

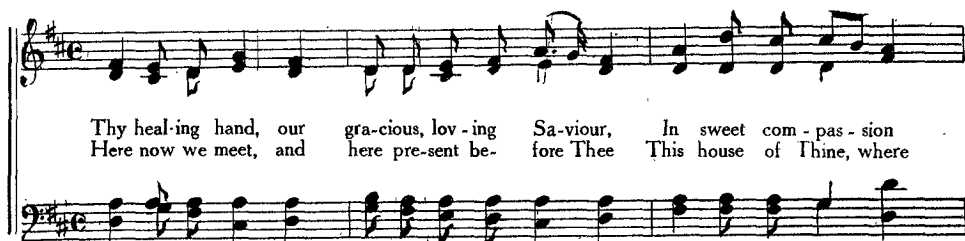
# The Advent And Sabbath REVIEW HERALD

TAKOMA PARK STATION, WASHINGTON, D. C., JUNE 13, 1907

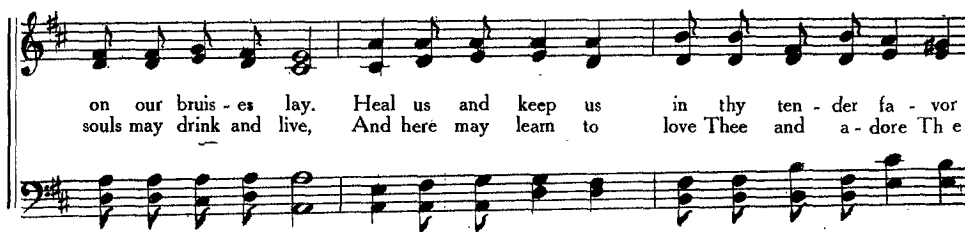
## Dedicatory\*

C. M. SNOW

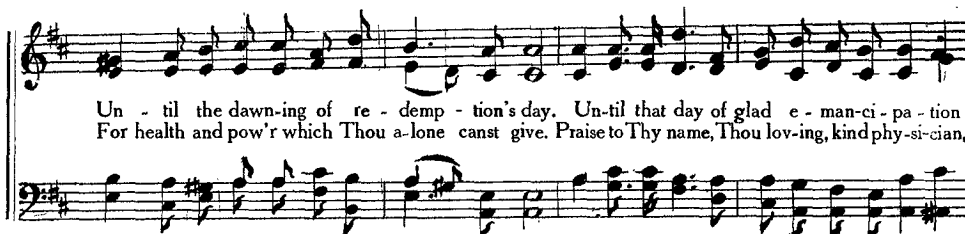
WALTON C. JOHN



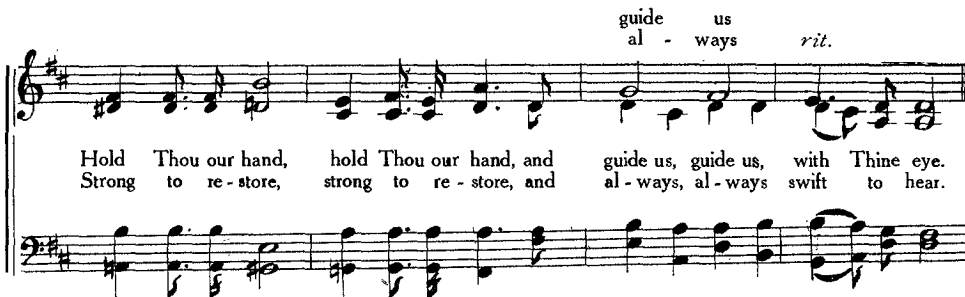
Thy heal-ing hand, our gra-cious, lov-ing Sa-viour, In sweet com-pas-sion  
Here now we meet, and here pre-sent be-fore Thee This house of Thine, where



on our bruises lay. Heal us and keep us in thy ten-der fa-vor  
souls may drink and live, And here may learn to love Thee and a-dore Thee



Un-til the dawn-ing of re-demp-tion's day. Un-til that day of glad e-man-ci-pa-tion  
For health and pow'r which Thou a-lone canst give. Praise to Thy name, Thou lov-ing, kind phy-si-cian,



guide us  
al-ways *rit.*  
Hold Thou our hand, hold Thou our hand, and guide us, guide us, with Thine eye.  
Strong to re-store, strong to re-store, and al-ways, al-ways swift to hear.

Through all Thy life while here a man of sorrow  
Thy healing hand and feeling heart were bare;  
Sin, sickness, woe, could never wait the morrow,  
If Thou, our God, didst touch the stricken there.  
Blest be Thy name, Thou loving, kind restorer,  
Here let Thy hand in healing power be seen.

Thy heart of love is touched with every feeling  
Of woe that smites Thy stricken children here.  
So sanctify these instruments of healing;  
Give of Thy power, and bless from year to year.  
Lord, bless Thine own, and grant Thy Holy Spirit,  
While now this house to Thee we dedicate.

\* Composed for and rendered at the dedicatory services of the new Washington Sanitarium.

# Our Publishing Work

The Lord gave the word: great was the company of those  
that published it. Psalm 68:11.

See last paragraph on this page for instructions  
where to order.

HAVE you examined the new series of True Education Readers? Note what was said about this series on the second page of the REVIEW, the May 30 issue.

THE Southern and the Review and Herald Publishing Associations do not seem to be able to print "New Testament Primers" fast enough to supply the demand. "They sell at sight."

ONE of the new solicitors for *Life and Health* recently sent her second order for the June number of the journal; and doubling her first order, she explains that fifty copies did not last her more than two hours. She has earned her share of the \$150,000 fund, and is now selling *Life and Health* to pay her sister's share. This ought to be a suggestion for others.

RECENTLY a letter came addressed to *Liberty*, containing a year's subscription and the following explanation: "I found a copy of *Liberty* on a street-car. I was surprised and pleased to learn that such a publication was printed. The copy I found contained my sentiments, and I want to give such a publication my hearty support and encouragement." There are thousands of other men who will appreciate *Liberty* as this one did. Who will help to place it before them?

"EARLY WRITINGS" sparkles with the plain principles of the third angel's message, and brings to the reader a store of information and instruction that will be especially helpful at the present development of our denominational work, and will do more to establish faith and confidence in the gift of the spirit of prophecy among this people than any other book published. It contains a compilation of the first published Testimonies, with foot-notes giving dates and explanations. It is a reprint of the old book published in 1851, under the title of "Experience and Views," with no change in the original idea and sentiment. Bound in plain cloth, 154 pages, 75 cents, post-paid.

"HOME AND HEALTH" is our new health book, especially designed for home reference, treating of the many details pertaining to the home and the care of the body. Its general scope embraces "The Home"—how to make it; "General Housekeeping"—all of its details; "The Diet"—what it should be; "The Care of the Body"—revealing the simple things one must do to keep the body healthy; "The Care and Training of Children"—sound common sense for all parents; "The Home Treatment of Disease"—a valuable instructor, doctor, and nurse. This book will prove to be an all-round, valuable counselor in every feature of home and health. It contains 592 pages, and is illustrated with over 250 original drawings made especially for the book. We want 500 agents to present the book to the public. Write to the State tract society for particulars in connection with soliciting for "Home and Health," rates to agents, etc.

"THE CHURCH: ITS ORGANIZATION, ORDER, AND DISCIPLINE," is a book our church-members need to study at this time. It contains the instruction given to the church through direct Testimony in a condensed, classified form, arranged especially for study and reference. Every home should have a copy, and every individual should become familiar with its teachings. It is a pamphlet of 184 pages; price, 25 cents.

"THE GREAT ADVENT MOVEMENT" accurately cites the progress of the denomination from the beginning down to the present time. There is no other book circulated of such importance and thrilling interest to the readers of the REVIEW. This timely publication will strengthen faith and confidence in the great advent movement. Its readers will have a more perfect knowledge of the dealings of God with this people, and of the message they are giving, and will be better prepared to unite their efforts in advancing this great work. We therefore heartily commend the book to our REVIEW readers. Bound in plain cloth, 400 pages, \$1.50.

"OUR LITTLE FOLKS' BIBLE NATURE" is a child's kindergarten book which has been recently revised and enlarged. It is composed of simple graded lessons in Bible nature, beginning with a narration of the events in the week of creation, and continuing the Bible stories in the order given in the Scriptures. It is a beginner's graded book of the sentence-method order. Each subject is thoroughly illustrated with new drawings made especially for the book. It is also illustrated with fifteen beautiful colored plates, and contains 159 pages, bound in attractive board and cloth covers. In addition to being a book for general home use, it is especially adapted for church-school work as a reader. Prices, 25 and 50 cents.

"THE STORY OF DANIEL THE PROPHET" is a biographical, historical, and prophetic book, revealing in the life of Daniel and his close connection with God all the vital principles for the gospel message at the present time. It contains a clear, concise treatise on the prophecies of Daniel, given with an interesting study of the sanctuary and its services. The book will be a delight and source of information to every student of the prophecies. The story of Daniel, while interwoven with historical facts, is presented in so pleasing a manner that it may become attractive to all, and Daniel's example is so favorably impressed that no person can read the book without receiving valuable lessons. Price, \$1, post-paid.

Orders for any publication mentioned on this page may be sent to any conference tract society, or to Review and Herald Publishing Association, Takoma Park Station, Washington, D. C., or Battle Creek, Mich.

Also Pacific Press Publishing Association, Mountain View, Cal.; Portland, Ore.; Kansas City, Mo.; Southern Publishing Association, Nashville, Tenn., and Forth Worth, Tex.

# THE REVIEW AND HERALD

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

VOL. 84.

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JUNE 13, 1907.

No. 24

**Printed in the Proclamation of "the Faith which was once delivered unto the Saints"**

**ISSUED EACH THURSDAY BY THE  
Review & Herald Publishing Association**

**Terms: in Advance**

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## Editorial

### Editorial Letter

#### Jottings from the Editor's Note-Book

THE weather was exceedingly warm for the time of the year when we left Hongkong, and it continued this way until we had crossed the Indian Ocean, but the sea was very smooth, and we had a favorable voyage in every way.

The table at which I was assigned a seat in the dining saloon was filled with missionaries returning to Europe and America from Japan and China, and I made some pleasant acquaintances among them. One gentleman and his wife had been stationed at Kobe, Japan, and had been among the patients at our sanitarium in that city. They spoke appreciatively of the work of the Drs. Lockwood; and the fact that I was personally acquainted with them, and had recently stayed at the sanitarium, was a sufficient introduction to them. This also announced my denominational connection, and opened the way for some discussion of our general mission work. Another gentleman and wife were from Frederick, Md., and of course were well acquainted in Washington. I invited both of these missionaries to visit our headquarters, and to address our workers upon the mission work in Japan, and I hope they may be able to do so before they return to their fields in the far East.

A run of four days brought us to Singapore, where I was much gratified to be able to spend a day on shore at our mission station. Elder E. H. Gates, who attended our conference at Shang-

hai, in company with some of the other workers met me at the wharf, and extended a cordial welcome. It was a special pleasure to meet Brother and Sister G. F. Jones, who were formerly fellow laborers in England, and whom I had not seen since the General Conference of 1901. Their hands have been strengthened by the arrival of several earnest workers from Australia (Singapore is under the supervision of the Australasian Union Conference), and the outlook for the spread of the message is most encouraging.

In the evening a good company gathered in the mission rooms, and I presented to them some of the vital principles of this third angel's message, and what is involved in their acceptance. The audience was composed of Europeans, Malays, and Chinese, and the work is being carried forward in behalf of these and other nationalities. Here I had the privilege of meeting Brother Timothy, the young man who carried the Sabbath truth to Brother Keh at Amoy. He is still seeking to extend the truth as the Lord opens the way before him.

Although there has been bitter opposition against our work on the part of some of the other missionaries in Singapore, yet the Lord has helped the brethren to meet this in such a way as to gain decided victories for the message, and to turn public sentiment in their favor. There was also marked evidence of a favoring providence in their being able to secure a new house in an excellent location for a reasonable rent, in spite of the fact that the owner was offered more by another party. We were thankful to note these encouraging omens, and to learn of the general prosperity of the work at this mission station. We hope future reports will tell of rich harvests reaped in this field.

Our next call was at Penang, where we remained about twelve hours; but as we have no workers there, I stopped but a short time on shore. A quiet voyage of four days brought us to Colombo, where I hoped to find a representative of this message, but after two or three hours' search I learned that the last worker had left for Calcutta in December. I regretted to find the field abandoned, and am glad that plans have since been formed to lift up the standard again where the breezes "blow soft o'er Ceylon's isle." Colombo is not so large a city as some other ports of the East, and Ceylon has a population of only

three millions, but it is an important station in the highway from Europe to the far East, and also to Australia, and the light of truth should shine forth from this center.

To my surprise, the weather was somewhat cooler after leaving Colombo, and we did not suffer any special discomfort in passing through the Red Sea, although during the hottest part of the season passengers have fainted on deck on account of the almost unbearable heat. Our ship anchored off Aden just before entering the Red Sea, and again off Suez just before entering the Suez Canal, but no passengers went on shore at either place, and from the deck we could see only barren rocks and the sandy desert. The view was interesting, but not attractive. We tried to persuade ourselves that we could see Mount Sinai a few hours after we had entered the Red Sea, but our better judgment refused to be convinced. Of course we must have crossed the route taken by the Israelites in their journey from Egypt, but we could not locate it with certainty. This whole country is rich in historical associations to one who believes the Bible, and I would gladly have spent a little time there, but the way did not seem to be open to do so on this journey.

Passing through the Suez Canal is an experience of much interest. It is unusual and strange to be on the deck of a ten-thousand-ton ship with the land on either side only a stone's throw distant, and in some cases the channel is so narrow that the greatest care is necessary to prevent running aground. In fact, this is a mishap which is altogether too common, and I thought at one time that we were to know what it meant, but a quick reversing of the engines saved us from it. For a considerable portion of the distance the speed does not exceed four miles an hour, and the whole time occupied in getting through the canal was twenty-one hours, but we were tied up to the bank four hours in order to let other ships pass us. The opening of this canal has wrought great changes in the commerce of the East, and it is likely that the opening of the Panama Canal will cause similar changes in the commerce of the West.

It required nearly a whole day to coal our ship at Port Said, and this gave a good opportunity to see this city. Here were more strange sights to interest one from the West: the Turkish women,

with their faces carefully covered and their feet bare; the bright-red fez worn by nearly all the men; the water-carrier selling water from a skin; the many curios of attractive workmanship; the beautifully woven silks and shawls; the Mohammedan mosque in which a strange worship was being carried on; and with all the rest, a people bent on extracting every penny possible from the pockets of foreigners. Port Said is an important port, and the harbor was full of the steamships of the different nations. The one thing lacking was a representative of this message to make known the truth for this time. I hope this lack may soon be supplied.

As we passed along the coast of Crete and sailed on through the Mediterranean, I thought of that other voyage taken many centuries ago when the ship was driven up and down for fourteen days, and when all hope of seeing land again was lost. The contrast is very marked between the comforts enjoyed by our missionaries in their travels now and the hardships experienced by the apostle Paul and his companions. But greater facilities are required now in order to be able to carry the message in one generation to a larger world than was known in Paul's day.

We sighted the south coast of Italy Monday noon, April 8, passed through the Straits of Messina the same afternoon, and anchored in the harbor of Naples early the next morning. This brought to an end my long sea voyage, and I was again back in the Western world, although still thousands of miles from my starting-point, and among a people of a strange language, but I had left the East behind me. I shall, however, never be able to shut out from my mind the impression of the almost uncounted millions of the far East who are "without hope, and without God in the world," and I carry a burden for them such as never rested upon me before. I have left the East, but the East is still with me.

I spent a short time at Naples, and among other things I viewed with special interest the city and harbor of Pozzuoli, the ancient Puteoli where Paul landed when he took his journey to Rome under circumstances very different from mine. Then Puteoli was a busy place of no little importance as the principal port of the capital of the great empire, but it is now a sleepy old town, a mere reminiscence of the past.

I journeyed to Rome by a fast train, and although no brethren could meet me either at Appii Forum or the Three Taverns, yet Brother Everson met me at the station, and welcomed me to the Eternal City, and I was soon comfortably settled for my stay. Of my experiences I will write later.

W. W. P.

### **Is It Not Time to Do Great Things for God?**

It is certainly very appropriate that Seventh-day Adventists should each year make a fourth-of-July offering to aid in proclaiming the third angel's message to the world. This is consistent with the character of our message. On the fourth of July the American people will spend many thousands of dollars for drink, tobacco, races, dances, and fireworks. The most of this large sum of money will be worse than wasted. And this while the great river of lost humanity is pouring over the falls into an abyss of eternal ruin.

Jesus died for every one of these poor sinners. He is now offering his life of mediation for them, and many of them do not know it. Their lot has been cast beyond the light of the glorious gospel. The third angel's message is that gospel revealed in all its fulness. It is now to be proclaimed to all the world—every nation, kindred, tongue, and people. It has reached our hearts, and it now calls upon us to make it known to our fellow men in every land. The fourth-of-July offering is to be one of the expressions of our response to this call. Will that response be general, whole-hearted, and large? Will it be in keeping with the importance of the need and the ability God has given us?

This offering this year is to be applied on the \$150,000 fund, and that fund is to be used in providing most important and greatly needed facilities for hastening this cause to its close. Surely the time has come for Seventh-day Adventists to arise and do something large. We have come to the place where the people must act. This is the only solution of this problem. Many hours and days and weeks of anxious thought and earnest prayer by the most experienced and devoted men in our ranks have been given to the various facilities to which this offering is to be devoted. They have seen that these facilities are absolutely necessary for the advancement of this cause. The question of calling for this large fund was most carefully considered in all its details by the General Conference Committee. All agreed that it be done. Whether it will be raised, and when, must rest now with the people.

It certainly looks as if when a careful and prayerful decision is reached by those chosen by the people to lead out in the work, to do a definite, specific thing, all the people should loyally step forward as one man and do it. Unless this is done, what is there to encourage the leaders to devise any definite plans for progress? The prompt, hearty, united response by the people of God when they are called to service, may be illustrated by the following story told of some British soldiers who were called to

suppress a rebellion among the Ashanti tribes on the west coast of Africa:—

One morning the officer in command came to speak to the soldiers as they were drilling on the level stretch of land. He said: "Soldiers, I have a dangerous enterprise on to-day. I need so many men. Every man that goes may lose his life. It is as serious as that. I am telling you frankly. I could draft you, but I don't want to. I would like to ask for volunteers. I want those who will volunteer for Her Majesty's sake to advance a pace." They were drawn up in a straight line, and thinking the men might be influenced by his look, he swung on his heel, and off, then back again, and looked. The line stood as straight as before. His eye flashed fire. "What, not a single man to volunteer!" Then a fellow standing at the end of the line next to him saluted and said, modestly, "If you please, sir, *every man has advanced one pace.*"

This is the way the believers in the third angel's message should step forward when duty calls. Then the work would be hastened, and the end, for which the surviving pioneers in this cause, and many younger ones as well, so devoutly long, would come.

