose all perplexed,—
If thou couldst see them right,
I think that they would seem all clear,
and wise, and bright.

And yet thou canst not know,

And yet thou canst not see;
Wisdom and sight are slow

In poor humanity.

If thou couldst trust, poor soul,
Thou wouldst find peace and rest;
Wisdom and sight are well, but trust
is best.

— Adelaide A. Procter.

Self-Love or Self-Sacrifice

MRS. E. G. WHITE

HUMAN beings belong to one great family,—the family of God. The Creator designed that they should respect and love one another, ever manifesting a pure, unselfish interest in one another's welfare. But Satan's aim has been to lead men to self first; and yielding themselves to his control, they have developed a selfishness that has filled the world with misery and strife, setting human beings at variance with one another. Selfishness is the essence of depravity, and because human beings have yielded to its power, the opposite of allegiance to God is seen in the world to-day. Nations, families, and individuals are filled with a desire to make self a center. Man longs to rule over his fellow men. Separating himself in his egotism from God and his fellow beings, he follows his unrestrained inclinations. He acts as if the good of others depended on their subjection to his supremacy.

Selfishness has brought discord into the church, filling it with unholy ambition. If Christians are sanctified through a belief in God's Word, why do they so often speak words that would bruise the hearts of others? Why do they acknowledge no law but the law of selfishness? Under the baleful influence of selfishness, men have lost the sense of what it means to love one another with a Christlike love.

Love for Christ unites man to his fellow man in unselfish interest. This is the science of benevolence. He whose heart is filled with the love that centers in God, realizes that he must deal justly and tenderly with his fellow beings because they have been redeemed by the blood of Christ. Supreme love for God leads us to seek the highest good of humanity.

Selfishness destroys Christlikeness, filling man with self-love. It leads to

continual departure from righteousness. Christ says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." But self-love is blind to the perfection which God requires.

How great the love of God is! God made the world to enlarge heaven. He desired a larger family. And before man was created, God and Christ entered into a covenant that if he fell from his allegiance, Christ would bear the penalty of transgression. Man fell, but he was not left to the power of the destroyer. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." To the Redeemer was given all power to impart to fallen human beings for their benefit and blessing.

While on this earth, the Saviour was sorely tried. He was tempted in all points like as we are. He poured out his soul with strong crying and tears as he looked upon the backslidden condition of the people he had brought out of bondage. He saw them full of pride and self-exaltation, full of selfishness and covetousness. All this he must labor to overcome. He must live among them the life that God requires all his children to live. He must stand free from the slightest taint of impurity. Not in the least particular must he deviate from the principles of righteousness.

The gulf made by sin has been bridged. All may come boldly to the throne of grace, seeking help in every time of need. While we were yet sinners, Christ died for us. He took the place of the sinner, that he might present the repentant sinner to the Father, saying, "Lay his guilt on me. I have espoused his cause." Holding out his hands, bearing the marks of his crucifixion, the Saviour says, "I have graven that sinner upon the palms of my hands. No longer look upon him as guilty. Let him stand before thee guiltless; for I have borne his iniquity." At the cross, justice and mercy met together, and righteousness and peace kissed each other. God bowed his head in recognition of the completeness of the offering made for sin, and said, "It is enough."

As we contemplate the great love of God, shall not our hearts be subdued and softened, yea, broken? Shall we not be filled with patience, long-suffering, and love? Shall we not die to self?

Christ came to this world to reveal the love of God. His followers are to continue the work which he began. Let us strive to help and strengthen one another. Seeking the good of others is the way in which true happiness can be found. Man does not work against his own interest by loving God and his fellow men. The more unselfish his spirit, the happier he is, because he is fulfilling God's purpose for him. The breath of God is breathed through him, filling him with gladness. To him life is a sacred trust, precious in his sight because given by God to be spent in ministering to others.

"Beloved, let us love one another;

for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. . . . If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God loves his brother also."

Nehemiah—No. 1

S. N. HASKELL

THE character of Nehemiah can be studied with profit by Christians in every walk of life. He was truly an "all-round character." We find him presented as a business man, a contractor and a builder; an organizer, a governor, and a reformer, and with it all a God-fearing Christian and a Bible student.

The position he held as cup-bearer to the Persian king was a very important one. The artist has represented Nehemiah as a youth standing before the king; instead of that he was a man in the prime of life. The cup-bearer held in his power the life of the king, and none except the most trusted subjects were permitted to fill that office. Like Daniel, he won the respect of the king. This was shown by the king's refusing to let him go to Jerusalem until Nehemiah set the date of his return.

Nehemiah had grasped the magnitude of the whole work in his mind; he decided it would be of no use to go up to Jerusalem unless ample provision was made for the work; and, in his first request to the king, he asked for sufficient timber to complete the work and for royal authority to carry the whole undertaking through without interruption. Neh. 2: 5-10.

His wisdom is shown also in his taking a critical survey of the whole situation before he began the work. He evidently planned the completed work in his mind before he began to build, thus he was able to make every stroke count when the work was started. Neh. 2: 12-16.

His ability as an organizer, as well as a builder, was shown in the building of the wall. No ordinary mind could have organized the whole force of Israel into one band of workers as Nehemiah did.

When we remember that he accomplished in fifty-two days a work that the various leaders in Israel had been trying to accomplish for nearly one hundred years, we have a faint conception of the magnitude of the work.

Three distinct calls had been sounded throughout Babylon, calling all Israel to leave Babylon and build up the city and walls of Jerusalem; but the mass of Israel slumbered and slept amid the luxuries of Babylon. From childhood they had heard of the broken walls of Jerusalem; but it became to them as a pleasant song, a bit of sentiment, and failed to arouse them from their lethargy.

Daniel over ninety years before had said that the street and walls of Jeru-

Jerusalem should be built within the first division of the two thousand, three hundred years. The time was drawing near. Thirteen years had passed since the last portion of the famous decree had gone forth, and, judging from the fact that so many years had been consumed in doing so little, it might seem an utter impossibility to complete the work within the prophesied time. But God's word stands sure; and wherever a man will arise in his God-given strength to fulfil any prophecy God has given, God will stand by that man and work wonderfully through his efforts.

After Nehemiah had spent three months pondering over the report of the desolate condition of Jerusalem and seeking God for wisdom, he was prepared to come into the royal presence and fearlessly request the king to send him to Jerusalem. He had no doubt in his mind; he fully expected to build the wall of Jerusalem, and requested that he be given permission to go, saying, "That I may build it." Here is simple faith, and God did not disappoint him. If human eyes could have given heavenly vision, I think they would have seen myriads of angels working to help carry out every detail of that great work. What an intensity of interest there must have been in the heavenly hosts when the enemy came up to hinder the work, and persuade Nehemiah to come aside to counsel with them, or hide in the temple for fear! How all heaven must have rejoiced over that man, who stood like an iron wall to carry out the will of God in the face of every obstacle that Satan could place in his pathway! The work that might have been done under favorable conditions was accomplished under the most adverse circumstances. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10: 11.

For more than sixty years the first, second, and third angels' messages have been sounding, calling God's people away from the fated plains of Babylon, to build up the work of the Lord in the earth. Many have heard the call and gone out to do the work of God. But history repeats itself, and, like Israel of old, as recorded in the books of Ezra and Nehemiah, they are mixing with the world, losing the simple faith of the early message.

Our churches, many of them, are becoming much like the nominal churches around them; some worshipers think the seats are too crowded to kneel before the Lord, their Maker, and formally bow their heads while prayer is offered; and many of the youth do not even do that.

Business cares crowd out family prayers, and few parents among the professed people of God to-day find time to spend, even one hour a week studying the Bible with their households, when they should at least spend that much time daily. As a result of this, the church is weak and the work retarded; but the Lord has sent out the word, "*He that*

shall come will come, and will not tarry."

The work will be accomplished in this generation. The Lord will lay his Spirit upon individuals of simple faith, and, like Nehemiah, they will leave their places of business and go forth with power to accomplish the work. From the workshops and from the plow workers will go forth fearlessly to proclaim the last warning message, and no hands can be laid upon them to stop them. Like Nehemiah they will have one object before them; namely, the upbuilding of God's cause in the earth, and nothing can hinder their work.

This will be the loud cry of the message. You who think the time is too short, and the work too great, to be accomplished in this generation, study how Nehemiah in fifty-two days built the whole wall that others had been nearly a century trying to build. Judah at that time thought the work was too great and the rubbish would surely hinder the work, but Judah was in communication with the enemy of the work, instead of the God of heaven, the commander of the work.

Be sure that your connection is with the God of heaven and not with the adversary of the work, lest you are among those that fail to come up to do your part in the loud cry of the message.

Oakland, Cal.

The Heritage of a Political Theocracy

J. O. CORLISS

THE wise man spoke discreetly when he affirmed that "there is no new thing under the sun." Certainly this is true when studying causes and their effect. So far as these count in the problem, "the thing that has been, it is that which shall be." It can not be otherwise, since the laws of being are inexorable, and so beyond the reach of argument and entreaty.

When the Massachusetts colonists adopted the "Cambridge platform," they were then fully organized to carry church-and-state union to its legitimate end. The first step in this order was to decide who were to be counted "freemen," or bona-fide citizens of the community. This was done by the church. And one desiring to be thus recognized was first privately examined by officers of the church as to his orthodoxy; and if determined sound in this particular, he was afterward brought before the public congregation, where any one could interpose objections to his reception as a member. Thus for months one might be harassed and mortified while attempting to qualify himself to exercise his privilege of citizenship.

To be denied the right of a freeman, and then to be subject to a civil trial by the church for any reported misdemeanor by some prejudiced church-member, meant a biased judgment on every occasion. This could not fail to be so, because such persons were accounted adversaries of the church. ("Plain Dealing," page 23.)

No department of human affairs was exempt from the interference of the clerical oligarchy of those infamous times. Even the militia was regulated by them. As an instance, one Abel Platts was nominated by his company for the position of ensign. A note was immediately sent from the church, informing the company of the church's disapproval of the choice, because the said Platts was at the time not a communicant of the church. ("History of Newbury," page 80.)

Again, a new captain had been chosen for the Hingham militia. Such a stir was made over this independent move that the magistrate decided to hold the matter in abeyance until the general court could meet. In the meantime, the pastor, Mr. Peter Hubbert, excommunicated the man chosen captain, thus making him ineligible to any office whatever. Not being satisfied with these proceedings, Governor Winthrop reopened the whole question, at the next session of the legislature, when the church had him brought to trial for exceeding his jurisdiction as a magistrate. ("Winthrop," 2, pages 222, 223, 227.)

The Roman Church never exceeded such audacity in the very darkest of the Dark Ages. How could it do so? Was not this the extreme limit to which any church could possibly go? About this same time, when Bradford was governor of Plymouth colony, an attempt was made by a Mr. William Vassal to secure suffrage for all classes without a religious qualification, since that colony was supposed to be more liberally disposed than Massachusetts. In writing of this to Winthrop, Winslow, assistant to Governor Bradford, described the many wretched expedients adopted by him and the governor to prevent the matter coming to a vote. He justified their course in this by saying that the measure would have given "free tolerance of religion" to all well-behaved men, except to Turks, Jews, Papists, and a few others. He then adds that he and the governor showed the sad consequences that would follow, but for all that the matter was ordered to a vote, which the governor would not permit. ("Hutchinson, Collection," 1, 174.)

With the church for backing, Bradford, as governor, could do such a thing; but when the church and state are separate, no governor could exercise such arbitrary authority. This is but an example of how the church then made a tool of the state to do its bidding. The church went even further than this. It forced Governor Endicott to ship men across the ocean, and away from friends, without a trial by their peers, simply because their religious views differed from those of the dominant faction. And yet while the clergy would not permit the children of these heterodox people the benefits of the church, it freely taxed the parents for the support of the church. The arbitrariness of that system of government is well set forth in what Endicott told the Browns when he shipped them to England. He said

that their adherence to their Episcopal orders tended to "mutiny," therefore "New England was no place for such as they." ("New England • Jonas," Marvin's edition, pages 13-15.)

The Cambridge platform, in fact, gave the clergy full power of life and death over the community, by making the duty of the laity to be "obeying their elders and submitting themselves unto them in the Lord." By this also the magistrates were enjoined to punish "idolatry, blasphemy, heresy," and to coerce any church becoming "schismatical." ("Cambridge Platform," chapter 10, section 7.) It is plain that no one could be convicted of any of these things without the witness of the church, and so every one on trial received sentence according to the testimony and decision of the church.

The milk of human kindness changes into the curd of religious intolerance the moment the church and state embark in the same line of work. It was so in early New England; it will be so again, just as soon as the demands of National Reformers are met, to place "all Christian laws, institutions and usages of our government on an undeniably legal basis in the fundamental law of the land." It is useless to say that men are more considerate of each other's religious beliefs now than in the early dawn of this country, when men still lived in the shadow of the persecution which drove them from their native land.

To show that men are made of the same stuff now as then, we have only to quote from speeches recently made. Here is one: Oct. 13, 1907, at Witherspoon Hall, Philadelphia, the Rev. Robert M. Paterson is stenographically reported to have said to an audience composed largely of clergymen; "If I had my way about it, I would have an executioner called in to deal with all heretics and blasphemers. Burning at the stake would be too good for those who revile religion, and take the Lord's name in vain. The growth of heresy is such to-day that nothing but measures such as this can stop it."

These words were not the idle vaporings of some young enthusiast with no ballast aboard, but were the deliberate expression of a well-seasoned man of seventy-five years. This but reveals the religious bigotry of one who, in every other relation in life outside of the church may, so far as we know, appear as kind and gentle as the Saviour of the world, who said: "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world." John 12:47. But the blighting influence upon this clergyman's religious life is his belief that the state should enforce his exact faith upon all, whether they will or not, and thus constitute him the judge of the world. Because of Christ's attitude toward the world as revealed in the words quoted, the Saviour of men was condemned to die through the demands of the church, carried into effect by the civil govern-

ment. Let the state beware of taking the first step toward legislating in behalf of any religious form or custom.

