



The Advent Review and Herald Sabbath

Vol. 84

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No. 26

The Ten Commandments

And God spake all these words, saying,
I am Jehovah thy God, who brought thee out of the
land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee a graven image, nor any
likeness of anything that is in heaven above, or that is in
the earth beneath, or that is in the water under the earth:
thou shalt not bow down thyself unto them, nor serve
them; for I Jehovah thy God am a jealous God, visiting
the iniquity of the fathers upon the children, upon the
third and upon the fourth generation of them that hate
me, and showing loving-kindness unto thousands of them
that love me and keep my commandments.

Thou shalt not take the name of Jehovah thy God in
vain; for Jehovah will not hold him guiltless that taketh
his name in vain.

Remember the sabbath day, to keep it holy. Six days
shalt thou labor, and do all thy work; but the seventh
day is a sabbath unto Jehovah thy God: in it thou shalt
not do any work, thou, nor thy son, nor thy daughter,
thy man-servant, nor thy maid-servant, nor thy cattle,
nor thy stranger that is within thy gates: for in six days
Jehovah made heaven and earth, the sea, and all that in
them is, and rested the seventh day: wherefore Jehovah
blessed the sabbath day, and hallowed it.

Honor thy father and thy mother, that thy days may be
long in the land which Jehovah thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt
not covet thy neighbor's wife, nor his man-servant, nor
his maid-servant, nor his ox, nor his ass, nor anything
that is thy neighbor's.

Behold
the
Commandments

Go to the
Sabbath and
Testimony

The Educational Number of the YOUTH'S INSTRUCTOR July 9, 1907

THE *Youth's Instructor* for July 9 will be a special Educational number, intended especially for the young people of the denomination, its mission being to encourage our young people to prepare themselves for service in the Lord's work, and to assist the adult members to recognize the truth of the following statement, and to reform:—

"The church is asleep, and does not recognize the magnitude of this matter of educating the children and youth."—Mrs. E. G. White.

Among the many good things this Educational number will contain, the following will be presented: Importance of Immediate Preparation for Service; The First Thing—an education; Get an Education—the advice of an experienced worker; It Is Worth While—is an education essential? Expanding Our World—how it is being done by education; Is a Training Necessary?—convincing; Two Pictures—the cultured and the uncultured mind; The School of Preparation—its importance; What Students Say—good testimonials; Get into Line—out of line, out of the race; Turning-Points in Life—turning the right way at the right time; Religious Education—its importance; Our Schools—reasons why our young people should attend them; I think I Can—"As he thinketh in his heart, so is he;" Can One Earn One's Own Way?—affirmed; Read Law in a Smithy—lesson, study while you work; Precious Years—the years of youth valuable; You Are Wanted—assurance of the need of the young; Ambition—the right kind; Don't Sacrifice the Greater Good for an Immediate Gratification—needed advice; The Cliff Was Scaled—God helps; Why the Arrow Sped True—point: trust, fidelity; What a Blind Man Accomplished—Dr. James Gale's work; The Success of Charles D. Walcott—an object-lesson; How William Cobbett Got an Education—a suggestive lesson for the youth; Whosoever Will, Let Him Come.

Liberal supplies should be ordered by all churches, and freely given out to all the young people.

The price will be only 2 cents a copy, sent out to different addresses; twenty-five or more copies sent to one address, 1½ cents a copy.

JULY ISSUE OF LIBERTY *A Young People's Number*

THE third number of *Liberty* for 1907 will be a special Christian Endeavor number. It will be prepared with a view of giving the young people of the Christian Endeavor Societies a clear understanding of the true principles of Christian liberty and the obligation of the rising generation to maintain them against the growing tendencies to National Reform principles. It will be full of live, bright, fresh, and interesting matter especially adapted for our young people to read and circulate among their friends and other young people's societies.

It will contain articles on The Flag, Christian Citizenship, Christian Endeavor, The Spirit of the Gospel, Kingdoms Compared, Walking as He Walked, Lessons from History, Religious Liberty through the Christian Era, The Struggle for Religious Liberty in Virginia, Patrick Henry's Great Speech before the Signing of the Declaration of Independence, A Thrilling Story, A History of Liberty Bell, Our Position, Why We Oppose Sunday Laws, The First Sunday Law, Civil or Divine, Legislative Superstition, Enforcement of Sunday Laws Ruinous, Survey of the Field, etc.

It will be thoroughly illustrated, and will present some excellent matter on Christian temperance and the importance of following the authorized guide-book, the Bible.

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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.

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Editorial

Go Forward

CHRISTIAN experience is a battle and a march. Every battle should result in victory, and every march should be an advance. Our Leader never sounds a retreat. When the difficulties seem to be the greatest, then his command is, Go forward. There is much territory yet to be entered, and the time is short. This message is for the world. Let every one obey the instruction of the Great Commander: Go forward.

Editorial Letter

Jottings from the Editor's Note-Book

THE first missionaries to China were the representatives of the Roman Catholic Church. The names of John of Montecorvino, Nicholas, and the Italian Jesuit, Matteo Ricci, head the list of the apostles of Rome. Of the last it is written: "Being more a politician than a theologian, he discovered the secret of remaining peacefully in China. The kings found him a man full of complaisance; the pagans, a minister who accommodated himself to their superstitions; the mandarins, a polite courtier skilled in all the trickery of the courts."

That this has been the continuous policy of the Catholic missionaries may be seen from the following statement by a writer of some prominence on mission work in China: "Imposing churches have been built, in one case with a roof of imperial tiles surreptitiously secured and painted, so that their real character would become only slowly apparent, and

progress is evident all along the line. . . . From the outset they have sought to adapt themselves to the people and to the popular need. If curiosity filled the mind of officials and the court, curious clocks and other Western novelties were used. . . . Catholicism's relation to Protestant missionaries and their work is a blot on the name of the church, from which one would gladly turn away. Until comparatively recently their policy was simply that of 'let alone,' but at present it is quite otherwise. Beginning first as a system of proselyting among Protestant Chinese, it has proceeded to most active opposition, amounting often to bitter persecution of Chinese Christians. Being fearless of lawsuits because of Catholic protection, and unscrupulous as to method if only the church is the gainer [the same principle is adopted all over the world], they have repeatedly attempted to blot out weak Protestant communities. . . . It should be added that most of the criticisms of missions made by the Chinese and by anti-missionary foreigners, including every item of any validity, are chargeable to the policy and work of Catholic missions, though these critics do not discriminate between Catholics and Protestants in their accusations." In confirmation of this testimony I might add that an intelligent Chinese student told me exactly the same thing before I left America.

The story of the first Protestant missionary to China is briefly told in the inscription upon his tomb at Macao: "Sacred to the memory of Robert Morrison, D. D., the first Protestant missionary to China, where, after a service of twenty-seven years cheerfully spent in extending the kingdom of the blessed Redeemer, during which period he compiled and published a dictionary of the Chinese language, founded the Anglo-Chinese college at Malacca, and for several years labored alone on a Chinese version of the Holy Scriptures, which he was spared to see completed and widely circulated among those for whom it was destined, he sweetly slept in Jesus. He was born in Morpeth, Northumberland, Jan. 5, 1782, was sent to China by the London Missionary Society in 1807 [just one hundred years ago!], was for twenty-five years Chinese translator in the employ of the East India Company, and died at Canton, Aug. 1, 1834."

It may be of interest to our people to know that the memory of this pioneer

worker in China is kept fresh in the minds of our workers in Canton from the fact that Brother E. H. Wilbur has named his boy Robert Morrison Wilbur.

Varied has been the history of missions in China since the death of Robert Morrison. Sometimes progress has been very slow. Sometimes wars have been overruled so that access has been obtained to hitherto inaccessible provinces. Sometimes massacres of foreigners have been the lever for prying open doors that had been tightly barred. The Boxer uprising in 1900 was a turning-point in the history of China, and the expression "New China" is now used to indicate the changed condition. To just what extent this has been favorable to genuine missionary work it is rather difficult to say. On the one hand there are external evidences of progress, but on the other hand there seems to be a strong tendency to compromise with heathenism and to combine Chinese and Christian creeds. It is quite likely that this is simply one of the fruits of the New Theology—the substitution of human philosophy for the revelation of the gospel as set forth in the Scriptures. At all events, it is certainly true that there never was a time in the history of the Middle Kingdom when there was such an evident demand for the teaching of the message for this generation, and the way has been fully prepared for this movement. Thoughtful observers must recognize the providence of God in this situation, and the call of God for consecration to the closing work.

It is interesting and suggestive to note how the introduction of modern facilities for travel and communication in these countries in the far East has been followed by the opening of work for the spread of the closing message of the gospel. Thirty-five years ago the first railway was opened in Japan, a short line extending only from Tokyo to Yokohama, a distance of eighteen miles. Since then lines have been built covering the main parts of the empire. There was no railway in Korea until the time of the recent Russo-Japanese War, when a line was constructed the whole length of the country from south to north by the Japanese as a military line. A journey which occupied weeks five years ago is now accomplished in two or three days, and this time will soon be reduced. It is only about one year since the railway line from Peking to Hankow, in

China, was completed, a line which opens up a great territory in Central China, and brings it into comparatively easy touch with the port cities. The last few years have witnessed almost a convulsion in these three countries, and it has been during these very same years that we have really occupied these countries with this message. Thus it is evident that the providence of God has prepared the way for a quick work, and at the very same period the representatives of the truth have appeared in these fields to carry forward the work.

As the result of my visit to Japan, Korea, and China, I have been deeply impressed with the conviction that the time has fully come for a great forward movement in these fields. The events of recent history in that part of the world are of the most far-reaching significance, not simply to those who are interested in the extension of earthly kingdoms, but also to those who are working to hasten the coming of the everlasting kingdom of our Lord. Decades, and even centuries, seem to have been compressed into a few short years. This is a sort of prophecy of what will be accomplished in a short period in proclaiming this message in these same countries. The difficulties of the field, as viewed by one who speaks especially of China and from a human standpoint, are summed up thus: "The Chinese language is so difficult, the adaptability to native customs and ideas that are so essential to success is so hard to cultivate, the absence of quick religious responsiveness is so discouraging, the opposition of friends of the inquirers is so powerful, the multitudes needing Christian ministry are so overwhelmingly numerous, that the strongest, wisest, most versatile, and most spiritual young man or woman need have no fear but that every talent will have opportunity for the fullest exercise." At the same time this writer says that "some of the most fruitful workers in China are persons whose Chinese is halting and imperfect, but whose life speaks eloquently of the love of God as evidenced by love for his needy children." The call for workers may be well put in these words: "Come with a love that is undying for those who would perhaps put you to death, if they dared; come above all as a manifest child of God, endowed with all those spiritual graces which spring from the Holy Spirit, and which are daily renewed in a consecrated closet." To those entrusted with the closing message this call comes with double force, and I earnestly hope that many will respond to it in the near future.

"China, with its teeming millions,
Souls for whom the Saviour died,
Knowing heaven, but not the pathway,
Lost, is waiting for a guide.

"Now the Word from home has reached them,
Are there none to lead the way?
Ere the harvest-time is over,
Will you help as well as pray?"
W. W. P.

Swinging Back to Rome

At the time of the great volcanic disaster on the island of Martinique a professed Protestant minister of New York City took occasion to pray for the dead whose lives went out in that disaster. The prayer attracted considerable attention at the time, in view of the fact that Protestantism is supposed to stand opposed to that Catholic practise. The *Catholic Mirror* at the time said of it: "Protestants, of course, believe in prayer, but prayer only for the living. What means this praying for the dead? It is not for their material welfare, not for their bodies. Then it must be for their souls, and implies a belief in purgatory." In introducing his article, the editor says:—

Catholic writers have often noticed the tendency of Protestant minds to a belief in such a future state as Catholic faith holds purgatory to be. The most advanced thinkers in the Anglican Church now regard purgatory as an article of belief in the ritualistic communion, and prayers for the souls of the departed are one of the features of the High Church development in England, which has most deeply stirred the resentment of the Kentsites. This phase of Anglican thought development has not made as marked strides in this country as in England; but the doctrine, founded on the Bible and taught by an infallible church, has something in it which appeals to the hearts of men.

From the time of the utterance of that prayer for the dead of the Martinique disaster, we have noticed from time to time outcroppings of that belief. Among one of the most prominent denominations in the land quite a discussion is now going on over the matter of prayers for the dead. While some are strenuously opposed to it, it has many advocates who stand in high repute in the denomination. A few years ago no man would have been rated as a member of a Protestant denomination who would assert his belief in the efficacy of prayers for the dead. Now it is openly avowed, and the practise advocated. We would ask, in the words of the *Catholic Mirror*, "What means this praying for the dead?" It means a bridging of the gulf between Protestantism and Romanism, and that that bridge is being thrown out from the Protestant side of the gulf only.

We also have noticed the tendency on the part of Protestant clergymen to revert to the dogmas of that church against which the fathers of the Reformation protested. In fact, there is a very strong tendency in fashionable church circles to minimize the differ-

ences between Romanism and professed Protestantism. The chief cause of this reverting to the beliefs of the Roman Church lies in the fact that those who came out from Rome did not come out from Romanism. They came out from the body, but brought with them those essential dogmas of darkness and unbelief, the immortality of the soul and the sacredness of a day God had not blessed. Believing in the doctrine of the immortality of the soul, the doctrine of purgatory is the logical sequence. Only they who believe in the immortality of the soul and conscious existence in death, can pray for the dead. It is no exaggeration to say that the teaching of the soul's immortality from Protestant pulpits is filling the pews of Catholic churches with those who once were Protestant in name. If the soul is immortal and conscious in death, purgatory is logical and reasonable. But the Bible abounds with proof to the contrary, and they who know God's truth on this question will not be heard praying for the dead, will not believe in purgatory, will not be found going over to the Church of Rome. More than that, they will not be found in spiritistic seances, or supporting the subtle delusion of Spiritualism. The foundation for purgatory and spiritism is the belief in the immortality of the soul. Without that belief neither of those unscriptural doctrines is possible.