A. G. DANIELLS.

### **The General Conference Committee Council at Gland, Switzerland**

#### **Second Report**

THE committee voted that all the laborers of conferences and mission fields in attendance should be invited to participate with the committee in the deliberations of the council. The following standing committees were appointed:—

#### **Standing Committees**

On Plans and Recommendations: W. W. Prescott, G. A. Irwin, R. A. Underwood, J. C. Raft, G. B. Thompson, E. E. Andross, W. J. Fitzgerald, J. T. Boettcher, Guy Dail, W. B. White, W. Ising, W. H. Meredith, G. Schubert, M. A. Altman, S. F. Svensson, M. L. Andreasen, J. Curdy, C. E. Rentfro, L. Mathe, J. Erzberger, H. J. Loeb sack, J. Pieper, L. R. Conradi, A. G. Daniells, Frank Bond, J. G. Gillatt.

On Appropriations: L. R. Conradi, I. H. Evans, P. A. Hansen, W. A. Spicer, E. T. Russell, J. H. Schilling, R. C. Porter, L. P. Tieche, Wm. Covert, S. G. Haughey, W. D. Mac Lay, G. F. Haffner, J. G. Oblander, N. P. Nelson, O. Wildgrube, E. Frauchiger.

On Publishing Work: I. H. Evans, L. R. Conradi, H. R. Salisbury, W. A. Spicer, W. C. Sisley, W. T. Bartlett, J. Robert, W. W. Prescott, H. Hartkop, E. Arnesen, H. H. Dexter, E. Lind, C. T. Everson, Walter Bond, J. Vuilleumier, A. C. Christensen, R. G. Klingbeil, D. P. Gaede, Jens Olsen, S. Jespersson, Fred Anderson, D. Ostlund, J. F. Huenergardt, E. Schwantes.

On Educational Work: F. Griggs, H. R. Salisbury, O. Luepke, O. A. Johnson, J. Vuilleumier, W. H. Wakeham, L.

Muderspach, H. F. Schuberth, D. Isaak, J. M. Erikson, W. E. Howell.

On Medical Work: P. A. De Forest, E. Meyer, A. B. Olsen, R. S. Ingersoll, Mrs. Olive P. Ingersoll, V. Pampaian, R. G. Edib, C. Reihlen, John P. Hansen, G. A. Irwin, A. G. Daniells.

Of great encouragement to the council was the report of the treasurer of the General Conference, I. H. Evans, which appears in the opposite column.

On the reading of the Auditor's report, certifying to the correctness of the accounts, the Treasurer's report was accepted.

Many expressions of thankfulness to God were uttered in the discussion of the report, as it was seen how his blessing upon the believers had granted prosperity financially to the cause, enabling more workers than ever to be sent forth into the fields, allowing the establishment of new missions, and yet reducing obligations. The General Conference, unorganized, which for years had carried a considerable indebtedness, was now free from debt. These conditions brought satisfaction to the council in view of the fact that the calls for help from the wide-open fields come with tremendous force. Again and again as the workers have presented the victories gained and the doors opening on every side, the council has been mightily moved, and stirred with deep anxiety to press the message forward in the mission fields. Never was the lack of funds so distressingly felt by a council.

As already announced in the REVIEW, the council voted to devote the midsummer offering to the missionary enterprises represented in the \$150,000 fund. It was the sentiment of the council that this fund should be quickly made up, thus establishing the missionary training centers benefiting by it, so that with all its powers the denomination may answer the calls from literally the whole wide world for the living preachers to go in among the people who are praying God for light, or who are unwarned and unconcerned about the things coming upon the earth.

Day by day through the meetings the council is studying the needs of the fields as they are presented by the workers representing them. These reports have led every president of an organized field to feel more deeply than ever that the strong must help the weak, and that unitedly Northern Europe and America, with colonial fields where the work is strong, must go forth among the millions amid the darkness of Catholic and heathen lands.

Little French Switzerland, the smallest of conferences, presented a splendid report. It devotes fifty per cent of its income to other fields. It aims to train workers for other countries. While now taking up work among the Catholics in

**General Conference Receipts and Disbursements for the Biennial Period Beginning Jan. 1, 1905, and Ending Dec. 31, 1906**

	RECEIPTS	DISBURSEMENTS
Overdraft on Gen. Conf. Assn., Jan. 5, 1905 .....		\$ 2,252.16
Washington Building Fund .....	\$ 65,164.52	61,458.23
District of Columbia .....	14,531.11	12,983.04
Publishing houses .....	20,749.91	33,858.03
Conferences and tract societies .....	13,679.02	27,335.32
Specific and special accounts .....	39,193.64	35,134.11
Depositors .....	51,987.30	35,965.76
Expense .....		7,758.45
General Conference building .....		14,066.56
General Conference session (1905) .....	4,239.82	2,697.95
General Conference Association .....	8,878.50	59,225.53
General Conference Corporation .....	1,544.62	5,687.56
Haskell Home .....	2,750.68	4,265.81
Merchandise .....	12,195.15	12,147.54
Missionary Acre .....	1,171.21	
Religious Liberty Bureau .....	5,660.46	1,332.15
Work for the colored people .....	13,092.14	11,100.25
From conferences for support of laborers .....	33,871.69	
Laborers and mission fields .....		273,468.09
Missions .....	107,660.46	
Annual offering .....	81,962.82	
First-day offerings .....	46,413.21	
Midsummer offering .....	18,845.75	
Sabbath-school donations .....	66,145.45	
Tithe .....	20,365.58	
Second tithe .....	3,773.30	
Orphanage fund .....	4,398.40	4,081.33
Loans .....	10,789.02	26,185.20
Pacific Press Fund .....	5,915.80	5,949.31
\$150,000 fund .....	7,470.15	3,869.48
Cash on hand Dec. 31, 1906 .....		21,627.85
	\$662,449.71	\$662,449.71

**Comparative Statement for the Biennial Period Jan. 1, 1905, to Dec. 31, 1906**

Resources Jan. 1, 1905 .....	\$27,195.20
Resources Dec. 31, 1906 .....	67,652.30
Gain in resources for biennial period .....	\$40,457.10
Liabilities Jan. 1, 1905 .....	\$71,831.43
Liabilities Dec. 31, 1906 .....	38,398.75
Decrease in liabilities for biennial period .....	\$33,432.68
Gain in resources for the biennial period from Jan. 1, 1905, to Dec. 31, 1906 .....	\$40,457.10
Gain in decrease of liabilities for the biennial period from Jan. 1, 1905, to Dec. 31, 1906 .....	33,432.68

Grand total gain for biennial period ..... \$73,889.78

**The General Conference Association  
Financial Statement Dec. 31, 1906**

<b>RESOURCES</b>		
Bills receivable .....	\$62,474.21	
Echo Publishing Company .....	2,230.90	
Evans, I. H., Trustee .....	2,757.70	
New Zealand Tract Society .....	675.85	
Real estate .....	5,818.60	
Conferences .....	1,585.75	
<b>LIABILITIES</b>		
Bills payable .....	\$82,775.13	\$75,543.01
Deposits .....	850.50	
Claremont Sanitarium .....	19.57	
Dower, Amelia, estate .....	150.32	
Evans, I. H., Administrator .....	281.00	
General Conference Corporation .....	5,892.88	
		\$89,969.40
Net deficit Dec. 31, 1906 .....		\$14,426.39
<b>GAINS</b>		
General Conference Association Fund .....	\$2,607.38	
Interest .....	3,227.50	
Rent .....	44.68	
Christian Record .....	24.26	
<b>LOSSES</b>		
Expense .....	\$ 33.25	\$5,903.82
Michigan Conference .....	40.00	
Taxes .....	56.97	
Notes not counted good .....	1,745.00	
General Conference Assn. Library .....	.45	
		\$1,875.67

Net gains .....	\$4,028.15
<b>General Conference Corporation</b>	
<i>Resources and Liabilities Dec. 31, 1906</i>	
<b>RESOURCES</b>	
Real estate, Takoma Park (Inventory) .....	\$ 25,841.41
Bills receivable .....	118,116.75
General Conference Association .....	5,892.88
Ministry of Healing, initial expense .....	1,165.60
Relief Bureau expense .....	3,750.26
Southern Publishing Association .....	518.26
Washington Training College .....	1,351.25
Riggs National Bank .....	6,250.26
Cash on hand Dec. 31, 1906 .....	102.00
Total resources .....	\$162,988.67
<b>LIABILITIES</b>	
Bills payable .....	\$137,634.86
Accrued interest payable .....	617.96
Depositors' accounts .....	6,375.00
Total liabilities .....	144,627.82
Excess of resources over liabilities Dec. 31, 1906 .....	\$ 18,360.85
<i>Loss and Gain Statement for the Biennial Period Jan. 1, 1905, to Dec. 31, 1906</i>	
<b>LOSSES</b>	
Expense .....	\$ 144.74
Interest .....	626.06
Insurance .....	747.35
Real estate (Battle Creek) .....	27,629.39
Total losses .....	\$29,147.54
<b>GAINS</b>	
General Conference Corporation fund .....	\$15,534.87
Real estate (Takoma Park) .....	2,758.84
Total gains .....	\$18,293.71
Net loss for biennial period .....	\$10,853.83

NOTE.—The apparent loss on real estate of \$27,629.39 was not a real loss. The General Conference Corporation bought this property for the debts of the International Medical Missionary and Training-school Association. The General Conference paid 43,292.25 for this property. It was then inventoried at \$75,000, showing on the books a gain of the difference, \$31,707.75. Later, when the General Conference sold this property to the American Medical Missionary College, it was sold for \$47,370.61. As the property was inventoried at \$75,000, it is evident that the books must show a loss of the difference between that and the inventoried price, of \$27,629.39. Yet there was no real loss, as the conference sold the property for more than it paid for the same. The apparent loss is in book entries.

The actual gains of the General Conference, the General Conference Association, and the General Conference Corporation for the biennial period ending Dec. 31, 1906, are as follows:—

General Conference .....	\$73,889.78
General Conference Assn. ...	4,028.15
General Conf. Corporation ..	16,775.56

Total gain .....\$94,693.49

If we should write out the book entry loss of \$27,629.39 on the Battle Creek College property, we would still have a net gain of \$67,064.10 during the biennial period.  
I. H. EVANS, *Treasurer.*

its own territory, it has supplied nine workers to France, one to Belgium, and one to the West Indies. Elder Tieche, the president, told of incidents showing that the cause is gaining larger recognition in this interesting field in which the council is gathered.

Nearest neighbor to the place of council is the great French field, where two hundred Sabbath-keepers are stretching every nerve to carry the truth among the forty millions of France. Fierce opposition is sometimes met, stones are thrown, and men have sought to break up meetings; but wherever the little band is able to make the effort, souls have taken their stand for the truth. The field needs help to set men into the colporteur work at the lowest wages,—men, too, who have proved their loyalty by giving up well-salaried positions, and enduring privations month after month with never a thought of yielding the truth. The field could keep two tents running if it had them. Elder Dexter's appeal for France stirred every heart.

A little band of workers and believers are here from Spain. Brother Walter Bond reports twenty-three baptized in that newly opened field, three of whom have turned back, but the rest are true and faithful amid persecution. The believers are workers. We were told of two sisters providentially saved from a mob sent after them by a priest to stone them. They were unconscious of being followed. As they passed through a country path, a man came from a little cottage and beckoned them to come in

and sit down and eat some grapes. The mob, following rapidly along the path, went past them, and searched in vain for the sisters, the mob and villagers afterward being stricken with the conviction and fear that the Lord had miraculously snatched them away.

The British Union has made reports of its field, showing progress in all the conferences of that great and important union.

Word just reaches the council that two young men in Germany are under arrest for declining military duties on the Sabbath. Hearty prayers were unitedly offered for these and other young men in these fields who must bear the brunt of existing military law. Through all these trials and by these trials the truth is being proclaimed. But these experiences are stern realities to our brethren and sisters who pass through them. The German newspaper reporting one case said the young man walked from the court to begin a six-months' imprisonment with head erect and courageous trust in his God.

Elder Boettcher brought cheering word to the meeting that Bavaria, so long denying to our people the right of religious assembly, had just granted liberty to Seventh-day Adventists to meet and sing and pray, with none to make them afraid. The believers can scarcely realize that this great deliverance has come. The council rejoiced with these believers. It is one world-wide work, and God is finishing it.

W. A. SPICER, *Secretary.*

THE following paragraphs we clip from the *Home Herald*, of Chicago, that our readers may see the fruit of that belief miscalled "Christian Science:"—

"John R. M., the four-months-old child of Mr. and Mrs. James W. M., of — street, died yesterday morning about eleven o'clock, and a physician, who had been called too late, refused to give a death certificate."

The above paragraph appeared in an Eastern newspaper a few days ago. The father stated that lack of faith was responsible. The physician was irreligious enough to refuse the certificate, because he had not been called to see the child twenty-four hours prior to its death, the period required by law.

To a reporter the father made the following confession: "I believe that healing is the work of the Lord, not of man, because the Scriptures teach us so." "What did you do to relieve the child's pain?" he was asked. "We prayed, fed it, and gave it water."

This is Christian America! Indorsed by a Christian elder, and perpetrated by a Christian father! It is strange that the purest types of faith are thus perverted, and that parental love must be strangled thus in the name of Jesus Christ. We dare not believe that mysticism is an ailment of the church to-day; far otherwise. In such instances, however, a bit of skepticism would be a work of grace.

And yet we can hardly agree that skepticism is necessary even in so aggravated a case of cruel superstition as this. A heart of pity and a little common sense ought to be a sufficient antidote, to say nothing of the love of Christ in the heart and a due sense of parental responsibility.



# One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

## The New Washington Sanitarium

A FEW words about this new institution, now rapidly nearing completion, may be of interest to the readers of the REVIEW. One pleasant afternoon last week it was my privilege to visit this institution. I had not been through it since soon after the work was begun last fall. It was certainly a pleasure to go through the different halls upon the three floors above the basement, catching beautiful, restful views from the verandas and patients' rooms, which will greet those confined within, too sick to be out, or the convalescent, who can come so close in touch with nature from his wheel-chair from any side of the building he chances to visit.

Dr. Kress and wife were busily engaged arranging the new furniture in the offices, and directing, here and there, the corps of helpers at work preparing not only the building itself, but the grounds outside, for dedication. Being built entirely on virgin soil, much work is required to grade and properly prepare the lawns and road approaches. Four wheel-scrapers were hard at work grading; men were finishing the concrete walks about the building, others busily putting down sods, which must be drawn from some distance; others putting on the finishing coats of plaster, or cement, upon the large cement pillars.

Our brethren may feel that fifty or sixty-five thousand dollars is a large amount of money, and, really, it is. But when one stops to consider that carpenters charge four dollars a day, and other laborers' rates are as high proportionately, with materials advancing all the time, and then counts the weeks that go by with the large pay-roll necessary to pay these laborers and meet other bills, it will be found that even such a modest, plain institution as is this one, requires no small outlay of means to prepare it to bring anything in the way of earnings.

It certainly will be a happy day here when this new institution, erected at God's own bidding, manned by loyal, God-fearing physicians, who are as true to the third angel's message as any who can be found anywhere, shall be opened to the people of this influential city.

We believe our loyal brethren and sisters throughout the whole field can, with us, see a wonderful providence in shaping the medical work just as it is. All through the recent crisis which has come to our work by the turning away from the truth of those upon whom God had placed important responsibilities in connection with this part of his closing work, until the present, there has been some degree of uncertainty, in the minds of some, with regard to this part of God's cause. Some have almost lost heart. But we can now begin to see how the Lord is working out his own unerring designs, and placing, or, more properly speaking, *keeping*, the medical missionary work in its appointed place of being the *right arm of the message*.

We must go right forward with our God-appointed work, and the Lord will provide himself with loyal servants.

That this institution should not be crippled for means, it has been necessary for the General Conference to advance some money, in view of that which would come in from the \$150,000 fund. It has come to that place where funds are *greatly needed*; and it is somewhat doubtful if the General Conference itself can continue this assistance, unless that already advanced is quickly returned by greatly increased gifts to the big fund. Here is an opportunity to invest means where it will yield rich returns; and, *more*, show our loyalty to the principles of the message itself. Through the spirit of prophecy God has said: "Medical missionary work is the right hand of the gospel. It is necessary to the advancement of the cause of God, as through it men and women are led to see the importance of right habits of living, and the saving power of the truth will be made known. . . . The Lord will give to our sanitariums whose work is already established an opportunity to co-operate with him in assisting newly established plants. Every new institution is to be regarded as a sister helper in the great work of proclaiming the third angel's message. God has given our sanitariums an opportunity to set in operation a work that will be as a stone instinct with life, growing as it is rolled by an invisible hand."

We believe the "invisible hand" has guided in the erection of the Washington Sanitarium, and also that God's loyal people will see that it is not crippled by lack of means. T. E. BOWEN.

## Received on the \$150,000 Fund up to June 4, 1907

Atlantic Union Conference	
Central New England	\$ 2,270.61
Chesapeake	225.66
Eastern Pennsylvania	1,272.65
Greater New York	415.75
Maine	344.94
New Jersey	552.63
New York	1,025.17
Southern New England	850.23
Vermont	812.15
Virginia	260.67
Western Pennsylvania	822.57
West Virginia	211.67
Western New York	970.02
Total	\$10,034.72
Canadian Union Conference	
Maritime	\$281.43
Quebec	33.78
Ontario	298.42
Total	\$613.63
Central Union Conference	
Colorado	\$ 878.19
Iowa	2,167.97
Kansas	1,244.90
Missouri	850.45
Nebraska	4,779.63
Wyoming	403.87
Total	\$10,325.01
District of Columbia	
Washington churches	\$1,157.74
Unknown	
Unknown	\$149.20

Lake Union Conference	
East Michigan	\$ 1,082.86
Indiana	4,237.00
North Michigan	120.51
Northern Illinois	1,108.69
Ohio	2,661.61
Southern Illinois	709.63
West Michigan	2,802.36
Wisconsin	1,745.37

Total .....\$14,468.03

North Pacific Union Conference	
Conference not specified	\$ 315.30
British Columbia	57.80
Montana	175.15
Upper Columbia	1,195.37
Western Washington	932.79
Idaho	844.90
Western Oregon	788.16

Total .....\$4,309.47

Northern Union Conference	
Alberta	\$ 139.10
Manitoba	238.70
Saskatchewan Mission Field	34.85
Minnesota	3,480.50
South Dakota	2,113.19
North Dakota	1,681.23

Total .....\$7,687.57

Pacific Union Conference	
Arizona	\$ 177.87
California-Nevada	4,564.16
Southern California	479.79
Utah	205.46

Total .....\$5,427.28

Southern Union Conference	
South Carolina	\$ 67.88
Alabama	200.63
Tennessee River	444.76
Florida	233.75
North Carolina	151.97
Kentucky	30.36
Cumberland	315.98
Louisiana	315.01
Mississippi	149.14
Georgia	160.55

Total .....\$2,070.03

Southwestern Union Conference	
Arkansas	\$ 213.64
Oklahoma	1,251.05
Texas	762.38

Total .....\$2,227.07

Foreign	
Mrs. Albert Vuilleumier, deceased	\$ 3.88
Algeria	13.33
Australia	132.19
Bermuda	25.00
China	3.00
South Africa	128.16
Jamaica	13.41
Yukon Territory	10.00
England	256.32
Gold Coast, West Africa	10.00
Mexico	2.00
Costa Rica	2.00
India	12.48
South America	23.35
Switzerland	5.81
Panama	4.00
Nicaragua	2.00
Trinidad	.34
Central American Mission	17.00
Norway	25.00
Japan	12.50
Hayti	5.00
Egypt	51.55

Total .....\$758.32

Grand Total .....\$59,228.07

I. H. EVANS, Treasurer.

## General Articles

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

### The Beauty of Holiness

ELIZA H. MORTON

WHAT makes the beauty of the cloud,  
The beauty of the rose?  
What makes the heavens awe the mind  
With their deep, calm repose?  
It is the unity that's there  
The order of our God.  
All nature is a system grand,—  
The beauty of the Lord.