Mountain View, Cal.

The Book of Daniel

The Test and Failure of the Wise Men of Babylon

THE EDITOR

And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams; and his spirit was troubled, and his sleep went from him. Then the king commanded to call the magicians, and the enchanters, and the sorcerers, and the Chaldeans, to tell the king his dreams. So they came in and stood before the king. And the king said unto them, I have dreamed a dream, and my spirit is troubled to know the dream. Then spake the Chaldeans to the king in the Syrian language, O king, live forever: tell thy servants the dream, and we will show the interpretation. The king answered and said to the Chaldeans, The thing is gone from me: if ye make not known unto me the dream and the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye show the dream and the interpretation thereof, ye shall receive of me gifts and rewards and great honor: therefore show me the dream and the interpretation thereof. They answered the second time and said, Let the king tell his servants the dream, and we will show the interpretation. The king answered and said, I know of a certainty that ye would gain time, because ye see the thing is gone from me. But if ye make not known unto me the dream, there is but one law for you; for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore, tell me the dream, and I shall know that ye can show me the interpretation thereof. The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter, forasmuch as no king, lord, or ruler, hath asked such a thing of any magician, or enchanter, or Chaldean. And it is a rare thing that the king requireth, and there is no other that can show it before the king, except the gods, whose dwelling is not with flesh. For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. So the decree went forth, and the wise men were to be slain; and they sought Daniel and his companions to be slain. Dan. 2:1-13.

The Chronology

It has already been shown upon the authority of the canon of Ptolemy that Nebuchadnezzar commenced his reign as the sole king of Babylon B. C. 604. It follows, therefore, that "the second year of the reign of Nebuchadnezzar," at which time he had the dream told and interpreted in this chapter, was B. C. 603, three years after "the Lord gave Jehoiakim king of Judah into his hand."

Dreams and Their Interpreters

It is a fact noted by both sacred and secular historians that the Babylonians attached much importance to dreams, and that they were often guided in matters of the greatest importance by the declarations of the interpreters to whom they resorted, even when their interpretations seemed to be contrary to reason or law. It was therefore in harmony with the spirit of the times that Nebuchadnezzar "commanded to call the magicians, and the enchanters, and the sorcerers, and the Chaldeans, to tell the king his dreams."

The distinction between the four or-

ders of wise men whom the king summoned may be briefly stated thus: the magicians, or sacred scribes, were those "learned in the sacred writings and in literature." The enchanters, or conjurers, whose name was derived from the Hebrew word signifying "to breathe," "practised their incantations by movements of the breath." The sorcerers, or wizards, were "addicted to a sort of imposture yet more pernicious because they worked by poisonous drugs and induced real disease, working upon their dupes by terror also. The fundamental idea of this black art is that material substances may have a moral or supernatural power. . . . The beginning of this craft was with the arch-tempter, when he told Eve that the fruit of the tree was good to make one wise." The Chaldeans "appear to have formed the priesthood in a special sense, or to have attended to the duties specially devolving on the priests." In the well-known passage in Isaiah (47:13), they are further subdivided into "the astrologers, the star-gazers, the monthly prognosticators," to whom rebellious Israel is referred for help. Such were the wise men of Babylon to whom Nebuchadnezzar turned in his perplexity, and from whom, according to their professions of ability to make known things hidden from ordinary minds, he was justified in expecting communications from the gods.

Communion With God

Ever since man was, through sin, cut off from direct communion with God, the longing of the human heart to re-establish communion with unseen beings has been played upon by the arch-deceiver, who has sought to put himself in place of God. Thus in all ages there has been a professional class under various names or titles claiming to be the medium of communication between this world and that unknown sphere where other orders of beings reside. In ancient times they were known as magicians, enchanters, astrologers, soothsayers, witches, etc., and their modern successors are the clairvoyants, the palmists, the fortune-tellers, and the spiritualist mediums of our times.

The gulf which separates between sinful man and a holy God can be bridged only from the divine side, and any attempt to establish communication from the human side, has been urgently and repeatedly forbidden. The reason for this wise prohibition is easily found. Any effort on the part of man to raise himself from earth to heaven is utterly futile, and the attempt to fathom the secrets of the divine mind by this vain search after God would end only in bringing the human mind under the control of those evil spirits which are cut off from God, and allied to humanity by that experience of sin common to both. Any fellowship with God must originate from action on his part. What is known of God must be revealed to man, not searched out by man. The only way of access to God is through the eternal Son, who, by taking our flesh, became the Mediator between God and man, and who

has announced himself to be "the Way." "Through him we both have our access in one spirit unto the Father." Spiritualism in all its varied forms is only the manifestation of Satan's determined purpose to frustrate the plan of salvation, which is made effective by renewing the mind, by himself gaining control of the mind, and thus blunting and beclouding those faculties through which alone it is possible to apprehend the revelation of God. Our only safety is in absolutely repudiating all self-effort at finding out the secret things of God in the whole range of occult sciences, from open spiritualism to the reasoning which is merely human, and to accept revealed knowledge through the divinely ordained channel. "Neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him."

Babylonian Occultism

The attainments of the Babylonians in the occultism through which they professed to make known hidden things, is thus described by a competent authority: "They were good observers of astronomical phenomena, careful recorders of such observations, and mathematicians of no small repute. Unfortunately, they mixed with their real scientific studies those occult pursuits which, in ages and countries where the elements of true science are not known, are always apt to seduce students from the right path, having attractions against which few men are proof, so long as it is believed that they can really accomplish the end that they propose to themselves. The Babylonians were astrologers no less than astronomers; they professed to cast nativities, to expound dreams, and to foretell events by means of the stars; and though there were always a certain number who kept within the legitimate bounds of science, and repudiated the astrological pretensions of their brethren, yet on the whole it must be allowed that their astronomy was fatally tinged with a mystic and unscientific element." —*"Seven Great Monarchies," Rawlinson, Vol. II, page 166.*

Philosophy and Revelation

The dialogue between King Nebuchadnezzar and the wise men of Babylon reveals plainly the difference between human philosophy and divine revelation. The dream had made an indelible impression upon the king, and yet he was unable to recall in his waking moments those workings of his mind through which the impression was conveyed to him in his sleep, and his spirit "is troubled to know the dream." The demand made of the wise men is a supreme test of their professions. Unable to give them any further information than that he has dreamed a certain dream, the king requires of them to make known the very thoughts of his mind. On their part, like all human philosophers, they demand data upon which to base their reasoning, saying, "Tell thy servants the dream, and we will show the interpretation." The king's demand is reinforced by the most severe threat; but again the wise men demand some further informa-

tion upon which to rest their conclusion, and the king in turn, his suspicions concerning the ability of the wise men being now evidently aroused, urges his demand with the further charge that these professed revealers of secrets "have prepared lying and corrupt words to speak," pending the discovery of some means of making good their claim to penetrate into, and to make known, secret things. Pressed to the last extremity, the Chaldeans assert that no dweller upon earth is able to comply with the demand of the king, and that such a test was never before brought upon any of their cult. They are constrained to declare that what the king requires is beyond the ken of mortal mind, and that "there is no other that can show it before the king, except the gods, whose dwelling is not with flesh."

Reading the Thoughts

In the failure of the wise men of Babylon to recall to the king that which had been in his mind, but which had gone from it, we may note the inability of Satan, the master magician, to read the human thoughts. Although his whole occult art was likely to be discredited, yet he was unable to communicate to his representatives the dream which the God of heaven had given and taken away. He could not penetrate the veil, and look into the sanctuary of the soul. God understands the thoughts of man "afar off;" Satan can read what is printed upon the countenance, or what is audibly expressed. By his control of outward circumstances, the god of this world may suggest doubts concerning the character of God, and evil thoughts concerning the divine government, but he can know of his success only as these thoughts are translated into words or acts. God, who can read the mind, can forgive the thoughts of evil and cleanse the heart before these thoughts become conduct, and therefore known to the prince of evil. In this there is comfort for those who fear lest they shall be reproached for those thoughts of the heart which have come unbidden, but which were neither harbored nor wrought out into life.

The Creed of Heathenism.

When the wise men declared concerning the gods that their dwelling is not with flesh, they gave expression to the creed of Babylon, and to the philosophy of all those systems of heathenism of which Babylon was the fountain-head. To the heathen mind, the gods who presided over human destiny were messengers of wrath rather than of love, whose anger was to be feared and appeased. Sacrifices were offered, gifts were made, and service was rendered, not as expressions of gratitude for blessings received, but as inducements to withhold threatened troubles or to avert impending disaster. No heathen religion contains the conception of a pure and holy God who hates sin and yet loves the sinner, and whose love leads him to give himself in order to deliver man from the bondage of sin.

The Essence of the Gospel

In contrast with all this is the gospel of Christ, the only begotten Son, in whom God and man find a meeting-place. This wondrous truth of an indwelling God is thus declared through the prophet: "For thus saith the high and lofty One that inhabiteth eternity, whose name is holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite." Of these experiences the temple was both a prophecy and a witness. Jehovah had said, "Let them make me a sanctuary, that I may dwell among them," and of the tent of meeting he had promised, "There I will meet with the children of Israel; and the tent shall be sanctified by my glory. . . . And I will dwell among the children of Israel and will be their God." And it was to give knowledge of this very gospel that Daniel and his companions, whose spiritual insight had perceived the lesson of the temple and its services, had been brought to Babylon, and in the providence of God had been prepared to stand before the king.

The outbreaking fury of King Nebuchadnezzar, and his decree that all the wise men of Babylon should be put to death, testify to the arbitrary and despotic character of his rule. The lives of his subjects, even of those who occupied official positions, were wholly in the hands of the monarch. Of Nebuchadnezzar's absolute power, Daniel afterward spoke in these words: "Whom he would he slew, and whom he would he kept alive; and whom he would he raised up, and whom he would he put down." To refuse to comply with the request of such a king was to invite death. Inasmuch as Daniel and his companions were now classed among the wise men of Babylon, they came within the scope of the fateful decree, and faced death with the others.

The Great Fact

JESUS CHRIST is a fact. His character and influence are facts. They can not be brushed aside or ignored by burying them under the general facts of human life. It is true that all other men have sinned, but that does not annul the fact of Christ's sinlessness. It is true that no other man has ever wielded such an influence; but that does not dispose of the fact of his influence. "When it is a question of the character of an individual," says Dr. D. W. Forrest, "we have no right to judge of him by generalization, however broadly founded, drawn from the actions of others, but solely by what the facts of his own life testify." Our field of vision must be broadened, and our generalizations loosened up, to allow for all the facts. Whatever facts there are, we have to reckon with. Because one of these is unlike all the others, does not entitle us to throw out the one troublesome fact. It proves, in the case of Christ, to be the one fact worth all the rest.—*Selected.*



In God's Good Time

IN God's good time we'll see the reason why
To some he gives, to others must deny;
We shall not think it strange, or wonder then,
Why different gifts he gives to different men.

IN God's good time the feet we thought so strong
We'll find could not have run the journey long;
The willing hand had palsied ere it wrought:
In mercy God denied them what they sought.

IN God's good time, the will that was most weak
We'll learn was stayed by cross it did not seek;
The careless heart had trifled all its days:
In mercy, God with shadows spread its ways.

IN God's good time no sigh will seek release
For that which now we deem would grant us peace;
We'll know that, had we cast ourselves the lot,
The path had led where peace abideth not.

IN God's good time we'll understand the pain,
Which now we feel, was big for us with gain;
That, had we travailed less, the child of strength
Would never from the soul have leaped at length.

IN God's good time, with all life's lessons learned,
The purpose in this training then discerned,
We shall not think it strange, or wonder then,
Why different gifts God gave to different men.

—John A. Howell.

The Prohibition Movement in the South

A FEW months ago a well-known New York publisher said to me that in his opinion the next great issue in this country was to be the liquor traffic. At the time, I confess, his words made very little impression upon me. A few months later when Birmingham "went dry," I remembered the publisher's prophecy. Prohibition has long been popular in the country districts, but no one expected to see it triumph in the cities, and particularly not in Birmingham, where the population is so largely made up of the foreign laboring classes

to whom some form of alcoholic beverage has come to be regarded as almost a necessity of life. The fact that a man in New York had so understood what I may call the "social weather" as to practically force a change in public sentiment sufficient to bring about this result, indicated to me that there were some forces at work in the South which did not appear on the surface.

As I have said, prohibition has long been popular in the country districts of the South. The method by which it was secured there is what is known as the "beat" system. Laws were passed prohibiting the sale of liquor within a certain radius of a schoolhouse or church. In other places the dispensary system was established.

The dispensary was generally a storehouse with nothing but liquor on its shelves. But it was not a lounging place; there were no chairs, no table, and no one was allowed to drink on the premises where the liquor was purchased. Before the last legislature met, twenty-two of the sixty-seven counties of Alabama were dry, fifteen had dispensaries, twenty-one had licensed saloons, and nine had dispensaries and saloons. But the people in the districts became tired of the dispensary. Although drinking on the premises was not permitted, it brought into existence other places where loungers might gather and drink the liquor they obtained there. At the last legislature a bill was passed which permitted prohibition by counties. This meant that the anti-saloon men intended to drive liquor out of the small towns, where it had taken refuge.

But the strongholds of the liquor traffic were the big cities like Birmingham, Montgomery, and Mobile. It was not expected that the agitation would succeed there. One motive for prohibition heretofore has been the effect of liquor on the negro: it tends to destroy his value as a farm laborer. That was urged as a reason for doing away with the traffic in the country districts. But there was a stronger reason for doing away with liquor in the cities. That was because it tended to make the city negro a criminal.