This agitation of the question of praying for the dead indicates a swerving from the track of the true gospel, a turning unto fables. It means that Rome's doctrines are gaining adherents and advocates in the churches of professed Protestantism. It means that the gulf between these two great bodies is narrowing to an almost imperceptible line; not that Romanism is coming over to Protestantism, or even coming half-way, but that professed Protestantism is gradually but surely swinging around to the doctrines of the papacy.

Had the early reform church thrown aside the spurious sabbath of the apostate church, and uplifted the Sabbath of the Lord, upon which that church had trodden with sacrilegious feet; had the early reformers thrown aside the unscriptural doctrine of the immortality of the soul, upon which purgatory is founded and the eternal torment of the wicked is based—then the issue would have been sharp and distinct for all time. But coming out from her and bringing some of her essential doctrines with them, there was bound to be a swinging back to the fountainhead of those beliefs, even as we see it to-day. This retrogression toward Catholicism is not imaginary; it is real and rapid. The great trend now is toward those beliefs which are fundamental in that system;

and this is preparing the way for the triumph of that system over all who are not rooted and grounded in the truth of God; preparing the way for the fulfillment of that prophecy which declares that all the world shall wonder after the beast, and worship the beast, except only those whose names are written in the Lamb's book of life (Rev. 13:4-8); and those whose names are there written are they who "keep the commandments of God, and the faith of Jesus." Rev. 14:12.

In such a time as this, the only safety lies in implicit obedience to God's commands, casting off all the doctrines of superstition and the commandments of men, and standing squarely on the rock of his Word. That is the citadel of God that will save the remnant when the destruction of that ever-hastening day of God shall burst upon the world.

C. M. S.

The General Conference Committee Council at Gland, Switzerland

Fourth Report

THE council afforded opportunity for those specially connected with the publishing work to lay plans for strengthening this department. Actions were taken covering the following points:—

Publishing Work

The wider use of the literature brought out in Europe by our forces in America and other lands where the European languages are spoken; the Hamburg house to act as wholesale agent for Europe, for literature in languages other than the English; and recommendations to our publishing houses as to terms and basis of co-operation.

Plans were laid by which, through the General Conference Publishing Department, the printing houses among us can keep in closer touch with one another as regards stock of books, new editions, or translations into other languages.

In view of calls for an Italian paper in Italy, New York City, and other parts, it was voted that as soon as possible an Italian illustrated quarterly journal be brought out in Italy.

The following actions were taken:—

Whereas, Through the blessing of God, our literature has been the means of bringing many souls to a knowledge of the third angel's message; and,—

Whereas, Our means and workers are insufficient to do for many needy fields what ought to be done there in evangelistic lines; therefore,—

We urge upon all the managing boards in our mission fields that they give special attention to the preparation and distribution of suitable literature, clearly setting forth the message for this time.

That all our fields be urged to consider the matter of producing leaflets bearing on special features of the message, to be sold at a nominal price for free distribution, also of planning an extensive and judicious use of the same. That for the preparation and distribution of literature we make an appropriation, for the year 1907, of five thousand dollars, this sum to be paid out under the direction of the Mission Board, as the need arises, and as the money can be raised.

Whereas, Our people in the United States have within their own borders an extensive and needy foreign field, representing a large number of nations; and,—

Whereas, Periodicals containing the third angel's message are now being published among many of these nations in their own countries; therefore,—

Resolved, That we appeal to all our brethren in the United States to take advantage of this means of reaching the stranger within their gates, by subscribing for clubs of such papers wherever there is opportunity to use them; and,—

That we further appeal to all our churches to carefully consider this matter in their planning for missionary work.

That in fields where, on account of the poverty of the people, it is impossible for them to purchase our books as originally produced, we encourage the publication of abridged editions in the cheapest possible form.

Whereas, Some of our foreign papers published in America can not be used in other lands at the regular rates, on account of disproportion in the value of money; therefore,—

Resolved, That where such is the case, our foreign periodicals be supplied to such fields at the actual cost of material and labor.

Medical Missionary Work

The subcommittee on medical work made a report which was the basis of a most helpful and interesting discussion in the council. The following actions were taken:—

Whereas, We find that recommendation three (3) under resolutions No. 17 of the proceedings of the thirty-sixth session of the General Conference provides for the appointment of medical departmental committees in each union conference; and,—

Whereas, We can not find from the Year-book that any such committees have been appointed in Europe,—

Resolved, That we recommend (1) that the union conferences of Europe be urged to act in harmony with the above-referred-to resolution and appoint in each a committee whose duty it shall be to plan for and look to the prosecution of aggressive medical missionary work in that union; and (2) that the officers of these committees keep in close touch with the medical secretary of the General Conference and the officers of the union conference in which they are working.

Resolved, That we encourage the unifying of opinions and plans for the prosecution of the medical missionary work by requesting (1) that there be held a European medical convention, which shall be attended by as many doctors, nurses, conference officers, and laymen as possible, for the purpose of studying principles and methods of work; (2) that one special point to be considered at the convention be the fixing of a standard curriculum for our nurses' training-schools; (3) that the chairman or secretary of the Medical Department of the General Conference

be requested to be present at this convention; (4) that we hasten forward the preparation and circulation of literature, especially in the form of small tracts and pamphlets, which shall define these principles from the standpoint of the Bible and the Testimonies; (5) that our physicians be encouraged to take an active part in the preparation of this literature by each one's writing at least twenty-five pages a year, the manuscript of the same to be sent through the medical secretary to the General Conference Publishing Committee.

Whereas, The spirit of prophecy has repeatedly emphasized the importance of our ministers' giving a helping hand in the medical missionary work, by means of health and temperance lectures in connection with their public efforts; and,—

Whereas, Those who have followed this instruction have been blessed in their efforts, and have found it a valuable aid in holding the interest and confidence of their hearers; therefore,—

We recommend, That the union and local conference committees be requested to encourage their workers to act in harmony with recommendation "e" of resolution 19, of the General Conference proceedings of the thirty-sixth session, which reads as follows:—

"By inviting all our ministers to unite heartily in this campaign by preaching more frequently on health and temperance, and encouraging all our churches to engage in this work."

The latter resolution called forth remarks from many laborers, who told of blessings experienced in presenting health and temperance topics in connection with evangelistic work in America, New Zealand, Russia, Scotland, Sweden, Germany, France, England, and India. Wherever this message is received, it leads people to the platform of Bible temperance and healthful living.

Credentials

Credentials were granted to a number of new workers in the mission fields, and the following report of the committee on the credentials granted two years ago to Elder A. T. Jones was unanimously adopted by the council:—

In the matter of the ministerial credentials held by A. T. Jones, declaring him to be an ordained minister of good standing in the General Conference of Seventh-day Adventists, we present the following statement and recommendation:—

That Alonzo T. Jones's work and influence have ceased to be helpful to the denomination from which he received his credentials; that his public utterances and published statements which have been widely circulated, show his attitude to be antagonistic to the organized work of the denomination which granted him his credentials.

We therefore make this protest against his course as not being consistent with right principles, in view of the fact that he has during this time retained the ministerial credentials granted to him by this body before such evidence of his disaffection had appeared, and we hereby declare that he does not now properly represent this denomination before the public, that he is no longer authorized by this body to do so, and we request

him to return to the General Conference Committee the credentials which were granted to him.

The Mission Fields

During the session of the council the meetings of the Latin Union Mission field and of the French-Swiss Conference were held. Elder L. P. Tieche, president of the French-Swiss Conference, was elected superintendent of the Latin Union. The Latin Union training-school, which Elder J. Vuilleumier has been conducting at Gland, received encouraging consideration. It was voted to raise three thousand dollars as an educational fund, to be used in training the youth of these dark Catholic fields as workers in the message. When a young Catholic in France or Spain or Italy takes hold of this truth, help is needed to afford this necessary training. The local believers propose to raise one thousand dollars of the fund, and the council approved of calling for the two thousand dollars from America. Half the amount to be raised locally was pledged at the meeting, within a few minutes. The brethren and sisters of the French-Swiss and Latin Union fields love the message, and are ready to do their utmost to send it forward.

As representatives of France, French Belgium, and Flemish Belgium told of the use that could be made of tents for public meetings, different union conference brethren present from America cheered the hearts of these workers by promising to lay the need before their committees.

It was voted to open medical missionary work in Italy, and to send another German nurse to Syria. It was advised that the believers in France be organized into a conference. It was agreed that Prof. W. E. Howell and family should make Athens their first place of labor in Greece.

Day by day, throughout the council, the reports from the fields have been presented. Elder G. A. Irwin presented the needs in the South African Union, which calls for a number of additional workers. These calls made deep impressions on the hearts of all, as also the appeals brought by Elder W. W. Prescott from the far East. In Japan, Korea, and vast China, our missionaries are looking with anxious eyes to see helpers coming in to occupy unentered posts and to strengthen work already established. Brother Prescott devoted two evening sessions to the far East, besides presenting detail needs in the business meetings of the council. We are working in but four of China's eighteen provinces, and the blessing and success attending this beginning but urge us on toward the many hundreds of millions beyond. From Peking southward Brother Prescott traveled many hours by train through populous regions before

reaching our northernmost China stations. In South Africa our missionaries, working single-handed in stations already established, long for helpers to join them so that they themselves can go on to seek new outposts still farther into the depths of Africa's regions beyond.

Elder O. A. Olsen, of the Australasian Union, with its fifty millions among the islands, and Elder J. W. Westphal, of the great South American Union, sent addresses to the council, reviewing the blessings and progress of the last two years, and setting forth immediate needs in a way that touched all hearts, and made the council feel that surely the grace of God will help this people to respond to the calls of Providence as never before. Elder I. H. Evans spoke on Sunday afternoon of the work in the West Indian Union, with its more than three thousand believers, and of the experiences in the Kingston earthquake.

The summarizing of the calls from the fields and of further addresses by European workers in attendance must be deferred to another report. From morning to night the council is reviewing the mighty work of God in sending the message onward, and through it all sounds the solemn call to consecrate all to service and attempt yet greater things for God.

W. A. SPICER,

Secretary.

Note and Comment

ONE of the chief characteristics of this generation is combination for the purpose of coercion, and it is manifest already in nearly every walk of life. It is seen in the great trusts formed for the purpose of coercing purchasers of material to pay more for the material than they are willing to pay or accustomed to pay, while they make it impossible for concerns outside the combination to engage in their accustomed traffic. It is seen in the great labor trusts—labor unions—formed for the purpose of coercing employers to pay more for labor than they are willing to pay or accustomed to pay, while they make it impossible for men outside the labor trust to sell their labor where they will. Already certain merchants dare not sell supplies to a certain class, for fear of losing the custom of an organization upon whose patronage they chiefly depend. Each year the country draws nearer to the realization of the long-threatened farmers' trust, designed to coerce the consumer into paying more than he is willing to pay or accustomed to pay for the necessities of life. And that union, or trust, or combination can become a success only by coercing with both hands as the commercial trusts and the labor trusts have done. That is, it must co-

erce not only the consumer of its products, but also those of its own class who are not desirous of joining the combination. The farmer who has conscientious scruples against being a member of that trust must be coerced by the boycott to come into the organization or go out of the business. That is the way it has been with the labor trusts and with the commercial trusts; and as they are all founded on the same principle, that is how it will be with the American Society of Equity, which is the farmers' trust. Already the organization has a membership of over five hundred thousand. It has members in all but three hundred of the three thousand counties of the United States, and has neighborhood and county unions in twenty-eight of the States. The president of the organization, James A. Everitt, in the *New York Independent* says:—

We are in thorough accord with the great army of union labor, since the objects for which it is working are so similar in many respects to ours. . . . Already organized labor has recognized the benefits of co-operation with this society.

It originated in Indianapolis, the home of John Mitchell, and has been heartily indorsed by Mr. Samuel Gompers. That the president of the organization understands the tremendous power in the hands of his organization, as well as the cruel danger, when its plans are complete, is shown by the following:—

The founders of the society chose the word *equity* because they realized the tremendous power that would be in the hands of the farmers organized and in possession of all the food and other supplies on which the comforts and very life of human beings and domestic animals depend, and desired that there should always be the motto before them to do equity while they are demanding equity.

But if a good motto were a sure safeguard against injustice and the desertion of principle, the Declaration of Independence and the Constitution of the United States ought surely to have protected the inhabitants of this country from religious persecution. As those great documents have been unable to do that, we can not expect much from the little word "equity" in the name of the farmers' trust. These combinations indicate plainly that the world is rapidly getting ready for the universal boycott foretold by the revelator in Rev. 13:17.

JOHN R. MOTT, secretary of the World's Student Christian Federation, recently made a tour of the Philippine Islands, and in his report speaks very encouragingly of the progress of evangelical Christianity there. His report indicates that the example set by the lives of the Protestant missionaries has made it necessary for the Catholic Church there to purify its own actions that it might hold its people.

One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

How Long Yet?

How much more time do our people think should be assigned them in which to finish raising the \$150,000 fund? If all had made a commendable effort to see this money gathered in when the call was first made, the whole amount might have been raised before January, 1907. The interests that are to be benefited by this money are needing it, and there should be no more delay in the matter. Since we have a message that must be given to all the world in the shortest possible time, consistency demands that the small task of securing the sum in question for the enterprises previously stated, should be dispatched in the effort that is to be made Sabbath, June 29. It is then that our people are to make their midsummer offerings, and as the General Conference has planned that this offering should all go into the \$150,000 fund, it is to be hoped that the offering will be large enough to secure all that is lacking of this fund.

Let many large sums be donated on the day set apart for this offering. A small effort will not accomplish the work. Not only should large sums be given, but all our people should join in the business of gathering in this money. The amount yet due is a greater sum than was ever made up by our denomination in one day. We should therefore make our calculations accordingly. Please to understand that many thousands of dollars are to be placed in the treasury on that day, and that it will require some planning and largeness of heart to insure against a shortage. As we often ask large favors of the Lord, let us cultivate largeness in giving to this, the Lord's cause.