The beauty of his holiness  
He would behold in us,  
In word, in deed, in kindly tone,  
In all that's generous,—  
A well-developed character  
As white as snowy dove,  
And shedding forth a steady light  
Made wonderful by love.

The beauty of his holiness  
Upon his church should rest,  
And orderly his worship be  
In Christ made manifest.  
Most beautiful that union is  
In God's own house of prayer,  
For then the angels from the heights  
Delight to linger there.

The beauty of his holiness  
Through flesh at length shall shine.  
Immortal in its loveliness  
May be this flesh of mine.  
The Spirit of the living God  
In every pulsing vein  
May lift my body from this earth  
To heaven's own lofty plain.

The beauty of his holiness  
Will make the desert bloom;  
'Twill rest on every barren place,  
And drive away earth's gloom;  
'Twill draw deific glory down  
Till heaven and earth are one,  
And in them both forevermore  
God's will be fully done.  
*North Deering, Maine.*

### "No Other Gods Before Me"

MRS. E. G. WHITE

DURING the night I was sorely distressed. A great burden rested upon me, I had been pleading with God to work in behalf of his people. My attention was called to the money which they have invested in photographs. I was taken, from house to house, through the homes of our people, and as I went from room to room, my Instructor said, "Behold the idols which they have accumulated!"

As I visit the homes of our people and our schools, I see that all the available space on tables, what-nots, and mantelpieces is filled up with photographs. On the right hand and on the left are seen the pictures of human faces. God desires this order of things to be changed. Were Christ on earth, he would say, "Take these things hence." I have been instructed that these pictures are as so many idols, taking up the time and thought which should be sacredly devoted to God.

These photographs cost money. Is it consistent for us, knowing the work that is to be done at this time, to spend God's money in producing pictures of our own faces and the faces of our friends? Should not every dollar that we can spare be used in the upbuilding of the cause of God? These pictures take money that should be sacredly devoted to God's service; and they divert the mind from the truths of God's Word.

This making and exchanging photographs is a species of idolatry. Satan is doing all he can to eclipse heaven from our view. Let us not help him by making picture-idols. We need to reach a higher standard than these human faces suggest. The Lord says, "Thou shalt have no other gods before me." Those who claim to believe in Christ need to realize that they are to reflect his image. It is his likeness that is to be kept before the mind. The words that are spoken are to be freighted with heavenly inspiration.

Christ looks upon a world filled with the din of merchandise and trade, with the dishonesty and scheming of buyers and sellers. In their desire to get gain, men have lost sight of the laws of justice and equity. "It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth." Satan has devised a multitude of ways in which to keep men from serving God. He has invented sports and games, into which men enter with such intensity that one would suppose a crown of life was to reward the winner. At the horse races and football matches, which are attended by thousands and thousands of people, lives for which Christ shed his blood are thrown away. What will become of the souls of the men and boys whose lives are thus extinguished? Will they be counted worthy of the redemption which Christ died to secure for them?

Looking upon these God-dishonoring scenes, Christ asks, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" He calls the attention of men to the nobler world which they have lost from view. He points them to the threshold of heaven, flushed with the glory of the infinite God.

Those who have taken part in the solemn rite of baptism have pledged themselves to seek for those things which are above, where Christ sitteth on the right hand of God; pledged themselves to labor earnestly for the salvation of sinners. God asks those who take his name, How are you using the powers that have been redeemed by the death of my Son? Are you doing all in your power to rise to a greater height in spiritual understanding? Are you adjusting your interests and actions in harmony with the momentous claims of eternity?

Let there be a reformation among the people of God. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Those upon whom the Lord has placed the burden of his work are struggling to proclaim the message, that souls perishing in ignorance

may be warned. Can you not, by self-denial, do something to help them in their work? Arouse, and show by your unselfish zeal and earnestness that you are converted.

Every dollar is required in the work of saving souls. The money invested by the professed people of God in getting pictures made of human faces would support several missionaries in the field. Many small streams, when put together, swell into a large river. We embezzle our Lord's goods when we use for selfish pleasure the means which should be used to proclaim the last message of warning. If you spend the Lord's money for self-gratification, how can you expect him to continue to bestow his goods on you? How does the Master regard those who selfishly invest his money in photographs? That very money could have been used to purchase reading-matter to send to those in the darkness of ignorance.

The truth that God has given us must be heralded to the world. We have been given the privilege of doing this work. We are to sow the seed of truth beside all waters. The Lord calls upon us to practise self-denial and self-sacrifice. The gospel demands entire consecration. The necessities of the cause demand all that we can give. Our indulgence in photographs has been a selfish gratification on our part, which bears silent witness against us. By this indulgence a large amount of wood, hay, and stubble has been brought to the foundation, to be consumed by the fires of the last day.

After going from home to home, and seeing the many photographs, I was instructed to warn our people against this evil. This much we can do for God. We can put these picture-idols out of sight. They have no power for good, but interpose between God and the soul. They can do nothing to help in sowing the seeds of truth. Christ calls upon those who claim to be following him to put on the whole armor of God. Our educational institutions need to feel the reforming power of the Spirit of God. "If the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Those who are engaged as teachers in our schools and sanitariums should reach a high standard of consecration. And the students in these institutions, who are fitting themselves to go forth as missionaries, should learn to practise self-denial.

We are God's stewards, and "it is required in stewards, that a man be found faithful." The money that God has entrusted to us is to be carefully husbanded. We are to increase in efficiency by putting to the best use the talents given us, that at God's coming we may return to him his own with usury.

In an hour of danger a Christian minister prayed this prayer: "O Lord, we are imperiled, but thou art imperiled with us, and our deliverance is thy deliverance too." O to be so linked with God and his cause that we can not either suffer or triumph apart from him!



## Peace or War

W. M. ADAMS

WHILE in Washington, D. C., attending the General Conference, I had the privilege of visiting the United States Navy-yard. There I saw the mammoth twelve-inch cannon, also many other weapons of death, in process of construction. As I looked upon the cannon piled up like cord-wood, I said to the guide, "This does not look much like the millennial age of peace, does it?" "It does not," he answered; "in fact, it is a preparation for the opposite."

We hear much about "The Hague Peace Conference," the "International Parliamentary Peace Association," the "International Peace Association of Jurists," etc. Some are taking a very optimistic view of the outcome of the combined efforts of these and similar bodies. Others view the situation more seriously.

The *Winnipeg Free Press*, of November 30, in an editorial, makes the following comments on the peace program:—

"There will be no lack of peace talk during the coming twelve months. Likewise we shall see France, Germany, the United States, Japan, and Italy mobilizing the most powerful armaments in their history, and voting new increases for the edification of their neighbors, while Great Britain strictly adheres to her set purpose of having enough ships and to spare to meet the two most powerful fleets of the world combined. . . . So that while peacemakers talk, governments seek practical means of protecting themselves in the event of war."

Comment is unnecessary. Peace talk is not "practical." President Roosevelt in his last message to Congress makes the following statement: "The United States Navy is the surest guarantor of peace which this country possesses." He further says, "Our regular army is so small that in any great war we should have to trust mainly to volunteers who should already know how to shoot. We should establish shooting galleries in all the large public and military schools, should maintain national target ranges in different parts of the country, and should in every way encourage the formation of rifle clubs throughout all parts of the land."—*Free Press*.

When Japan's present program is completed, she will be able to place an army of one million men in the field. Her standing army now numbers four hundred thousand. She recently launched the two largest war-ships in the world.

In view of these facts, it is not hard to understand Isa. 2:3, 4, which says: "And many people shall go and say, . . . they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

Here is a prophecy that is being fulfilled to-day by the Peace Congress, and the "peace-and-safety" cry. "Many nations shall come, and say," etc., says Micah 4:2, 3.

Another prophecy sets forth the true situation: "For the Lord hath spoken it. Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong." Joel 3:8-10.

The nations are crying, "Peace, peace; when there is no peace," saith the Lord. Jer. 6:14. "When they [the people] shall say, Peace and safety; then sudden destruction cometh upon them. . . . But ye, brethren, are not in darkness. . . . Let us watch and be sober." 1 Thess. 4:3, 4, 6.

## Short Sermons on the Ten Commandments

### The Ninth Commandment

W. A. MCCUTCHEN

"THOU shalt not bear false witness against thy neighbor." Ex. 20:16. Among the things which God says he hates is "a lying tongue." Prov. 6:16, 17. To God and decent men it is one of the most abominable things. Perhaps equally with stealing, it shows the perverseness, the low moral status, of the individual given to it—how far removed he is from God and his standard. Equally with stealing, this sin of lying shows one up in his true character, and shows it to be no better than that of the thief. And to the man of truthfulness, integrity, and honor, no character is more contemptible or excites more disgust than the thief and liar.

But we are not so much concerned as to what man thinks of this. It is not this which determines the right or wrong of a thing. The question is, What does God think of lying and the liar? See with what characters he classes them, and what is to be their lot at last. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." "And there shall in no wise enter into it [the city] anything that defileth, neither whatsoever worketh abomination, or maketh a lie." Rev. 21:8, 27. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22:15.

From the last quotation we see that the classification and condemnations belong to him who "loveth" a lie as well as to him that "maketh" it. In fact, he who loves a lie will not be long in learning to make it, for one will generally make what he loves, if he can. There are many persons who think they would not tell or originate a lie for any consideration, and who in their minds and intentions are really above it, and yet they may hear one started by some one else, and be very active in repeating it without stopping to ascertain whether it is a lie. Especially is this true if it is something sensational or wicked

against another, and whose repetition will hurt or injure him. And why? It is because of his "love" for that kind of abomination, and his lack of regard for his fellow man. As shown above, God holds him who loves a lie equally as guilty and as unrighteous in character as he who "maketh" it.

If a man is not absolutely truthful in his heart, and does not love the principle of truthfulness, he is the opposite, and has a spirit hated of God. One of the things said of him who shall at last dwell with God is, He "speaketh the truth in his heart." Ps. 15:2. It is in his heart to do it everywhere and all the time, and to speak nothing else, it matters not what the circumstances are. "Speaketh the truth in his heart"—not simply in words when he doesn't want to, but which he is forced to by circumstances for fear of detection in a lie if he does not. This scripture suggests the idea of having the very principle of truthfulness and integrity in the heart; and when such is not the case, one is a liar—on occasion.

And there are so many ways one can tell a lie—by a nod of the head, by a wink of the eye, by silence when that silence may be taken to mean the opposite of what you know it ought to mean, and when a word is needed to correct and disabuse a wrong impression, or by speaking when silence ought to be maintained—any way that we give or allow another to receive a wrong impression from us. "He that speaketh the truth in his heart" is the Scriptural standard.

It is bad enough to lie under any circumstances, and with reference to anything; but the form of lying the commandment deals with is that "against thy neighbor." This is the greatest of all evils of its class; and as the greater always includes the lesser, so the Lord simply names that lying which stands at the head in wickedness, in mischievous abomination, and of course the prohibition of that covers all other lying.

What mischief is wrought by a disregard of this command—by doing the thing it forbids. How the neighbor's interests are overlooked, his good name assailed, his character dissected, and his mind disturbed by the "lying tongue" which God and true men hate. No wonder the Lord speaks of this kind of tongue as "a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." James 3:6. "A false witness that speaketh lies, and he that soweth discord among brethren" (Prov. 6:19), are in the list of the things God hates, and are coupled by this language inseparably together.

The foul tongue of the liar has no more right to try to take away the good name and tranquillity of a neighbor, or tell falsehoods that are prejudicial to his interests, than the common thief has to steal his property; for every man has a right to enjoy these until he forfeits them himself. Thus we see that this command also is based on the natural rights of man, and he who would try to

deprive him of these rights by lying against him not only shows himself cowardly and base, but extremely wicked. At any rate, the Lord counted it so sinful that he thundered from Sinai, "Thou shalt not bear false witness against thy neighbor." Let not decent men, and especially professed Christians, be guilty of it in any form.

Keene, Tex.

## The Change of the Sabbath

### Protestant Testimony

ARTHUR L. MANOUS

DR. LEE: "There is no express command for observing the first day of the week as a Sabbath."—*Lee's Theology*, page 562.

Dr. Binney, Methodist: "There is no express command for this change recorded in the New Testament."—*Binney's Theological Compend*, page 133.

Another, Methodist: "There is no positive command for . . . keeping holy the first day of the week."—*Methodist Theological Compendium*, page 103.

Dr. Fausset, of the Church of England: "The Lord's day [meaning Sunday] superseded the Jewish sabbath, without our having express command for the transference."—*Bible Cyclopaedia*, art. "Baptism."

Dr. Buck, of the Independents: "It must be confessed that there is no law in the New Testament concerning the first day."—*Buck's Theological Dictionary*, art. "Sabbath."

Dr. Dwight, Congregationalist: "The Christian sabbath [meaning Sunday] is not in the Scriptures, and was not in the primitive church, called the Sabbath."—*Dwight's Theology*, Vol. IV, page 401.

Dr. Binney, Methodist, again says: "It is true there is no positive command for infant baptism; . . . nor is there any for keeping holy the first day of the week."—*Binney's Theological Compend*, page 140.

Dr. Watson, Methodist: "There is not on record any divine command to the apostles to change the Sabbath from the day on which it was held by the Jews to the first day of the week."—*Watson's Theological Dictionary*.

Again Dr. Watson says: "If children are not to be baptized because there is no positive command for it," neither "ought we to keep holy the first day of the week; neither of these being expressly commanded."—*Watson's Theological Dictionary*, art. "Baptism."

Dr. Coleman: "No law or precept appears to have been given by Christ or the apostles either for abrogation of the Jewish sabbath, or the institution of the Lord's day, or the substitution of the first for the seventh day of the week."—*Ancient Christianity Exemplified*, chap. 26, sec. 2.

Dr. Woffle, Baptist: "Up to the time of Christ's death no change had been made in the day. The authority must be sought in the works or example of the inspired apostles. . . . So far as the record shows, they did not, however,

give any explicit command enjoining the abandonment of the seventh-day Sabbath."—*The Lord's Day*, pages 186, 187.

Dalton, Ga.

## Object and Importance of Our Literature

R. F. COTTRELL

IF the question is asked, "Around what book does all our denominational literature cluster?" all will agree in reply that the Great Book alone is entitled to that central position. I desire to take another step, and assert that the Bible is essentially and in reality a denominational or sectarian book; for in it are found the principles and doctrines of the true people of God.

On the other hand, just so far as our books contain the eternal principles of Scriptural truth, they are no more denominational than the Bible itself.

"The Bible has a fulness, a strength, a depth of meaning that is inexhaustible." Dr. Adam Clarke says: "From this Word all doctrines must be derived and proved." "The Word of God alone contains my creed." And Chrysostom's testimony has gathered strength as it has rolled down through the centuries: "An intimate acquaintance with the Holy Scriptures is a secure haven, an impregnable bulwark, an immovable tower, an imperishable glory, an impenetrable armor, an unfading joy, perpetual delight, and whatever other excellency can be uttered."

The question may then be asked, "If the Bible contains all that is essential, would it not be well for us to devote our entire energies to its publication, circulation, and study?"

We grant that we should do a great work in this direction; but there are in the providence of God important crises when an especial message is to be given. Noah's preaching differed materially from that of any other period of earth's history in that it proclaimed a flood of waters as *present truth*. Many other examples might be cited.

Now the Scriptures clearly show that—

"We are living, we are dwelling,

In a grand and awful time;

In an age on ages telling—

To be living is sublime."

As anciently the servants of God used the best means at their command for the furtherance of the gospel, so the advantages and facilities of the nineteenth and twentieth centuries have been harnessed for the great advent movement of the last generation.

The one mighty object of our literature is to simplify and emphasize God's message for to-day as contained in Holy Writ. Is it saying too much that any publication failing to accomplish this end fails in the great and vital object of our denominational literature, and should have no place in our catalogue of books and periodicals? We believe not.

For a moment let us view the develop-

ment of our publishing work. In the year 1855 a person could purchase all of our books and tracts, and subscribe for all our periodicals for one year, for the sum of three dollars. In the year 1862 the same could be secured for seven dollars and a half. At that time we had but one publishing house; to-day twenty-two publishing houses are in operation, publishing the third angel's message in fifty-one different languages. About thirteen hundred books, pamphlets, and tracts are printed, and ninety-eight periodicals are in circulation; and should one desire to purchase a complete set of these publications with a yearly subscription to each of our papers, it would cost about four hundred dollars. Thus we are constrained, as we see how our work has grown from obscurity to its present dimensions, to say with Moses, God's servant of old, "What hath God wrought!"

The foregoing covers a wide range of subjects. Of primary importance to us as a people, are the writings of the spirit of prophecy. Through them God has told us that every family should possess an entire set of the Testimonies. These are not to take the place of the Bible, but to magnify the beauty and importance of that inspired Word.

Regarding the works for circulation among the people of the world, the servant of the Lord has spoken as follows: "Instruction has been given me that the important books containing the light that God has given regarding Satan's apostasy in heaven, should be given a wide circulation just now; for through them the truth would reach many minds. 'Patriarchs and Prophets,' 'Daniel and the Revelation,' and 'Great Controversy' are needed now as never before. They should be widely circulated because of the truth they emphasize." Again, in speaking of "Great Controversy:" "I am more anxious to see the wide circulation of this book than for any other I have written, for in the 'Great Controversy' the last message of warning to the world is given more distinctly than in any of my other books." Mention is also made that "The Desire of Ages" should receive attention; also that the Lord especially blessed his servant Uriah Smith with wisdom from above in the preparation of "Thoughts on Daniel and the Revelation." Later on, the message was borne that other books should be written upon the prophecies of Daniel and Revelation which would present the truth in story form, and our beloved brother, Elder S. N. Haskell, was seen as the proper person to do the writing. As a result of his effort, we have the "Story of Daniel the Prophet" and the "Story of the Seer of Patmos."

Because some books have been mentioned by the spirit of prophecy, we would not take the position that they should be handled to the exclusion of all others, but their great importance is certainly unquestionable.