The prison system of Alabama, as of other Southern States, has been a very profitable investment. To a large extent it has paid the expenses of the school system of the State. The labor which the prison provides is cheap, and Southerners have not the same prejudice as Northerners against that kind of labor. But the Atlanta riot, in calling attention to the enormous amount of crime which existed in that and other Southern cities, aroused the better people of

the city to a sense of moral responsibility for its existence. It was only too clear that among the negro as well as the white population this crime was very closely associated with the so-called "dives," that had been allowed to exist in the city. It needed only a little investigation to show that these places were pouring a moral poison into the veins of the lower strata of the population,—white and black,—and that in the end this poison must infect the whole people. These breeding places of crime produced the conditions which made the Atlanta riot possible. But it was this Atlanta riot which resulted in clearing Atlanta of its saloons, and it was, to a large extent, the example of Atlanta which Birmingham followed.

I am convinced that, if we look far enough into this movement, we shall find that there is a deep-rooted feeling in the masses of the law-abiding citizens in the South, that some thorough-going measures must be taken to reduce the enormous amount of crime that exists in the Southern States. My observation has led me to believe that this feeling has taken hold of many men who have themselves been addicted to the liquor habit: that the present temperance movement is, in short, a very deep and genuine one, a sort of moral revolution.—Booker T. Washington, in the *Southern Workman*.

Learning to Swim

FROM the reception hall came the sound of merry voices. Out in the sitting-room Aunt Janet moved impatiently. Her silks rustled stiffly.

"Really, Mary, I wish Agnes had more independence. That Redmond girl treated her shamefully only last week, and yet there is Agnes talking as sweetly as if nothing had happened. I never should stand it."

Mrs. Holmes looked up at the hard, bitter lines in her sister's face, listened again to the sweet voice of her daughter as its gentle tones came drifting in to them, and replied,—

"I do not think Agnes lacks spirit. You know how she used to resent a slight. But lately —"

The hall door closed. There came a breath of the outside wintry air, and a young girl dropped on a stool at her aunt's feet.

"Agnes," began her aunt, severely, "how can you treat that girl as a friend? She has been saying the meanest things about you. Mrs. Brown told me —"

"Stop, auntie!" cried Agnes, putting her fingers in her ears. "Please don't repeat it. I do not want to know."

"Why not?"

A moment's silence. Then a brave face was lifted to the stern one above it.

"Because, auntie, I am learning to swim." Turning from her aunt's astonished gaze, she looked straight into her mother's face—into the eyes so sure to understand.

"You remember, mama, at the sea-shore last summer, what a time I had

learning to swim. My head would go down, and I come up sputtering, with such a dreadful taste in my mouth. My teacher said, 'Keep your head up, and your mouth closed, and you will be all right.'

"So, auntie, if I listen to all the gossip afloat, I am sure to go down with it, and come up sputtering. It makes me feel badly all over. But if I keep my ears and mouth closed, and my head up, I have a lovely time riding the breakers. It is so much more fun than to be sputtering all the time."

"Humph!" said her aunt; but her silks actually rustled a little more softly.
—*The Youth's Companion*.

What Alcohol Does

FIRST, for the moderate drinker who never really gets drunk! Dr. Pierret says of unconscious alcoholism, the result is a successive giving out of vital organs, the stomach, liver, kidneys, etc., and the worst effects are found in the children of these moderate drinkers,—a special race, weak and constantly deteriorating. The moderate drinker because of his daily alcoholic dose is undergoing incipient paralysis; his appetite is the gradual enslaver of his entire organism; every organ and tissue is involved, and some day an accident or illness lays him low, and the life goes out or trembles in the balance because the enfeebled system has no rallying power.

To illustrate: a man high in authority, lovable and beloved, and wise in public affairs, lay for many days with death hovering over him, his case being considered by the physicians as almost, if not altogether, hopeless. The complication of diseases might possibly be resisted, but the complication of alcohol would not easily be overcome. "Unconscious alcoholism" suddenly becomes regnant in the history of the patient, the vitality is lowered, and the patient is without recuperative force. This slowly acquired deterioration from the alcoholic poison is not only inimical to recovery, but is transmitted, and children are likewise susceptible and without rallying power.

The craving for drink is unquestionably hereditary.—*Louise C. Purrington, M. D.*

Saloons Among the Nez Perce Indians Abolished

THIRTY-FIVE saloons in Nez Percé and Idaho counties, in the panhandle of Idaho, southeast of Spokane, have been put out of business through a decision handed down by the Supreme Court of the United States affirming the judgment of the federal court of Idaho in the case against George Dick, an Indian, convicted on the charge of selling liquor on the Nez Percé Reservation, and sentenced to serve a term in the penitentiary. The decision is sweeping, and may be interpreted to mean that saloons on other reservations in the Northwest are to be put under the ban.

THE WORLD-WIDE FIELD

Notes Along the Way—No. 2

CLAUDE D. AC MOODY

CHENGILER, MARCH 13, 1908.—We arrived here yesterday afternoon at a little past four o'clock, after two and three-quarters' hours on horseback. We crossed over the ridge of the mountains lying between the Sea of Marmora and Lake Nicæa. I have seen many soul-inspiring views, too majestic, too grand to describe, but I never beheld an expanse of country which I felt less able to describe than the view spread before us yesterday as we crossed the crest of the divide. All eastern Marmora lay stretched beneath us, dyed in deepest blue. Even the Princes Islands, which are but mountains cast up in the sea, lay beneath,

whom we have passed the night will accompany us, and enjoy the meetings to be held there.

SEULEUS, MARCH 17.—We reached this village by a five and one half-hour horseback ride from Chengiler. Descending into the plain, we journeyed around the north end of Iznik Lake, and then for an hour and a half climbed mountains by a steep trail. The path lay along the edge of a beautiful gorge, but many times the horse swayed too close to the edge for the comfort of the rider. We reached here just before Sabbath.

This company consists of nine members. The Sabbath-keepers in Turkey do not have the weekly visits of denomi-

national papers, and volumes of books to refer to, as do our American brethren. Some of these companies are indeed isolated but for the visit of the missionary occasionally. For four days we have had three meetings every day, and much of the time between meetings has been occupied in answering questions and in talking concerning the



LOADED CAMELS, TURKEY

and over their tops, and to the farther shore lay Constantinople. To the left lay the Lake of Nicæa, now known as Iznik Lake, only a degree less blue than Marmora. Old Nicæa, where the first council of the Christian church convened under the auspices of the Emperor Constantine, was just out of sight behind a low point of mountain jutting out into Iznik Lake so as to hide from view the farther end of the lake. Before us, and a little to the left, and beyond a lower ridge of mountains, rose the peak of the Asiatic Olympus, clad in snow. South-eastward from Olympus ran a ridge also clad in white. All this was visible to the naked eye; but with a glass the grandeur of the view was greatly enhanced. Dotted over plain and hill were many villages. For several minutes our trail followed the narrow crest of the divide, and then swiftly descended into the village where we have just passed the night with an isolated young brother. As we descended, the great plain of lower Iznik lay before us, in the midst of which is situated the old Turkish city of Bazarkoi (Bazaar Village).

We leave in a few moments for Seuleus, where we shall find a good company of believers. The brother with

truth with the brethren privately.

This little company raised about eighty dollars in tithes and offerings during the year 1907. Early in the morning we leave for Brusa. We leave these brethren renewed in courage, and strong in the faith.

BRUSA, MARCH 25.—We arrived here one week ago to-day after a drive of forty-five miles by carriage from Seuleus. The road is very good all the way. One thing can be said for Turkish carriage roads,—though they are few and far between, what few there are are very well built. Along the best roads, *yol bashi* (road-master) houses are built every few kilometers. These are about the size of the ordinary railroad section-houses seen along the railways in America. Eighteen miles from Seuleus, and twenty-two miles from Brusa, we passed through the little city of Gemlik, situated at the point of a bay which creeps inland between the mountains from the Sea of Marmora. This city is situated very nearly on the site of the ancient Roman city of Cius. I have never been able, either by inquiry or personal observation, to find any ruins of the ancient city worth mentioning. Generally the Turkish government has exercised great

care in preserving the various crumbling and decaying monuments of the earlier days of this country. Gemlik, being a very prosperous little seaport, seems to tolerate nothing but new, well-constructed buildings, and ruins and old buildings are destroyed. In the majority of cities and villages, however, the aged and weather-beaten appearance of the buildings is very noticeable. On the road from Gemlik to Brusa the yol bashi houses are built of nicely cut stone. Real skill is shown in the mason work, which is finished and pointed neatly. They are roofed with prettily laid yellowish-red tile. In fact, this gives a good idea of the general neatness and care shown all along the way in the construction of the road, its grading, bridges, etc. The accompanying photograph I took last fall, when covering this same drive. I was able to get very close to the camels as they were standing at rest but a little way from the road. They posed well.

During the week spent here I have enjoyed meeting with the few believers in their homes, encouraging them, studying the truth with them, and holding Bible lessons in the evening. Communion service was held Sabbath. Our greatest difficulty here is a place of meeting. The city is several miles in length, and the brethren live at the two extremes, and there is no central place for meeting. This is the place where the government caused our brethren considerable trouble last summer; several were arrested and fined for being found meeting together. The local head of the Protestant community has been greatly against us, but on this trip and also upon my visit last fall I have made it my business to gain his friendship to a degree. This was made possible by a friendly letter written to him by the Protestant *millet bashi* (church civil head) of Ismidt in behalf of our people. The latter is a friend to our brethren in the Ismidt district. We are proceeding with our work peaceably again. Through this endeavor to gain a proper understanding with the Protestant *millet bashi* here, he granted the proper paper to one of our Greek sisters to enable her to present herself to the government to secure a passport for England, whither she goes to take the nurses' course at the Caterham Sanitarium. She made her application then for her passport and was refused. It is on this account that I am being held over here a few days longer than I had planned. I have carried the case to the local British consul (Brusa having a population of one hundred thousand, and being quite a commercial point), who has taken the matter up with the governor-general of the Brusa *vila-yet*. On calling upon the consul last evening, he had not received final word; but he expressed his opinion that there was no question that the passport would be granted. This rejoices the sister, for she is anxious to enter upon her course. The foregoing gives but a faint idea of the methods necessary to the accomplishment of almost anything in this country. Careful pushing, forward, diplomatic

working, is the only way to see a thing through. There are times when mandatory manners assist one's progress; but by experience and care, one has to learn when to force, and when to submit.

I expect to leave to-morrow by a little narrow-gauge railroad, which will carry me to Moudania seaport in about two hours. From there it is seven or eight hours by steamer to Constantinople. I am parting from my interpreter here. Day before yesterday he started to return by land to the Ismidt country. Being an Armenian, and holding his civil private paper out of the old Gregorian Church, the government does not permit him to go by Constantinople. I leave the little company rejoicing in the Lord, their chief sadness just at present consisting in their having to part with the missionary on the morrow.

Constantinople.

Work on the Borders of Abyssinia

THOUGH Abyssinia proper has been closed to European missionaries (Protestant) since the year 1868, another effort to reach its inhabitants from its borders has been going on during the last years.

The Swedish Evangelical National Society sent out its missionaries at first to the heathen Cunamas, a tribe on the borders of Abyssinia. The work, at first quite promising, had to be abandoned on account of fever among the laborers and political difficulties in the country. Then the faithful missionaries settled west of Massowah in the small village of Ailet. A few years later a school for native boys was opened at Monkullu, a little farther west from Massowah. Its firstling was Onesimus, a heathen Galla slave, who was educated in Sweden, and proved a great help in missionary work.

The heat around Massowah was almost unbearable to these missionaries from the north of Europe. Fever caused the death of victim after victim. Yet faithfully they remained upon their post of duty fifteen long years, fresh soldiers of the cross taking the place of fallen ones at once, until at last they could enter the province of Eritrea [on the northeast border of Abyssinia. Map on the first page] which had become an Italian colony, after bloody battles. At last they were on the borders of coveted, firmly-closed Abyssinia, and in the very mountains to which they had often looked with ardent desire. Three stations have been founded in the province of Hamasen, which touches Tigre, the northern province of Abyssinia. Of these stations (Zarega, Belesa, and Asmara) Asmara is the most important, because the printing-house is located there, and much Christian literature has come from its presses already. It is said that the late Ras Makonnen ordered a copy of each product of these presses.

At first the Swedish missionaries intended to work from within the Abyssinian Church, like Heyling; but the opposition of the priests forced them to build

churches, and to organize congregations. They are aided by native helpers, whom they educated for the work. The most prominent one of the native helpers is Tajeleny, an Abyssinian from the province of Amhara. He seems to enjoy the favor of the governor, and it is reported that the king said to him, "Be of good courage, and fear not. None who highly esteems the Bible is hated in my domain."

Tokens of a spiritual awakening in the country reached by these Swedish missionaries, part of which country belonged to Abyssinia until a few years ago, are numerous. From many places comes the news that Abyssinian Christians begin to search the Bible; and in Schumanegos the evangelicals, thrown out of the church by the priests, have built a church of their own. Among the Gallas, south of Abyssinia, a few souls have been won to Christ by pupils of the Swedish missionaries in Eritrea.

The Swedish National Society has on the borders of Abyssinia ten stations and outstations; thirty-four missionaries, men and women; thirty-two native workers; fifteen schools; 356 scholars; a hospital and dispensary; a printing-house, and 566 professed Evangelical Christians, of whom 252 are communicants.