We have many larger enterprises before us than the raising of the \$150,000 fund, and as these larger tasks are knocking at our doors, asking that we begin upon them at an early date, let us hasten to get this one finished so we can proceed with the business for which we stand in this world.

As the time given us to do this work is very short, we must make great speed if we get it done. But we can accomplish it if we do our best. Who will try?

WM. COVERT.

The Germans and the Fund

I WAS glad indeed when I found our German brethren so willing to take hold of this fund and help to raise this amount. There has been some feeling against building institutions; and as most of this money was for institutional work, I was somewhat afraid that our German brethren would not do their part; but as far as I have learned, they are willing to do their share. Some have already paid much more than their share; others have paid their share; and still others have asked for a little time until they could reap another crop. Now if we would all lift together during the next two months, the whole amount could be raised easily. Will not those who are able to do so, do a little more,

although they may have paid a good share already? There is plenty of money among our people; and if we all join in this movement, it will be an easy matter to raise the remainder of this fund in the near future. Why not finish up on the twenty-ninth of June? May this be the case is my prayer.

G. F. HAFFNER.

An Encouraging Letter

THE following encouraging words accompany a contribution to the fund:—

"Enclosed please find five dollars to apply on the \$150,000 fund. We are not members of a church at present, but hope soon to be, and we want a part in the work of God, and a place with his people in his kingdom. We know that the Seventh-day Adventist people are his people, and the third angel's message his message—closing message to the world.

"We will send more money for the cause if we can. We only wish it were five hundred dollars, instead of five."

Received on the \$150,000 Fund up to June 18, 1907

Atlantic Union Conference	
Central New England.....	\$ 2,472.26
Chesapeake	424.26
Eastern Pennsylvania	1,411.85
Greater New York.....	415.75
Maine	360.82
New Jersey	552.63
New York	1,026.17
Southern New England.....	880.53
Vermont	850.70
Virginia	266.67
Western Pennsylvania	822.57
West Virginia	241.67
Western New York.....	1,291.67

Total \$11,017.55

Canadian Union Conference	
Maritime	\$316.43
Quebec	33.78
Ontario	350.48

Total \$700.69

Central Union Conference	
Colorado	\$ 878.19
Iowa	2,169.97
Kansas	1,655.65
Missouri	851.45
Nebraska	4,779.63
Wyoming	403.87

Total \$10,738.76

District of Columbia	
Washington Churches	\$1,167.74

Lake Union Conference	
East Michigan	\$ 1,082.86
Indiana	4,375.48
North Michigan	120.51
Northern Illinois	1,619.74
Ohio	2,661.61
Southern Illinois	709.63
West Michigan	3,115.35
Wisconsin	1,785.37

Total \$15,470.55

North Pacific Union Conference	
Conference not specified.....	\$ 350.26
British Columbia	67.80
Montana	221.66
Upper Columbia	1,348.22
Western Washington	1,021.81
Idaho	844.90
Western Oregon	864.53

Total \$4,719.18

Northern Union Conference	
Alberta	\$ 139.10
Manitoba	238.70
Saskatchewan Mission Field...	34.85
Minnesota	3,485.00
South Dakota	2,114.19
North Dakota	1,681.23

Total \$7,693.07

Pacific Union Conference	
Arizona	\$ 177.87
California-Nevada	5,164.16
Southern California	482.79
Utah Conference	205.46

Total \$6,030.28

Southern Union Conference	
South Carolina	\$103.85
Alabama	200.63
Tennessee River	502.94
Florida	337.65
North Carolina	255.25
Kentucky	30.36
Cumberland	533.44
Louisiana	385.61
Mississippi	190.63
Georgia	345.86

Total \$2,891.22

Southwestern Union Conference	
Not specified	\$ 170.18
Arkansas	221.64
Oklahoma	1,414.94
Texas	1,060.86

Total \$2,867.62

Unknown	
Unknown	\$149.20

Foreign	
Algeria	\$ 13.33
Australia	137.06
Bermuda	25.00
China	3.00
South Africa	128.16
Jamaica	13.41
Yukon Territory	10.00
England	256.32
West Africa	13.90
Mexico	2.00
Costa Rica	2.00
India	12.48
South America	23.35
Switzerland	9.69
Panama	9.00
Nicaragua	2.00
Trinidad34
Central American Mission.....	17.00
Norway	25.00
Japan	12.50
Hayti	5.00
Egypt	51.55
Palestine	2.00
Tobago, W. I.	1.22

Total \$775.31

Grand Total \$64,221.17

All remittances should be made to the treasurer of the State conference wherein the remitter resides. If, for any reason, this is not possible, then remittance should be made to I. H. Evans, Treasurer, Takoma Park, Washington, D. C., and not to the Review and Herald.

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.

Babel

In years of old vain builders wrought
An impious tower to heaven;
And godless effort came to naught,
And was in ruin riven;
God set confusion on their daring
scheme,
And Babel was a vanity, a dream.

And thus through all ensuing time,
When hearts of hatred plan
To rear against God's will sublime
Some weak device of man,
He writeth Babel on their ladder's rungs,
And dies their scheming mid a strife of
tongues.

— Donald A. Fraser.

Faithfulness in Service

MRS. E. G. WHITE

THE parable of the talents should receive prayerful, critical attention. By it we are shown the importance of trading diligently and conscientiously on our Lord's goods. Not one thread of selfishness is to be woven into his work. Worldly ambition is not to be cherished. We are to keep self out of sight, holding Christ before the world. We are to bring glory to God by doing our best to be perfect men and perfect women.

Christ gave the parable of the talents to show us that all the blessings we have come from God. Our gifts belong to him. They are not to be used according to human judgment, but according to the directions given in God's Word. We are to study how we may use these gifts for the up-building of the cause of truth.

In the parable our Saviour says, "And unto one he gave five talents, to another two, and to another one; to every man according to his several ability." Here we are shown that different gifts are entrusted to different individuals. With the talents given him, be they many or few, each one is to do his utmost to glorify God. Talents improve and multiply as they are used in the service of the Master.

In the parable, the one who received five talents and the one who received two are represented as trading wisely on their talents, so that when their Lord returned, they were able to present to him that which he had entrusted to them, together with what they had gained by trading. And to each were spoken the words of commendation, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

"But he that had received one went and digged in the earth, and hid his lord's money." When the time came for him to render an account, he said, "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast

not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath."

To-day thousands are doing as the unfaithful servant did. They live for self, when God desires them to improve their abilities for him, that they may act their part in his work. They excuse themselves by saying that they have but one talent. But if used for God, that one talent would accomplish much. By careful use the slothful servant might have doubled the talent, which instead of using he hid in the ground.

This parable shows the need of using every gift aright. To all comes the opportunity of blessing others by speaking helpful, uplifting words. This is a talent, and the failure to improve it brings great loss.

In our work this thought of glorifying God is to be made prominent. The business man is to bring the principles of heaven into every line of his work. In all he does the Christlikeness is to be clearly revealed. He who tills the soil is to make his work an object-lesson of the careful, thorough work which must be done in the culture of the soil of the heart. The mechanic is to do his very best, bringing his work as near perfection as possible.

"He that is faithful in that which is least is faithful also in much." The Lord can not unite with those who are careless and slothful in their work. He leaves them to themselves, choosing for his service those who do well every piece of work they handle, those who manage economically, gathering up the fragments, so that nothing will be lost.

Those who work for the Lord must remember that they are members of the royal family, and that they are to do all that their hands find to do as in the sight of the heavenly universe. Never must they slight their work, doing it in such a way that he who has redeemed them will be ashamed of it. They are to guard against doing anything that will lead to carelessness or irreverence. They are ever to remember the words, "Ye are God's husbandry, ye are God's building." By following principles of strict integrity, they are to build up a symmetrical character.

Christ will increase the talents of every faithful worker. This is the principle he always follows in dealing with his servants in this world. But the full honor in store for the one who in this life works with an eye single to the glory of God, will not be bestowed until the day of judgment. Then Christ will

say to him, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Character Tested by Our Gifts

R. C. PORTER

THE history of the past shows that there is a test of character in the way the people of God relate themselves to giving for the advancement of his work, as truly as in their relation to any other of his precepts.

If when man was placed on trial in the garden of Eden, he had stood the tests brought to him, he would have been given the inheritance of the earth as an eternal possession, free from the effects of sin and the curse. His failure to pass successfully that period of trial has involved all his posterity in the results of his failure. Were it not for the fact that where sin abounds, grace does much more abound, there would be no hope that we would live unselfishly during our period of probation, since our situation is far worse than that of our first parents at the time of their failure. Satan is also more skilled by long experience in luring us into sin. We can never be sufficiently grateful that the Lord gave some one a heart so free from selfishness that home ties and self-interest did not prevent him from bringing the truth to us.

The early history of this work abounds with examples of unselfish devotion to the cause of God. The laborers were called upon to work under poverty and many other privations. Many sacrificed all to establish institutions through which to carry the work forward more rapidly. They never have had occasion to regret the sacrifices they made. The results have abundantly proved that God was leading in all these ways to hasten forward the work of the message.

We are now living where we are reaping the harvest of their sowing. God has watered the seed thus sown in tears, by unselfish hands, and though many of the laborers have fallen from excessive toil, while they rest in hope, the seed sown is springing up in all parts of the world. The work now rests upon those of us who have received the truth from these faithful pioneers. This is our day of opportunity. How shall we treat the work of God that has come into our hands at the cost of the life and sacrifice of the Son of God, and the self-sacrificing labors of martyrs and the pioneers in this work?

Ancient Israel had many in their midst who, during their day of opportunity and trial, "murmured in their tents," and spoke against those who were leading in the work when the Lord called upon them to advance. This spirit so weakened them that they were blinded to all the opening providences of God, and when they were on the borders of the land of promise and might have gone in at once, it delayed them until their carcasses fell in the wilderness. Caleb and Joshua gave their hearts faithfully to

God, and devoted their lives to his work. They met all the experiences that the others met, but they met them in a spirit of faith and courage. Mistakes were made. They did not dwell upon the mistakes, but on the mercy and goodness of God. They did not see disaster approaching the work, but through the mighty hand of God they saw a glorious victory just before them. And they realized the victory their faith grasped.

"These things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

A call is now being made to raise \$150,000 to relieve the financial strain under which our institutions are laboring in home and foreign fields, and for the erection and equipment of institutions in our mission fields. All must see that this is in the order of God's providence. We have been instructed through the spirit of prophecy that now is the time to get out of debt. Had not this instruction been given, we might have devoted our entire energies to pushing the work in new fields, forgetting that these prosperous times will not always continue. The result would have brought great embarrassment when close times come upon us. From the light given, we know that this advance move is in harmony with the will of God. Some of our brethren will no doubt "murmur in their tents," but every loyal Seventh-day Adventist should take up this call and pass it along in a spirit of faith. I believe we will do this, and even do as we did with the \$100,000 call, overrun the call by several thousand dollars. "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

Hamilton, Mo.

Sowing and Reaping

G. A. IRWIN

THE wise man has said, "To everything there is a season, and a time to every purpose under the heaven: . . . a time to get, and a time to lose; a time to keep, and a time to cast away." Happy will be the men and women who have spiritual discernment at this time to recognize the "season," and know the "time," and a will to act, as the Lord would have them.

The work of the husbandman is used in the Bible as a similitude of the work of the Christian. The words plow, sow, harvest, and reap are used very frequently in the Word of God, and to each is given its proper place and time. There can be no proper sowing without the plowing, no harvest without the sowing, and no reaping without the harvest. "The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing." How often we have seen this Scriptural principle verified in the lives of farmers we have known! Behind with their plowing in the spring, behind with their planting

and sowing, crops blasted by rust or summer drought, or ruined by early autumn frost; driven from spring to fall, yet nothing done at the proper season or time, and as a result little or nothing at harvest-time as a reward for their labor. "He that observeth the wind shall not sow." When the time comes for a thing to be done, we are not to be deterred from doing it by difficulties that may present themselves. One day's delay because of adverse winds or threatening clouds may put us weeks behind, and lessen our chances for a profitable harvest.

The sowing time is an important time, and we are exhorted not to become weary in well-doing, for in due season we shall reap if we faint not. We are to begin early to sow, and not slacken our hand when the day declines; for we know not which shall prosper, this or that, or whether they both shall be alike good. There is also a blessing promised to those who sow bountifully (2 Cor. 9: 6), and also to those who "sow beside all waters." Isa. 32: 20. The Lord does not want us to be narrow or circumscribed in our gifts and offerings which are to be used in purchasing and sowing the seed. The field is the world, and we are to sow beside all waters. The time for sowing will soon be over, and then comes the harvest. O, what shall the harvest be?—Just what we have individually sown. If we have sown bountifully, and at the right time, and in the right spirit, we shall reap bountifully. The harvest comes at the end of the world; but we are not to say, It is a long time yet, and become slack in our preparation for a place and part in it. "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

June 29 is the "season" and the "time" for us to finish God's "purpose" in raising the \$150,000 fund. When I call it God's purpose, I speak advisedly, for he has through his own chosen servant spoken directly in favor of the work and enterprises toward which the larger share of this means is to be appropriated. It is high time that these institutions were finished, and equipped so that they can push forward the work of sowing the precious seeds of truth for which alone they were brought into existence. Not only do we need to finish raising this means for the purpose indicated above, but because now is the time to do it. Other calls and demands will come pressing in upon the heels of this one, and we do not want to get behind as does the slack farmer. A task or duty done on time, gives confidence and courage to perform the next that follows, with equal promptness.

The Lord is marvelously opening up the way for the third angel's message to go quickly into the regions beyond, and he expects his people to move and

act quickly. "Delays tire the angels." Shall we not, like brave, faithful husbandmen, finish *this task this day*, and stand ready and waiting to take up the next one that comes with equal determination? We have passed the "time to keep," and have come to the "time to cast away." "Cast thy bread upon the waters: for thou shalt find it after many days." Souls are perishing all over the world for the bread of life; and he who is that bread, and also head of his church on earth, is calling upon us who have partaken of that bread, to send it adrift "upon the face of the waters," with the assurance that we shall find it after many days.

Shall We Come at the Call?