Neither should our health and temperance literature be neglected. "Wherever the canvassing work is presented among our people, let the health books

and the religious books be presented together as parts of a united work. The relation of the religious and health books is presented to me as illustrated by the union of the warp and the woof to form a beautiful pattern and a perfect piece of work. In the past the health books have not been handled with the interest which their importance demands. Though by a large class they have been highly appreciated, yet many have not thought it essential that they should go to the world." "The indifference with which the books have been treated by many is an offense to God."

Thus the "Testimonies for the Church" should be given their proper place in the families and homes of God's people. Our books, pamphlets, tracts, and periodicals, both of a religious and of a temperance nature, should be placed in the hands of the people of the world with all our energies. "In this age the trivial is praised and magnified. There is a call for anything that will create a sensation. The country is flooded with worthless publications, which were written for the sake of making money, while really valuable books are unsold and unread."

"My heart aches as I see those who profess to be looking for the Saviour devoting their time and talents to circulating books that contain nothing concerning the special truths for this time, — books of narration, books of biography, books of men's theories and speculations. The world is full of such books, they can be had anywhere; but how can the followers of Christ engage in so common a work, when there is crying need for God's truth on every hand? It is not our mission to circulate such works. There are thousands of others to do this, who as yet have not sufficient knowledge of anything better. We have a definite mission, and we should not turn from it to side-issues. Men and means are not to be employed in bringing before the people books that have no bearing upon the present truth."

"The world is deluged with books that might better be consumed rather than circulated. Books upon Indian warfare and similar topics, published and circulated as a money-making scheme, might better never be read. There is a satanic fascination in these books. The heart-sickening relation of crimes and atrocities has a bewitching power upon many youth, exciting in them the desire to bring themselves into notice, even by the most wicked deeds. There are many works more strictly historical whose influence is little better." "We have no permission from the Lord to engage in either the printing or the sale of such literature, for it is the means of destroying many souls."

But in this wonderful age of book-makers and book-making, our literature holds a unique position. We could dwell at length upon the richness and true literary excellence of many productions; as we study, we can but sense the deep spiritual breath of life they impart; the power and force of expression

carries with it the conviction of eternal truth.

This we state without boasting. It is precisely what should be manifest in a movement that is heaven-born. Running through it are seen the silver threads of principles everlasting; upon it are visible the finger-marks of a hand unseen, credentials divine. May God impress us with its object and importance.

*South Lancaster, Mass.*

## Rest

MAY G. COLE

Two artists were asked to paint pictures illustrating "Rest." One pictured a quiet lake amid the mountains. Not a ripple disturbed the clear surface of the blue water. Cattle grazed peacefully on the green slopes, and the summer sky looked softly down with no cloud to mar its serenity.

The second artist pictured a roaring, rushing cataract. White foam dashed against the rocks that edged the river. A tree bent over the water, its branches just escaping the rapids. Among the farthest branches was a nest where the mother bird hovered over her little ones.

Which was Rest? Are we at peace with Christ amid the storms and strife of sin, or are we in a state of stagnation? Are we resting in the cross, or are we asleep in Satan's easy chair?

*Omaha, Neb.*

## Courage in the Lord

J. S. WASHBURN

WHEN God was about to lead the children of Israel into the promised land, he said to Joshua, "Be strong and of a good courage: . . . only be thou strong and very courageous, that thou mayest observe to do according to all the law. . . . Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Joshua 1: 6, 7, 9.

One of God's commands is, "Be strong and of a good courage; be not afraid, neither be thou dismayed." There are many people who break this command. Brethren, let us remember that to be of good courage is a duty, a very pleasant duty, a very helpful duty. It means more than feeling; it means determination. It means absolute confidence in the Captain of our salvation, who never lost a battle; in God, who can not fail, who never has been unfaithful to those who have been true to him, who never has failed to forgive those who have fallen, and yet have come back asking forgiveness.

Have you stumbled? Rise up again. Be of good courage in the Lord. The whole Scripture record shows that there is but one thing that can separate us from the Lord, and that is sin; and if there is sin upon us, he will take it away, casting it into the depths of the sea, placing it behind his back, remembering it against us no more forever.

We have no excuse to be weak and

fearful. The fearful at the last terrible day are outside the city of God. Be strong and of a good courage. He is with us wherever we go. He will never leave us nor forsake us till he has brought us home, where we shall see his face, and be beyond the danger of falling, forevermore.

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are counted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

## Penurious Philanthropy

At the conclusion of an animated debate between a dollar and a penny, the dollar was heard to remark, "And you, a despised, blackened, copper penny, whose intrinsic value is but a hundredth part of mine, you who are shunned by all, and loved by none, whose occupation it is to cumber people's pocketbooks, will presume to impudently withstand me, when I am loved by all and hated by none, so dearly cherished that tears are shed at my departure, have been loved by millions of earth for centuries, adored and worshiped by the innumerable descendants of Adam, how can you, in the wildest flights of your erratic imagination, attempt to make a comparison?"

The penny, chagrined, abashed, confounded, paused a moment until time in its friendly lapses should restore its reason, when it was heard to tremulously reply, "I know, most honorable dollar, that all this is true. You are a hundred times greater than I, are loved by all, and hated by none, lauded by millions, and cherished most tenderly, have been adored for centuries, and worshiped by the innumerable descendants of Adam; but after all, I count one virtue in my favor. I go to church every Sabbath, and am invariably most tenderly presented to the usher, and that is something that you never do. Is not my piety recognized by every parishioner?" — *Selected.*

THE children of promise are those who submit absolutely to God, that his will may be wrought in and through them. Such will truly keep God's commandments, because they keep the faith of Jesus. But Ishmael persecuted Isaac, and so will those who seek the kingdom of God by any other means than by his everlasting covenant persecute the children of faith and obedience. Persecution is ever a sign of unbelief. But when the day of judgment comes, God will say, Cast out the bond servant of sin and self; give place to the righteous and free. — *L. F. Starr.*



### The Dear Togetherness

Of all heav'n-hopes is not this hope most sweet —

That "dear togetherness" when we shall meet?

O, everlasting joy of dwelling fast  
With all our loved ones in one home at last!

What matters then the task we're set to do,  
How high or lowly, old as earth's, or new?

What matters whether crown or yoke we wear,  
Since evermore we'll have our dearest there?

To cry, each morn, "My own! my own!" and gaze  
On unforgotten faces all the days;  
To know that death no more can make love plead,  
That were enough — yea, heaven were heaven indeed!

O Thou, sometime, we trust, to set all right,  
O Thou, not bound fore'er by death's despite,  
One thing we crave — let heaven be aught beside —  
No parting more beyond that darksome tide!

— James Buckham, in "Wayside Altar."

### The Boy as a Son

"A wise son maketh a glad father: but a foolish son is the heaviness of his mother." "A foolish son is a grief to his father, and bitterness to her that bear him." Prov. 10: 1; 17: 25.

What parent has not felt the truth of these words of "the wise man"? "The fear of the Lord is the beginning of wisdom." So we conclude that a wise son is a Christian; but a foolish, wayward son always brings grief to the hearts of his parents.

The brother has his part in the home making, just as truly as the sister has hers. He can be a joy or a sorrow to his parents, a blessing or a curse; and which it shall be depends largely upon the training he is given. Many parents find their boys hard to manage; so they give them the loose rein, and let them manage themselves, with little or no home training. Many a bright, headstrong boy has made shipwreck of himself because he has not been restrained and taught self-control.

If parents expect the boy to pay, they must invest in him time, earnest prayer, care, and painstaking. If father is taken up with politics, business, and pleasure, and mother with her housework or sewing circle, or is all interested in Katie and Jennie, and has no time to

devote to her boy, is it to be wondered at that he should take the downward road? When a farmer has a colt or a calf from which he expects to reap a good profit, he gives it the best of care; but how often is the boy sadly neglected, left to follow his own will, and wander in idleness! Then we hear the parents cry out in bitterness of soul, "O that boy! he is not worth his salt." Who is to blame?

To be a good son the boy must be taught obedience even in the smallest things. He should be taught self-denial, also to respect the rights of each member of the family, even the domestic, if one is employed.

The model boy is willing to do his part, and is no shirk. He will not snarl if asked to bring a pail of water, to fill the wood-box, or to do anything in the line of housework that may be required of him; for the boy should be taught to make himself useful in the home; and it is not belittling to any boy to know how to cook and to do general housework. The boy who will see his mother or sister bring in the wood and water, dig the potatoes, or do other similar work, is lacking in respect for mother or sister. The mother who brings up her boy to sit around in idleness, to be waited upon, makes a sad mistake.

A boy has rights which should be respected in the family. He ought to have a room all his own if it is possible, furnished as well as the parents' means will allow. Most generally anything is thought good enough for the boys' room. Old cast-off furniture, a dingy carpet (often no carpet at all), faded curtains, a faded and worn quilt for his bed, walls bare, no bright, tasteful ornaments — such is the picture of more than one boy's room. Is it any wonder that he slips away from his room to go "just a little way down street," where the saloon is fitted up to entice just such boys? Boys love pretty things, and the parents who invest something to make home attractive to their boys will, I believe, find it less trouble to keep them at home.

The boy as a son should be a comfort and help in his home. The father ought to be able to look upon him with joy and pride, as the one who is to take his place and carry out his unfinished plans. The mother should be happy to point to him and say, "Yonder is my son, a joy and comfort to my aged heart." A wise son will not bring the gray hairs of his father and mother in sorrow to the grave.

— Mrs. M. C. Du Bois.

A HOME is not a home where the love of home is wanting.

### Getting Hold of the Boy

MANY times the appeal comes to a pastor to get hold of some mother's boy. "I want you to get hold of my boy," says the anxious mother; "he is getting out of the notion of going to Sabbath-school, and he is keeping company with boys that are careless." Then the pastor may ask, "How old is your boy?" And the mother replies, "He is about fourteen," or fifteen, or sixteen, as the case may be; just at that critical age when he is starting on life's path of right or wrong.

Now a word to the fathers and mothers of all such boys. What has been your example before your boy? Not what has been your teaching. In ninety-nine cases out of a hundred the precepts you have been giving him are correct. But what has been your example? Have you been faithful yourself in supporting by your presence and your means the church of your Lord? Has your boy found, by experience, that, unless sickness or other unavoidable reasons intervened, your attendance at the Sabbath services was one of the inevitable things of the week? In short, while your preaching has been as it should be, have you before him practised what you preached?

You know yourself what the effect would be upon you if, for instance, your pastor preached Sabbath observance, and then went picnicking on that day. You would not tolerate his preaching one thing and practising another. If you, as a parent, allow small things to interfere with your church obligations, you must take into consideration, as a part of the price you will have to pay, the fact that your boy will manifest indifference also when he arrives at that critical age when he begins to make his own choices.

All this is said in a spirit of kindness, and in full sympathy with that parental anxiety which a father and a mother must feel when they realize that the boy by whom they have set such store is beginning to turn in the wrong direction. For one of the earliest symptoms of going wrong that a boy manifests is distaste for church and Sabbath-school. A true pastor will certainly do all in his power to save any boy. But remember that when you, as a parent, neglect the church, you have, by your neglect, put up a barrier between the pastor and the boy that in the majority of cases it is almost impossible for him to overcome. The boy has been taught by your example to consider the church, and all that appertains unto it, of secondary importance, and the influence of the pastor is greatly weakened by that lack of respect that such a course upon the part of the parent can not help but produce. The influence of your example counts for vastly more in the life of your boy than that of any one else, be he pastor, Sabbath-school superintendent or teacher, or any one else. Is not the application of all this too obvious for need of enlargement? — Rev. N. H. Burdick.



### **From Kimberley to Barotseland Mission, Northwest Rhodesia**

G. A. IRWIN

THE evening of February 12, I went to Beaconsfield with Brother Austin. This is a suburb of Kimberley, and the place where the first Seventh-day Adventist church was erected in South Africa. Their church building is a modest-sized structure, well and substantially built, and has a wing in which a church-school has been carried on for some years, being taught by Brother Austin's oldest daughter. That evening I spoke to them from the map of the world, showing the advancement the message had made since the organization of their church, and the erection of their church building, and exhorted them to hold on faithfully a little longer, for He that shall come will come in this generation, and cut the work short in righteousness.

Wednesday evening, at seven o'clock, W. H. Anderson and I bade farewell to Brother and Sister Willson, and boarded the train for a three-days' ride to Monze, in Barotseland, two hundred miles north of the Zambezi River.

Our first stop was at Buluwayo, the former capital of Matabeleland. This place has received considerable notoriety in the past from being the center and base of operations during the last Matabeleland uprising, under the leadership of the old king, Lobengula. The town is located on a high and rolling veldt, with an altitude of 4,469 feet above sea-level. The place is laid out on a broad scale, with wide streets running at right angles; and were it reasonably filled with houses and inhabitants, it could easily contain a population of 25,000, but the present population is only 3,840.

Buluwayo is a Zulu word which, literally translated, means, "the place of killing," a very significant word in view of the fact that near the place, under a tree that is still standing, Mo-sil-i-kat-se and Lobengula dispensed judgment, and many a poor native, who was so unfortunate as to displease either of these great chiefs, lost his life. Buluwayo is the most important railroad center in all southern Rhodesia. All passengers going to Victoria Falls and north of the Zambezi River must change cars here, as must also those going northeast and east to such places as Gwelo, Salisbury, Umtali, and Beira. No public effort has as yet been made in Buluwayo by our people, although the place has been partially canvassed, and a few of our health books sold.

Friday afternoon, Brother Anderson and I left Buluwayo for Victoria Falls, on the Zambezi River, three hundred miles farther north. We arrived at the Falls next morning at 7:30. The train

stops for a few minutes at the station on the south side of the river. Near by is a large hotel operated for the accommodation of tourists and others who come to see these famous falls.

Leaving the station, the train, after a few minutes' run, comes in sight of the falls, and passes over the river on a suspension bridge six hundred feet in length, four hundred and twelve feet above the water, and two hundred yards below the falls, but in plain sight of them. Of this most superb wonder of nature, the pen and camera can give but a faint idea. Only by gazing upon each section and phase of the cataracts, rapids, and immense gorges can one comprehend their marvelous vastness and grandeur.

The river above the falls is approximately one mile wide, and this immense volume of water falls perpendicularly a distance of four hundred and twelve feet before it strikes the whirlpool, or boiling pot below. Gigantic columns of vapor continually rise to a great height, which in the distance resemble light-colored smoke or steam. From this vapor and the ceaseless and almost deafening roar of the water, the falls has evidently derived its native name, "Mosi-ao-tunga," or "the smoke that sounds." The Arab name for the falls is "Musa-i-numya," "the end of the world." The great peculiarity about these wonderful falls is that the general level of the country is the same both above and below the falls, the water disappearing into a narrow fissure, or canyon, whose precipitous sides rise upward four hundred feet in height. Through this cleft in the plain, which is sometimes less than four hundred feet in width, this vast volume of water is forced a distance of nearly eighty miles. Taken as a whole, Victoria Falls is a great natural phenomenon, and should be classed as one of the great wonders of the world. The place was discovered by Dr. Livingstone, in the year 1855.

Passing on from the falls, our train stopped at Livingstone, a small town on the north bank of the river, five miles above the falls. Livingstone is the most important post-office in Northwest Rhodesia. From here mails are dispatched weekly to the north through Barotseland as far as the railway is finished, and thence by runners to the different districts as far north as the Tanganyika concessions and the limited Kongo Free State.

After two hours of waiting at Livingstone, we boarded a mixed passenger and goods train, which runs semiweekly from this place to Broken Hill, three hundred and sixty miles farther north, as far as the road is at present finished. The general appearance of the country in Northwest Rhodesia is very similar to that in southern Rhodesia, with the ex-

ception, perhaps, of taller grass, and in some sections larger timber. In many places the grass was so tall, and stood so close to the track, that the wind would blow it against the car window. Just before sunset we reached Kolomo, the capital of Northwest Rhodesia, which is eighty-seven miles from Livingstone. The town is located quite a distance from the railway line, on a beautiful, high plateau, which is five thousand feet above sea-level. The place has a white population of sixty, most of whom are in some way connected with government affairs. The native commissioner having charge of the district in which Brother Anderson's mission is located was on the train, returning from a three months' vacation in Australia. Just before leaving for his vacation he came near losing his life by an attack from a large lion. He had shot and wounded the animal, and was following it up in the jungle. Suddenly he came upon it, and before he could raise his rifle to fire, it sprang upon him, knocking him down, and at the same time knocking the rifle from his hand, and out of reach. As he was falling to the ground, he grabbed the lion by both jaws, and held his mouth open, calling at the same time loudly for his native attendants to come quickly and take his rifle and shoot the lion. The natives succeeded in killing the lion and rescuing their master, but in the encounter he lost two fingers, and his arms and breast were badly lacerated by the claws of the lion. In telling me of the affair he said this was the twelfth one he had killed in the few years he had been in the country, and considered himself fortunate to have gotten off with but one personal encounter. In shaking hands with me when leaving the train at Kolomo, he expressed the hope that I would be pleased with the country, and on my return to the States would use my influence to send out some more energetic American missionaries, like Mr. Anderson, to teach the natives in his district how to work, live, and dress like civilized people. I find in conversation with these commissioners that they are well pleased with our methods of conducting missions. The industrial feature especially commends itself to them. They say that if the natives can be taught to be even partially industrious, it will assist them very much in their government of them, and in the collection of the hut tax of one pound assessed by the government upon each male person above twelve years of age, and the additional ten shillings they compel the men to pay for each surplus wife.

At 2:30 Sunday morning, February 17, our train stopped and let us off at a siding, eight miles from Brother Anderson's place, where three of his boys were awaiting us, with a transport wagon, drawn by sixteen oxen. A gentle rain was falling, and the night was very dark. There being no place for us to stay overnight, our only alternative was to start at once for the mission. Brother Anderson and I seated ourselves as best we could upon our luggage under the canvas cover that was over the back



part of the wagon bed, while the principal driver seated himself on the front end, with his long whip in hand, by means of which and an occasional peculiar yell he succeeded in keeping the oxen in their places and guiding the wagon past stumps and rocks. The other two boys went ahead of the oxen, one to lead the head yoke, and the other to carry a light for the double purpose of keeping the team in the dim road, and to frighten away lions and other dangerous animals that roam through this country at night.

At half-past seven we arrived in safety at the mission home, where we received a hearty welcome from the mission boys. During Brother Anderson's absence at the conference, the heavy rain-storms had washed away one end of his mud house, and demolished the chimney, which had been made of sun-dried bricks. Their cook-stove being useless without either pipe or chimney, our meals had to be cooked in an iron pot over an open fire out of doors. Fortunately, they had plenty of such staple articles of food as milk, eggs, new potatoes, and sweet corn—foods that could all be prepared in a palatable way under such conditions. The damp, chilly, and musty condition of the house was a more serious proposition than the primitive way in which the cooking had to be done, for such conditions are conducive to malaria and fever.