West of Abyssinia, in Omdurman, near the ruins of Khartum, the missionaries of the British Church Missionary Society have begun the preaching of the gospel, and the wonderfully prosperous Egyptian mission of the United Presbyterian Church of America is reaching farther and farther south from Egypt. Surely, it looks to the observer as if siege is being laid to dark Abyssinia with its decayed Christian church by Christian forces which surround it almost in a circle, and as if the time of its opening unto these forces can not be far away. Sooner or later, it must come, for the Lord has promised that the gospel shall triumph.—*Rev. Louis Meyer, in Missionary Review of the World.*

"The Land of the Morning Calm"

ADDIE CARNAHAN SMITH

ANOTHER spring has come — our third one in Korea. The grass is green, and the hillsides are beautified with flowers, but there are not many trees to add to the natural beauty of the landscape. As the expression, "The land of the morning calm," has often appeared in the papers, I wonder if many have realized that there is more truth than poetry in it. Usually at sunrise there is a decided calm, not a leaf is stirring. It is so soothing to be out at that time; but within an hour or two the wind begins to blow, gently at first, with increasing velocity until, by noon, it is so strong that it is quite impossible to keep a hat on. No doubt this accounts for the custom of the men wearing their hats with ribbons tied under the chin, and of the women wearing long strips of cloth tied around the head.

Autumn is the most pleasant season here, the winters being quite severe, the summer very warm and moist, and the

spring extremely windy. But the climate is considered quite healthful. We have enjoyed as good health so far, I think, as we did in America. But the unsanitary condition of the cities and villages makes it unpleasant and unsafe in regard to health, when one is thrown out among the natives, where he can not take proper care of himself, and necessary precaution about food and drinking water.

The spirit of calm is not resting upon this country just now. There are said to be more robbers at present than at any time in the past. Within the last week we have heard of six near-by villages having been raided by bands of robbers. At one village they obtained some money from two houses, and at a liquor shop they drank all the whisky. Then, as a dog had just been butchered, they ordered it dressed and cooked, and ate all of it. No doubt one reason for there being so many more robbers than usual is because the new emperor, on taking his seat one year ago, proclaimed liberty to all the prisoners.

There is another lawless band—the Euiyongs—who are opposed to Japanese influence. Travelers are attacked by them. Japanese are killed without mercy. When a Korean is seized, and he pleads innocent of favoring Japan, he is asked why he has short hair (those who are in favor of Japan usually shingle their hair); if he says because he is a Christian, he is then commanded to sing and pray; and if he is able to do this, he is let go, but if unable, he is killed. Many have been tested in this way. Many Japanese and Koreans have lost their lives during the past year at the hands of this lawless band.

Surely this nation needs the knowledge of the saving truths of the gospel.
Soonan, Korea.

Spain

MRS. FRANK S. BOND

We are thankful to be engaged once more in the Master's service. Our kind Heavenly Father has graciously spared our lives, and we believe he has spared us for a purpose.

The needs of this people, which for so many centuries has been bound under Roman superstitions, appeal to our hearts. I wish it were possible for me to frame language with which to portray the awful conditions existing here. Could I do so, it might be that some of those in the home land would be impressed to come over and help us make known the saving power of God's truth.

In a special sense do the conditions and needs of the Spanish women appeal to me. As I think of the many disadvantages at which they are placed from their infancy, my sympathies go out to them. In the first place, when only a few months old, the bodies of all girl babies are incased in that awful invention of the evil one, the corset. While in China only the feet are bound, here almost all the important organs of the body are forced out of their normal

positions. This one custom alone results in untold evil, and it is little wonder that women in the prime of life have the appearance of those much further advanced in years.

Another element which has played a great part in the deterioration of this people is wine. Women, as well as men, indulge freely in its use. It also makes up a part of the daily menu of little children. It is easy to understand what must be the results of such customs as these.

The majority of the people are poor, and many of the mothers are compelled to go out from their homes, to assist in gaining a livelihood for their families. Thus the influence in the homes is not such as to develop strong characters.

Morality is almost an unknown factor in this country. Immorality is fostered on every hand. It is even encouraged and taught by those who pretend to be

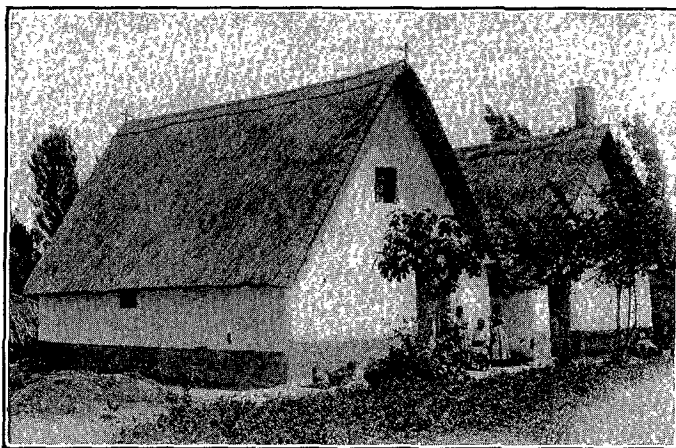
majority are women. Several have already asked for studies in their homes, and some have expressed their desire to keep the Sabbath. These meetings have been in progress only a little over three weeks, so we can not yet say what the results will be. We hold five night services each week, and Sabbath-school in the afternoon. There were thirty-two present at our Sabbath-school to-day, most of whom are adults. The attendance at night has averaged nearly one hundred.

The great need of this field is consecrated workers, to enter the many great cities to be found here. We ask an interest in the prayers of God's people for the success of the work here.

Valencia.

Preparatory to Entering Tibet

TIBET has long held out against missionary advances. Even the introduction of the Bible itself has not been permitted, and it is only recently that an agent of the British and Foreign Bible Society, armed with a government passport, was able to make a successful trip to a town in the interior, distributing portions of the Scriptures. In his report to the Society, he stated that from



COUNTRY HOUSE IN SPAIN

the teachers of the people, the priests. At the taking of the first communion, and at the confessional, wrong ideas and evil thoughts are put into the heads of little girls just entering their teens. This is not, as some would have us believe, merely the imagination of some fertile brain, but it is the truth, pure and simple.

It is estimated by the most reliable authorities that not more than fifty or sixty per cent of the Spanish people are able to read and write. If this be true of the whole population, we believe we are safe in saying that not more than twenty per cent of the women have this ability. This lamentable condition is due largely to the scarcity of educational facilities. While Rome boasts of a great educational system, from our observation in this country we are convinced that where there may be one school, there are hundreds of other places which need them, where they do not exist.

As is well known, Spain, in every sense of the word, is a priest-ridden country, and because of the illiteracy of the women, they are more susceptible to the errors taught by Rome than are the men.

At present my husband and his brother are conducting a series of meetings here in Valencia, and I am glad to report a good attendance. Of those who come, there are a goodly number who seem much interested, and of these the ma-

what he saw and experienced during this visit, in his judgment the time was not ripe for entering Tibet with the Scriptures.

In view of the above, the following clipping from a late copy of a Shanghai paper, sent us by Dr. H. W. Miller, will be of interest. The Lord has ways for opening Tibet to the light of the gospel which in his own good time he will bring about, and it is quite possible that the movement tending to its annexation to China proper may be his chosen method for bringing about this desirable end. The article runs thus:—

“As the proposal to reorganize Tibet into a province on the same basis as those of China proper requires the personal sanction of the Dalai lama, or Buddhist pontiff, it has been decided by the Pekin government to invite him to the capital for a conference with the emperor. For this purpose the following procedure will be followed by advice of the ministries of rites and of dependencies: A special imperial decree is to be sent to the governor of Shansi, at the provincial capital of Taiyuen, commanding him to request the presence in Pekin of the Dalai lama, who is now at the great temple of Wutaishan, about eighty miles distant from Taiyuen. A special high official will also be sent to Wutaishan to arrange with the pontiff as to the date of his arrival in Pekin

for audience, which will then be telegraphed to his majesty. As soon as this is made known, the governor of Shansi is to send a high official to Wutaishan to escort the Dalai lama to Taiyuen; preparations are to be made all along the route for the comfort of the pontiff and his large retinue. As the Dalai lama approaches within thirty li of Taiyuen, the governor is to meet him and give welcome in the name of the emperor, and then escort the party into the city. The party will proceed to Peking by way of Pao-ting, the capital of Chihli province, and when within a day's march of that city will be welcomed by the viceroy of the province in the name of his imperial majesty. Arrived within the environs of Peking, the pontiff is to be received by the members of the ministry of dependencies, the comptrollers-general of the imperial household, the general commanding the infantry division of the imperial guards, and the governor of Peking, who will welcome him once more in the name of the emperor. A large body of troops and a military band will also be in attendance to escort the illustrious guest within the city walls of the imperial capital as far as the Huang Sze, or Yellow Temple, where the pontiff and his party will reside during their sojourn in Peking. Special ceremonies also have been arranged for the pontiff's audience with his liege lord, Kuang Hsu. According to these it is proposed that his majesty will rise from his throne upon the approach of the Dalai lama, and having received the latter's obeisances, will ask him to take a seat on a bamboo couch specially placed at right angles to the throne. Refreshments will then be served, and the emperor will, among other subjects, converse with the pontiff on the conditions of Tibet. After the audience numerous gifts will be bestowed by the emperor and empress dowager upon their illustrious visitor, and a grand banquet will be given to him. When the Dalai lama leaves Peking, a farewell banquet is to be given, at which the emperor will not be present, but will appoint certain ministers of the presence and members of the ministry of dependencies, and comptrollers-general of the imperial household department to act as hosts on the imperial behalf. Ministers of the presence and grand chamberlains will escort the Buddhist pontiff as far as Pao-ting, and on his return journey to Tibet he is to be welcomed and escorted a certain distance by the viceroys and governors, through whose provinces the party will pass on their way westward."

IN spite of the refusal of the Madagascar natives to uphold the French governor-general in his plan to suppress mission work in that island, his work of repression and oppression goes on unabated. If the present course of the governor continues, the Protestant schools there will be reduced from four thousand to four hundred, and one hundred forty thousand Malagasy children will be denied an education.

THE FIELD WORK

East Caribbean Conference

At the meetings of the West Indian Union Committee held in conjunction with the West Caribbean Conference session in Trinidad, Port of Spain, Dec. 15, 1907, there were present L. E. Wellman, President; H. C. J. Walleker, Vice-president; Philip Giddings, Secretary; also J. Matthews, F. G. Lane, J. G. Dasent, W. D. Forde, and A. A. Clarke.

Being out of our territory of a voting constituency, no regular session of the conference was held. There were, however, council meetings relative to some plans of work for the coming year. The following were some of the resolutions adopted:—

That Mrs. L. E. Wellman be appointed Sabbath-school secretary of the conference.

That Mrs. P. Giddings be secretary of the Young People's Work.

That our conference workers push the sale of "Christ's Object Lessons" to realize funds to apply to the West Indian Training-school; and to solicit subscriptions for the *Caribbean Watchman*.

That Brother A. A. Clarke be asked to connect with Elder F. G. Lane in tent work in the Leeward Islands.

St. Thomas, with adjoining islands, being so near the Porto Rican mission, it was advised that it connect therewith. This step was accordingly taken.

Since the return to their fields the workers have been sowing diligently, and here and there reaping some fruits. Brother F. G. Lane (Antigua) has baptized several, and has since gone to Montserrat, a neighboring island, to open up work. In St. Lucia, where Brother W. D. Forde is, thirteen were baptized recently. Poor as they are, they have decided to lay plans to build a church. One poor sister sold a house, and gave the greater part of the proceeds to the church fund.

In St. Vincent Brother J. G. Dasent reports eight baptized by Elder Wellman, with as many more being prepared for the rite. In Dominica, we are still at our church building, which is now nearing completion. We have necessarily gone on slowly, having at times to stop, pray, and wait for funds. Up to date it has cost us \$559.05. Small as this may seem to our brethren, it represents much labor and sacrifice. Our carpenter, Brother Thomas Mass, formerly a Catholic, worked steadily on the church for months, and refused any remuneration.

I have not much to report in evangelistic lines. One little Catholic girl, who has been attending our services for some time, came for her music lesson, looking sad. Mrs. Giddings asked her what was the matter. She said her mother was going to take her to the Catholic Church for her first communion, but she did not want to go. We knew we could do nothing, so we asked the Lord to help the child, and change the mother's purpose. The Sunday came; but the mother, instead of taking the child to the Catholic Church, came with her to our meeting that Sunday night. At the close of the meeting, she thanked

us for what we were doing for her child.

A lady who was interested in the Sabbath question was given by her minister a paper published somewhere in the Southern States in which was an article against Seventh-day Adventism and Mrs. White. The truths of healthful living, dress and diet reform, etc., were all mangled. I was passing when she called me to read and explain. When I finished, she said, "They gave me that paper to prejudice me against the Sabbath; but the seventh day is the Sabbath day, and I will keep it." She has been faithful since.

The teacher of the government school has been with us for four Sabbaths. She is convinced, as are also her mother and father. They have not fully identified themselves yet, though they have come to meetings. We are praying that they may follow fully.

A few Sundays ago two Catholic converts went with me to a village to have a meeting. Drunken men and women, boys and girls, surrounded us, and made such noise and confusion that we could not speak to them. I have planned to visit them again, and get, if possible, some of our literature among the few intelligent and reading ones. So few read, and some understand so little of what they do read. We ask the prayers of our brethren and sisters.

PHILIP GIDDINGS.

En Route to Smyrna

WE arrived safely at Liverpool, and spent a few days there before being booked to Smyrna by the steamship "Orchis," which sailed April 11.