R. A. UNDERWOOD

"GATHER my saints together unto me; those that have made a covenant with me by sacrifice." Ps. 50: 5. The condition and the ability to respond to the call when the angels are bidden to gather the faithful ones of earth to meet and welcome their returning Redeemer, is based upon the fact that we have made a covenant with him by sacrifice. Sin originated in selfishness, and every sin is traceable to selfishness. Therefore the divine plan of redemption is based upon the opposite principle; namely, benevolence and sacrifice.

Love gives freely and abundantly of its best, and rejoices in giving without selfishness. Selfishness prides itself in covetous grasping, and gives only for selfish purposes. Heaven has drawn the line between these two principles. We must place ourselves upon one side or the other. There can be no half-way ground in our decisions. Selfishness, with all its baneful fruits, has been ruled out of heaven. Character built upon the opposite principle only can abide in the kingdom of eternal peace.

Every person is on trial *now* to see which principle he will choose. This choice decides our destiny for eternity. It is for these reasons that God has so planned the work of the gospel that the principle of benevolence must be in constant exercise in every feature of the plan of salvation. Hence we are called upon repeatedly and continuously to sacrifice. We must first give ourselves and our families, and then of our substance, to help save a lost world. This is God's means of removing selfishness from the human heart.

The Lord could bring the gold out of the earth, or he could move upon a few men of great wealth to give millions to carry on the work of God in the earth. But this would test only a few. God's plan is for every one to sacrifice for the cause of Christ and the salvation of man. Every man must give according to the ability bestowed upon him. Those with large means should give with a liberal hand. God has made them stewards of his means. Some conferences, blessed with numbers and wealth, can give much more per capita of membership than others of less ability. In raising the \$150,000 fund some conferences should

give much more per member than others, if all do according to the ability that God has bestowed. Happy is the man who esteems it a blessed privilege to do his whole duty, and does it quickly and continuously in every good work. There will be no uncertainty about that servant's preparation to answer the call when the time of sacrifice is over, and the eternal reward is given in the home of unending glory.

Minneapolis, Minn.

Attend Our Annual Meetings

WILLIAM COVERT

IN ancient times the Lord planned many meetings of a general character for his people. Three of these were national in extent, and it therefore required considerable effort on the part of those who attended to comply with the arrangements. The people were assured that obedience would be gain to all who followed the plan. And so it was that those who kept in touch with the appointed services found themselves in the stream of constant blessings.

Those who attended the gatherings were privileged to mingle with the men whom God had chosen and qualified to teach the ways of righteousness. They heard gracious lessons given by tried and worthy men. They obtained the information they needed to carry to their homes that those who could not attend might also be taught the same lessons. With them the regular routine of business was broken up, and they were thereby caused to give proper thought to their soul's need.

It is very detrimental to our eternal interests to keep the mind at high tension on business and worldly cares while spiritual matters are neglected. One design of these general gatherings was to sustain a proper balance between the common affairs of life and the necessary religious instruction. The person who neglected the religious gatherings, and gave all his time to worldly affairs, lost his hold upon the kingdom of God, and shut himself away from the eternal inheritance.

Our camp-meetings now are designed to be more to the Lord's people than the ancient gatherings were intended to be to his people who lived in the days long gone by. If God's people then needed to get away from their regular business cares to seek the Lord, and to learn about the needs of the cause of truth in the earth, it is much more important now that the people whom God has made the guardians of the truth give due attention to that which is entrusted to them. The Lord forbids that we become settled on our lees. One thing charged against Moab was that he had taken things easy from his youth, that he had not been emptied from vessel to vessel, but had allowed the lees, or settlings, to remain in his cup. Jer. 48:11, 12. His character was like the wine that had not been separated from its impurities.

It is dangerous for a person to absent himself time after time from our camp-

meetings and other general gatherings. Worldly cares increase as he neglects to attend the gatherings of God's people. He does not hear the message of Jesus' soon coming set before the Lord's people by his tried servants, and he grows cold in the cause and indifferent to its needs.

The Lord says we should not neglect the assembling of ourselves together as the manner of some is. As we near the coming of the Lord, it becomes all the more necessary for God's people to come together for counsel and exhortation.

It will be necessary this year more than ever to consider the world's great wide harvest-fields. Laborers will be needed for these fields. Means will be called for to sustain the men and women who will be sent to these whitened fields. Those who do not attend the camp-meetings this year will miss the very lessons that the Lord desires to give them. Even though they should read about these things as the reports appear in our papers, they will fail to get the impression that they would get were they to attend these gatherings and hear the burning words from the lips of those fresh from these fields. Therefore the counsel to each one is, Attend the camp-meeting in your field or conference. Set your heart to help the Lord's work. Go to the meeting, both to get good and to do good. Appear on the ground early, and remain to the conclusion.

Chicago, Ill.

A Sound Mind

J. S. WASHBURN

If the enemy of our souls can not fill us with worldliness, can not cause us to commit open and terrible sin, but finds in us a desire to serve God, he will do his utmost to push us over to the extreme of fanaticism, and get us to take extreme positions, which may in the end accomplish as much or more harm than open wickedness. Let us remember that God "hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

The mind of the Lord is perfectly sound. It is perfectly balanced. The nearer we become like him, the more strongly manifest will be that which we in homely terms call common sense. Foolish sentimentality, wild extremes, have no place in true Christian experience.

It is true that God gives to us joy, happiness, unbounded, unmeasured; but there is always with it a serenity, a peace that passeth all understanding. The Spirit of God is a meek and quiet spirit. The Holy Ghost never makes a fool of a man. All about us there are those teaching doctrines that seem to have been condemned by the wise man, who said, "Be not righteous over much." Many times these doctrines come so near to the truth that it is difficult to distinguish the dividing line between the truth and falsehood, but those who go over the line are led to claim extra holiness and sanctity. Logically the next

step is that their desires, feelings, and propensities have been sanctified, and elevated to a higher plane than that of their fellow beings; that they are holy, and are safe to follow.

For a time Satan may hold his deceived servants from committing out-breaking sin, but the time surely comes when some wild, foolish, or terrible act indicates that these deceived souls are off the main line, and that which seemed to them a higher and quicker line to heaven proves to have been but a side-track, quickly turning down from the main road to destruction. May the Lord give us all the spirit of a sound mind, preserving us from following the many voices that say, "Lo here," and "Lo there." Matt. 24:23 is being fulfilled to-day.

Nashville, Tenn.

Illogical Christian Science

ALBERT H. DARROW

BOTH in ancient and in modern times schools of idealism and of realism have existed, and the idealistic and realistic philosophers have contended with each other for the supremacy.

The doctrines of idealism are these: that material things are delusions; that matter does not exist; that nothing exists except ideas and principles; that the testimony of our eyes, ears, etc., is unreliable; that God is a principle, not a person; and that the real man is merely a divine idea, not a real or corporeal being.

Among the pagans, idealism was taught and cherished merely as a philosophy. Among the partly paganized Catholics and Protestants, it has been so modified and blended with materialism as to teach that the earth and its inhabitants are material, but that heaven and its inhabitants, including the spirits of dead men, are immaterial.

The first attempt to revive pure idealism in Christian lands, and place it upon a religious foundation, was made by Mrs. Mary Baker Glover Eddy, in the year 1866, in some of the Atlantic States of America. She says that "in the year 1866 I discovered the Christ Science, or divine laws of life, and named it Christian Science. God had been graciously fitting me during many years for the reception of a final revelation of the absolute divine principle of scientific being and healing."—"Science and Health," page 107.

On page 113 she makes the startling affirmations, that "there is no pain in truth, and no truth in pain; no nerve in mind, and no mind in nerve; no mind in matter, and no matter in mind; no matter in life, and no life in matter; no matter in good, and no good in matter."

It would be almost useless to remind any student of ecclesiastical history that this is Manicheism, pure and simple, and that Manicheism is not Christianity.

On page 213 she tells us that "sound is a mental impression, made on mortal belief. The ear really hears not." On page 257 she says that "if matter, so-

called, is substance, then spirit, matter's opposite, must be shadow; and shadow can not produce substance. . . . Mind creates his own likeness in ideas, and the substance of an idea is very far from being the supposed substance of non-intelligent matter." If an idea is a perfect likeness of God, then what is God but a mere idea?

On page 254 we find that, according to Mrs. Eddy, "spirit and its formations are the only realities of being. Matter disappears under the microscope of spirit. Sin is unsustained by truth, and sickness and death were overcome by Jesus, who thus proved them to be forms of error."

On page 301 she informs us that "mortal man seems to himself to be material substance, but man is *image*." But on page 302 she says that we should "remember that the harmonious and immortal man has existed forever, and is always beyond and above the mortal illusion of any life, substance, and intelligence as existent in matter. This statement is based on fact, not fable." Here she has both a mortal man and an immortal man existing in one person—yet not a person, but an idea, image or reflection of a principle—the one man being subject to illusions, the other free from them.

On page 303 she tells us that "God without the image and likeness of himself, would be a nonentity, or mind unexpressed. God would be without a witness or proof of his own nature. Spiritual man is the idea of God, an idea which can not be lost, nor separated from its divine Principle." Is the mind of God necessarily a nonentity when it is unexpressed in matter? Does the outward expression of a principle or attribute constitute the principle or attribute itself? What is the value of logic which has no meaning? If man is an idea of God, and can not be lost, what shall we do with the parable of the lost sheep?

"Man can not be separated from an instant from God, if he reflects him."—*"Science and Health,"* page 306. "Because soul is immortal, soul can not sin."—*Id.*, page 468. "God, or good, could never make men capable of sin. . . . Evil is but an illusion."—*Id.*, page 480.

These declarations would seem sufficient to assert the impossibility of human beings committing sin; yet, on pages 204, 205, Mrs. Eddy says that "the error which saith soul is in body, mind is in matter, and good is in evil, must unsay it, and cease from such utterances; else God will continue to be hidden from humanity, and mortals will sin [do that which is impossible] without knowing that they are sinning [performing impossibilities], will lean on matter instead of spirit." Can man sin unconsciously?

The absolute impossibility of stating the doctrines of "Christian Science" idealism in comprehensible terms, and its apparent self-contradictions, should convince any rational mind that its premises and conclusions are false.

Watts, Cal.



In the Arms of Home

FAR have we gone in the passing of years,

Strange were the streets and alien the strand;

Long have we wandered the world-wide frontiers,

And tasted the life of every land.

But from their castles, their plains, and their streams,

And from the wilds of the wide sea foam,

Weary we turn to the scenes of our dreams—

Let us go back to the old, old home.

Sweet was that haven in which we were born,

Cradle and love and a garden of dreams;

Care-free and joyous we rambled the morn,

While fled the years whence nothing redeems.

But by the grim Time at last we were borne

Forth from the garden of dreams to roam;

And not till we moor in the true golden morn

Shall we again find all of that home.

Deep is the touch of a mother's love,

True is the guide of a father's hand;

With brothers and sisters they lift us above

The drift and the dregs of a life's lower land.

There were we made in all we may be

Of goodness or greatness in years that come;

There were we bent for eternity,

Back in the arms of the dear old home.

—Chas. R. Weede.

"Blessed Are the Pure in Heart"

C. L. S.

"He that loveth pureness of heart, for the grace of his lips the king shall be his friend."

Can it be that when we are so willing to take up and pass on the latest titbit of scandal, we are loving pureness of heart?

I once knew a light-hearted, happy girl. Our paths led us into separate ways, and in the years we were apart, the saddest of misfortunes came into that young girl's life. In course of time our paths crossed again. I had not heard of her misfortune, and in our short stay together we had a very pleasant time. I noticed the sad face, and wondered, but thought perhaps it was due to the added years.

Later I met a mutual acquaintance, and when I chanced to mention our

young friend's name, she asked, with lowered tones, "O, had you not heard?" and then she poured the whole sad story into my ears. "I am so sorry," I said. "Poor child! I wish I could make her life less sad. The lines of suffering are written in her face." I need never have known; I was not helped in any way by hearing her story. It did our young friend no good to have it repeated; and the good sister was in no way benefited by telling me.

A few months after, I was talking with the wife of an officer of the church. She took great pride in her own exemplary girlhood days, and held virtue in high esteem. In the course of our conversation she spoke of my young friend. "And by the way, had you heard?" she asked. Without waiting for a reply, with bated breath, she whispered the same sorrowful tale into my ears. I could think of no reason why she should have told me. I had not asked her for any information, and even if I had, no good could come from repeating the story.

Again another came to me, and tried to tell me the same story, but this time I led the conversation into other channels. My heart was full of sympathy for my poor unfortunate young sister. "O," I thought, "will people never cease to repeat that story to me? How it must hurt my little friend! How it must keep her down!" A great wave of pity surged through my heart as I thought of the suffering she must undergo. Why should her sisters in the church keep repeating her story? Were they helping her by telling it? I knew from further association with her that she was living an upright life, was struggling to retrieve the past; and why, O why, should her sisters, whom Christ had commissioned to offer her courage and hope, keep calling up the past?

My sisters, let us pray,—

"Teach me to feel another's woe,
To hide the fault I see.
That mercy I to others show,
That mercy show to me."

Sir Frederick's Prescription

THE king of England's famous surgeon, Sir Frederick Treves, has this to say to the rising generation. It comes from one who knows:—

"Boys, don't bother about genius, and don't worry about being clever. Trust rather to hard work, perseverance, and determination. The best motto for a long march is: 'Don't grumble. Plug on.' You hold your future in your hands. Never waver in this belief. Don't swagger. The boy who swaggers,

like the man who swaggers, has little else that he can do. He is a cheap-jack crying his own paltry wares. It is the empty tin that rattles most. Be honest, be loyal, be kind. Remember that the hardest thing to acquire is the faculty of being unselfish. As a quality, it is one of the finest attributes of manliness. Love the sea, the ringing beach, and the open down. Keep clean, body and mind."—*Selected.*

Evils of Scowling

DON'T scowl. Scowling spoils even the prettiest of faces. Before you know it, your forehead will resemble a small railroad map. There will be a grand trunk line from your scolding locks to the bridge of your nose, intersected by parallel lines running east and west, with curves arching your eyebrows.