And right here I will take occasion to remark that our Mission Board should make provisions for, and insist upon, our missionaries in such unhealthy countries as Africa, providing themselves with dwelling-houses in which they can be protected from the elements, and be made reasonably comfortable. And this should be the very first thing done in establishing a new mission; for what will a mission amount to, be it ever so well equipped with other necessary buildings, or well supplied with students, if the missionaries are down sick, or so filled with the poison of malaria that they have neither strength, energy, or heart to do anything? In my opinion it is the height of folly, to say the least, to go to the expense of sending missionaries to such places, and then allow or compel them to jeopardize both their lives and health for the lack of the necessary means to build proper houses to protect them from the elements. Even after all is done, and every precaution taken that can be taken, there will still be risk enough for them to run in the malarious atmosphere encountered during one half of each year.

### Monastic Life in the Church of Rome

CHAS. T. EVERSON

FATHER DENIFLE, of the order of Dominicans, in his recent onslaught on Luther, in a voluminous work entitled "Luther and Lutherdom," makes the statement that in attacking monasticism and the rules of celibacy, Luther was striking at one of the citadels of the

church. The truth of this statement is not difficult of verification.

Monasteries and convents represent to the Church of Rome recruiting stations and centers of influence. As the monks and nuns have no family ties, they can be called upon to change their field of labor at almost a moment's notice. The celerity with which the orders of the superiors can be obeyed, contributes very much toward the success of the Catholic cause.

The clergy of the Catholic Church are therefore much in the position of an army which can be sent here or there almost immediately when a point is endangered by the enemy, or vantage-ground can be gained. This is one of the great secrets of the success of the church, and the foundation of that remarkable organization for which the church is famous.

However, the monastic life and the



ONE OF THE CHIEF SQUARES IN ROME

celibacy of the clergy carry a tremendous amount of corruption in their trail; but for a church that seeks aggrandizement and political preferment rather than godliness and purity, they attain the end aimed at in a remarkable way under this system.

The power that the papacy exerts in its monastic system and over the inmates of the convent is almost incredible. Just across the street from where we live there is a reclusory convent of nuns. They are counted as dead to the world. The shutters on the windows are so made that the nuns can gaze upward, but not downward into the street. It is impossible to get a glimpse of them. Under long training, they have acquired an adroitness in their movements that is remarkable. The windows are opened and the curtains drawn as if by magic, as the nuns dexterously elude discovery even under the gaze of the most curious and persistent observer. Also in the chapel that is attached to the convent no trace of them is to be discovered. The church is so arranged that they sit back of a partition and hear the mass, or are back of iron bars in the upper part of the church, where they are equally well hidden from view. They are really in a living death.

By this means they hope to gain merit

before God and assure themselves a place in paradise. But he who thinks that by shutting himself up between convent walls he can shut the world out, does not know that the world is within him. We may shut ourselves up in the narrow confines of the reclusory cell, but the world is shut in with us; for, after all, the real battle lies in the heart.

These poor souls that are striving by every means in their power to gain heaven by works of penance and abnegation, sink into despair, realizing that their works of merit fall far short of the divine requirements. In the gloom of the convent cell they find darkness without and warrings within. They, as a consequence, sink into a profound despair or become indifferent to heart religion. They become mere machines, mumbling their prayers, and hurrying through their genuflections; and many of them lose themselves in lives of sin. In fact,

we have often marveled to see the hard look that characterizes the faces of the nuns we meet in the streets of Rome.

We have a young lady attending our meetings who has had the monastic life depicted to her in such glowing colors that she was determined to make herself a nun. The priests and the nuns instill into the minds of the young a desire to enter monastic orders. They teach them that the nun is more holy than other women, for she has Christ only for her husband. The life in the convent is represented as one of tranquillity, holiness, and freedom from the worries and the perplexities of the world. Through these flowery representations, the young come to see almost paradise itself in the convent life. But once inside, how quickly the sad reality dawns upon them! They awake to find that the flowery dreams melt before a life of rigorous discipline and empty formality. The head of the convent rules with an absolute sway, and often with a hand of iron. Petty jealousies and surmisings render their lives miserable; while the corruption and sin that abound put an honest soul in torment, or cause her to lose herself in the vices of the convent.

We have tried our best to show this young lady the real conditions of the monastic life, but it has been a long struggle to save her from falling into the convent abyss. The virus of Babylon is infused into the young minds, and it takes a great measure of the grace of God to act as an antidote against that diabolic poison. This is one thing that makes the work go slowly in these countries; we have so much to undo before we can do anything. We ask the prayers



of God's people upon our work in the proclamation of the message in the center of Catholicism.

*Rome, Italy.*

### Notes of Travel

G. B. THOMPSON

MARCH 28 I left Rangoon, on the "Cheshire" of the Bibby Line. Most of the workers, and a number of the Burmese brethren and sisters, came down to the wharf to see me off. A feeling of sadness came over me as I bade all these dear souls good-by, and went aboard the tender to be taken to the ship. I felt thankful that a day was now near at hand when all these separations will be at an end, and a new determination seized me to be faithful, and have a place with the people who will be translated when the Lord comes. I greatly enjoyed the time spent with the workers in India.

Four days' sailing brought me to Colombo on the island of Ceylon. As the ship remained here for a day, I went ashore and looked over the city, and by means of a jinrikisha went several miles into the country. Ceylon is a beautiful island called the "pearl of the ocean." It is a crown colony of England, and has a population of about four million people, mostly natives. The larger part of the popula-

Colombo is hot, but is not an unhealthful city.

We left Colombo April 2, and reached Port Said, Egypt, the fourteenth. The voyage of seventeen days from Rangoon was a very pleasant one. The sea was like a pond all the way, and the heat of the tropics was in no way uncomfortable. We also had a very desirable class of passengers, and the officers of the ship did everything they could to make our voyage pleasant.

I left the ship at Port Said to spend a few days in Egypt. Brethren Jay and Robert Nethery met me here, and the same evening found me in their comfortable and hospitable home in Alexandria—the city which was founded by Alexander the Great. This is a large city, and in many respects it is quite modern. On reaching here I received mail from home, and seven copies of the good old REVIEW that I had not seen. To see the REVIEW was like meeting an old friend, and I read with much interest the many excellent reports of the progress of the work. Surely the Lord is greatly blessing his work.

I spent the Sabbath, in company with Brother and Sister Nethery, with the church at Cairo. As we celebrated the ordinances, and studied the truths which stand as the foundation of this message, we enjoyed much of the Holy Spirit's presence. Cairo is a large city; it claims a population of a million.

guage, and getting a good hold on the work. Some persons of talent who know the language are coming into the truth, and I believe the Lord will raise up laborers to carry the message in this difficult field. The great need here is for laborers. Some good workers should be sent to assist in the work without delay. The Lord will yet do great things in Egypt through this message. He delivered a people from this land once, and he can, and will, do so again. Though, as the prophet declares, it is the "basest of kingdoms," there is much evidence that the nation is waking up, and being prepared for the rapid spread of the message.

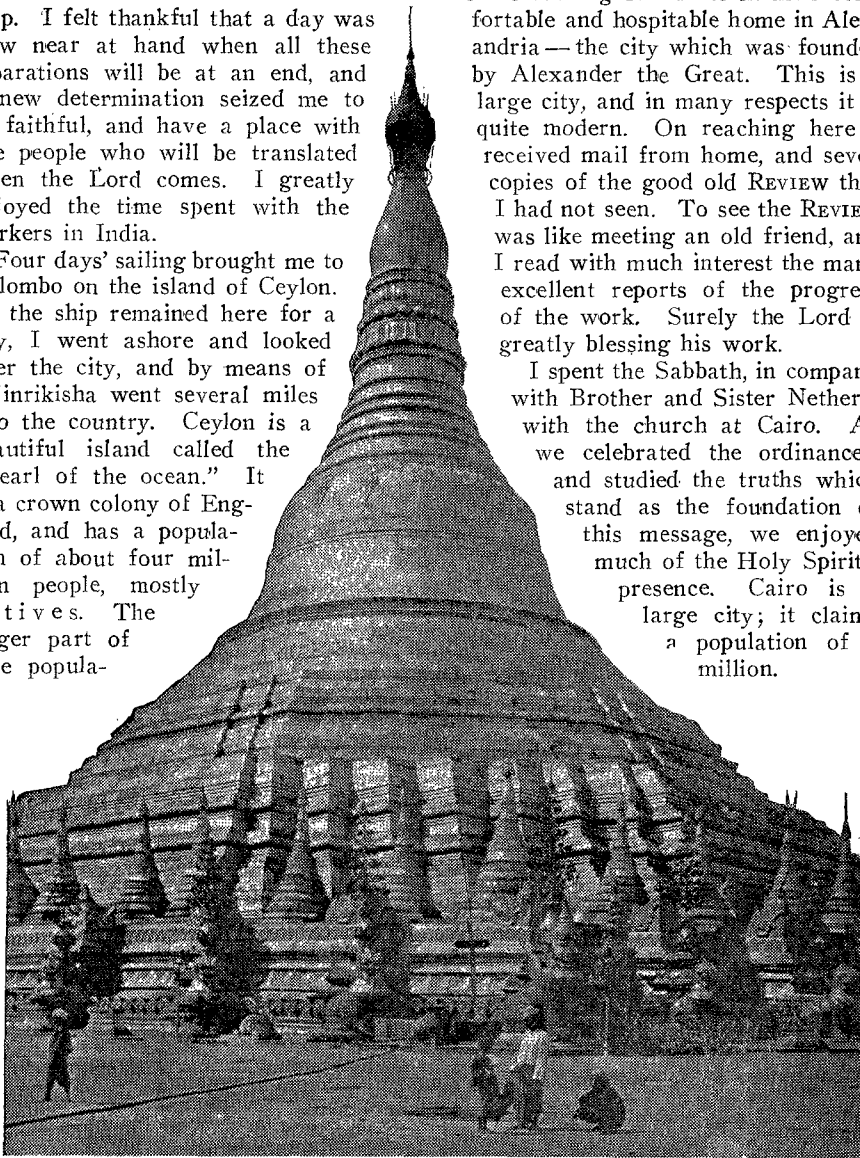
In company with Dr. Hoenes, I went up the Nile some three hundred and fifty miles above Cairo to Luxor to visit Brother Awada Elshaheed, one of our laborers in the Arabic tongue. I was very glad to meet this brother. He and his family all keep the Sabbath. He is doing what he can to spread the truth in this part of the field. He is also translating some of our literature into the Arabic tongue.

Luxor is on the site of the ancient city of Thebes, and I was much interested in visiting the ruins of temples, built before the children of Israel left Egypt. The tombs of the kings who reigned before the days of Moses were also of much interest. These tombs consist of subterranean passages hewn in the solid rock in the sides of the Libyan hills, and descending for several hundred feet. The walls and chambers are covered with the writings of this time, and much information concerning this ancient period has been gleaned by Egyptologists who are able to read these hieroglyphics. The pick and spade of the explorer have revealed some wonderful things here. These ruins speak of grandeur and power long since departed, and are a striking object-lesson of the vanishing, unending work and glory of puny man.

This trip up the Nile was attended with much interest, and I trust with profit as well. It is a fertile region, and by means of irrigation is being brought to a high state of cultivation, but the methods of agriculture, etc., do not seem to have undergone much, if any, change for centuries. They seem to be about the same as when Jacob sent into the country for corn.

I am leaving Alexandria to-day on the "Regent Margherita" of the Italian line, for Naples. From here, after a short stop in Rome, I will go on to the meeting at Gland, Switzerland.

BROTHER H. H. VOTAW is planning a trip to the jungle soon. Results are being seen from Brother Maung Maung's pioneer efforts, in calls from various places. Some Buddhists are now requesting baptism. "This message will reap a bountiful harvest in Burma," says Brother Votaw. "The devil is wroth, and is doing all he can to hinder the work. But we are only glad for this. We have never been more hopeful."

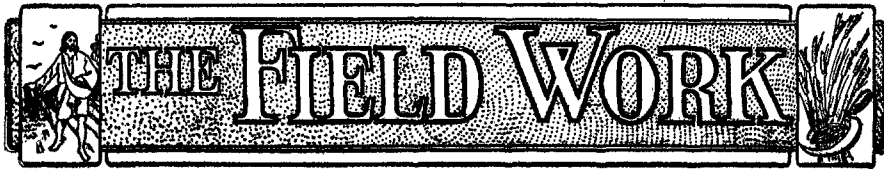


BUDDHIST PAGODA IN RANGOON, BURMA. PROBABLY LARGEST IN THE WORLD

tion speak the Tamil language; the Cingalese language is spoken by about one million.

Our work has been started here, and some, I believe, are keeping the Sabbath, but at present we have no worker. A capable worker should be selected and sent to labor in Ceylon without delay. The needs of this field were carefully considered at the meeting in Calcutta, and a most urgent request was made for some one to be sent to India who can superintend the work in this field. I believe the Lord will raise up such a worker without delay. Ceylon affords a good field for labor. Much of the island has a high altitude and a good climate.

The work in Egypt has been passing through a crisis, on account of some having received "new light," which means the giving up of the Testimonies and other cardinal points of the faith. As usual, the message of those who have embraced "new light" is for the Seventh-day Adventist denomination *only*. Their work is to confuse and unsettle as many as possible *on the message*. It is marvelous how heresy of the most foolish kind will fasten itself in the minds of those who yield to it. But the Lord has some faithful children here who love the truth. Elder Nethery is now in the field to direct the work. He and his wife are learning the Arabic lan-



# THE FIELD WORK

## San Francisco

SINCE April 18 last year, San Francisco has been a city much spoken of. Earthquake, political graft, strife between capital and labor, robbery, pugilism, murder, have attracted the attention of the world to this place.

Just yesterday, the erstwhile political leader here, who has been under some sixty-odd indictments for receiving and disbursing bribe money for the purpose of granting illegal franchises, etc., made a complete confession to the grand jury, after first reversing his former plea of "not guilty," in Judge Dunn's court. His confession fastens guilt on the mayor, also on many high officials of the united street-railways, the telephone companies, fight trust, and so on to the end.

With this before and about us, we are enjoying the pleasure of walking to and from our several appointments in the city, as are most others who have to move about to their work. You have read of the strike by the street-car men. There is as yet no indication of a settlement. Strike-breakers are here; the company is running some cars from about 8 A. M. to 6 P. M. The papers seem optimistic about a speedy breaking of the strike, but there is no ground for cherishing such a belief. It is said that there are ninety thousand union men here. These with their families are prohibited, under heavy union fines, from riding on a car. Money is flowing in by the thousands of dollars from union carmen and others to support the strikers and their families while they are out of work. If this continues, the strike can hold out indefinitely.

But with their cars all boycotted by the trades unionists and their families; others refraining from their use, either from sympathy with or from fear of these unions, the cars can not begin to pay running expenses. However, the millions behind the trusts involved, together with their determination to win, will lead them also, no doubt, to continue a long and fierce fight.

Our tent, where Elder Shultz, myself, and others are holding a series of meetings, is situated about a half block from the car barns, whence the company first started cars after the strike began. Thousands of people were in the streets to oppose or to gaze as the cars first made their appearance. In the strife which ensued, bullets fell like hail all about our tent. One person in the street was killed outright, and others were fatally injured.

It seems to us that the perils of the last days are thick about us. Few in the city have any regard for God or truth. A careful house-to-house canvass in the vicinity of the tent scarcely reveals one in a hundred who does not sneer at the very name of God or the Bible. Yet, somehow, I scarcely know how, the Lord nearly fills our fifty-by-seventy-foot tent each evening. This, too, in spite of the fact that all who come must walk.

The meetings began April 14. To the present, six or more have begun the ob-

servance of all God's commands, though we have not yet presented the law or Sabbath directly—only as it came in connection with the prophecies.

Expenses here are heavy. To one accustomed to country work, they are startling. Our tent site costs one hundred dollars a month; our house rent for workers, eighty dollars a month, and other things in proportion.

But we must be true to our trust. The Spirit constrains us to feel thus. There are here more than the "required ten" who fear God and obey his will. The outlook is favorable for a splendid harvest of souls. But the angels must hold the winds, else we can do nothing.

The prayers of all are earnestly desired. Financial assistance from any in this conference whose hearts God may move will not be refused. "The coming of the Lord draweth nigh."

E. J. HIBBARD.

2519 Octavia St., San Francisco, Cal.

## The Local Meetings in Great Britain

OUR meeting for the Scotch Mission field was held in Glasgow, beginning January 2 and closing January 6. Preceding the annual business meeting, we held a workers' meeting at which the canvassers in Scotland, as well as the ministers and Bible workers, assembled for study and counsel. The Lord came very near in this meeting, and all felt that it was profitable. Brother Joyce, the general canvassing agent for the British Union Conference, was present from the first, and rendered valuable assistance. Later Brother MacLay, president of the North England Conference, and Brother Meredith, chairman of the Welsh Mission field, joined us, and rendered efficient service in the general meeting.

The attendance of our people was very good indeed. We had representatives from Wick, in the far north, to Mauchline, in the south. All the business of the mission was conducted in the most satisfactory way, and it was evident from the first that the Lord was present to guide in the plans for the work the coming year. Elder Haughey was re-elected chairman of the mission committee.

Sabbath was a blessed day for all present. The Lord came in in a special way, and cemented hearts together. Difficulties that had formerly existed in the church were removed, and all felt that the Lord was preparing the way for a greater work to be wrought in that field than had yet been accomplished.

During the year 1906 twenty-three were baptized, and seven were added by vote, making an increase of thirty in all. The present membership of the field is 152; tithe, \$1,448, an increase of \$161 over 1905; offerings, \$370, or an increase of \$87 over the previous year. The field begins the new year with six workers. They have sixteen canvassers, reporting book sales to the amount of \$8,466 for the year.

## British Union Meeting

The British Union Conference Committee met March 4-8, for the purpose of auditing the accounts of the past year, and laying plans for the work of the coming year, and especially to give careful consideration to the work in our British East African Mission. Two more workers were selected for this field, who will doubtless be sent out early in June. We are glad to report progress in the mission work in Africa. Brother Carscallen states that he has erected a permanent mission home at the station near Kisumu, and that he has secured three hundred and twenty acres of land at a very reasonable rate. They have had thirty natives in their employ in the erection of buildings, and such work as is necessary in getting the place into suitable condition for missionary operations. Thus far they have not suffered serious illness, although Brother Enns, from the German East African Mission, was taken ill of black water fever; but he is rapidly recovering. Brethren Carscallen and Nyambo have escaped illness thus far. The members of the General European Committee who were in London voted to appropriate nine hundred dollars of its surplus funds of 1906 to the British East African Mission. This gift is greatly appreciated by our brethren in this field.

While the Lord has greatly blessed us in raising funds for the establishment of this new station, yet with the small constituency that we have in our field, it would have been almost impossible for us to collect sufficient money to get the work started without assistance.

We are glad to say that thus far we have been able to meet all the expenses with the assistance received from the General European Conference, and we hope that hereafter we shall be able to meet the entire expense from British Union funds.

Plans were laid for the beginning of our work on the new property where the headquarters of our British Union institutions are to be located.

## South England Conference

The South England Conference convened March 8-12 for its annual meeting, in North London. A goodly number were present from the beginning, and the blessing of the Lord was very manifest. Preceding the conference, a workers' meeting was held especially for the benefit of the canvassers in the field. Brother Joyce conducted this, with the assistance of the workers that were in attendance at the British Union Committee meeting.