The ship was advertised to call at Malta for the first stopping place, but the owners wished it to go to Antwerp first, to take on a cargo. We were delayed at that place for nearly a week, and after leaving we had very bad weather. One night especially it seemed that everything that was movable was constantly tumbling about. The next morning some smoke was seen coming from the hold in the forepart of the vessel. It seemed to be very little, and the captain thought some acid had leaked out of a drum in the cargo, and this perhaps caused the smoke; for when a thermometer was lowered, and allowed to stay down for some time, it showed no rise in temperature. They were anxious to keep the hatches down, however, in case anything was wrong. About dinner-time, as the smoke still came out, the captain had a rope tied around him, and climbed below, to investigate. The smoke kept getting worse, and different ones, with cloths tied around their mouths, descended. Finally, one of the officers discovered that the cargo was on fire. The fire hose was gotten out, but little could be done; so the hatches were again put on, and the ship steered for land. Fortunately, we were not far out, and that evening we got into the harbor at Vigo, Spain. We had signals flying that the cargo was burning, and the captain was in hopes that there would be

a man-of-war in the harbor, that would help us put out the fire. Several small boats soon came alongside; but they had no facilities to render us immediate help, so the engineer opened one of the sea-cocks, and the forepart of the ship was flooded. We did not land, but everything was ready to run the vessel ashore, if anything went wrong. The forward hold being separate from the other part of the ship, it was necessary to flood only this part. Much damage is done to the cargo; but the ship is a strong iron one, and so far as can be seen now, is almost unhurt. The fire is now out, and the ship pumped dry, but it may take some days to arrange the cargo again and start once more.

ROBERT S. GREAVES.

Kentucky

MCKINNEY.—In a personal letter Elder A. O. Burrill writes as follows concerning the work at this place: "My tent was filled last evening with the best citizens of the town and county. The message seems more definite than ever to me. The presence and power of the Lord are with us more fully than at any other time in my experience. The tent was given by the South Dakota Conference. I am sure that the donors would be rejoiced if they knew how the people are flocking to hear the words of life. Brethren A. F. Harrison and C. F. Dart are holding a canvassers' institute in the new tent with a fine class. We hope soon to see the canvassing work upon a good basis in this State. Elder J. M. Irving is here from the West Michigan Conference, and expects to put up a tent to-morrow at Stanford. His fellow laborer, Brother Davis, is expected to join him to-morrow. The spirit that moved upon our brethren in the North is sending men and money to the South is bringing fresh courage to the brethren here. We thank the Lord for this."

Openings in Georgia

WE are pleased to be able to report progress in the closing message in the "Empire State of the South." The Lord is wonderfully blessing every effort put forth here in advancing the message; and to him we give all the praise.

The openings in Georgia for self-supporting workers are many. This is the largest of all the States east of the Mississippi River, embracing 59,475 square miles, divided into one hundred forty-six counties having a population of about two million six hundred thousand.

We have a very heavy burden to carry, as the workers are few, and the State is so large. There are about one hundred counties which have never been entered with our books; one hundred thirty counties in which "Daniel and the Revelation" has never been introduced; and about one hundred thirty-five counties in which "Great Controversy" has not entered at all. The whole State is practically unentered with "Desire of Ages" and "Patriarchs and Prophets."

Truly our needs are great, and the openings are many. The few workers we have in the field are being wonderfully blessed. We have two canvassers now working for "Great Controversy." Their last week's report shows twenty-six and twenty-eight orders for this important book. We also have two can-

vassers on the large book, "Daniel and the Revelation." One worked seventy-nine hours, and took thirty-three orders; the other worked seventy-five hours, and took thirty-six orders. Truly the angels of God are going before the canvassers in this field.

We feel sure that this field and its needs will, when rightly understood, appeal to many souls in the stronger and better worked conferences, especially when it is remembered that we have only about one hundred forty-one Sabbath-keepers, all told. We wish to thank those who have manifested an interest in our behalf. We believe that God is placing a burden upon many more to join us in this needy but fruitful field.

We shall be glad to correspond with any who may have a burden to spread the printed page in Georgia. Our camp-meeting is planned to be held in Atlanta, August 6-16. This would be an excellent time to reach Georgia, and meet our little band of workers and Sabbath-keepers. Address the conference president, Elder George W. Wells, 77 Beecher St., Atlanta, Ga., or the writer at 602 Capitol Ave., Atlanta, Ga.

ARTHUR L. MANOUS,
Field Agent.

South America

ARGENTINA.—One of our faithful canvassers is having an interesting time in the new province of Cordoba. During the month of April he has sold one hundred forty-five books besides tracts and the subscriptions he has taken for *La Verdad Presente*. In one place he held night meetings, the people coming from a distance, and showing great interest, especially in learning the hymns. They were glad to know the reason why the priest forbade them to read the Bible. Some have given up using strong drink and tobacco, and some are desiring to walk in all the commandments of the Lord. There are several places where the interest ought to be followed up with meetings, but there is no one to send.

At Malbertina, in this same province, we have a church of French-Swiss believers. There are about forty children and youth in this company and the parents are very anxious to have a church-school for them. When we consider that there are no government schools in many places and that the youth are growing up in ignorance and are lost to the truth and the work of God, we see how important it is that schools be started for them. The brethren are well able to support a teacher but there is none to be had here. As we have read of the sacrifice and work done by the teachers from the States who a few years ago went to the Philippine Islands, we are led to wonder if our own youth are less willing to launch out into new and untried fields. Surely with this truth that we have they ought not to be.

There are many openings here in South America for the consecrated worker. The work done yields returns, for in many places there are honest hearts who gladly accept the truth when it is presented, and who remain firm through the most bitter persecutions. A little over a year ago two of our lady canvassers took over a hundred subscriptions for *La Verdad Presente* in San Nicholas, province of Buenos Aires. Now two of our young workers have gone there, and

after a few meetings the Methodist minister with his family has accepted the Sabbath, while others are in the valley of decision. The most bitter persecution has been begun, and the minister of the other Protestant church forbade his members to receive the workers into their homes, but his opposition has only given them the greater desire to hear. What the outcome at this place will be remains to be seen. May the Lord move on the hearts of consecrated workers to come to this great needy field that the message may go with power.

ARTURO FULTON.

Mexico

ELDER G. W. CAVINESS writes from California, concerning the work in Mexico:—

"I have received good word from Mexico. One of our canvassers was in Salina Cruz last year, and met a young Spaniard, talked the truth to him, and sold him some literature. I understand that he was with him not more than an hour or two. The canvasser went his way, and nothing was heard for some months, when the Spaniard sent for more literature, and said that about eighteen were keeping the Sabbath there. Dr. W. S. Swayze visited them, and reports a nice company. The young Spaniard is a brick- or stone-mason, and works by day, but holds meetings every night with about twenty interested persons, who are leaving off their bad habits, and taking hold of the Sabbath and other truths as they learn them.

"A letter sent to me from a place in the state of San Luis Potosi promises to furnish a hall or room for preaching, if we will send the man to do the preaching. Another letter from a minister of forty-five years' experience says he never saw anything so clear as *El Mensajero* on the prophecies. He wants to be agent for the paper. My wife writes that our little meeting-place is so full that they are thinking strongly of getting a larger place. The two brethren who are canvassing sell and take subscriptions amounting to about one hundred dollars apiece each month. We are trying to do all we can to satisfy the demands for books in Spanish, but expect that they will grow faster, and keep ahead of us. The evidence seems to show that the Lord has gone out before us in every direction."

Sumatra

It was a pleasure for us to have Brother Gates spend a week with us recently in counseling and planning for the work in these parts, and also in getting the several Battak natives to attend our school in Singapore, six of whom we had living with us at our mission home. Their names are Immanuel, Hezekiel, Gaius, Petroes, Hermenes, and Simion. The three former, being the oldest, accompanied Brother Gates on his return to Singapore, while it was thought best for the present, to have the three younger return to Tarvetving, their home.

It is the special desire and ambition of Immanuel and his companions, to write for and edit a paper in their native tongue (Battak), setting forth the present truth and circulating it broadcast throughout the interior. This is their own original plan of operation.

As they have the Bible in their own language, and are able to read and translate our Malay literature freely, it can readily be seen how the message could, by this means, be made to speedily reach the remotest parts of the interior, occupied distinctly by the Battaks, who are counted as being the oldest and original stock of natives of Sumatra.

The Lord has certainly prepared the way by means of more than sixty German missionaries who have done faithful work in breaking up the fallow ground, teaching this people to read, and introducing the Bible freely throughout this land.

At present I am working in the Dutch community, particularly the more well-to-do, along the Belantoeng. This is where the governor and other high officials reside. I introduced my work with the tract on "The Second Advent," followed with others. I was encouraged from the first with pleasant and courteous receptions on the whole, and have at present over one hundred names on my list, of those who are reading our literature.

G. A. WANTZLICK.

Northern Illinois

We plan to run six tents and conduct one camp-meeting this summer. Four of the tents will be operated in Chicago, one in Rochelle, and one in Rockford. The four tent-companies in Chicago will embrace work among the Germans, the Swedes, the Danish-Norwegians, and the English language.

At Holcomb work has been done from house to house until some eight families have become interested in the truth. This interest will probably be followed up by those who connect with the tent effort in Rockford.

Zion City, the place where the late Alexander Dowie organized his following a few years ago, is within the territory of this conference, and there we have an interest with a Sabbath-school and a few obedient to the truth. Some Chicago laborers are giving attention to the needs of this field, with the hope of eventually organizing a church there.

A Sabbath-school was organized at Winnetka, and some have begun to keep the Sabbath in that place.

At Moline seven were recently baptized, and ten were added to the church. Others have lately begun to keep the Sabbath in that city, who will doubtless unite with the church soon.

Two have been added to the Kankakee church by baptism, and three by letter, within the last few weeks. The net increase in the membership of the Forty-sixth Street Church, Chicago, is forty since the beginning of the year. About twenty-five of these were received by baptism.

Five students completed their course, and five were baptized at the Fox River Academy during the closing week of the school. This school continues with full work and fair attendance this summer.

The volume of book sales is having an encouraging increase at present. We have a number of sisters who could be secured for the Bible work, and who would doubtless do excellent service for the truth, and a number of promising young men who ought to be in the ministry; yet we are prevented just now from doing much aggressive work because of the financial stringency. We

are hoping that something will come to pass which will cause our people who have money which could be used in advancing this cause to place it where it will count for the Master.

WM. COVERT.

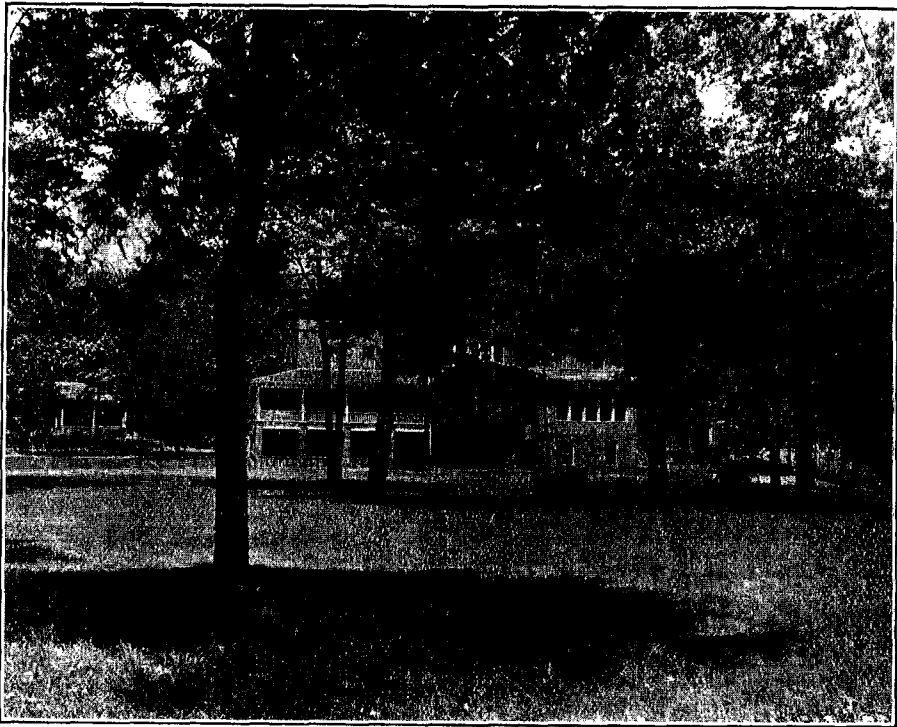
The Wabash Valley Sanitarium

SUNDAY, May 31, the Wabash Valley Sanitarium was by appropriate exercises dedicated to the noble work for which our whole sanitarium system has been developed. That work is to teach our fellow men how to live for health, to relieve the suffering, to restore the sick to health, and to qualify our young people by education and training to render efficient service in this department of our work.

The Wabash Valley Sanitarium is located on the west bank of the Wabash

Our brethren and sisters in Indiana showed their interest in this enterprise by coming from the surrounding towns to the dedicatory exercises, though the day was so cloudy and cold that the citizens of La Fayette did not venture out in large numbers. Elder W. J. Stone, president of the Indiana Conference, and chairman of the sanitarium board, conducted the exercises of the day. The mayor, Mr. Durgan, and Mr. Thompson, one of the lawyers of the city, were present, and delivered cordial addresses of welcome in behalf of the citizens of La Fayette. The chairman of the business men's association spoke for the business men.

Dr. D. H. Kress, of the Washington Sanitarium, read a very interesting and instructive paper on how to live for health, and the true methods of treating diseases. After an address by the



THE WABASH VALLEY SANITARIUM, NEAR LA FAYETTE, IND.

River, about two miles north of the city of La Fayette, Ind. The location is very attractive and desirable for sanitarium purposes. The block of land on which the buildings are located contains about fifty acres, rising gently from the bank of the river to the height of nearly two hundred feet. The buildings are set back just far enough to afford beautiful lawns in front, and a nice forest at the back. A good wagon road, and an excellent electric car line, run along the bank of the river, giving all travelers from the city to that part of the country a full view of the buildings and beautiful grounds. The street-car company has erected a neat little station at the foot of the sanitarium walk for the accommodation of our institution.