And then think how much older you will look. Scowling is a habit that steals upon one almost unawares.

We frown when the light is too strong, and when it is too weak. We tie our brows into a knot when we are thinking, and we knit them even more tightly when we are not thinking.

There is no denying there are plenty of things to scowl about. The baby in the cradle wrinkles up its little nose when something fails to suit. The little toddler who likes sugar on his bread tells his troubles in the same way.

"Cross" we say about the children, and "worried to death" about the grown people, and as for ourselves, we simply "can't help it." But one must. Its reflex influences make others unhappy. It cheapens our religion. Scowling is silent scolding. It shows that the soul needs sweetening.

For humanity's sake straighten out these creases before they become deeply engraved on the countenance.—*St. Louis Republic.*

For the Laundry

If you use the old-style flat-irons, the holders should be lined with a layer of old, soft leather, such as the top of a worn shoe: this will protect your hand from heat far better than any cloth.

In washing white silk handkerchiefs, no soap should be rubbed on the silk; no soda should be mixed with the water, and the handkerchiefs must not be boiled. Make a warm, soapy lather with finely shredded white soap, wash the silk with the hands until clean, then rinse thoroughly in cold water until it is freed from all soap, rinse again in water in which a very little bluing has been dropped, and when most of the water has been squeezed out, let the silk get nearly dry, then iron it, with a cloth between the iron and the silk.

It is recommended, when ironing starched clothes, to keep a bit of soap on the table, and to occasionally run the flat-iron over it, then over a bit of paper, and this will prevent the iron's sticking, and at the same time give a nice gloss to the clothes.

White silk ties may be cleansed by

rubbing them over with French chalk and holding them over the heat. The heat will cause the chalk to absorb any grease, and it can then be shaken out.

A tablespoonful of turpentine in the water intended for boiling the white clothes, will whiten them, remove stains, and render the washing much easier. The clothes must, in all cases, be well rinsed, in order to remove all traces of soap, as the soap yellows them.

Do not attempt to iron every piece that goes through the wash. Sheets can be folded as taken from the line, and laid one on top of the other, if thoroughly dried before taking down, and they will have few creases in them, if hung straight on the line at first. All coarse towels should be hung straight on the line, and when dry, folded and pressed by hand. Knit underwear, and soft linen table-cloths, and many other pieces will look just as well if carefully folded and laid away. Ironing in summer-time is usually very uncomfortable work, and should be made as easy as possible.

When the chimney takes fire, throw salt on the fire in the stove, and shut off the draft as much as possible. It will then burn out slowly. If oil is spilled and takes fire, throw common flour over the flames, and this will smother without spreading the fire. Salt is also good.—*The Commoner.*

He Dared to Tell the Truth

A boy went to live with a man who was accounted a hard master. He never kept his boys—they ran away or gave notice they meant to quit; so he was half his time without or in search of a boy. The work was not very hard, opening and sweeping out the shop, chopping wood, going errands, and helping round. At last Sam Fisher went to live with him.

"Sam's a good boy," said his mother.

"I should like to see a boy nowadays that had a spark of goodness in him," growled the new master.

It is always bad to begin with a man that has no confidence in you, because, do your best, you are likely to have little credit for it. However, Sam thought he would try. The wages were good, and his mother wanted him to go. Sam had been there but three days before, in sawing a cross-grained stick of wood, he broke the saw. He was a little frightened. He knew he was careful, and he knew he was a pretty good sawyer, too, for a boy of his age; nevertheless, the saw broke in his hands.

"Mr. Jones will thrash you for it," said another boy who was in the wood-house with him.

"Why, of course, I didn't mean it, and accidents will happen to the best of folks," said Sam, looking with a very sorrowful air on the broken saw.

"Mr. Jones never makes allowances," said the other boy. "I never saw anything like him. That Bill might have stayed, only he jumped into a hen's nest and broke her eggs. He daren't tell of it; but Mr. Jones kept suspecting and

suspecting, and laid everything out of the way to Bill, whether Bill was to blame or not, till Bill couldn't stand it, and wouldn't."

"Did he tell Mr. Jones about the eggs?" asked Sam.

"No," said the boy, "he was afraid; Mr. Jones has got such a temper."

"I think he'd have better owned up at once," said Sam.

"I suspect you'll find it better to preach than to practise," said the boy. "I'd run away before I'd tell him." And he soon turned on his heel and left poor Sam alone with his broken saw.

The boy did not feel very comfortable or happy. He shut up the wood-house, walked out in the garden, and went up to his little chamber under the eaves. He wished he could tell Mrs. Jones, but she wasn't sociable.

When Mr. Jones came into the house, the boy heard him. He got up, crept down-stairs, and met Mr. Jones in the kitchen.

"Sir," said Sam, "I broke your saw, and I thought I'd come and tell you before you saw it in the morning."

"What did you get up to tell me for?" asked Mr. Jones. "I should think morning would be time enough to tell of your carelessness."

"Because," said Sam, "I was afraid if I put it off, I might be tempted to lie about it. I am very sorry I broke it, but I tried to be careful."

Mr. Jones looked at the boy from head to foot, then, stretching out his hand, he said, heartily:—

"Sam, give me your hand; shake hands. I'll trust you, Sam. That's right, that's right. Go to bed, boy. Never fear. I'm glad the saw broke; it shows the mettle in you. Go to bed."

Mr. Jones was fairly won. Never were better friends after that than Sam and he. Sam thinks justice had not been done Mr. Jones. If the boys had treated him honestly and "above board," he would have been a good man to deal with. It was their conduct which soured and made him suspicious. I do not know how that is. I only know that Sam Fisher finds Mr. Jones a kind master and a faithful friend.—*Scotch Tract.*

Anti-Cigarette Law

THE Berry anti-cigarette act, prohibiting the use of cigarettes, cigars, or tobacco by any person under eighteen years old in any public place, which was enacted at the recent session of the Illinois Legislature, has been approved by Governor Deneen. A penalty also is provided for furnishing smoking materials to persons under this age, while for manufacturing, selling, or giving away cigarettes containing any substance deleterious to health, other than tobacco, a penalty of a one-hundred-dollar fine or jail imprisonment of thirty days is provided. This is an excellent law. Cigarette smoking is a peril to the health of all who indulge in it, and is especially harmful to boys. The law should be rigidly enforced.—*Selected.*



Solusi Mission and Experience with African Fever

G. A. IRWIN

SINCE the arrival of Brother and Sister Sturdevant five years ago at the Solusi Mission, not one person has been sent to South Africa to engage in native mission work south of the Zambesi River.

Up to the time of the arrival of Brother Sturdevant, very little effort had been made to raise crops of any kind upon the mission farm. Brother Sturdevant at once began to clear way the bush near the mission buildings, and break up the ground, and plant it to some kind of crop, believing that with early planting and proper care and attention, paying crops could be raised. The Lord has honored his faith, and has blessed his efforts. Each succeeding year has seen more ground cleared and planted, until the present year they have two hundred acres under cultivation, divided as follows: one hundred and fifty acres of mealies, twenty-two acres in *nyauti*, five acres in Kafir peas, fifteen acres in monkey nuts, and five in sweet potatoes. All of the later-mentioned crops are looking well, and fully one hundred acres of the mealies is as good as you would find on an average throughout the corn-raising States of America. The other fifty acres was so damaged by locusts that much of it had to be replanted the third time, and hence will make only a partial crop.

A threefold blessing is obtained by these farming industries: first, the mission family is thus supplied with an abundance of good food, and with a surplus to sell, to pay the expense of operating the mission, and to make needed repairs; second, it furnishes employment for the boys and girls, by means of which they are not only learning how to work and make themselves useful, but they are by this means making it possible for themselves to receive an education and fitness to carry the third angel's message to their own people; third, the breaking up and cultivation of the land is making the place much more healthful.

The improvements on the farm are quite substantial for this country. The main buildings are on a line east and west, and front to the north. They consist of two brick cottages, each twenty-five by twenty-five feet, with verandas around three sides, and a back addition eleven by twenty-five feet, with a hall, or corridor, eight feet wide, roofed in with the main building. Each of these cottages stands in the center of a lot one hundred and fifty feet square, and surrounded by a stone wall four feet high and two and one-half feet thick. Between the two cottages there is a space of two hundred and fifty feet, in

the center of which, and even with the back line of the cottages, is a brick store and grain house, twenty-eight by thirty-six feet. Two hundred feet west of the main cottage stands the schoolhouse, a brick structure thirty by forty feet, roofed with grass. One hundred and forty feet west of the schoolhouse stands the church, a brick and iron building twenty-eight by forty-eight feet. West of the church one hundred feet is the graveyard, a lot one hundred feet square, and surrounded by a stone wall three and one-half feet high and two feet thick. Three hundred feet back of the main cottage stands the students' dining hall and girls' quarters, a united brick building, fifteen by one hundred and five feet. To the east of this building, but on a line with it, stands a row of round huts for the boys, six feet high and twelve feet in diameter, made of poles and mud. In front of the row of main buildings, and two hundred feet away, stand the carpenter and blacksmith shop and the wagon sheds. Still north of this, four hundred feet, is the large cattle kraal.

This mission home, when seen from a distance, so as to take in all the buildings as they stand in line and related to one another, with the growing crops surrounding it, and the rock-kopjes for a distant background, is certainly a pleasing sight.

There are at present fourteen native kraals located upon the mission land, with an aggregate population of three hundred. There were many more than this in the beginning, but of late years they have been moving farther back, where land is better.

There are at present fifty-four students living at the home and attending the school—thirty-five boys and nineteen girls. Counting those who attend day-school from the outside, the average attendance is seventy-two. They have at present only two white teachers,—Brother Sturdevant and Brother Ellingworth, a young man who came up from Cape Town to assist for a time in the work. They have ten native teachers, three of whom are teaching in the school. The other seven are carrying on small schools at out-stations, of which they have four at present, the nearest being fifteen miles away, and the farthest thirty-five.

One can have but little conception of the endless round of duties that come from early morning until late at night, to the man and his wife having charge of one of these mission homes, until he remains there for a time, and has opportunity to see with his own eyes. Nor are these duties confined to the business of the mission and mission family. Natives come as far as fifteen miles to have the *fondusi* (teacher) treat their differ-

ent ailments. As I recall what I saw while at Solusi, it was as follows: first a man to have a tooth pulled, then a man with a boy who had been bitten by a snake; they had walked five miles to have Brother Sturdevant cauterize the wound, and administer antidotes to counteract the poison. The next was a poor woman with a cancerous throat, whom her husband had brought a long distance in the hope that she would get help. Next came a man with a gash five inches long on his leg, made by the tusk of a wild boar. The next was a young girl with sore eyes. These instances are but a sample of the almost every-day calls and demands that are made upon the missionary's time, and for which nothing in the way of remuneration is received in return.

February 25 Brother Sparrow arrived at the mission, bringing with him Brethren Hyatt and Branch, who had been spending a few days at the M'kupuvula Mission. It was the plan for us all to remain at Solusi until the sixth of March, and then go on to Somabula. In order to catch the right train at Bulawayo, it would be necessary for us to leave the mission the morning of the fifth. Our preparations were all made the day before, so we might get an early start. But "man proposes, and God disposes." During the night I was attacked with fever, and when morning came, my temperature was found to be $102\frac{1}{2}^{\circ}$, and it was plain to those of experience that I was in for a run of fever. Brother Branch went on according to arrangements, but Elder Hyatt remained to assist in caring for me. The brethren told me that the fever would last for at least seven days, and it might be ten days before it would be broken. But by the blessing of God upon the efforts put forth and the remedies used by the brethren, the fever was broken inside of seven days, and I was up and around, though weak from loss of sleep and lack of food.

At first I could not understand why the fever had come upon me. I had been very careful, and had taken every precaution that I knew, and all that others had told me of, except the taking of quinin. I had not gotten wet, nor been bitten by mosquitoes. But as I reflected over the matter, it became more clear to my mind. Had I been permitted to visit these missions in February and March—the two worst months in the year for fever—without getting the fever, I would no doubt have attributed the fact to my own ability to care for myself, and would have been inclined to look upon the brethren as sinners above others because they had fever frequently. I would have said that it was the result of carelessness on their part. I could not have entered into their experiences, nor sympathized properly with them in their afflictions. Nor would I have been able to make a true report before the council of our mission work in Africa, of what our missionaries must face.

The Lord saw all this, and allowed me to have the fever, and pass through one of those dreadful chills which goes

along with it, and for the time destroys all one's power of control, causing one to feel that he is in the grip of some dread monster, who has set out to break every bone in his body, and to separate the flesh and muscles from the bones. The Lord allowed all this that I might in a measure enter into the experiences of some of our missionaries who have in the past endured these things at intervals for weeks and months before they could succeed in expelling the malarial poison from the system.

When the time arrived for me to go on to Beira to take the boat for Mombassa, on my contemplated trip to our mission on Lake Victoria, in Uganda, I was still weak, and liable to another attack; hence it was thought unwise for me to take the risk, inasmuch as I would be compelled to travel most of the way alone. So I remained at Solusi until the fifteenth of March, when Elder Hyatt and I came on to Somabula, where we have been stopping for a few days.

Korea

MRS. W. R. SMITH

THIS, of all countries, is said to have customs the queerest of all to the westerner. The houses are low and straw-thatched. The walls are built of mud, plastered on to a network of Kafir-corn, between heavy posts. The doors are frames, covered with oiled paper, to admit some light, but scarcely enough by which to read, especially in cloudy weather. Mother earth is the floor, covered with stiff straw mats. The rooms are small, about eight feet square. The floor of the kitchen is dug out about two feet lower than that of the living-room. In the side of the kitchen next to the living-room is a fireplace, in the top of which are large iron pots, built in with mud, for the purpose of cooking the food.

The same heat that cooks the food passes on through trenches under the floor of the other room, making its exit at one common hole at the opposite side of that room. Thus the room is kept quite comfortable. But two meals a day are cooked. Breakfast is eaten between eight and nine o'clock, and supper late in the evening, leaving the floor warm for the night. A lunch is often served at about one o'clock.