Brethren Conradi, Dail, MacLay, Haughey, Altman, and Meredith were present throughout the meeting, and gave most valuable assistance.

Elder W. H. Wakeham, the president, in his annual address was able to report fifty-nine received by baptism, bringing up their membership to 642. Their tithe was \$8,842; their offerings amounted to nearly \$1,300, and their book sales to \$8,120. They have thirteen conference workers in the field, and twenty-one canvassers. Elder Wakeham was re-elected president of the conference.

Among the resolutions unanimously adopted, we mention the following:—

"Whereas, The Lord in his kind providence has opened the way for the British Union Conference to secure a very suitable property, well located, for our union institutions, and,—

"Whereas, Quite a large sum is still needed to complete the payment for this property, and for the erection of the necessary buildings, therefore,—

"Resolved, That we, as members of the union conference, express our gratitude to the Lord, by each personally giving a liberal thank-offering, as far as possible in cash, otherwise in pledges to be met during the current year.

"Whereas, The REVIEW AND HERALD keeps us informed with regard to the progress of the work throughout the world, and the *Missionary Worker*, our own local field,—

"Resolved, That we urge all our conference workers and church officers, to interest our people in these papers, with a view to getting a copy of each into every Sabbath-keeping home.

"Resolved, That our Sabbath-schools be asked to supply their teachers regularly with the *Sabbath School Worker*, and their children's classes with the *Youth's Instructor* and *Little Friend*; these to be supplied from funds other than the regular Sabbath-school offerings."

Perfect harmony prevailed throughout the meeting. When the resolution concerning our new institutions was under discussion, \$608.75 was raised from among those in attendance at the meeting toward the building fund. There was also considerable interest manifested in the discussion of the resolution concerning the Sabbath-school work, and it was unanimously decided that all supplies should be provided for outside of the Sabbath-school offerings, thus leaving these wholly free for mission work.

All in attendance at the meeting returned to their homes greatly encouraged, determined to devote their lives more fully to the advancement of the third angel's message in the future, and thus hasten the coming of our dear Lord.

#### Workers' Meeting in North England

A workers' meeting was held in the North England Conference March 11. This was conducted by Elders MacLay and Haughey and Brother Joyce. On Wednesday, the thirteenth, Elder Conradi, Brother Dail, and I joined them. We found a large number of workers assembled, and the presence of the Lord very manifest in all the services.

Thursday evening, March 14, the annual conference of North England began, closing the nineteenth. From the first, the attendance was very encouraging, it being larger than last year. The business of the conference was conducted expeditiously and harmoniously throughout. Elder MacLay was re-elected president of the conference.

The report of the president was very encouraging. Three new churches were received into the conference—one located at Manchester, one at Darby, and one at Wallsend, near Newcastle-on-Tyne. One hundred and seventy-six new members were received in 1906, or thirty-eight more than the previous year, making its membership 662. The tithe for the year was \$8,990.73, an increase of \$2,379.99 over 1905. The offerings came to \$1,735.79, or an increase of \$735 above the previous year; the book sales to \$10,121.78, representing an increase of \$2,885.84 over 1905. They have twenty conference workers, and eighteen book canvassers, besides a large number of paper workers.

From this it may be seen that the growth in this conference has been very

substantial, both as to membership and as to means. Undoubtedly the people in this part of the British Union field are more easily reached with the truth than in any other portion of the British Isles. They are not so reserved in their manner as in other parts of the country, and are more ready to investigate. One very encouraging feature was the fact that throughout the year but one had apostatized from the faith.

The meeting closed with a most excellent praise service. The brethren and sisters return to their homes full of faith and hope for the future.

#### The Work in Ireland

Wednesday evening, March 20, Elder Conradi, Brother Dail, and I left Birmingham, en route to Ireland. Thursday morning we arrived at Rostrevor, where Dr. Bell, with a small corps of workers, has recently opened a new sanitarium, a continuation of the one formerly conducted in Belfast. The equipment of the institution is not yet quite complete, but when it is finished, they will have a very thoroughly equipped sanitarium, although the accommodation for patients will be limited. However, if the patronage increases so as to build up the institution, additions to the present building can easily be made. The location is certainly ideal, it being situated about four hundred feet above the sea, overlooking Carlingford Lough, with the Mourne Mountains in the rear, sheltering it from the cold winds, and making it an ideal health resort. It can be reached from Belfast in about two hours' ride on the railway, and is about two and a half hours from Dublin. We spent Thursday at the sanitarium, looking over the place, and counseling with the local board concerning future plans for the institution. Friday morning we went on to Belfast, where the general meeting for Ireland was held.

The attendance was not large, but the blessing of the Lord was manifest. Reports of the various workers showed that substantial progress has been made during the year. The tithe for 1906 was \$2,074.79, showing an increase of \$902.99 over 1905, an average of \$23.57 per capita. The offerings were \$331.81, an increase of \$171.20 over 1905. The book sales were \$4,557.77, or \$1,894.61 more than for the previous year.

Brother Altman was re-elected chairman of the mission, and the seven workers and eight book canvassers, besides a few who are devoting their time to the paper work, all start out with good courage for the coming year.

As yet we have made little progress in the Catholic portion of Ireland. During a portion of the year two Bible workers have been located in Dublin, and a few have accepted the truth as the result. They report a good interest among some, but they have not yet been able to reach the Catholic district. It was decided to pitch a tent in Dublin during the summer, provided the Lord opens the way for them to secure a suitable location.

Brethren Mussen and Whiteside, located near Coleraine, have been meeting with good success in their labors; but more recently very bitter opposition has been aroused. One night a mob assaulted the house, breaking nearly all the windows; but this effort of the enemy only resulted in creating sympathy for the workers, and greater interest on the part of a number of people. The workers are planning on following up this inter-

est with a tent effort during the summer.

The brethren are very grateful to our people in America for having furnished them with two new tents. They plan to use these during the summer months to the best possible advantage.

E. E. ANDROSS.

#### District of Columbia

THE Lord has been richly blessing his people in the District of Columbia, who have been faithfully and loyally co-operating with him in seeking to advance the third angel's message in this important center. We are assured that Satan will focus his efforts at the very heart of our work, with the hope of defeating the purpose of God. We have already experienced something of his evil designs in overthrowing some who had not been building upon the "sure foundation."

Owing to the fact that we had no minister to labor for the white race in Washington during the past winter, and our general men were loaded down with their various lines of work, we did not conduct any public effort in the city as heretofore. Brother Geo. A. Stevens conducted a series of Sunday evening services in Georgetown, and the writer conducted a few Sunday evening meetings in the Memorial church as time and opportunity permitted. During the winter months our aggressive work in the District was confined principally to Bible work and the distribution of our literature—the two ways that we believe a most effective work can be done in a city like Washington, where it is difficult to secure an outside attendance.

Brother Stevens will do missionary work at the Jamestown Exposition (Va.) this summer. Brother G. H. Clarke will spend a portion of his time this season in the canvassing work in the District.

In view of our great need of a minister who could devote his entire time to pastoral and aggressive evangelistic work in the city of Washington, we succeeded in securing Elder B. L. House, of the Ohio Conference. He began his labors the first of March. He has been holding Sunday evening services in the Memorial church for several weeks, and at this writing the outlook is very encouraging. As soon as the weather will warrant, he, with a corps of workers, will begin a series of tent-meetings in the city.

The District Committee are encouraging, in a material way, consecrated students to connect with this effort, in taking up the sale of our literature, doing Bible work, and also in doing Christian visiting. This is a work that every conference should take hold of more heartily than many have. Daily studies will be held for the workers by those in charge of the meetings.

Elder M. C. Strachan has been secured to labor for the colored race in the District of Columbia. He will also begin a series of tent-meetings in the city of Washington, as soon as consistent. Pray that the Lord will signally bless his efforts to bring the light of this precious truth to this dear people, whom Satan is seeking to deceive and keep in darkness.

It is the policy of those in charge of the work in the District of Columbia not to consume any more money than is necessary for the best interests of our work, thus placing the surplus tithe in the hands of the General Conference to be used in carrying on the work in other

more needy fields. At our last annual meeting, held March 3, 1907, we voted a surplus of \$3,697.58 to the General Conference. Why should we not economize in our home field with its superabundance of facilities, and send on our surplus funds to the needy fields in the regions beyond?

It has been gratifying to note the willingness and dispatch with which some of our churches in the District have taken hold in responding to the different calls which have been made of late. It will be remembered how readily they raised their share of the \$150,000 fund.

Recently two educational conventions have been held in the District—one in the Takoma Park church, and the other in the Memorial church. At the latter, a call was made for donations and pledges toward an educational fund with which to help worthy students in obtaining an education, and there was raised in cash and pledges the sum of two hundred and fifteen dollars. Why should not every church do likewise? What object could be more worthy than to aid earnest and consecrated young men and women in fitting themselves to carry this message to those in darkness?

The special *Signs* campaign was entered into heartily by most of our people in the District, and about seven hundred copies of the *Signs* were pledged to be taken.

The Takoma Park church has decided to erect a church building, and also a building in which to conduct a church-school. It is hoped to have these ready for occupancy this fall. These buildings have been a dire necessity for a long time, as our people in Takoma Park have been obliged to hold their church services in a hall that is used for various purposes, and is also located so near the main line of the Baltimore and Ohio Railroad that it is often necessary for the speaker to pause several times during an address because of passing trains.

Pray that the Lord may bless every effort put forth in harmony with his purpose to build up the cause here at the center of his work in the earth, and paralyze every effort which is exerted against it.

K. C. RUSSELL.

### The Work in Southern Florida

LAKELAND.—Since the close of our camp-meeting last fall, my work has continued at this place among those who took their stand for the truth. The number here is about twelve. We are pleased to see the interest manifested, and we believe a bright future awaits this company.

We began the latter part of December to raise money for the purpose of erecting a small church. This effort the Lord greatly blessed, and by the first of April we had all our rough material on the ground. We are very sure that God's blessing is resting upon this little band of faithful believers.

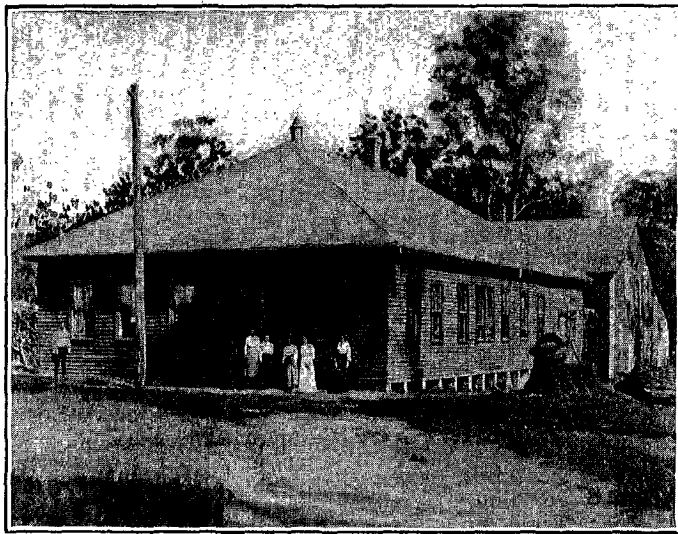
I began work in Tampa, accompanied by my brother, C. G. Manns. We held Bible studies from house to house, and followed this with a series of tent-meetings. Our attendance of both white and colored people was very good. Our meetings closed May 19, leaving a good interest. One brother took his stand for the truth. I am also glad to say that my brother met with good success in the

canvassing work. We pray the blessing of the Lord to rest upon the work in Tampa, that a church may be brought out in this large city. J. W. MANNS.

### The Avondale School Press

*A Review of the Past Seven Years' Work, and Its Present Prospects*

DURING the year 1899 light was given through the spirit of prophecy that a printing-office should be established at Avondale. The outlook, at the time, was in some respects forbidding, as the school was struggling under the heavy load of an indebtedness of £4,600. The sanitarium, Health Food Company, and the conferences were all in a similar condition of financial perplexity, which seemed to be increasing from year to year. School printing-offices, too, had not a good reputation in the minds of many. Yet at such a time the brethren



AVONDALE SCHOOL PRINTING-OFFICE

were advised to launch another enterprise. Notwithstanding that the school board looked upon the enterprise with some forebodings, the institution was launched with a meager equipment.

Seven years ago we arrived here to connect with the printing work, which was then located in a small room in the carpenter's shop. As we take a retrospective glance over the years that have passed, we are strongly impressed that truly the Lord hath wrought for us, and has, at the same time, demonstrated the soundness of the counsel given by the spirit of prophecy nearly eight years ago.

Each year since 1901 has witnessed a growth in the work of the Avondale School Press. The financial aspect, which was at first very unpromising, has greatly changed. Confidence has been established, and our credit is now excellent with the wholesale houses. The printing work, which was at first separate from the school, has, for about three years, been under the watch-care and management of the school board, and this change has proved advantageous to both parties. The sphere of work and the influence of the press have been enlarged, the confidence of the brethren in the proper conduct of the business has been increased, the present worth of the school has been augmented, and the educational phase of the enterprise has been more than doubled, as the result of the change.

Our force of regular employees now numbers twenty, all of whom, with the exception of the one in charge, are connected with the school family as students. Besides the twenty regular helpers, there are twelve young people of the school who are members of the industrial class, and work with us at certain periods each week.

Among our helpers are many apt and promising young people who have a definite aim in training for the Lord's work. And while we have been glad to see some of our workers leaving us for the mission fields during the past year, we have others gaining a fitting up for service. There are but few of these young people who would be able to attend our school, because of lack of funds, if it were not for the arrangement of the industrial department, and for the credit which accrues to the students therefrom.

During the month that has just passed, we have had the pleasure of

moving into the new building that has just been erected for the printing work. It is forty-two feet in breadth by eighty feet in length, and seems to be just what the work requires. It has cost us about four hundred pounds. The building was erected by students and teachers; and the arduous labor of arranging shafting, and moving heavy machinery and material, without missing

an issue of any of our publications, has been entirely accomplished by workers of the school family.

We are now printing regularly the *Australasian Good Health*, which is an illustrated monthly publication of about seven thousand circulation, the *Union Conference Record*, which is an eight-page weekly, the eight-page monthly Tahitian paper called *Te Maramarama*, which means "the light," and also the four-page Rarotongan paper, which is now registered as a newspaper and called *Tuatua Mou*. We have been producing tracts, papers, and books in eight languages, and soon two more East Indian languages will be added to the list. We have just shipped the first case of an illustrated edition of "Christ Our Saviour" in Romanized Malay, to Singapore. There are still scores of tongues in our mission territory untouched by us.

May God guide, that the work may grow as he sees fit, for his name's sake, is our prayer.

E. C. CHAPMAN.

### Mississippi

NATCHEZ.—After a week of fervent prayer-meetings, in which there was earnest seeking after God, we rejoice to acknowledge the unmistakable evidences that God was leading by his Spirit, convicting and converting and turning our hearts to him with longings for righteousness.



Three accepted the whole truth, and wished to be baptized; so Sabbath, May 25, early in the morning we went to a place agreed upon to carry out the solemn ordinance of baptism.

The thrilling power of God's Holy Spirit was felt by all in a marked degree. Our hearts were filled with the unutterable love of God, and praises for the sanctifying power of the truth.

PAGE SHEPARD.

### South America's Need Urgent

THERE are forty-five million souls in the territory of the South American Union Conference. This embraces all of South America excepting Panama, Colombia, Venezuela, and the Guianas, and is twice the size of the United States. Two main languages are spoken—Portuguese in Brazil, and Spanish in the other republic. Besides these there are representatives from almost every nation under heaven here—English, Dutch, German, French, Italian, Chinese, etc. Hosts of Indians are here, a small remnant, however, of the original number. Some are wild and savage, others are domesticated, speaking different languages. A few can speak the national tongues. Many have accepted the paganized Christianity of the Catholic Church. Many more have never heard the name of Christ, while a few have heard of and accepted the Prince of Peace. A hundred thousand Indians are said to live in the little republic of Paraguay, with one Protestant mission among them. In the same country there are more than as many more half castes who know only the Indian language, and are as ignorant and superstitious as the aborigines. This condition exists in more than one South American country.

This people, once bound by the shackles of Rome, have longed to be free. One by one they have burst the bands that held them. The hand of Rome is compelled, but not without a desperate struggle, to loosen its grip. Liberty of heart and mind is asserting itself. After centuries of darkness and oppression the gospel may be freely preached nearly everywhere.

With the risen light there comes a cloud. The struggle for liberty in its fullest, truest sense is not over, but just begun. Rome has yielded, but has not given up. What she has lost in the open conflict she is determined to restore by subtlety. She will use to the re-establishment of her power and principles the hands that have broken them.

What has broken her power?—Protestantism, as developed in the Reformation, as preached by Christians, as revealed in the one and only true Protestant nation, the United States. The tide of liberty has swept back and forth until it has washed nearly every shore with its healing flood, and men have settled down to think that it is a lasting thing.

The torch of liberty brilliantly lighted on America's shores, has slowly and gradually penetrated the darkest corners of the earth; but when oppression threatens in America, her example in oppression is more quickly followed than was her example in liberty.

The Sunday law crusade long ago reached South America. In Argentina every place of business that cared to be open was open all day Sunday five years

ago. To-day nearly every business is closed by law. Following the famous Sunday law of Constantine, work is permitted in seed- and harvest-time in the country, but many things are absolutely forbidden. Catholic priest and Protestant minister stand side by side in their appeals for civil power in behalf of religious institutions; and this in the pretense of a reformation.

Everything shows that our time to work is short. Already we have delayed too long. We pray that scores of our young men, the students from our schools, will turn their minds and hearts to the needs of neglected South America in this our opportune hour; and that its principal languages may be made living languages in our missionary training-schools.

J. W. WESTPHAL.

### First Baptism in Cuba

SABBATH, May 18, will long be remembered by the few of the Havana church who were privileged to witness the first baptism celebrated in Cuba by believers in the third angel's message. On this day our first Sabbath-keeper (Cuban) went forward with another brother who recently accepted the truth. The first mentioned began to obey last August, but because of tobacco and some other things to get rid of, it was not thought best to urge him forward until he had gained a complete victory. The other brother referred to took the step while experiencing a severe trial. Because of the Sabbath he had just lost his employment, and this, with a family of seven dependent on him for support, meant no small struggle for him, but he is learning that faith is that which gives us the victory over the world; and although he has had great opposition from his relatives, he is of good courage. He has found temporary employment where he can keep the Sabbath, and in due time will go to S. Claudio, an American colony, where one of our brethren is in charge of the work. This will favor this Cuban brother's keeping the Sabbath there.

Others have also asked for baptism, but we think it not advisable to hurry them in this step until they are thoroughly rid of all their vices. The brother first referred to is quite zealous to assist us in the work, and accompanies us to all our meetings and Bible readings. We trust that he will sometime develop into a good worker among his people. Recently, through his introduction, we met a family at La Playa, a seaside resort near our home. Last week we held our first meeting at this place, with a good interest, and we are hopeful that some will obey.