The main sanitarium building is built of brick. It has four stories, and contains about fifty rooms. The halls are wide, light, and airy, and all the rooms are very light. The bath-rooms are well arranged for sunshine and ventilation. The building is provided with a good steam-heating plant, and an electric elevator. Everything about the grounds is neat and attractive. The building is well planned, and substantially built,—two important features in a sanitarium.

writer on the Objects of our Sanitariums, and brief remarks by Dr. Worcester, the leading physician of the institution; the entire plant was dedicated by prayer to Him for whose glory it has been established.

The occasion was truly one of pleasure and encouragement. The presence of the majority of the ministers, Bible workers, and teachers of the conference contributed much to the interest of the exercises.

As our sanitarium work has been carried on in Indiana for a number of years; and has won the confidence of people in all parts of the State, there is already a very good patronage at this new institution. We certainly wish the Wabash Valley Sanitarium the fullest measure of success.

A. G. DANTELLS.

Field Notes and Gleanings

SEVEN persons were baptized recently, and joined the church at Tunesassa, N. Y.

As a result of work done among the young people at Sutley, S. D., recently, fifteen were baptized on May 17, and joined the church at that place.

FOUR have begun keeping the Sabbath at Pomona, Kan., as the result of the labors of Brother D. E. Hoffman.

FIFTEEN persons were baptized recently at Mankato, Minn., as a result of special effort put forth in that church by Elder W. W. Ruble and L. E. Camp.

ELDER W. A. WESTWORTH reports the baptism of seven earnest souls at Ocean Beach, Conn., on May 29. Others at that place are expected to join the ranks before long.

REPORTS from Lyons, Colo., indicate that a good work is being done among the Swedes of that place. Two were baptized there on May 28, and five more are awaiting baptism.

ON June, 6 the church at Denver Colo., was encouraged by the baptism of eleven persons at the morning service. Six of these joined the Arvada church, and five the church at Denver.

MRS. E. E. PARLIN, one of our most faithful Bible workers in San Francisco, reports the addition of eight new Sabbath-keepers to the ranks of the commandment-keepers of that city as the result of her Bible readings.

THE New York Conference is sending out this season five separate tent companies, the Indiana Conference is sending out six, and the Chesapeake Conference is also sending six tent companies into the field.

ELDERS C. W. MILLER AND B. E. MILLER, who have been holding a series of tent-meetings at Brenham, Tex., reports as a result of these meetings the addition of ten new members to the church at that place. Others are expected to join the company later.

THE canvassing work in the New Jersey Conference is taking an upward course at the present time. A good-sized company of canvassers is going into the field under the direction of the new conference canvassing agent, Brother Raleigh French.

ELDER VICTOR THOMPSON reports the baptism of four persons at Logansport, Ind., and the baptism of two others at Farmersburg. He says: "The Lord has blessed our work, and all seem revived and encouraged by the spirit that graced our services."

ELDER C. J. KUNKEL reports that as a result of labor put forth by Brother Wentland and Elder Valentine Leer at Rosehill, N. D., twenty-three persons in that place have been added to the number who are keeping the commandments of God. The company at Rosehill will soon be organized into a church.

IN some portions of the field the members of our churches are being asked to donate horses and buggies to the canvassing work, especially for the use of sisters who are canvassing in sparsely settled territory. In other States, members of our churches are being asked to give board and room to young people who are canvassing for scholarships.

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

Early Experiences in the Publishing Work — No. 6

SOME persons may suppose that the pioneers in this cause received the light on all points of the third angel's message at one time; but this thought will be at once dispelled when we read from the pen of Sister White the following statement:—

"When we began to present the light on the Sabbath question [in the autumn of 1846], we had no clearly defined idea of the third angel's message of Rev. 14: 9-12. The burden of our testimony as we came before the people was, that the great second advent movement was of God, that the first and second messages had gone forth, and that the third was to be given. We saw that the third message closed with the words, 'Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus.' And we as clearly saw as we now see that these prophetic words suggested a Sabbath reform; but as to what the worship of the beast mentioned in the message was, or what the image and the mark of the beast were, we had no definite position.

"God by his Holy Spirit let light shine forth upon his servants, and the subject gradually opened to their minds. It required much study and anxious care to search it out, link after link. By care, anxiety, and incessant labor has the work moved on until the great truths of our message, a clear, connected, perfect whole, have been given to the world."—*"Testimonies for the Church," Vol. I, pages 78, 79.*

Still further we read of some, that they "little realize what it has cost those who, with prayers and tears, through trial and opposition, have sought for it [light] as for hid treasures. Every new link in the chain of truth was to them as precious as tried gold. These links are now united in a perfect whole. Truths have been dug out of the rubbish of superstition and error, by earnest prayer for light and knowledge, and have been presented to the people as precious pearls of priceless value."—*"Gospel Workers," page 137.*

Again we read: "Frequently, when brought into strait places, the entire night has been spent in earnest, agonizing prayer, with tears, for help from God, and for light to shine upon his Word. When the light has come, and the clouds have been driven back, what joy and grateful happiness have rested upon the anxious, earnest seekers! our gratitude to God was as complete as had been our earnest, hungering cry for light. Some nights we could not sleep, because our hearts were overflowing with love and gratitude."—*Ibid., page 206.*

As an illustration of this, and that which led to another step in the publishing work, let us see how our people were led to the light respecting the sealing work mentioned in Revelation 7. On Feb. 22, 1848, a riot broke out in Paris,

France, which spread to different petty States and principalities, until there were thirty-six involved in the struggle. In the month of March of the same year, spirit rappings began in the Fox and Fish families, in Hydesville, Wayne Co., N. Y. The First-day Adventists, who were continually bent on setting times for the Lord to come, said, "This is to lead up to the 'battle of Armageddon.' The spirit rappings are the spirits of devils that are to gather the nations to that great battle."

Now think of the little company of Sabbath-keepers, not a hundred of them, all told, and they of the very poor of this world, who were teaching the Sabbath truth, and claiming that the third angel's message was to be heralded to the world before the Lord should come. And consider that these time-setters were continually reproaching them, and saying, "You are too late with your message. The battle of Armageddon is coming on now. You had better give up your message and join us."

Thus humbled, these souls sought God earnestly for light, and he did not disappoint them. Their minds, in that time, and under that severe pressure of opposition, were led to the seventh and fourteenth chapters of Revelation, and to the ninth chapter of Ezekiel. They clearly saw a sealing work, and that the seventh-day Sabbath was the great truth, which by the Spirit of God was to be written on the hearts of his children, and thus a people be prepared to stand ready for the coming of the Master.

What an additional and mighty proof was this to them, that they were right in claiming that the Sabbath truth was to be proclaimed to the world before the end should come. And, even while the confusion on the continent of Europe was increasing, and their opponents were making light of them and their efforts, it was their faith that somehow this turmoil would be checked, and the sealing message would accomplish its work.

Thus matters went on until Nov. 18, 1848. Then, as Brother and Sister White, Elder Bates, and a few others were assembled in the home of Brother Otis Nichols, at Dorchester, Mass., to study how they could publish the message to the world, the Lord was pleased to give Sister White a vision in which she saw that the Sabbath is the seal of God's law; and the command was given to publish that truth to the world. Of the publishing that followed that meeting we will speak in our next article.

J. N. LOUGHBOROUGH.

Courage in the Southland

THE summary which appeared in a recent REVIEW indicates that the Southwestern Union Conference stands at the head of our twelve unions here in North America in taking orders for subscription books. Concerning the general prospects for the work throughout the South, Brother I. A. Ford, manager of the Southern Publishing Association, writes as follows:—

"Yes, the Southwestern Union Conference is going right ahead. Their reports are increasing every week. I can say the same of the Southern and Southeastern Unions. We now have forty canvassers in what is now the Southern Union Conference. A few weeks ago we did not have that many in

the Southern and Southeastern together; and best of all, they are all meeting with good success. The financial troubles in the world have not troubled the canvassers to any great extent. In a few instances they have thought their deliveries were not so good as they otherwise would have been, but in most places they can see no difference."

Received on the \$150,000 Fund up to June 16, 1908

<i>*Atlantic Union Conference</i>	
*Central New England	\$ 2,786.02
Greater New York	1,517.06
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	12,170.80
<i>Canadian Union Conference</i>	
Maritime	566.49
Quebec	181.64
Ontario	813.78
Newfoundland	20.80
Total	1,582.71
<i>Central Union Conference</i>	
Colorado	4,674.04
Kansas	3,954.02
Missouri	2,009.50
*Nebraska	6,114.63
*Wyoming	872.81
Total	17,625.00
<i>*Columbia Union Conference</i>	
Chesapeake	804.01
*Eastern Pennsylvania	2,560.01
*New Jersey	1,246.98
*Ohio	6,402.43
*Virginia	1,034.77
*West Pennsylvania	1,976.56
*West Virginia	558.86
Total	14,583.62
<i>*District of Columbia</i>	
*Washington churches	1,401.54
<i>Lake Union Conference</i>	
East Michigan	3,183.98
*Indiana	5,249.02
North Michigan	1,780.22
*Northern Illinois	2,971.56
Southern Illinois	1,542.00
*West Michigan	8,733.70
Wisconsin	5,040.73
Total	28,507.21
<i>North Pacific Union Conference</i>	
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
<i>*Southern Union Conference</i>	
*South Carolina	268.09
Alabama	623.14
*Tennessee River	1,406.31
*Florida	951.48
*North Carolina	954.75
*Cumberland	1,360.99
*Louisiana	572.54

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

Mississippi	413.33
*Georgia	457.97
Conference not specified	97.41
Total	7,106.01
<i>*Northern Union Conference</i>	
*Iowa	9,654.36
*Minnesota	5,766.98
*South Dakota	2,672.47
*North Dakota	2,156.63
Conference not specified	73.82

Total	20,324.26
<i>*Pacific Union Conference</i>	
*Southern California	4,925.38
*Arizona	466.79
*California-Nevada	10,254.03
*Utah	440.58

Total	16,086.78
<i>Southwestern Union Conference</i>	
*Arkansas	938.93
Oklahoma	4,167.53
Texas	2,606.15
Conference not specified	22.82
New Mexico	2.00

Total	7,737.43
<i>Western Canadian Union Conference</i>	
*Alberta	1,211.35
British Columbia	224.50
Manitoba	349.76
Saskatchewan Mission Field ..	59.60

Total	1,845.21
<i>Unknown</i>	
Unknown	161.70

<i>Foreign</i>	
*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	82.81
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	10.98
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
West Caribbean	96.35

Total	2,228.63
Grand Total	\$142,719.55
I. H. EVANS, Treasurer.	

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

Dedication of the Wabash Valley (Ind.) Sanitarium

THIS service was held according to appointment on Sunday afternoon, May 31. The mayor of the city delivered a short address, in which he extended a warm welcome to our people and the institution to the vicinity of La Fayette. He was followed with a very able address by Mr. Thompson, one of the leading attorneys of La Fayette, who has been acquainted with our people. He spoke highly of the work which we are doing throughout the world. Elder W. J. Stone made a few remarks in regard to the founding of the institution.

Elder A. G. Daniells, president of the General Conference, delivered the main address, a synopsis of which follows this article. He was followed by Dr. Kress, superintendent of the Washington (D. C.) Sanitarium. Everything passed off pleasantly, the only hindrance being that the weather was a little cool. Quite a number from the city, and a goodly number of our brethren and sisters from different points throughout the State, were present. All seemed delighted with the buildings and grounds, and spoke in the highest terms of the place.

The building is a model of neatness, but there is no extravagance displayed, either in outward adornment or the furnishings. The walks and the drives surrounding the building are now practically completed, and the attention of the management will be given to advertising the institution, and filling it with patients. We believe it will be only a short time before the institution will be filled with a good class of patients.

I think I can truthfully say that not a person has entered the new sanitarium who has not received great benefit, and all are well pleased. We trust that our brethren and sisters throughout the conference will do all they can to send patients to the institution, and pray that God's healing power may be manifested in a special manner in restoring to health all who come. W. J. STONE.

Synopsis of Elder Daniells' Discourse

Our sanitariums are located in all parts of the world. We have them in the United States, in Canada, in Mexico, South America, in Great Britain, Scandinavia, Germany, Switzerland, South Africa, India, Japan, Australia, New Zealand, as well as in various other parts of the world; and the institutions are the same everywhere. That is, the principles that are held, and that govern the management, are recognized the world over.

These institutions differ from hospitals, and even from denominational hospitals, quite materially. In the first place, we educate our own physicians; that is, the physicians are gathered from our own ranks, and the denomination takes an interest in the development of these

young men and women who wish to qualify for medical practise. We educate our own nurses. Every sanitarium is a medical training-school for nurses. We graduate our own nurses, and train them, and they do not receive their training in other institutions.

Then, again, we follow methods of our own. Our institutions are peculiar to ourselves as a people. We have not copied after other institutions. We have not based our methods upon those of any other institution. While we have gathered the scientific knowledge and methods to a degree from various hospitals and institutions, yet our sanitariums have a genius of their own.

The chairman has raised the question as to why we establish and maintain sanitariums. It has already been suggested by the speakers who have preceded me. It is because we believe that religion pertains to the body as well as to the soul. We do not believe that we have discharged our responsibility when we pray, and when we read the Bible and endeavor to cultivate the higher or the spiritual nature. We believe that the mind and body, the soul and the physical frame, are so closely related that in order to enjoy the highest degree of spirituality we must take the best of care of the body.