The floor, with a thick cotton comfort for a covering, serves as a bed, and is quite warm—so warm that I have found it impossible to sleep until nearly midnight, when the floor begins to cool.

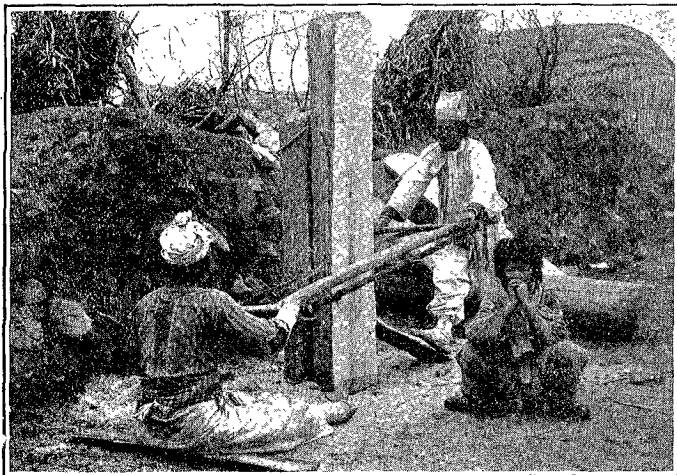
The low flue—when there is a flue at all—draws poorly; so the kitchen is very black and smoky. The women,

with their babies tied on their backs, have to spend considerable time in the smoke, which no doubt is one cause of so much eye trouble among this people.

The principal food of the Koreans is rice, with pickled turnip and cabbage for relish. Some beans, dried fish, eggs, and meat are eaten. Also, a taffy, made from malt extract from Kafir-corn and barley, is freely eaten. They say that their food does not digest well unless they eat some of this taffy.

Noon seems to be the calling hour. One is met at the door with the greeting, "Have you come in peace?" The salutation returned, "I have come in peace," the invitation is given to enter; but the shoes are left outside. Introductions are not given by a third party. A stranger introduces himself, although he may be in company with a friend of the host. There is a certain routine of questions asked, such as, "Where is your home? Are your parents living? How old are they? How old are you? Have you a son?" and often many others.

Korean women are secluded, as in some of the other Eastern countries. Those of the high class in the cities never go on the streets during daylight. They are married very young, and we



A KOREAN SAWMILL

have been told that an unmarried girl over fourteen years of age is scarcely to be found. A man or boy that is married can always be known by his topknot and hat. Before marriage he goes bareheaded, and wears his hair braided down his back.

Girls are not sent to school; therefore, but few of the women are able to read. The ambition of men is to be able to read Chinese characters, and to live without work. We try to impress upon their minds, by precept and example, that labor is ennobling. Some have told us that they know it is bad not to work; "but," they say, "what would the other people say, should we work?" A school where the young people could be taught to labor with their hands, as well as be instructed in the principles of truth for this time, is greatly needed. In the country, away from the large cities, land is quite cheap. The climate varies from very warm in the southern part to cold in the northern.

The truth is still finding its way into

some hearts. One week ago last Sabbath (March 30) fifteen men were baptized. We ask that this field may be remembered in your prayers.

Soonan, Korea.

Some Missionary Problems

J. N. ANDERSON

OF the different recommendations passed at our recent council at Shanghai [these appeared in the REVIEW of May 30, on page 13], at least two call for special mention. When read from this side, they are perfectly intelligible; but to people in the home land, where conditions are quite different, they are quite sure to be more or less misunderstood.

Reference is made to the fourth and fifth as they appear in the series. They read as follows: "We recommend that all our gospel workers, native and foreign, be urged to teach carefully all inquirers repentance toward God and faith in and obedience to the Lord Jesus Christ as a personal Saviour from sin; and, further, that all candidates for church fellowship give evidence of a new life and a sincere love of God's Word; and in particular, that they abstain from idolatry in any of its many forms, including ancestral worship, also from polygamy, gambling, opium, tobacco, and wine. We recommend that as foreign workers engaged in missionary work under special treaty rights, we scrupulously abstain from interference in disputes and litigations among Chinese subjects, and that we do our utmost to prevent our Chinese helpers and church-members from giving encouragement to, or having any connection with, this evil."

The first part of the fourth resolution presents nothing out of the ordinary; it is indeed only what we as a people in all parts of the world insist on with reference to those who seek admission to our churches. To join the church is but a formal and outward step, the evidence of a vital and spiritual operation which has taken place in the life-springs of the individual. As for the second part of the resolution under consideration, it might at first thought seem to be so absolutely obvious that even the mere mention of these requirements reflects on our loyalty to the truth of the message we as a people bear. I can indeed almost hear some say that all converts as a matter of course should lay off all these; and so indeed they should. But when one stops to think that other missionary societies freely allow the use of wine and tobacco, and even furnish the latter to the inquirers, directly or indirectly, it can be seen that at least so far as the Chinese and other missionaries are concerned, it is not superfluous to dwell especially upon these two sins. They are outstanding and universal.

Opium is, beyond a peradventure, the curse of this empire; and it is gratifying to know that all missionaries, as well as the Chinese government, are set against its use. A lively crusade is just now being waged against this drug. It

should be borne in mind, however, that it is not merely the use of opium and its importation into China that makes it so deadly to this race; it wields a more subtle, and hence a more deadly, influence on China in the temptation it presents to the rural people in its culture. Like the raising of tobacco and swine in the States, it promises material prosperity to the poor farmer; and thus by the fact of its being a domestic article, it easily and rapidly insinuates itself among the masses. This is China's awful incubus, which the government is vigorously exerting itself to throw off. We are glad to put ourselves on record against this deadly thing.

Gambling is a vice that runs deep into the life of this people. It is well-nigh universal, its victims representing all classes and both sexes. Its forms are legion, and the very foundations of society are honeycombed with it. The Chinese themselves many times fail even to regard it seriously. All Christian people are of right unequivocally set against it.

Coming now to idolatry, the very web and woof of Chinese life, teaching, feeding, molding the entire mass of this great nation, it is the one great force that in the past has made, and in the present continues to keep, China what she is. With us idolatry is an abomination; but with the Chinaman it is not only respectable, it is a positive virtue, and the means to all good. Every day throughout the year it holds in its benumbing embrace this entire nation. Its spirit is one; its forms and aspects are countless. The folly, the mischief, the ruin wrought by Chinese idolatry does not spring so much from the fact that false gods are worshiped as it does from the fact that dead men are worshiped as gods. This is ancestral worship, "filial piety gone mad," as one writer puts it. For decades during the early history of Roman Catholic missions in China, this specious form of idolatry was not only winked at, but pronounced consistent with both the spirit and the letter of Christianity. Later the pope by a bull pronounced against this opinion, though in so doing he reversed the infallible dictum of a former infallible pope. The Catholics hold to this belief to the present day. In general, all Protestant missionaries hold the same position with reference to this question. There is, however, a sentiment gaining ground that ancestral worship is not, after all, so very serious; that it is, in reality, not worship; and that to require converts to lay off this much-cherished custom is as unnecessary as it is impossible. It is filial piety, very commendable in the Chinese, and to be encouraged in a measure in

the people of the West. In many ways it presents some very mild and apparently helpful aspects; but in reality it is the very heart and soul of all the false worship that pervades this great land. It ignores the true God by deifying man, and so strikes at the very heart of the gospel of Jesus Christ. Between Christianity and ancestral worship there can be no reconciliation.

With reference to the fifth recommendation, it is well known that interference in political matters in China has been the fruitful source of mischief in this field. The frightful outburst of the



MEMORIAL AGAINST CLERICALISM

popular, fanatical indignation of 1900, was in a large measure the fruit of such interference on the part of missionaries. Chinese converts and adherents are constantly seeking for some material advantage through the gospel and those who represent it here. Disputes and litigations are very common among Chinese people, and in all these differences the foreigner can be, if he will, a very convenient and helpful factor. There is a constant temptation to us as foreigners to lend a helping hand as we hear pitiful tales of oppression, and even persecution, which in many cases fall to the lot of those who turn to the Christian faith. It is a very simple matter oftentimes for the foreigner to help out in such cases; but while it may seem to be a harmless matter, and at times a manifest duty, it nevertheless entails serious consequences. The treaty under which we are in this land as missionaries stipulates that we entirely refrain from such interference.

Canton, China.

Spain

FRANK S. BOND

WE are now in the midst of another great Spanish *fiesta*. This one is being celebrated in honor of San José. When one witnesses the results of one of these *fiestas*, and takes into account that there are perhaps a dozen or two others after the same order celebrated each year, it is not difficult to determine the cause of the want and misery existing in these Catholic lands.

The present *fiesta* is of three days' duration. Some of the others run a week or longer. Let us think for a moment what this means to the great majority of Spanish people. Farmers, mechanics, clerks, and book-keepers receive all the way from twenty to eighty cents or a dollar a day. Out of this paltry amount rents must be paid, the family must be supported, and taxes must be met. Tobacco and wine also play a prominent part in expending the small wage, no matter how small it may be. During these *fiestas* almost all kinds of business are suspended, as is also the wage. But these poor people must go right on eating, even though it may be *fiesta*.

On these saints' days special services are held in all the churches, and every Catholic is expected to attend. Special collections are taken, and thus the church employs these occasions for the replenishing of her never-empty coffers.

We believe that some of these eighteen million souls thus bound are honest in heart. The only remedy for such is the gospel as revealed in the messages of Rev. 14:6-12.

It is the custom in Valencia during the *fiesta* to erect, in different parts of the city, temporary monuments, illustrating various movements, political and otherwise. I will try to give you an idea of one of these which I have visited. It is a steep mountain, around which winds a narrow path. On the peak is a very good miniature likeness of the Eiffel Tower of Paris. Near the tower is a beautiful woman, bearing the French flag. This woman represents the French government. Wending their way down the mountain trail are many great black buzzards, and numerous mammoth bugs, which I shall not attempt to describe. These repulsive-looking creatures represent the curates, friars, monks, and nuns being expelled from France.

At the foot of the trail is a blindfolded man, who is sucking his finger. He, of course, is supposed to be Spain, which is receiving all the above-mentioned outcasts.

The whole thing very vividly portrays the feeling existing in the hearts of

many Spaniards. It seems really wonderful that such an object as described above is allowed to remain two or three days in the streets of a Spanish city. Were such men as the one who designed this object-lesson allowed to rule, Spain would soon have a separation of church and state.

We find that Spaniards are very slow, as a rule, in making changes for the better. Not only is this true in agricultural and commercial lines, but it is also the case in social and religious questions. We are thankful to announce, however, that the truth is beginning to exert an influence here. Several dear souls have recently begun to walk in all the light. Two young men have given up the use of wine and tobacco. We expect to have baptism here soon. Our prayer is that the Master of the harvest may quickly send more laborers into this part of his vineyard.

Barcelona, Spain.

Mission Notes

CHINA is to have a permanent place for the publishing of the third angel's message. A new printing-office is being built at Sin-yang Cheo, in the province of Honan. The brethren have a clear title to the land, and the new office is being pushed to completion as fast as possible. This means much to the advance of the message in China.

MORE than any other of the countries of Latin Europe, Spain is led captive in the chains of Rome. Her priests hold the people in their hands, and from top to bottom the government officials must move at their behests. "Do you see these scars on my face?" said an old Bible colporteur to me in Madrid. "These were made by the mobs, urged on by the priests." "But," I asked him, "is your labor not repaid by some fruit?" "Yes," he replied; "in one village I entered, God gave me great success in selling his Word. But shortly I ran into the house of the priest. He ordered me to stop; and immediately he set out to urge the people against me, and to collect my books. As I came back through the village, the priest, surrounded by a mob, awaited me before the principal store. They seized my donkey, and tore my Bibles in pieces. Returning some time later to this village, I learned of a family who had turned Protestant. I sought them out. The father of the family told me that the merchant of the store before which my Bibles were torn apart had used the shreds as wrapping paper; that in buying a quantity of provisions, a goodly portion of the Bible had fallen into his hands, and upon reading it he was converted. He sent for the complete Bible, and upon learning the truth, he determined that he and his children had better be dead than to live longer in the foul superstitions of Rome." And then the colporteur added, "Am I not repaid for these scars?"—*B. G. Wilkinson.*

THE FIELD WORK

Program of the Sabbath-School and Young People's Convention

To Be Held at Mt. Vernon, Ohio, July 10-21, 1907

WEDNESDAY, JULY 10

10:00 A. M. Address of Welcome, Allen Moon. Responses: G. B. Thompson, Frederick Griggs. Organization, selection of committees, etc.

3:30 P. M. Paper, "Our Mission to the World," A. G. Daniells. Discussion led by G. A. Irwin and H. H. Burkholder.

7:30 P. M. Address, "Providences in Modern Missions," W. A. Spicer.

THURSDAY, JULY 11

6:00 A. M. Talk, "Jesus," C. C. Lewis.

8:00 A. M. Devotional exercises, led by J. E. Shultz.

9:15 A. M. Paper, "The Training of State and Local Leaders of Young People's Work: the Possibilities of Our Young People when Organized for Service," M. E. Kern. Discussion led by Luther Warren and Miss Mary Cook.

10:45 A. M. "Our Young People and Bible Study," B. G. Wilkinson. Discussion led by Meade MacGuire and S. M. Butler.

2:30 P. M. Paper, "Facilities for Finishing the Work," M. N. Campbell. Discussion led by O. J. Graf.

4:00 P. M. Reports of committees.

7:30 P. M. "Our Young People and Prayer," Luther Warren.

FRIDAY, JULY 12

6:00 A. M. Talk, "Moses," E. T. Russell.

8:00 A. M. Devotional exercises, led by Wm. Covert.

9:15 A. M. Paper, "How to Bring Our Young People under Training for Service," M. E. Cady. Discussion led by W. B. White and R. A. Underwood.

10:45 A. M. Paper, "The Sabbath-school and Young People's Work as Training-schools for Workers," W. D. Curtis. Discussion led by E. C. Silsbee and W. W. Ruble.