In other parts of Cuba there are also omens of progress. A recent report from Brother Wilson, of the Omaja American Colony, brings the cheering news that a Baptist minister and his wife have taken hold of the truth, which brings their company up to nine; and three there are asking for baptism. It is with regret that we have to defer responding to this request, but the interest here among the Cubans is such that it can not be left at present. As the eastern part of Cuba is from five hundred to six hundred miles distant from Havana, we are asking the Mission Board to send us a man for that part of the island, and our prayer is that this call may not long wait for a response. As we become bet-

ter acquainted with the field, we are convinced that it is ripe for the harvest; and what we see in Omaja might be accomplished in many places if brethren from our great home land, full of the spirit of sacrifice and the love of Christ, would come here and settle; but for the ease-loving and home-comfort-regarding class there is no place in Cuba, and they would be disappointed if they came here.

Before concluding this report, we would add that our industrial school at Santa Lucia is getting a good start, and Brother Wolcott writes that weekly meetings have been appointed, giving those connected with the school opportunity to present present truth to the people. They are all of good courage.

To any who desire to come this way in order to lift in this needy field, we shall be glad to give any information desired.

E. W. SNYDER.

Marianao, Cuba.

### Field Notes

BROTHER S. SWINSON reports the baptism of seven persons at Sparta, Wis., May 4.

FIVE persons were baptized at Minneapolis, Minn., May 4, as the result of work done by Brethren A. W. Kuehl and F. E. Rew.

BROTHER C. H. KESLAKE writes that nine have accepted the truth in Newfoundland during the winter, and there is still an excellent interest.

BROTHER E. G. OLSEN reports the addition of two members to the church at Cedar Rapids, and three at Cresco during his recent visit among the churches in northeastern Iowa.

FOUR persons of one family were baptized into the name of Jesus Christ, May 11, and united with the believers at Defiance, Ohio. Meetings had been held by Brother John P. Gaede.

SINCE the last of February Brother T. Godfrey has been holding meetings at Knoxville, Iowa, with good interest. Seven persons have already declared in favor of the message brought, three of whom have been baptized.

BROTHER G. W. REASER, president of the Southern California Conference, reports the organization of a church at Imperial, May 25. He expects the membership to increase materially as a number of our people are locating in the valley.

THE church at Claremore, I. T., has been much encouraged by meetings held with them by Brethren Andrew Nelson and M. H. Gregory. Quite a good outside interest was manifested, and near the close of the meetings ten persons were baptized, and eleven joined the church.

THE work among the Germans of Cleveland, Ohio, is onward. Brother G. P. Gaede reports six more adults as having recently begun to keep the Sabbath. The brethren there are assisting by Christian Help work, selling papers and tracts, and doing house-to-house work with *The Family Bible Teacher* and tracts.

# Medical Missionary Department

Conducted by the Medical Department of the General  
Conference

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

## Medical Missionary Band

THINKING it might be of interest to the Medical Department to know of the interest felt in medical missionary work in Union College, a brief account will be given of the purpose, organization, and work of our band.

Believing that the medical work should be closely correlated with missionary work, and wishing to study the different phases of the same, a medical missionary band was formed. Our first meeting was held Oct. 4, 1906. Miss Aural Jordan was chosen leader of the band, and proved herself well fitted for the duties of her office. Miss Cora Marshall was chosen secretary. These officers were to serve during the fall term. About thirty members were enrolled at our first meeting.

It was decided that the aims of our band should be to make a special study of our medical institutions, to obtain a better insight into their nature, methods, and work, and the relation of the same to the third angel's message. We also desired to study the different phases of the medical missionary work, in order that we might, through the knowledge thus acquired, obtain an understanding of the underlying principles of the work, and thus our interest in the same be quickened. We little comprehended, at the time of its organization, what a broad field lay before us, nor did we realize the benefit we should individually receive from it.

Among the many good mottoes suggested for our band, we selected "Humanity needs our service." It was decided that the book "Ministry of Healing" be made the subject of special study as a part of our work.

In order to develop the various phases of our work to be carried on throughout the year, committees were appointed on bibliography, on study of "Ministry of Healing," on correspondence, on program, on history, on medical missionary work outside of our denomination, and on history of medical missionary work in our denomination.

These committees were retained throughout the year, and as a result of their earnest efforts much valuable information was obtained in regard to the leading features of our medical missionary work.

Band prayer-meetings were held every Tuesday, and our regular programs were rendered every Thursday. To give a futher idea concerning the nature of the work carried on by the band, I will give a few of the chief subjects considered: "Lives of Leading Medical Missionaries," "A Bird's-eye View of Our Medical Work in the United States," "Luke's View of Christ as a Medical Missionary," "Medical Missionary Work in Our Cities," "The Ideal Physician," "Reports from the Various Fields," and "Practical Experiences of Nurses."

Two special programs were presented in chapel to all the students. The programs were, "A Survey of Medical Work," and a temperance program.

# Program

Medical Missionary Council, Takoma Park, Washington,  
D. C., June 9-12, 1907

SABBATH (Friday) evening: Prayer and Praise Service 7:30 P. M.  
SABBATH: Consecration Meeting 4:30 P. M.  
SATURDAY NIGHT: Organization 7:30 P. M.

SUNDAY:—  
Bible Study 6:30 A. M.  
Relation of Medical Missionary Work to Third Angel's Message Dr. A. R. Satterlee 9:00 A. M.

DISCUSSION LED BY ELDER A. G. DANIELLS  
Requirements for Nurses' Training-Schools — Entrance, Course, Time, Studies Dr. Lauretta Kress 10:00 A. M.

DISCUSSION LED BY ELDER J. A. BURDEN  
Education of Missionaries for Foreign Fields — Physicians and Nurses Dr. R. S. Ingersoll 11:00 A. M.

DISCUSSION LED BY ELDER W. A. SPICER  
Surgery and Physiological Therapeutics, Dr. W. A. George 3:00 P. M.  
DISCUSSION LED BY DR. L. J. OTIS

Opsonins Dr. F. J. Otis 4:00 P. M.  
Dr. Henry Habenicht

DISCUSSION LED BY DR. BENTON COLVER  
Gynecology in Our Sanitariums, Dr. Patience Bourdeau-Sisco 5:00 P. M.  
DISCUSSION LED BY DR. JEAN VERNIER.

Reports from European Council Elder A. G. Daniells 7:30 P. M.

MONDAY:—  
Bible Study 6:30 A. M.  
Uniformity in Rates, Remuneration, Diet and Meal Hours Dr. S. P. S. Edwards 9:00 A. M.

DISCUSSION LED BY ELDER F. M. WILCOX  
Advertising Dr. J. D. Shively 10:00 A. M.  
Dr. G. H. Heald

DISCUSSION LED BY ELDER I. H. EVANS  
Need of a Distinguishing Name for Our Institutions Dr. W. A. Ruble 11:00 A. M.

DISCUSSION LED BY DR. MARIA EDWARDS  
How Shall We Eliminate Commercialism? Dr. C. O. Prince 3:00 P. M.

DISCUSSION LED BY DR. W. C. GREEN  
Shall We Train Professionalists or Missionaries? Dr. W. W. Worster 4:00 P. M.  
Dr. Olive Ingersoll

DISCUSSION LED BY ELDER G. A. IRWIN  
Relation of Private Sanitariums to the Third Angel's Message Dr. Mary Sanderson 5:00 P. M.

DISCUSSION LED BY DR. ELMER OTIS  
Reports from Medical Association 7:30 P. M.

TUESDAY:—  
How Shall We Secure Efficient Male and Female Help in Our Sanitariums? Dr. David Paulson 9:00 A. M.  
Dr. D. H. Kress

DISCUSSION LED BY PROF. J. W. LAWHEAD  
Professional Attitude Toward Physicians at Large, and Medical Societies Dr. J. H. Neall 10:00 A. M.

DISCUSSION LED BY DR. A. W. HERR  
Entertainment of Patients Dr. H. B. Knapp 11:00 A. M.

DISCUSSION LED BY DR. LAURETTA KRESS  
Nurses' Exchanges, and How to Provide for Graduate Nurses Dr. H. M. Jump 3:00 P. M.  
Dr. E. C. Bond

DISCUSSION LED BY ELDER L. K. MORGAN  
Sanitarium Management Dr. F. E. Braucht 4:00 P. M.  
Elder L. M. Bowen

DISCUSSION LED BY DR. D. H. KRESS  
Diet and Effect of Physical Habits Upon the Development of Character Dr. D. H. Kress 5:00 A. M.

DISCUSSION LED BY MR. L. WAGNER  
Reports from Medical Association 7:30 P. M.

WEDNESDAY:—  
Clinical Notes on Vibratory Movements and Phototherapy Dr. Benton Colver 9:00 A. M.

How to Conduct Medical Missionary Work Without Institutions Dr. V. L. Fisher 10:00 A. M.

DISCUSSION LED BY DR. B. D. FIELD  
Medical Education; What Kind; Where? Dr. Elsie Merritt 11:00 A. M.  
DISCUSSION LED BY ELDER L. M. BOWEN



The present officers are: Leader, Mr. I. S. Irwin; Assistant leader, Miss Millie Rogers; Secretary, Miss Marie Eden; Assistant Secretary, Miss Clara Johnson.

The work has progressed very nicely throughout the year, and plans are being made for the continuance of the band next year. Every member has been led to a better appreciation of the high calling of the medical missionary, and also to a greater realization of the broad harvest-fields that lie before us.

MILLIE ROGERS.

## Current Mention

— The announcement is made that this year's anarchist congress will be held in Amsterdam, July 26.

— Imprisonment for debt has more than doubled in England during the past twenty years, 11,427 debtors having been sent to prison in 1905.

— Guayaquil, Ecuador, experienced an earthquake shock June 1, which caused the bells to ring and stopped clocks, but owing to peculiar construction of houses did no material damage.

— Several thousand people in attendance at the Jamestown Exposition, on May 21 witnessed a successful aeronautic ascension. The air-ship was under perfect control, and sailed around over the buildings and grounds for twenty minutes.

— The Waters-Pierce Oil Company of Missouri has been adjudged guilty of violating the anti-trust laws of Texas, convicted of having entered the State by fraud, and fined \$1,623,900. The trial consumed three weeks in the District Court, and its conclusion is merely the beginning of the long legal struggle.

— St. Anthony's Italian Catholic church of Youngstown, Ohio, has been completely looted of all furniture by the congregation, who have seceded from the Catholic Church, because the bishop ordered the priest to vacate the pastorate. They will build a new church for their priest, and install him with the effects taken.

— The latest proposition in the way of church entertainment was recently made by a Baptist minister of Philadelphia. He suggested to his congregation that the church should be surmounted by a roof garden, where a vaudeville show could be held in warm weather in order to attract men, women, and children to gospel services. Those present manifested their approval by subscribing \$12,000 for the project.

— During the disorder incident to the labor trouble of San Francisco, a Japanese restaurant and a bath-house were attacked by the mobs. These incidents have aroused strong anti-American feeling in Japan, and the popular press of that country is demanding an apology from the United States government and reparation for damages. Latest reports indicate that as private individuals the sufferers from violence will sue the municipality of San Francisco, and so relieve the federal government of any complications with Japan. Yet the matter seemed sufficiently critical for France to tender to the United States her good offices in securing a complete understanding between the United States and Japan.

— Earthquake shocks were felt June 5 in San Francisco, in Pau, France, and in Guayaquil, Ecuador. No damage is reported.

— Prof. Adolph Miethe, of Germany, the inventor of the process of photographing colors, has succeeded in producing large artificial diamonds.

— Eighteen hundred persons have professed conversion as the result of four weeks' meetings held in Petersburg, Va., by Evangelist George C. Cates, of Louisville, Ky.

— The authorities of Allentown, Pa., are investigating what seems to have been an attempt to burn the city. Four fires in three different sections were discovered almost simultaneously June 5.

— The Russian Duma seemed to be imperiled last week because of a resolution introduced condemning terrorism. If the Duma should condemn violence, it would lose the confidence of the people; but if it approved, the government would have ground for dismissal. The resolution was tabled by a vote of 219 to 146.

— The Irish bill recently introduced into the British House of Commons was unanimously condemned by a large representative convention held in Dublin, May 21. The prevailing sentiment of the meeting was home rule or nothing. In view of the opposition to this bill by the Irish people, and the antagonism of some members of the cabinet to granting any further concessions, it is not likely that this measure will be brought forward during the present session of Parliament.

— Unrepressed disorder exists openly in nine counties in the south and west of Ireland. The people demand that the vast grazing ranches shall be divided among them. Numerous prisoners charged with driving the cattle from the ranches have not been brought to trial, which has encouraged the peasants in their demand. There have been some clashes between tenants and peasants; and many graziers have within the past few weeks surrendered their lands to the demands of the people.

— The president of the National Association of Manufacturers called upon the members, recently assembled in annual convention at New York, for a fund of a million and a half dollars to be expended in fighting industrial oppression during the next three years. For years the individual members of the association have been against the unions, and the last president, David M. Parry, was a leader in the anti-union agitation, but this is the first time the association has considered the project of raising a large fund to fight the unions.

— The anti-dynastic outbreak in south-eastern China has not been suppressed, and in several small places where the rebels have been victorious, the officials have been put to death or compelled to commit suicide. An engagement between the rebels and troops from Canton on the last day of May resulted in the death of 600 rebels; but although repulsed, they reassembled their forces. The center of the disturbance is Chao-chow, the district leased by Germany, which fact may result in German intervention by force, with the consequent assembling of the forces of other powers that are mutually pledged to preserve the territorial entity of the Chinese empire.

## Christian Liberty

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

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

### Presbyterians Vote in Favor of Blue-Laws

**Adopt Report Adverse to Sunday Sports, Sunday Newspapers, and Sunday Operations of Railroads. Fail to Taboo Sunday Shops. Latter Action not Regarded as Dignified.**

UNDER the above head and subheads the *Ohio State Journal*, of May 18, 1907, publishes the following:—

"The first business session of the one hundred and nineteenth Presbyterian General Assembly was marked by action tantamount to a declaration in favor of the 'blue-laws' regarding Sabbath observance. According to the action of the assembly, expressed in the adoption of the report of the committee on Sabbath observance, Sunday newspapers should be tabooed, and Sunday sports are *anathema marenatha*. An effort to bring about the boycott of shopkeepers who do not observe Sunday was rejected on the ground that such action would be 'undignified and irritating.'

"The other two questions of special import given consideration were church co-operation and union evangelism. Neither of these excited the discussion caused by the question of Sunday observance.

"The three matters of special report were those on church co-operation and union, Sabbath observance, and evangelism. The first topic did not arouse either opposition or special congratulation, as practically all matters pending touching the principles involved were in a state of suspense.

"The Sabbath observance report brought out the usual debate between the radicals and liberals on the attitude of the church. The committee insisted that the outlook was optimistic, yet certain features of the desecration of the Sabbath were darker than ever, especially as regarding the attitude of the leaders of society as to sports and other amusements on the Lord's day. The resolutions adopted committed the church to a most advanced form of observance, especially as regards the ministers and members in participating in games or sports, taking and reading Sunday newspapers, and acting so as to prevent others from having the Sabbath rest. The recommendation of the committee to only patronize on week-days shopkeepers who observed the Sabbath was rejected on the ground that this was boycotting, and was undignified and irritating."

It will be well to remember that the one hundred and nineteenth Presbyterian General Assembly, held at Columbus, Ohio, on May 17, 1907, decided against boycotting "shopkeepers who do not observe Sunday," on the ground that to do so would be "undignified and irritating." Not only so, but they might also have said that it would be unscriptural and un-Christlike. But the fact that the boycott was proposed in this assembly as a means of bringing about Sunday observance, is worthy of note, for the Scriptures have told us that this is one

of the very means by which this "mark of the beast," the Sunday sabbath, is to be forced upon mankind in the last days. "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." W. A. C.

Too Stringent

A SISTER in Canada, under date of May 8, referring to the Canadian Rational Sunday League, an organization recently started in that country to oppose the newly passed Canadian Sunday law in its widespread and "tyrannical" operation, as they style it, and the "religious persecution" which they say has, under the workings of the Lord's Day Alliance, begun under it, writes us as follows:—

"This movement is significant. Some are beginning to see that the new Sunday law is too stringent, and a reaction is taking place. The railroad companies say the law is not practical, and they do not expect to obey it.

"The Canadian Rational Sunday League is fully indorsed by Goldwin Smith, which will give it considerable influence.

"We can see the hand of the Lord at work to bring the Sabbath question to the front in this field. I have not picked up a newspaper lately without finding one or two items about the Sunday law." W. A. C.

Religious Liberty Notes

REPORTING to the *Atlantic Union Gleaner*, for Maine, Sister Eliza Morton says: "The agitation of the Sunday question is so great in Lewiston that it may be thought wise to take measures to have a special mass-meeting there in the interests of liberty."

Brother C. T. Redfield, writing from Mansfield, Ohio, says that the question of Sunday legislation is a live one there. He further states that one of the local editors is very favorable to our views, and is anxious to publish good, live articles on this question. All such opportunities should be improved by placing well-prepared articles in such editors' hands.

The *Catholic Mirror*, of Baltimore, Md., quotes the following from the *Pittsburg Observer*, without comment: "All unnecessary work in the iron mills in this city and vicinity will soon have to stop. If the Christian(?) proprietors of them do not yield to friendly persuasion, they will be prosecuted as lawbreakers." Pittsburg is the center of the National Reform element.

Brother William C. Young, the religious liberty secretary of British Columbia, in a letter addressed to *Liberty*, bearing date of May 1, says regarding the final decision of the House concerning the Lord's Day act of Canada: "The government just before it prorogued made its decision public through the Hon. W. Fulton, the attorney-general of British Columbia, in a few words, stating 'that he would not indorse any prosecutions under the act.' This completely nullifies the whole thing, as all its provisions are subject to his approval."

The Idaho Legislature has recently passed a Sunday law. This leaves only the State of California and the Territory of Arizona, within the jurisdiction of the United States, without a Sunday law. In *Liberty* for the first quarter of this year, a map of the United States was published, representing in black or shading the States having Sunday laws, and in white the three States and Territories not having such laws. Since then one of these three has passed over the line. Soon, no doubt, the whole map can be painted black. The whole world is to be made to worship the beast.

The question of papal independence has been receiving some consideration in certain Catholic quarters of late. In "Our Roman Letter" published in the *Catholic Mirror* of May 25, 1907, it is stated that certain "good Catholics" have suggested a plan to "organize in the United States the collecting of a huge sum of money wherewith to buy so much property reaching from the Vatican to the sea—but a good, wide stretch—and present it to the holy father." It has been feared, however, "that the Italian government, through its ambassador, consular service, and friends in the United States, would inevitably get wind of the working out of the project, and nip it in the bud."