We have not established these institutions for commercial reasons. If we should turn them into commercial institutions, we would miss the great object for which we have established them. We can not establish prices beyond the reach of the common people, and so while we place our prices for treatment, for operations, and the care of the sick, so that the common people can avail themselves of these advantages, we place ourselves where we can not make money, and we are satisfied with that. But we must make them self-supporting.

Another thing, we must not only establish prices that will let the ordinary class have these privileges, but there are hundreds of poor, sick, suffering people who have not any money at all, but they need help. They need treatment; they need the physician's care; they need just what can be given them in our institutions. And so every year we do thousands upon thousands of dollars' worth of free work, that we might call charitable work. We contribute that to suffering humanity, and you would be surprised if I were to roll up the figures here showing the charitable work that is being done by these institutions the world over every year. But we believe it ought to be done.

And yet we have a still higher purpose than the healing of the sick, and that is to reveal the living God and the Saviour Jesus Christ. I do not hesitate to tell you that beyond all these material things we want to open the hearts of men and women to the reception of the Saviour of men; and we understand that that was the chief reason why our Lord and Master healed the sick wherever he went. He knew that at the very best this life would be a failure without this salvation, and he knew that by touching them at the needy spot, by healing their sickness, by relieving them of their sufferings, he could reveal himself as their Saviour to them; and so he did that day by day to help those people. And he would have this church in the earth, representing him, do the work that he

did and for the purpose for which he did it.

We are very glad as a people to have this sanitarium added to our family of institutions. We are glad to see that the promoters have exercised good judgment in the selection of a location, and that they have manifested good taste in beautifying the grounds, and good judgment in the selection of material. I am glad as I go through this institution, to find it well constructed, light and airy, well ventilated, and with plenty of sunshine; to find it neat and clean and attractive, with furniture good enough for any of us; and to find provision made for all the wants and needs of the people.

I feel that this institution is a credit to our denomination, and it is also a credit to this conference and to this town in which it is located. And in behalf of the denomination I wish to say to our Indiana Conference that we wish you every prosperity in the operation of this place. We trust that it will be a blessing to the people of this city, and that they will never have occasion to be sorry that it has been established near them.

The Fayetteville (Ark.) Sanitarium

DR. G. B. REPLOGLE, who spent several years as a medical missionary in South Africa, has completed the medical course since returning to America, and has recently opened a sanitarium at Fayetteville, Ark. The work of this new institution is favorably mentioned in the *Fayetteville Evening News* of June 4, in the following article:—

"Without any blare of the trumpet or crying of the heralds, the sanitarium on West Center Street went to work doing good. It has not made any noise since, but its good deeds are out of all proportion to its cost, or the appreciation of it.

"Some good women, having lovingly prepared themselves to minister to the necessities of human suffering, started it; surgeons, knowing the value of sane nursing, gave it some equipment, and the good work was begun. Many have been healed in it, and much suffering has been relieved. That was its primary object; but more has been done. Its founders and managers believe in Christ. They see the common brotherhood of human suffering, the touch of misery that makes the whole world kin, and they seek to relieve the deeper agony of spirit, that hypnotol—that awe-inspiring product of coal tar—reaches for, but can not touch. For this service there is no charge, and the hopeless outcast has gone from their institutions, not only healed in body, but with a higher purpose in life, led by a nobler aim. It is an oasis in the great desert of present-day agnosticism. It is applied Christianity.

"We ask to be allowed to suggest that a great many cups of cold water might be given 'in His name' by helping the sanitarium, which has not asked us to say a word about it. We have taken the liberty of speaking of it because it is one of the few institutions in this age of gilded graft and gouging greed that even attempts to provide relief for misery on the great principle of the golden rule, which all commend, and no one gets in the habit of practising to such an extent as to interfere with his business."

Current Mention

—A new tuberculosis hospital was opened by the commissioners of the District of Columbia in the city of Washington on June 16.

—Reports from Japan state that on June 15, 50 fishing-boats were wrecked off the coast of Kagoshima, and 350 men of the crews of the fishing fleet have been drowned.

—On June 16 Postmaster-General Meyer concluded a postal convention, or agreement, with Italy, to take effect August 1, by which parcels of merchandise may be sent from one country to the other at the rate of twelve cents a pound in packages up to eleven pounds in weight.

—A disease believed to be bubonic plague is reported to have broken out recently on the Isthmus of Panama among the Indians, one tribe having moved its camping place three times in succession to get rid of the disease. This report is made by Dr. J. M. Thomas, traveling inspector of the Marine Hospital Service.

—On June 17 the Federal Grand Jury at New York City found a third indictment against the president and vice-president of the National Bank of North America, charging them with making false entries in reports to the Comptroller of the Currency and a misapplication of funds for speculative purposes amounting to \$1,250,000.

—Judge William Howard Taft, present Secretary of War, was nominated at Chicago, on June 18, as the candidate of the Republican party for president of the United States. Four hundred ninety-one votes were necessary for a choice, but Mr. Taft received 702 on the first ballot. The nomination was then made unanimous. On the following day Hon. J. S. Sherman, a member of the House of Representatives from New York, was nominated for the office of vice-president.

—Much interest has been manifested recently in the expected action of the Louisiana Legislature on the question of State prohibition, but a report from the capital of Louisiana on June 15 states that action upon the matter has been indefinitely postponed. The temperance element desired that a bill should be passed at this session of the legislature providing for a referendum on State prohibition. The legislature has taken action, making the minimum local license \$500, and the minimum State license \$200.

—The teachers and principals of the city of New York have formed an organization known as the "Children's Relief Society," whose purpose is to see that children who come to the schools hungry are provided with substantial meals. It has been ascertained that hundreds of pupils, especially in the East Side schools, come to school without breakfast, and some who have been examined have had nothing to eat for two days. One of the school superintendents states that frequently such children faint in their classes. The school authorities of London have a similar condition to deal with, the destitution of the families making it impossible for the children to be properly nourished.

—The press of the world has had much to say during the past few weeks in reference to the recent invention of H. P. Maxim. This is a rifle whose discharge creates no sound. A trial of the invention has demonstrated the inventor's claims of noiselessness in discharge. Such a weapon as this in the hands of desperate or irresponsible individuals will doubtless add greatly to the mortality statistics of this generation. It is also believed that the introduction of these, or similar, weapons into the armies of the various nations will greatly add to the terrors of war and the loss of human life.

—Demonstrations in behalf of woman suffrage in England continue with increasing enthusiasm. On June 13 there was an extraordinary demonstration of what are termed the "Suffragettes," when 10,000 women, including titled ladies, novelists, artists, teachers, and representatives of all the feminine professions, marched through the streets to Albert Hall, where a large meeting was held, demanding the abolition of legal disqualification preventing women from voting for the election of members of Parliament. There were eighteen bands in the procession and a thousand banners.

—The remains of M. Emile Zola, the French novelist who defended Dreyfus during that French captain's famous trial, were reinterred at Paris on June 4 in the Pantheon. The ceremony was an affair of state, and the representatives of foreign governments were invited. The American ambassador, however, was the only foreign representative who was present. At the close of the ceremony a French militarist fired two shots at Captain Dreyfus, wounding him in the arm. The affair has created a sensation in Paris, as the would-be assassin was a man of considerable influence.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1908

ATLANTIC UNION CONFERENCE	
New York, Norwich	Sept. 10-20
CENTRAL UNION CONFERENCE	
Missouri, Sedalia	Aug. 6-16
Kansas, Ottawa	Aug. 13-23
Colorado, Pueblo	Aug. 20-30
COLUMBIA UNION CONFERENCE	
Chesapeake, Wilmington, Del., June 25	to July 5
New Jersey, Woodbury	Aug. 6-16
Ohio, Mansfield	Aug. 13-23
LAKE UNION CONFERENCE	
Indiana (local), La Grange	July 14-20
Southern Illinois, Vandalia, July 30 to	Aug. 9
Indiana (State), La Fayette	Aug. 6-16
West Michigan	Aug. 13-23
Northern Illinois	Aug. 20-30
East Michigan, Lapeer	Aug. 20-30
Indiana (local), North Vernon	Aug. 25-31
North Michigan (Northern Peninsula), Gladstone	June 22-29
North Michigan (conference), Petoskey	Aug. 27 to Sept. 6
Wisconsin, Madison	Aug. 31 to Sept. 13
NORTHERN UNION CONFERENCE	
North Dakota, Velva	June 22-29
North Dakota (local), Dickinson, July 6-12	to Sept. 6
Iowa, Nevada	Aug. 27 to Sept. 6
PACIFIC UNION CONFERENCE	
Southern California, Los Angeles, Aug. 6-16	to Aug. 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
Alabama, near Mobile	Oct. 8-18

SOUTHEASTERN UNION CONFERENCE

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

Florida, Palatka	Oct. 1-12
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SOUTHWESTERN UNION CONFERENCE

Texas (local), Nacogdoches	July 7-13
Oklahoma (local), Muskogee	July 15-20
Texas (State), Keene	July 30 to Aug. 9
Oklahoma (State), Enid	Aug. 20-31
Arkansas (State), Fort Smith	Sept. 3-13

WESTERN CANADIAN UNION CONFERENCE

Manitoba, Carman	June 23-28
British Columbia, Vancouver	July 1-6
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.

Alberta Conference and Camp-Meeting

THE third annual meeting of the Alberta Conference will be held in connection with the camp-meeting at Lacombe, Alberta, July 9-19. Matters of interest pertaining to the medical and educational work of this field make it necessary that all should attend this meeting, who can possibly do so. All members of churches, in Alberta, in good standing, are delegates to this conference. A reduced rate of one and one-third fare for the round trip has been secured over the Canadian Pacific Railway on the certificate plan. If one hundred certificates are secured, the delegates may return free. Good help is promised by the General Conference. We are in the time of the outpouring of the Holy Spirit. Come and let us seek for the second Pentecost. For further particulars address C. A. Burman, Lacombe, Alberta.

Union College Summer School—Last Notice

THIS school began Tuesday, June 23, and will continue six weeks. It is designed for teachers and for those who wish to make up college or academic work. By taking only two studies and one drill, credit can be made for a full college term. Those not wishing college credits may take one or two studies more. This will be the best-equipped summer school ever held in the denomination. Note its facilities: Fifteen teachers, chemical laboratory, new physical science laboratory, library and reading-room, music rooms and instruments, five lines of manual training, special church-school methods, college home, beautifully shaded grounds, healthful location. The tuition is six dollars for the term, remitted to accredited church-school teachers. Board and room, two dollars a week. There is not time to write—just come. C. C. LEWIS, Principal.

Shenandoah Valley Academy

OUR State conference academy, located at New Market, Va., is nearing completion. We are planning to have this academy dedicated during the special meetings to be held at the academy, September 8-13. We are desirous of having as many as can do so attend this meeting, especially those living in the Shenandoah Valley. We expect to have with us the president of the Columbia Union Conference, Elder E. E. Andross, and other General Conference laborers.

Let us all pray that the Lord will especially bless in this meeting, and that the school may prove a great blessing to all our people, especially to the young.

This is to be a preparatory school, in which students will be fitted to enter our colleges. We invite our neighboring State conferences to send their youth to this institution, as it will no doubt be more convenient to many than schools farther away.

It has been suggested to us that our sisters in the State would be pleased to help the school in some way which would not involve an expenditure of much money. If different families would, while canning fruit and vegetables for their own use, put up an extra can or two for the school, it would be a real help. Let us seek the Lord, and he will guide us.

For further information address Elder R. D. Hottel, New Market, Va.

H. W. HERRELL, President.

Year-Book Revisions

RECENT changes in addresses of workers from those given in the Year-Book are as follows:—

L. T. Nicola, 549 Dickinson St., Springfield, Mass.

H. J. Farman, R. F. D. 1, Barnet, Vt.

Educational Secretary of Missouri Conference: Miss Nettie Hardiman, 1109 East Twelfth St., Kansas City, Mo.

Secretary of the Sabbath-school Department of the Nebraska Conference, Miss Winnie P. Hunt, 905 North California Ave., Hastings, Neb.

Virbrook Nutter, 1000 Washington St., Wilmington, Del.

Secretary and Treasurer of Eastern Pennsylvania Conference: A. L. Bayley.

Field Missionary Agent New Jersey Conference, Raleigh French.

Educational Secretary Lake Union Conference: W. E. Straw.

Educational and Sabbath-school Department Secretary Northern Illinois Conference, Miss Nellie D. Plugh, 7150 Langley Ave., Chicago, Ill.

E. F. Collier, 238 Trumhull Ave., Chicago, Ill.

P. G. Stanley, 829 Clarence St., Kalamazoo, Mich.

President of Southeastern Union Conference, W. A. Westworth, with headquarters of that union transferred to 75 Ashby St., Atlanta, Ga.

The correct address of the Southern Union Conference is 85 and 87 Arcade Building, Nashville, Tenn.

A. P. Heacock, 1203 Wolfe St., Little Rock, Ark.

C. E. Rentfro, Calçada de Laveiras 131, Caxias, Portugal.

J. S. James, Nazareth P. O., Tinneveli District, South India.

W. D. Burden, 846 Sendagaya-cho, Tokyo, Japan.

Address

ANY one knowing the address of Anson Morris please notify West Virginia Tract Society, 1200 Seventh St., Parkersburg, W. Va.

Publications Wanted

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

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

Sydney Scott, Darlington, S. C., *Watchman, Signs*, and other denominational literature.

James Harvey, 1055 Brush Street, Oakland, Cal., *Signs, Watchman*, and *Bible Training School* for missionary work.

Mrs. D. A. Fitch, Glendale, Cal., clean, well-wrapped health publications, tracts, *Instructor, Signs, Watchman, Little Friend*, etc.

H. W. Schmidt, Herrington, Kan., *Instructor, Little Friend, Watchman.*

Mrs. Charles S. Drury, Carterville, Ill., periodicals for use in reading racks.