2:30 P. M. Reports of committees.

7:30 P. M. Sermon.

SABBATH, JULY 13

6:00 A. M. Talk, "Jacob," R. F. Cottrell.

9:00 A. M. Sabbath-school.

10:30 A. M. Sermon, S. N. Haskell.

3:00 P. M. Social meeting, led by R. S. Owen.

7:30 P. M. Round-Table Conference.

SUNDAY, JULY 14

6:00 A. M. Talk, "Joseph," C. Sorenson.

8:00 A. M. Devotional exercises, led by R. A. Underwood.

9:15 A. M. Paper, "Why Have Young People's Societies?" O. J. Graf. Discussion led by M. E. Ellis and Meade MacGuire.

10:45 A. M. Paper, "How to Inaugurate Young People's Work in a Conference," F. J. Wilbur. Discussion led by H. M. Hiatt and J. W. Christian.

Paper, "How to Give Permanence to the Young People's Work in a

Conference," J. E. Shultz. Discussion led by Luther Warren and Miss Alma J. Graf.

2:30 P. M. Reports of committees.

4:00 P. M. Open.

7:30 P. M. Address, "Religious Liberty," K. C. Russell.

MONDAY, JULY 15

6:00 A. M. Talk, "Saul," Miss Matilda Erickson.

8:00 A. M. Devotional exercises, led by F. J. Harris.

9:15 A. M. Paper, "Literature for Our Young People," C. L. Benson. Discussion led by O. J. Graf.

10:45 A. M. Paper, "The Young People's Work a Strength to the Church and the Conference Work," Meade MacGuire.

Paper, "How May We Best Work for Our Young People at Camp-meeting," B. E. Huffman. Discussion of both topics led by conference presidents.

2:30 P. M. Reports of committees.

4:00 P. M. Paper, "Our Young People and Home Missionary Endeavor," E. R. Palmer. Discussion led by Mrs. L. Flora Plummer, Mrs. S. N. Haskell, and M. E. Ellis.

7:30 P. M. Paper, "Our Young People and the Medical Missionary Work," W. A. Ruble.

Paper, "Our Young People and Our Educational Work," Frederick Griggs.

TUESDAY, JULY 16

6:00 A. M. Talk, "David," C. L. Benson.

8:00 A. M. Devotional exercises, led by C. L. Stone.

9:15 A. M. Paper, "Study of Languages an Aid in Missionary Effort," C. C. Lewis. Discussion led by B. G. Wilkinson and A. G. Daniells.

10:45 A. M. Paper, "The Work of the State Secretary," Miss Myrta M. Kellogg. Experience meeting—five-minute talks by secretaries.

2:30 P. M. Reports of committees.

4:00 P. M. Paper, "Society Meetings," Miss Nora Hough. Discussion led by Miss Winnie Hunt.

Paper, "Our Isolated Young People," Mrs. Mettie Lenker. Discussion led by Miss Bessie L. Jackson.

7:30 P. M. Address, "India as a Mission Field," G. B. Thompson.

WEDNESDAY, JULY 17

6:00 A. M. Talk, "Paul," W. J. Fitzgerald.

8:00 A. M. Devotional exercises, led by B. L. House.

9:15 A. M. Paper, "Purpose of the Sabbath-school," G. B. Thompson.

Paper, "Principles of Organization as Applied to Sabbath-school Work," Mrs. V. J. Farnsworth. Discussion led by Miss Edith Starbuck and J. E. Shultz.

10:45 A. M. Paper, "Sabbath-school Lessons: Grading, Form of Publication," Mrs. L. Flora Plummer. Discussion led by W. A. Spicer.

2:30 P. M. Paper, "In the Sabbath-school."

1. "How to Make Opening, Closing, and General Exercises Most Profitable," Miss Pearl Hallock. Discussion led by Miss Fannie Fonder-smith.
 2. "The Review Exercises," Mrs. Lee S. Wheeler. Discussion led by Miss Myrta Kellogg.
 - 4:00 P. M. Paper, "Teaching the Lesson."
 1. "The Senior Class," C. C. Lewis.
 2. "The Primary Class," Mrs. Carrie R. King. Discussion led by Prof. F. Griggs and Mrs. L. M. Calkins.
 - 7:30 P. M. Address, "Africa as a Mission Field," G. A. Irwin.
- THURSDAY, JULY 18
- 6:00 A. M. Talk, "Judas," E. W. Farnsworth.
 - 8:00 A. M. Devotional exercises, led by W. T. Bland.
 - 9:15 A. M. Reports of Committees.
 - 10:45 A. M. Paper, "Study of the Lesson; as Individuals; as Families," Miss Mary C. Cook. Discussion led by Miss Margaret Haughey.
 - Paper, "Training of Teachers," Mrs. Fannie D. Chase. Discussion led by Meade MacGuire.
 - 2:30 P. M. Reports of committees.
 - 4:00 P. M. "What Our Sabbath-schools Have Done and May Do for Missions," A. G. Daniells. Discussion led by W. A. Spicer.
 - 7:30 P. M. Open.
- FRIDAY, JULY 19
- 6:00 A. M. Talk, "Daniel," Mrs. S. N. Haskell.
 - 8:00 A. M. Devotional exercises, led by W. D. Curtis.
 - 9:15 A. M. Question Hour.
 - 10:45 A. M. Paper, "Personal Work," Mrs. Jessie L. Adams. Discussion led by Miss Ida M. Walters and Mrs. R. W. McMahan.
 - Paper, "The Home Department," Miss Ella Merickel. Discussion led by Miss Edith Starbuck and Miss Sue M. Andrews.
 - 2:30 P. M. Reports of committees.
 - 7:30 P. M. Sermon.
- SABBATH, JULY 20
- 6:00 A. M. Talk, "Jeremiah," W. E. Videto.
 - 9:00 A. M. Sabbath-school.
 - 10:30 A. M. Sermon.
 - 3:00 P. M. Social service.
 - 7:30 P. M. Open.
- SUNDAY, JULY 21
- 8:00 A. M. Devotional meeting, led by A. G. Daniells; topic, "The Results of the Convention."

The Convent and the Educational Work in the Church of Rome

AMONG all the institutions of the Catholic Church perhaps those dedicated directly to the cause of education stand pre-eminent in their influence in favor of Catholicism. The church in this instance furnishes us with a strange paradox. For while she has a well-earned reputation for holding her people in ignorance, yet she does not forget to make a wonderful use of education to further her cause.

We might say that the Catholic educators are masters in the art of making the science of didactics serve the purpose at which they aim. They are famous not so much for what they teach

as for how they teach. The pupils that issue from their educational institutions are not as a general rule equal in mental capacity and instruction to those trained in other schools. But the inferiority of mental accomplishments is of little consequence to the Catholic educator as long as the Catholic atmosphere has been imbibed by the learner, and the Jesuitical virus has been inoculated into his young mind. In fact, it does not even matter whether the student has been able to comprehend the doctrines of Catholicism, or can defend them in a discussion; it is sufficient that he has the general principles well grounded in his mind that Protestants are demons and heretics, and Catholics only can be saved.

As is well known, the foremost educators in the Catholic Church are the Jesuits. They devote themselves exclusively, we might say, to the educational work. And how successfully they have plied their art is evinced by the powerful influence that they exert and have exerted from the beginning of their history. They were raised up to counteract the Reformation. As Satan is a close student of prophecy, he understood what the dawning of the Reformation meant to the cause that he represents. God raised up Martin Luther as the apostle of the Reformation. Therefore an instrument must be found that would be able to stem the tide of the rising power of the Reformation. This instrument was found very soon after the appearance of Luther upon the stage of action, in the person of Ignatius de Loyola, the founder of the Jesuits. Martin Luther was born in 1483 and died in 1546, while Ignatius de Loyola first saw the light of day in 1491, and his death took place in 1556. We see, therefore, that the birth of the apostle of the Reformation preceded that of the founder of Jesuitism by but eight years, and their lives ran contemporaneously for over half a century.

The Reformation was a movement that aimed at enlightening and instructing the people. For that reason the educational feature became a prominent factor in its successful development. Ignorance and superstition are sisters, and together form the foundation of the great apostasy. Truth and light are the mighty factors that co-operate in building up the kingdom of God.

Before the time of the Reformation, the Catholic Church had depended upon its religious orders that vaunted their poverty, seclusion from the world, self-abnegation, etc., as its most potent forces to maintain its prestige among the people. But with the rise of the Reformation, which turned the search-light of truth and investigation upon the corrupt life of the convent, the boasts of monasticism became the most deadly weapons that were used in its destruction.

A new order must enter the field in which the Reformation was playing such havoc; this was Jesuitism. It entered the educational field, and very quickly made its power felt in almost every department of religious activity. The mighty power that Jesuitism has exerted ought to demonstrate to us the tremendous importance of the educational work in the religious world. Those who fall under the baneful influence of Jesuitism seldom fully recover from the toxic effects of its diabolical principles and teaching.

The Jesuits have ever been famous for meddling in the affairs of government and family; and by playing upon the tender minds of the youth they have succeeded in opening to themselves means for entering into the secret recesses of home and country. Their drastic measures, furthered by such under-hand means, have more than once brought down upon their heads the wrath of nations. As a consequence, they have been repeatedly expelled from both Catholic and Protestant countries; and in fact, Jesuitism proved itself such a viper even in the bosom of the Catholic Church, that Pope Clement XIV, in 1773, hurled the papal bull at it, and crushed its head. But hydra-like, it sprang again into new life, and in these last few years has made gigantic strides.

In order to gain some idea of its tremendous operations, it will be but necessary to call attention to the fact that in the city of Rome alone there are no less than ninety schools administered by the Jesuitical order. With ninety Jesuit schools, over four hundred convents, and thousands upon thousands of priests and prelates in the city of Rome, one can well imagine that every effort to advance the truth is met with the strongest opposition, and every inch of the ground is fiercely contested.

Although the number of clerical schools and convents is already phenomenal, yet to those already existing, new schools and convents are being added by the religious orders, which, driven out of France, have flocked to Rome in great numbers, and have bought some of the choicest building sites.

Among the ninety schools and colleges administered by the Jesuits at Rome are numbered some of the foremost institutes. To these schools the aristocracy of the city sends its children to receive their education. And when these children are once well educated under Jesuitical influence, they remain ever afterward almost immune to true religious impressions and Bible truth. The efforts to convert a young man who from childhood has been dyed in the Jesuitical shop, are almost futile. For that reason we should not forget that in order to meet Catholicism on its own ground, the educational problem, as a means of evangelization, can not be ignored, but must be intelligently reckoned with.

CHAS. T. EVERSON.

Rome, Italy.

Dedication of Nashville Church

ON Sabbath and Sunday, April 27 and 28, the dedicatory services were held for the Memorial church in Nashville. This church was built by the Baptists, and was purchased by our people in 1905. The Baptists, however, under an arrangement with our people, continued to use the building for some time, while they were building their new church. For this reason, we have not felt free to dedicate the church formally to our own work until recently.

This church was purchased with part of the surplus of the \$100,000 fund. The cost to us was five thousand dollars, and at that price it is a wonderful bargain. It is situated in one of the most pleasant parts of Nashville, and is built of brick, with an excellent stone foundation. Underneath the auditorium is a large school-room, and also smaller rooms for Sab-

bath-school, prayer-meetings, etc. It has a good baptistry, and is quite comfortably furnished. An excellent organ is built into the church.

The brethren have repainted the building within and without, and have fitted it up plainly, yet comfortably, for our work. The buying of this church by our people, and the fact that there is no debt upon it, has raised the credit of our work in Nashville very much. In fact, our people are well regarded in this city. The impression made upon the public is something as it is in the city of Washington, where the Lord has certainly given us the favor of men in high positions, and of the people in general.

On Sabbath, April 27, Elder George I. Butler preached the dedicatory sermon. In an impressive manner he brought out from the Scriptures the great fact that the presence of God, wherever it may be specially manifested, makes that place a solemn and sacred one. Moses at the burning bush, the sanctuary, the temple of Solomon, and the later temple built in the days of Ezra and Nehemiah, were cited as examples of the real presence of the Spirit of God in places dedicated to his worship. There was a large attendance of our people resident in Nashville, and of friends from other places.

On Sunday night, the writer gave a brief history of the origin and progress of the work of Seventh-day Adventists, especially in regard to their mission work throughout all the world. A goodly number of friends from the city were present at this service.

Appropriate music was rendered on these occasions, and the services were very pleasant, and we believe profitable. Since that time, Sunday night services have been held in the church. The attendance, which has not been very large, is increasing, and there are evidences of a genuine interest. A strong effort will be made during the next few months to interest the people in every part of the city in this church, and plans are being laid whereby it is confidently believed that the church may be filled with attentive and interested hearers.

The papers are very friendly, one of the leading dailies of Nashville giving us regularly quite extended reports. Besides the writer, Elders R. W. Parmele and J. E. White have spoken on Sunday evenings.

From recent Testimonies it is evident that a great and definite work is yet to be accomplished in this city, the headquarters of the work of Seventh-day Adventists for the Southern Union Conference.

J. S. WASHBURN.

Singapore

WHATEVER kind of trials are permitted to come upon us in these days, we are more than compensated in seeing the message pressing itself among the people and the heathen everywhere. Perhaps one of our greatest trials is the inability to answer the calls and provide missionary teachers for the needy ones. One of these came from Java the other day—the result of sending a few Malay tracts,—saying that about forty people, all heathen, wanted to meet and learn the truth. I have not yet been able to attend to this, through pressure of work here in Singapore, but I hope soon to be able to go and help these poor people.

The Australasian Union Conference having sent two new workers here,—Brethren Mills and Fletcher, who are already a great help to our field and are quickly acquiring the language,—I am enabled to attend more freely to some outside calls. Brother Teasdale, from Soerabaya, Java, writes still more interesting news, telling of openings in another part of Java. The message is advancing because the Lord is going before.

Through the printed page sold here in Singapore several young men have renounced the Catholic faith, and are getting ready to unite with us. These young men, while at present retaining their positions under the government, are every day agitating the present truth among their fellow clerks, at the same time giving them some of our pointed tracts on the third angel's message.