W. A. C.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1907

ATLANTIC UNION CONFERENCE	
Central New England, Fitchburg, Mass. ....	June 20-30
Chesapeake, Baltimore, Md. ....	July 5-14
Greater New York and New Jersey, Elizabeth, N. J. ....	June 13-23
Maine ....	Aug. 23 to Sept. 2
New York ....	Sept. 5-16
Southern New England, New London, Conn. ....	June 6-16
Vermont ....	Aug. 29 to Sept. 9
Western New York ....	Aug. 29 to Sept. 9
West Pennsylvania, Oil City ....	June 13-23

CANADIAN UNION CONFERENCE	
Alberta, Lacombe ....	July 1-7
Manitoba, Neepawa (English) ....	July 2-7
Manitoba, Winnipeg (German) ....	July 16-21
Ontario, Niagara Falls ....	Aug. 22 to Sept. 1
Saskatchewan, Regina ....	July 3-7

SOUTHERN UNION CONFERENCE	
Alabama, Birmingham ....	Oct. 3-13
Cumberland Conference ....	Aug. 20-30
Florida, Tampa ....	Oct. 10-20
Georgia ....	July 25 to Aug. 4
Louisiana ....	July 19-28
Mississippi ....	July 11-21
North Carolina, Lexington ....	Aug. 15-25
South Carolina, Spartanburg ....	Aug. 8-18
Tennessee River Conference, Waverly ....	Aug. 2-10

LAKE UNION CONFERENCE	
Northern Illinois, Aurora, Aug. 22 to Sept. 1	
North Michigan, Gladstone ....	June 24-30
North Mich., East Jordan, Aug. 29 to Sept. 9	

NORTHERN UNION CONFERENCE	
North Dakota, Devil's Lake ....	July 9-15
North Dakota, Velva ....	June 24 to July 1
North Dakota, Hankinson ....	June 11-17
South Dakota, Sioux Falls ....	June 13-23

CENTRAL UNION CONFERENCE	
Kansas, Herington (State) ....	Aug. 15-25
Missouri, Eldon ....	Aug. 8-18
Nebraska, Hastings (Prospect Park) ....	Sept. 5-15
Wyoming Mission Field, Crawford, Neb. ....	June 20-30

SOUTHWESTERN UNION CONFERENCE	
Arkansas, Siloam Springs ....	July 18-28

Oklahoma ....	Aug. 22 to Sept. 2
Oklahoma, Woodward (local) ....	July 23-28
Texas ....	Aug. 1-11

PACIFIC UNION CONFERENCE	
California-Nevada, St. Helena, Cal. ....	June 20-30
Southern California, Los Angeles ....	Aug. 15 to Sept. 2
Utah, Salt Lake City ....	Oct.

NORTH PACIFIC UNION CONFERENCE	
Montana, St. Helena ....	June 13-23

MEETINGS IN EUROPE	
Sweden, Södertelje, near Stockholm ....	June 19-24
German-Swiss ....	July 3-7
French-Swiss ....	July 10-14
German Union, Friedensau ....	July 18-28
British Union ....	Aug. 2-11
Holland ....	Aug. 15-18

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

Wanted

A SMALL organ for use in the school conducted by Brother and Sister D. T. Shireman at Toluca, N. C. The membership of this school is composed largely of orphans who are cared for here gratuitously. Any one having an organ which they could give to such an enterprise should correspond with Elder D. T. Shireman at the above address.

Nebraska State Camp-Meeting

THE date of the Nebraska camp-meeting has been changed from September 12-22, to one week earlier, September 5-15. Union College is to open September 18. The change of date for the camp-meeting has been made to enable Nebraska students to come direct from camp-meeting to the college. This is to be the largest and most important camp-meeting ever held in the State of Nebraska. The meeting will be held in Prospect Park, in the city of Hastings. The Nebraska Conference is preparing to remove its headquarters to that city, and it is hoped that we shall be nicely settled in our new conference home before the date of the camp-meeting.

A. T. ROBINSON, President.

Manitoba Camp-Meetings

THERE will be two camp-meetings held in the Manitoba Conference this year, English and German. The English meeting will be held in Neepawa, July 2-7. The German meeting will be at Winnipeg, July 16-21.

It is hoped that these meetings will, with the work that is now being done by workers in each place to prepare the way, create interests to be followed up by series of tent-meetings. The camp-meetings will not be business meetings, but, we trust, spiritual revivals. To this end shall we not all pray and work, as well as attend the camp-meetings? Be on hand for the first meeting, and stay all through if possible. Bring some one with you. Both of these places may be reached by the Canadian Pacific and Canadian Northern Railroads. W. M. ADAMS, President.

Keene Academy Calendar

THE Fourteenth Annual Calendar of the Keene Industrial Academy is now ready for distribution. The entire calendar has been rewritten this year, and conforms to the recommendations of the educational convention held at College View.

In addition to the regular academic course, advanced work is offered for those desiring it. The commercial course has been strengthened by the addition of more teaching force to that department. Spanish has been added to the curriculum. This is a step which the management feels to be especially

helpful, as the Southwestern Union Conference is carrying on missionary operations for the Spanish-speaking people in this field, which will afford students opportunity to supplement the work of the text-book by contact with those who speak the language as their mother tongue.

For copies of the calendar, or other information, address the principal of Keene Academy, Keene, Tex.

#### Literature for Jamestown Exposition

ANY of our publications,—periodicals, tracts, or books,—in any language, that any conference, publishing house, or individual can send us, prepaid, will be gladly accepted for free distribution during the time of the Jamestown Exposition. Send any time before Nov. 15, 1907, prepaid, to G. A. Stevens, 24 Willow St., Hampton, Va. By request of the Virginia Conference,

R. D. HOTTEL, President.

#### Camp-Meeting in Baltimore, Md.

WE believe our brethren living in the District of Columbia, as well as the members of the Chesapeake Conference, will be pleased to learn that a camp-meeting is to be held in Baltimore, July 5-14. The camp will be located in a beautiful grove on the Belair Road, just outside the city limits.

We sincerely hope that all will avail themselves of this privilege, and plan to attend this meeting. We may confidently expect the Lord's blessing, for he himself has told us that these gatherings are in harmony with his will.

A dining tent will be on the ground, where six meal tickets will be sold for one dollar. Tents, cots, and lumber will be for rent at a reasonable price, so the expense will not be very heavy for any one.

MORRIS LUKENS,  
President Chesapeake Conf.

#### Business Notices

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

Display advertising will not be accepted, nor do the publishers solicit advertising of any kind for this paper.

A charge of one dollar will be made for each insertion of forty words or less. Each additional word, initial, or group of figures, in excess of forty, will cost three cents.

No discount for several insertions.

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

All persons unknown to the managers of this paper must send with their advertisement satisfactory written recommendation. It is not enough to refer to some individual by name. Secure his recommendation in writing and send it.

WANTED.—A good single man, or a married couple without children. Must be an experienced farmer. Address F. L. Backus, Olcott, N. Y.

A good home for the right person. A good chance to do missionary work. Must be Seventh-day Adventist, and capable of doing light housework. Address D. W. Manning, Starke, Fla.

FOR SALE.—Cooking oil, freight prepaid. Straight \$4.50 5-gal. can, between parallels with east line of Colorado and west of Ohio. I predict one dollar a gallon soon. Not high price then. Address R. H. Brock, Arkansas City, Kan.

SPECIAL ORPINGTON SALE.—To make room for growing chicks we will close out our surplus stock of Buff Orpingtons at half price—\$1 each for hens, pullets, cockerels. One 2-year cock, \$2.50. Eggs after June 1, \$1 per 15. We like the Orpingtons better than ever. Our customers are delighted. Get a start now. Address Union College Poultry Yards, College View, Neb.

WE offer an excellent opportunity to a lady who is a good cook and desires to learn to cook for the sick. Permanent position; good wages. State wages desired. Cadet nurses also wanted. Address Edw. T. Secor, LaGrange, Ill.

WANTED.—Students for nurses' course, both gentlemen and ladies; also two graduate nurses. Large building nearly finished, with salt- and fresh-water swimming baths; ten acres; beautiful scenery, delightful climate. Address Garden City Sanitarium, San Jose, Cal.

FOR SALE OR RENT.—The Minnesota Sanitarium located in the city of St. Peter, adjoining Gorman Park, and near beautiful lake. Discontinued on account of financial deficiency, and physical condition of manager and wife. For particulars address Minnesota Sanitarium, St. Peter, Minn.

FOR SALE.—Purest, most healthful vegetable oil for cooking and salads; no odor, keeps indefinitely: gal. can, \$1; 5-gal. can, \$4.50. Also pure virgin olive-oil: gal., \$2.75; half gal., \$1.40; quart, 85 cents. Lunch Nutrena, a hygienic fat and blood producer: 1-lb. box, 35 cents; send for samples. Address E. W. Coates, 535 W. 110th St., New York City, N. Y.

WANTED AT ONCE.—25 young ladies, 15 young men, all consecrated Seventh-day Adventist Christian workers, to make immediate arrangements to enter the Glendale Sanitarium Training-school for Missionary Nurses. Class begins June 1. Exceptional opportunity to get a thorough, practical missionary training, that will fit you for any field in the world. Address Dr. Winegar Simpson, Glendale, Cal.

#### Publications Wanted

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

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

Charles Downey, Rock Hall, Md., periodicals.

D. Arends, Banister, Mo., periodicals and tracts.

Josie Seward, Tyrone, Okla., periodicals and tracts.

W. C. Moffett, Byesville, Ohio, periodicals and tracts.

J. S. Killen, 183 Flint St., Asheville, N. C., periodicals.

Miss Ethel Houston, 806 Madison St., Tampa, Fla., Signs and Watchman.

Elizabeth Christian, Box 203, Claremore, Okla., periodicals in English and German.

Judson A. Baker, Cedaredge, Colo., Signs, Watchman, Liberty, Life and Health, Instructor, and tracts.

Mrs. Eliza Bronson, Marlette, Mich., R. F. D. 2, Box 13, Signs, Watchman, Life Boat, Life and Health, and tracts.

Those sending literature to Mrs. Kate Taylor will please notice the change of address—now 1868 East Eighty-first St., Cleveland, Ohio.

Milo D. Warfle, Box 195, Roswell, N. M., Signs, Watchman, Life and Health, Liberty, Life Boat, and tracts; a continuous supply desired.

Perry Rawlinson, 416 East Hull St., Savannah, Ga., Signs, Life and Health, Watchman, and tracts on the soon coming of the Lord and the mark of the beast.

#### Addresses

The address of Elder J. G. Wood is 179 Clark St., Springfield, Ohio.

The address of Elder John G. Walker is Mercer, N. D., instead of Valley City, N. D.

## Obituaries

INNIS.—Died at the Boulder (Colo.) Sanitarium, April 3, 1907, of nephritis complicated with pneumonia, Brother J. W. Innis, aged 43 years, 7 months, and 25 days. Brother Innis gave his heart to God in early life, and united with the Methodist Church. In 1903 he heard the third angel's message, accepted it, and united with the Seventh-day Adventist Church, of which he remained a faithful member till his death. He leaves a wife, four children, three brothers, and two half brothers, besides other relatives and friends, to mourn the loss of one whom they loved. The writer conducted the funeral service in the home (Hygiene) church of the deceased, speaking words of comfort from Job 14: 14, 15. H. A. AUFDERHAR.

EDWARDS.—Died at Cadonia, N. Y., April 11, 1907, Bennajah Edwards, aged 66 years, 4 months, and 27 days. His last sickness followed typhoid fever, and was a complication of diseases peculiar to old age. He was converted in early manhood, and about eight years before his death embraced the views of Seventh-day Adventists as to what constitutes the proper observance of the fourth commandment, as to the second coming of Christ, and the resurrection, etc. He confessed a strong faith in the atoning merits of Christ. He left two sons and three daughters, who respect the memory of their father. Funeral service was conducted by the writer. Interment was at Hancock, N. Y., where he was laid by the side of Sister Edwards, who passed away a little less than a year before. L. T. NICOLA.

JOHNSON.—Died at the home of her parents at Hawarden, Iowa, April 3, 1907, after a long illness, Miss Hannah E. Johnson, aged 31 years, 6 months, and 12 days. She was converted at the age of sixteen, and soon after joined the Seventh-day Adventist church at Big Springs, S. D. She was a faithful and energetic worker in the interests of the message. Having taken the nurses' training course at College View, she devoted the last few years of her life to the care of the sick. It was while thus caring for others that she contracted the typhoid fever last November, which later resulted in other complications that caused her death. She leaves her father and mother, four brothers, and two sisters, and a large circle of friends to mourn their loss, but they expect to meet her again when the Master gathers his jewels. Words of comfort were spoken by the writer, from Rev. 14: 13, to a large gathering of friends at the Methodist church, assisted by the pastor, Rev. Gilbert. E. G. HAYES.

MAXSON.—Died at the home of her daughter in Tacubaya, Mexico, April 20, 1907, Olive A. Maxson, née Williams. Sister Maxson was born in Portage County, Ohio, March 20, 1834. In March, 1861, she was graduated from the Hygieo-Therapeutic College of Medicine in New York City, with the degree of Doctor of Medicine. The same year she was married to Daniel H. Maxson, a fellow student, who received his degree at the same time. During the Civil War Sister Maxson and her husband both entered service, she as a nurse in Woodward Hospital, Cincinnati, and he as a soldier of the One Hundred and Fifteenth Regiment of Ohio Volunteers. In 1874 they accepted the doctrines of the Seventh-day Adventists, and rejoiced in hope of the soon-coming Saviour. In 1893 Sister Maxson was left a widow, and has since lived with her daughter, Mrs. Geo. M. Brown, coming to Mexico with her some four years ago. Her sickness was short, probably beginning with a cold caught on the night of the earthquake, and terminating in death from pneumonia a few days later. She died peacefully and without fear, sustained by the "blessed hope." Besides her daughter, Sister Brown, she leaves one son and many other relatives and friends to mourn their loss. Funeral discourse was delivered by the writer. G. W. CAVINESS.



WASHINGTON, D. C., JUNE 13, 1907

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

THE calendar for Keene Industrial Academy for 1907-08 is now ready.

ELDER F. W. FIELD, in a letter from Japan, dated May 6, states that they were that week installing their new printing-press, so that, beginning with the June number, they expected to print their own paper.

ARRANGEMENTS have been perfected whereby *The Family Bible Teacher* will be translated and printed at the mission house in Singapore. Thus these good readings will be prepared to communicate the truth to a vast number of native people dwelling in the Malaysian field. Many, we believe, will thereby learn of this blessed message of truth.

WORD from Elder K. C. Russell reports they are having most excellent meetings in the Northwest. Here, where a lively interest in religious liberty has been manifested of late, one Sunday evening Brother Russell spoke upon that subject, and among those present were the mayor of the city, a councilman, and a legislator. After the meeting the mayor remarked to one present that these arguments were unanswerable.

ELDERS Daniells, Irwin, Evans, and Thompson, as well as other brethren returning from the European council meetings, safely reached home last Thursday evening. This completed Elder Irwin's journey around the world in the interests of the message, also Elder Thompson's long journey to India and Egypt and return. God's care has manifestly been over his servants, and they are all heartily welcomed home. Elder Spicer was to take a boat sailing a few days later.

THE secretary of the Mission Board makes the following request:—

Will the friends desiring to make requests regarding the second Sabbath missionary readings kindly address the same in a separate letter to the Mission Board, Takoma Park, Washington, D. C., rather than send them in letters to the Review and Herald? It makes extra work, as well as causing some delay; for the offices of the Mission Board are in a separate building from the Review and Herald. The Review Office people have very kindly copied out all such requests, from their letters; but if a little care is exercised, and this point

of information noted by those desiring some change made in readings, it will be greatly appreciated.

Most cheering news continues to come from China, showing how marvelously God is working there to bring the truths of the Sabbath and the nature of man especially before the people. One more pastor has thoroughly embraced the Sabbath truth, and nearly all his flock are firm with him in its observance. Pray for China.

THE good word comes that another conference is organized in South America. This is to be known as the Chile Conference, with Bolivia as its mission field. This constitutes the fourth conference making up the South American Union. The blessing of God is attending the work in that part of the field in a marked manner. Their union president, in speaking of the Chile field, says: "There is a real spirit to lift and support the work." God blesses this spirit everywhere.

WE have received copies of the *Sabbath-school Lesson Quarterly* for the third quarter of the present year. The topic for the quarter is the important theme of God's Everlasting Covenant. Every Seventh-day Adventist ought to take up the study of this series of lessons, as attacks upon our position are frequently made from the standpoint of the covenants. The price of the pamphlet is five cents, and it may be obtained from any of our tract societies or publishing houses.

### Trafficking in Forbidden Things

A READER asks, "Is it proper for a Seventh-day Adventist to sell pork and tobacco?" In view of all the light given our people in reference to the use of swine's flesh, liquor, and tobacco, we can not understand how a loyal Seventh-day Adventist could hesitate a moment over that question. Tobacco and intoxicating liquor go hand in hand, the one creating a demand for the other, and both working for the ruin of the bodies and souls of individuals. We can not serve God while doling out to men that which is dulling their consciences, benumbing their sensibilities, and rendering it harder for the truths of the third angel's message to find an entrance to their hearts. This people is set in this world for a purpose, and that purpose is to uphold the light of the gospel, to exemplify Christ, not to pander for pay to the depraved appetites of men. He who deals in such things while claiming to belong to this people is holding up the cause of God to reproach. To any one desiring to do God's will, but troubled over

a question of this kind, we commend this scripture: "If any man destroyeth the temple of God, him shall God destroy." 1 Cor. 3:17. God does not dwell in a destroyed or defiled temple. Liquor and tobacco are defiling and destroying souls in whom God designed to dwell. He who sells those opiates of the soul, or either of them, is helping on that work of destruction, and God says that the one who does that shall be destroyed. Is it proper, then, that a Seventh-day Adventist should engage in that work? It is entirely out of the question. A true member of this peculiar people will have so much love for the cause that he can not think of bringing reproach upon that cause by engaging in such traffic.

In the matter of traffic in swine's flesh, this scripture should be sufficient for any Seventh-day Adventist—any Christian, for that matter: "And the swine, because he parteth the hoof but cheweth not the cud, he is unclean unto you: of their flesh ye shall not eat, and their carcasses ye shall not touch." Deut. 14:8. We have a message which is to enlighten the world. We can not give it while trafficking in forbidden things.

### Cutting It Short

THIS denomination has great cause to rejoice in the fact that God is opening the door for the admittance of his last warning message into countries that have long been sealed. Our workers in Peru report the organization of the first church of Seventh-day Adventists in that difficult field, and the word comes also that in Bavaria, where fines and imprisonments have been suffered by our people for holding meetings, liberty of public worship is now granted us. These, with other marked evidences of God's guiding hand and direct oversight of the work, should cause a deeper spirit of devotion to the work on our part, and a greater liberality toward the needy fields and institutions that are appealing for help. It means something to us that God has set his all-powerful hand to the work to "cut it short." Our lack of faith may lead some of us to declare it a physical impossibility to proclaim this message to the world in this generation. Nevertheless the Word declares, "The Lord will execute his word upon the earth, finishing it and cutting it short." Rom. 9:28. It is evident that the Lord will surprise some of his own servants by closing his work before their plans are near completion. That is the signification of "cutting it short." Therefore it behooves us to throw our energies and our means into the work of this closing message now, that both we and they may be of actual service in bringing the work to that condition where God will say, "It is finished."