Mrs. M. E. Wilbourn, Humble, Tex., periodicals and tracts for general distribution.

Benj. C. Chadwick, 652 Congress St., Portland, Maine, *Signs, Liberty, Life and Health.*

Mrs. C. J. Monds, R. F. D. 2, care C. L. Simpson, Lewis, Kan., papers and tracts.

Miss Lennie Gatton, Tampa, Fla., desires a continuous supply of reading-matter on present truth.

Pearl L. Rees, 1200 Seventh St., Parkersburg, W. Va., late copies, post-paid, *Signs, Watchman, Life and Health, Instructor.*

Mrs. S. A. Williams, 15912 Park Ave., Harvey, Ill., *Signs, Life and Health, Instructor, Little Friend*, and tracts for free distribution and rack work.

The Shreveport Young People's Society desires a regular supply of late, clean copies of periodicals and tracts for use in reading racks, libraries, reading-rooms, and for distribution. Please send post-paid, to Miss Mary C. Roach, Box 363, Shreveport, La.

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.

FOR SALE.—For a short time only, Peanut Butter, 10 cents a pound; Olive-Oil, \$2.50 a gallon; fifty pounds Cocoa-nut-Oil, \$7. Cash with order. All guaranteed absolutely pure. Address Vegetarian Meat Company, Washington, D. C.

FOR SALE.—160 acres, with good water right, near intermediate school at Palisade, Colo. Excellent fruit land, fine climate, sure crops. Must sell quickly. Cash payment, only \$10 an acre. Will divide into forty acres. 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.

FOR SALE.—Beautiful Imported Bible Mottoes. Special, 100 Bible cards, \$3; 100 of our heavy 12 x 16 paper mottoes, \$6. 27,000 sold in April and half of May. We have four languages,—English, Danish, Swedish, and German. The more you buy, the less they cost. 15 for \$1 by mail. Address, with stamp, Hampton Art Co., Lock Box 257, Hampton, Iowa.

Obituaries

HARLAN.—Millie Harlan, infant daughter of Mr. and Mrs. R. M. Harlan, was born March 9, 1908, and died March 22, 1908, at Berrien Springs, Mich., of bronchial pneumonia. Service was held at the house, conducted by Brother James Irving.

MRS. R. M. HARLAN.

HANDLEY.—Died at Huntington, Ohio, May 11, 1908, of lung fever, our darling baby, Mable Esther Handley, aged 1 year, 1 month, and 22 days. Thus one more little one is laid away to rest until the Life-giver shall claim his own. Words of comfort were spoken by Elder Willard (Baptist), based on 1 Cor. 15:11-27.

MRS. M. L. HANDLEY.

SPREAD.—Died April 5, 1908, at the home of her mother, at South Portland, Maine, Addie May Spread, aged 34 years, and 3 months. Sister Spread accepted the message and was baptized twelve years ago, under the labors of Elder J. B. Goodrich. She remained faithful, and died in the blessed hope. Her husband and two children mourn the loss of a good wife and mother. Words of comfort were spoken by the writer, from Rev. 14:13.

JOHN WILSON.

ZUCK.—Died at Johnson City, Tenn., May 14, 1908, Frederick Zuck, aged 67 years, 6 months, and 10 days. He was born in Germany in 1840. Brother Zuck accepted the third angel's message in Nebraska about six years ago, and died in the blessed hope of being called forth in the first resurrection. He leaves a wife and other loved ones and a large circle of friends to mourn. At his request the twenty-third psalm was read, and words of comfort were spoken by the writer from Rev. 14:13.

J. F. POGUE.

WINKLEY.—Died at his home in Le Roy, N. Y., April 28, 1908, of heart failure, Brother S. M. Winkley, aged 72 years, 4 months, and 8 days. Brother Winkley was a native of Wittenburg, Germany, coming to this country in 1858. He served through the Civil War, where he received injuries which resulted in his death. In 1873 he was baptized and enlisted in the cause of God, put on the Christian armor, and from that time he fought untiring on the field to win an everlasting crown. He leaves a faithful wife and daughter to mourn. Words of comfort were spoken by the writer.

H. W. CARR.

PRESSNALL.—Died at his home in Eagle Lake, Minn., April 24, 1908, Jonathan Pressnall, aged 73 years, 5 months, and 2 days. Brother Pressnall moved to Minnesota in the sixties, and located in Eagle Lake, which has been his home ever since. He became interested in the truths of the third angel's message in the seventies. He became convinced of the truth, and has been keeping the Sabbath ever since. He loved the Lord and tried to do what was pleasing in his sight. He had implicit faith in this message, and hoped to triumph with it some day. The funeral service was conducted by the writer.

A. W. KUEHL.

BENNETT.—Died at his home near Carson City, Mich., June 5, 1908, Joseph E. Bennett, aged 62 years, 2 months, and 25 days. He leaves a wife, one daughter, two sons, two sisters, and one brother to mourn. For the past three years Brother Bennett's health has been poor, yet the end came suddenly, at 12:20 A. M., Friday, after a hard day's work planting corn for a neighbor. We believe he was a man with a trust in God, and are content to leave him in the hands of Him who "doeth all things well." Discourse by the writer, to a large and sympathizing company of relatives and neighbors.

S. D. HARTWELL.

DAMON.—Died June 8, 1908, at his home in Kasoag, N. Y., Andrew J. Damon, aged seventy-seven years. Brother Damon accepted the truth of the Sabbath forty-five years ago, and shortly after came out into the full light of the third angel's message, and joined the Adams Center church, of which he has since been a faithful member. He had been failing in health for two years, but his death was sudden, resulting from heart trouble. His wife and two children survive him. The funeral was held at his home, the writer speaking words of comfort from Matt. 13:43. The remains were then taken to Adams Center, where a short service was held before burial.

F. C. WEBSTER.

SMITH.—Mrs. Emily Jane Smith was born in Byron, Genesee Co., N. Y., in the year 1828. Sister Smith was converted and united with the Methodist Church when she was nine years old, and later united with the Seventh-day Adventist Church, and was a member of the Owosso church at the time of her death. Her hope in the triumph of the message was strong.

ROSE SMITH.

CHESBRO.—Died at her home, after an illness of four years, Mrs. Wm. A. Chesbro, in the eightieth year of her age. Mrs. Chesbro was a strong believer in the third angel's message for about forty years, and died in the hope of a part in the first resurrection. She leaves to mourn their loss, one son, a brother and sister, and four grandchildren. Funeral took place, June 17, Rev. Johnson of the M. E. Church officiating.

J. W. CHESBRO.

McDERMOTT.—Died at Minneapolis, Minn., May 23, 1908, Minnie McDermott, aged 36 years, 9 months, and 22 days. Sister McDermott accepted the third angel's message several years ago, and died expecting soon to meet her Saviour in peace. She leaves her husband, son, mother, sister, and three brothers to mourn. The funeral service was conducted by the writer, assisted by Elder R. A. Underwood. The remains were taken to Stillwater, Minn., for interment.

A. W. KUEHL.

BLACKBURN.—Died at Rockport, Tex., May 21, 1908, Lucy Blackburn, youngest daughter of Brother and Sister Charles Blackburn, aged 28 months. Death came unexpectedly. At six in the morning she showed signs of being ill, and at ten in the evening she was dead. The bereaved parents are in deep sorrow, but by faith in God's promises they look forward to the resurrection, where they hope again to hold their darling in their arms. Words of comfort based on Jer. 31:15-17 were spoken by the writer.

A. W. JENSON.

WARD.—Died at Albany, Iowa, July 14, 1907, Clark Stowe Ward, aged 81 years, 2 months, and 15 days. He was born in Vergennes, Vt., in 1826, and was married in 1851 to Caroline A. Ballard. Eight children, with the aged mother, remain to mourn. He often spoke of the falling of the stars, which he witnessed, and of the preaching of Wm. Miller, under which he accepted present truth. An impressive funeral sermon was delivered by Elder E. G. Olsen, to a large congregation of relatives and friends at the Lima church.

MRS. C. W. JONES.

COLE.—Jane E. Cole, née Fish, was born in Steuben Co., N. Y., Sept. 25, 1823, and died at Santa Rosa, Cal., May 29, 1908, aged 84 years, 8 months, and 4 days. While living in Leroy, Mich., June 1, 1843, she was married to Hiram Cole, who survives her. Of six children born to them, five are still living, and four were present in her last sickness, and at her funeral. Sister Cole was converted at the age of seventeen, and in 1882, with her husband, united with the Seventh-day Adventist church of Santa Rosa, of which she was a most faithful member. The funeral service was conducted by the writer, before a large gathering of friends, on June 1, 1908.

J. N. LOUGHBOROUGH.

BOREGO.—Died in East Cottage Grove, Ore., April 24, 1908, Elizabeth Borego, in the eighty-first year of her age. Mother was born in Xenia, Ohio, March 13, 1828. In early life she gave her heart to God and for many years was honored as a member of the Methodist Episcopal Church. Twenty-three years ago she heard the preaching of the soon-coming Saviour and the faith held by the Seventh-day Adventist Church. After a thorough investigation of God's Word she cast her lot with the remnant people of God. Her early life was spent in caring for the sick and dying. During her own illness she was always bright and hopeful. The funeral service was held in the Adventist church at Cottage Grove. Words of comfort were spoken to the sorrowing friends by Elder J. M. Cole, of Salem.



WASHINGTON, D. C., JUNE 25, 1908

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

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MRS. FANNIE D. CHASE, editor of the *Youth's Instructor*, has been in attendance upon the World's Temperance Congress, at Saratoga Springs, N. Y., June 14-23. Mrs. Chase attended this meeting at the request of the *Review and Herald* management, in order that the temperance movement might be dealt with more understandingly in the publications from this office.

LAST Sabbath afternoon Elder George Teasdale, formerly of New Zealand but more recently of Java, spoke to the young people of the Takoma Park church. Brother Teasdale has been spending a short time in America, but was expecting to sail on Tuesday of this week for Singapore en route to Java. May his labors in that field be greatly blessed to the furtherance of the gospel.

TIME will not be lost in reading entire the announcement on the second page of this issue.

THE Pacific Press Publishing Association, of Mountain View, Cal., has just issued a neat little booklet bearing the title "Fresh From the Press." This booklet gives a brief description of some of the new books, pamphlets, and tracts which have recently been issued by that house. Copies will be furnished, on application, to any who desire.

ELDER W. A. SPICER reports that the last Sabbath of the Seattle (Wash.) camp-meeting was a day of great victory. Hearts were made tender by the Spirit of God, and many specific surrenders were made. Between forty-five and fifty were baptized. Two persons took their stand to keep the Sabbath, at the close of the last Sunday-night meeting.

ONE of our brethren whose work requires him to travel a great deal suggests that in every town or city where Sabbath services are held a notice be posted in the post-office, giving the time and place of the meeting, so that Sabbath-keepers who are strangers might have the privilege of attending. The suggestion commends itself to us as a good one.

LAST week Thursday Mrs. Edith E. Bruce, head nurse of the Washington Branch Sanitarium, sailed from New York for Bombay, India. She will touch at England, possibly there to be joined by two other nurses bound for India. This provides three trained nurses in answer to urgent calls for this number to assist our workers in pressing forward the medical missionary work in India.

THE Chinese Mission Committee has perfected arrangements for the transfer of the new printing-office property at Sin Yang, Honan, to the American Lutheran Society. The property was sold to good advantage, considering its location, and the proceeds of the sale will be a valuable asset in providing other quarters for the Chinese publishing work. The first payment on the property has already been made by the Lutheran Society.

A GRAND temperance rally was held on Sunday afternoon, June 14, in connection with the Greater New York camp-meeting, at New Rochelle, N. Y. Addresses were delivered by the pastor of a local Methodist church, and the pastor of a Baptist church. Elder K. C. Russell, chairman of the Religi-

ous Liberty Bureau, spoke on the subject of "Prohibition and Personal Liberty." The holding of a temperance rally is a departure from the usual program in our camp-meetings, but such a meeting may do much good.

WE acknowledge receipt of the calendars of Fernando Academy, San Fernando, Cal.; Keene Industrial Academy, Keene, Tex.; and Forest Home Industrial Academy, Mt. Vernon, Wash. The principals of these schools will be glad to mail these calendars to any who contemplate entering one of our schools, or to give any further information that will help our young people in deciding any question in reference to attendance. Unless there is special reason for doing otherwise, send for the calendar of the school nearest you.

FROM letters which we have received, it appears that a systematic effort is now being made to induce our people to invest in a business enterprise which, in the view of its promoters, promises most astonishing results. We hope our people will think twice before they invest in a speculative enterprise means so much needed just now for the advancement of the truth in all lands. If all the money which has been sunk by Seventh-day Adventists in mines, oil-wells, and other investments, the descriptions of which were always worded in the most plausible and enticing way, were now available for sending this message to the world, how quickly our work would be enlarged in the needy and waiting fields.

A CORRESPONDENT of the St. John's (Newfoundland) *Evening Telegram*, who does not have the courage to sign his own name, makes a bitter attack upon Elder C. H. Keslake, the superintendent of our work in that field. One paragraph is especially significant:—

The elder suffers from mental aberration. Fellow citizens, see the brazen fellow as he denounces your children! Children, mark the monster that brands your parents slayers of righteousness! He is no other than a disturber. Shun him as you would a plague, for no plague ever ate into the vitals of home life as does the double teaching of this man. With pernicious zeal he attacks the law that is to keep sabbath sacred to us. Is it right to raise a doubt in our minds as to the sanctity of the day?

This reads much like the sentence of major excommunication recently pronounced by the pope. It is evident that some professed Protestants would inflict severe penalties upon those who refuse to recognize the claims of the false sabbath, if permissive legislation could be secured. To such persons, religious liberty means the liberty to believe as they do.