One feature which is very encouraging to us is that the interested ones are quickly doing all they can to get others to have studies from us. "Thou



MISSION HOUSE, SINGAPORE

shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come."

Although Singapore has been canvassed over and over by the other missionaries with blasphemous pamphlets against Seventh-day Adventist doctrines, yet they have been the means of opening many doors to us, and an interest has been aroused in the truth we proclaim; almost daily we are entering new homes to give studies, through the opposition of the enemy. The good news is spreading fast, and from every direction calls are coming for more workers.

A very ordinary-looking laboring man landed here from a steamer from Australia about a month ago. He managed to earn his fare from New Zealand to Singapore. Some one on the wharf here directed him to us. He told us he was going to Borneo to live among the wild Dyaks, a cannibal tribe of the hills. He had no money except a little he earned coming along, and he had no missionary society behind him, only the Lord. His mission, he says, is to tell the Dyaks of Jesus, and he believed the Lord had led him thus far on his journey. I saw he was familiar with his Bible, and sincere. Since then he has had studies every day, and has accepted the truth. He is now better fitted for the work he believes he is called to do, and with the third angel's message a people from among the cannibal Dyaks will be made ready for the Lord. But has the Lord been obliged to pass by our better-qualified young people and choose a less-qualified person without the training and experience necessary? There are yet nations and many tribes waiting

for our talented young people to be the Lord's messengers to them. When they are willing to exercise faith to go anywhere, trusting in the Lord, then it will be but a short time before they are on their journey to the needy field. "Have faith in God."

Brother Gates has recently come from Australia by way of Manila and China, and we are truly thankful to have his counsel and experience in organizing and instructing us better for the work before us.

We are trying to secure a piece of suitable land upon which to erect a church building and school, and another in the country for a training-school. Our cramped condition in this mission house, where we have church-school, printing-press, orphanage, and the home of seven or eight workers, is strongly saying to us, "Enlarge the place of thy tent."

Yesterday Professor Prescott arrived from China on his way to India and Switzerland, and as he was continuing his voyage in the same steamer, we hastily gathered our friends, who were deeply interested as they listened to Brother Prescott's stirring talk. I could see that the Spirit of God was present, impressing them with the solemnity of the time as they listened eagerly so as not to lose a single word. At the close, a young man came to me, desiring baptism, and saying, "What if I should be too late?" He intends giving up his government position to connect with the work.

G. F. JONES.

Japan

Tokyo.—As it was thought best for me to put all my time on the language for a while, I have done very little direct missionary work since coming here. Almost immediately I started to attend a school whose primary object is to teach the language to foreign missionaries. This, with the work of secretary and treasurer of the mission, takes all the time I have, except that used in trying to reach two young men by teaching them English. With one I use the Bible as a text-book. The other is not far enough advanced for that, so I am using a simpler book. It is our hope that through them we may be able to reach our neighbors—a preparatory work, to be followed up as soon as we can use the language.

Mrs. Benson is also putting as much time as possible on the language. She has two girls studying English Bible with her. One of these came to the house, and said she wanted to learn about Jesus Christ. But her use of English is so limited that it will be some time before the whole story can be made clear to her.

Now is the most favorable time to work here—not that the majority of the people are ready to receive Christ, but those who are waiting for him must be reached soon, or it will be too late. The bands of the law are beginning to be tightened here in Japan. Sunday is being used as a day for rest and pleasure. Ball games, boat races, etc., are usually set for that day. But history repeats itself. And we must ever keep in mind that the changes which took centuries in other countries occur in decades in Japan. The government is already keeping close watch of our movements. During the late war some of our young men

refused to serve when drafted; and when they stated that their religious belief was the cause of their refusal, our brethren were immediately called upon to explain as to whether or not they were teaching their converts to disobey the law. Of course the young men had made their own choice, our workers having said nothing one way or the other; but this government is very quick to notice the least indication of an influence from abroad, and missionaries are closely watched.

While I can hardly hope to have much of a report for some time to come, I can do my best on the language.

H. T. BENSON.

Western Washington

THE annual conference and camp-meeting of the Western Washington Conference was held in Kent, Wash., May 16-26. The camp was located within a few minutes' walk of the city. There was a large attendance of our people at the meeting, and at the evening services there was a good attendance of the citizens from Kent and the surrounding country. The mayor, councilman, ministers, and other representatives from the city were present at some of the meetings.

Harmony prevailed at the business sessions of the conference, and all the departments of the work received their share of attention. Educational day was one of more than ordinary interest, owing to the rendering of an interesting program by the students from the Mount Vernon and Meadow Glade Intermediate Schools.

From the first of the meeting, there was an earnestness on the part of many of those in attendance to make a full surrender to God. Opportunities were given on different occasions during the meetings for all who were burdened to seek the Lord. The last Sabbath was a day that will not be forgotten by many of those who returned to their first love. There were fifty-one willing souls who followed their Lord in the sacred rite of baptism. One of the most encouraging features of this meeting was the interest that attended the young people's meetings. The missionary spirit manifest on the part of some of the young people was most remarkable.

There was a striking coincidence at this meeting. Several young persons had been previously impressed to take up self-supporting missionary work in a foreign field. It appears that only two of a company of six, a young man and his wife, knew of one another's burden to make India their field of labor, until it was mentioned here in a private conversation among themselves. After learning of one another's impressions, they met together, with the exception of one who was unable to be present. And we had an opportunity to interview them concerning their convictions regarding their burden for this distant field. We could but feel that the impressions they had received were produced by the Spirit of the Lord of the harvest. All that they desire in taking up this work is their transportation to the field, and their expenses in getting started in the work, provided, of course, that the Mission Board consents to their going. A part of the company are trained nurses, one has served as a conference secretary and

school-teacher, and desires to fit herself for the work of translating.

The young people in camp, learning of the burden of these noble young people, proceeded to raise a fund to assist in defraying their transportation and expenses, and in a few minutes there was raised in cash and pledges upward of two hundred and thirty dollars. Subsequent to this collection, another was taken at the close of a service in the large pavilion, amounting to nearly five hundred dollars.

The tithe received in the conference during the past year was \$21,625.75, and there was a surplus of \$5,000 after all expenses were met. Two thousand dollars of this amount was voted to the General Conference to be used in the mission work. In addition to the collections already mentioned, there were others taken for the work in their local field.

Besides the local laborers present, there were in attendance: Elder A. J. Breed, vice-president of the North Pacific Union; Elder H. W. Decker, financial agent of the same union; Elder G. E. Langdon, president of the Upper Columbia Conference; Elder George F. Enoch; Prof. M. E. Cady, principal of Walla Walla College; Brother Carl E. Weeks, general missionary agent of North Pacific Union Conference; Elder E. L. Stewart, president of the British Columbia Conference; Elder W. A. Alway, of the Upper Columbia Conference; Miss Katherine Hale, superintendent of the normal department of Walla Walla College; and the writer. Elder John Isaac, Elder H. J. Dirksen, and Dr. J. E. Fromm were also in attendance.

Elder F. M. Burg was unanimously re-elected president of the conference, with C. E. Knight as secretary.

K. C. RUSSELL.

Good Fields for Canvassing

WHERE is a good field to sell our books? This question is often asked, and the best answer I can give is, Anywhere you can find people who can buy.

A few weeks ago I told a brother that I was going to canvass for "Bible Readings" in the eastern part of this city [Battle Creek, Mich.]. He said, "You can not sell books in this place." But after working sixty and one-half hours, my orders amounted to \$79.50, and I was surely surprised to see what a small territory I had been over.

At first I would get a little uneasy when they asked what denomination printed the book, and what church I belonged to, etc., but I do not know where it has made a bit of difference unless it has been a help to me. At one place a neighbor was calling, and said, as soon as I began to show the book, "I have a book like that; it's printed by the Adventists." I said, "That does not hurt it, does it?" She replied, "Indeed it doesn't; it's the best book I ever had." Before I got half through my prospectus, the lady asked the price, and I took her order.

As I was making out an order at another time, the daughter of the lady I had just canvassed came in, and asked: "What are you buying, mother?" I showed her a little of the book, and she asked, "To what church do you belong?" When I told her, she said, "I'm a Baptist." But this did not interfere

with the delivery of the book. This lady said to me, "My son never read the Bible much, but he is reading that book every spare minute he can get. It's the best book I ever saw."

The first thing necessary for success is to attend an institute, and learn how the work is done. Another important thing is to pray without ceasing, and to count your success by the number of souls you can warn. The Lord will see to it that you have all you need.

F. B. JOHNSON.

Field Notes

BROTHER E. B. HOPKINS reports the baptism of four persons at Avinger, Tex.

THREE have been baptized and joined the church at Flagstaff, Ariz., as reported by Brother J. Earnest Bond.

As the result of meetings held near Kirwin, Kan., by Brother N. T. Sutton, five persons—heads of families—took their stand for the Sabbath.

BRETHREN Merrill and Miller recently organized a church of thirteen members at Versailles, Mo., as a result of meetings held by them in that vicinity the past few months.

BROTHER B. F. STUREMAN, located at Flint, Mich., reports that five have accepted the truth as the result of work done with *The Family Bible Teacher* the past few months. The church is encouraged, and the attendance at Sabbath services is increasing.

IN response to a call from interested persons at Bache, Okla., Brother W. F. Talburt recently held a few meetings, as a result of which three persons began to keep the Sabbath. Among them is an influential merchant whose store, closed on Saturday, will aid in preaching the Sabbath truth.

IN Ottawa, Canada, Brother O. F. Butcher has been successful in getting recommendations from several pastors for the book "Steps to Christ." With these he has been able to sell quite a number of books. The favorable acquaintance thus formed, has opened the way for *The Family Bible Teacher*. From this work he is beginning to see results.

A YOUNG people's convention for a few of the churches of northern Indiana was held at Wolf Lake, May 10-12. Several papers and discussions on subjects of importance to our young people, were included in the program. Mrs. R. W. McMahan, State educational secretary, was present and acted as chairman. The meetings were well attended, and resulted in spiritual blessings to both old and young.

BROTHER C. W. MILLER, who, with his brother, is working for the Germans in Texas, reports five new Sabbath-keepers at New Ulm, three of whom have been baptized, and the baptism of four persons at Valley View. They now have their tent pitched at Bellville, a German town of 2,000. Continued rain is interfering with the meetings, but the time is being improved in visiting with the people and scattering literature.

REPORTING from southern California, the president, Brother G. W. Reaser, says that on Sabbath, May 18, he baptized three persons at Fernando; three were baptized by Brother C. E. Ford at Los Angeles; and Brother J. F. Ballenger baptized twenty at Long Beach.

At Albuquerque, N. M., Brother J. A. Leland has a good interest among the Mexicans who are attending the meetings being conducted in their own language. Some have taken a firm stand for the truth, and some are in the valley of decision. A large majority of these Mexicans are Catholics, and in great darkness, so the work seems to move slowly, but Brother Leland is hopeful of a company of faithful believers.

BROTHER RALPH W. MILLER, giving a report of the work done in Pasadena, Cal., says that the membership of the church has about doubled the past two years. The church-members are doing a commendable work with *Liberty* and the *Signs of the Times*, and one man who accepted the truth two years ago has labored for souls while supporting himself by night work at his trade. The result is that ten or twelve persons have been won to the message.

THE outlook in Denver, Colo., is encouraging. Brother G. W. Anglebarger reports the baptism of eight persons, May 11, and six on June 2, with a number more soon to follow in this solemn ordinance. Meetings are held on Sabbaths and on Sunday evenings, with increasing attendance. Some of the converts are from these meetings alone, while others are the result of Bible work in the homes of the people. The tent is about to be pitched for the summer's work.

BROTHER JOHN G. WALKER, president of the North Dakota Conference, gives some items relative to the growth of the work since that conference was organized in 1902: "At the end of the first year after organization, there were 638 Sabbath-keepers in North Dakota. At the present time there are 887, an increase of thirty-nine per cent. Last year the increase was 134. A little more than one half of the 887 are Germans, and the remainder English and Scandinavians. The tithe in 1903 was \$7,040.50. In 1906 it had increased to \$13,373.30, a gain of eighty-seven per cent. At the time of our 1905 conference we had a surplus of about \$6,000 in the tithe fund, and gave then and shortly afterward \$1,500 of that to the General Conference for foreign missions. At our last conference in December, 1906, it was found that we had about the same amount of surplus. We gave then \$2,000 to the General Conference. Last year we had eight canvassers in the field, and books were sold (wholesale value) to the amount of \$2,828.25, a gain of \$1,535.87 over that of 1905. Though only one attends our academy, two students earned their scholarships to attend this year. There is no better field than North Dakota for the consecrated canvasser, and there was never a better time to finish this work than now. The harvest is ripening fast. The enrolment at the academy last year was thirty-eight. This year it is fifty-six, and the actual attendance is forty-six. The largest percentage this year is English.

When our German brethren see the importance of educating their children for the Master's work, our school will be much larger."

WE take from the *Southwestern Union Record* Brother W. M. Cubley's report of his experiences at Corpus Christi, Tex.: "At first our congregations were very small,—only fourteen the first meeting,—but we continued the meetings with a slow but steady increase in attendance and interest until the house was full almost every night. Satan tried many a scheme to hinder the work, but his efforts were almost fruitless. He used a certain minister as his chief agent to hinder our work and destroy our influence. This man first made himself known to me at the close of one of our meetings by rising up in the congregation, and challenging me to a public debate. When he sat down, I asked him what he wanted to debate, and he said he wanted to show up the other side of the Sabbath question. I then told him that if he knew of a text that enjoined the observance of the first day of the week, to just stand and read it, and that would settle the whole difference, and I would confess my mistake and take his side of the issue. This caused the people to laugh him to scorn. But this did not satisfy him; he kept renewing his challenges until I finally left it to my congregation as to whether I should engage with him in debate. They all voted against it. Praise the Lord. At the end of the sixth week we closed our meetings at this schoolhouse with ten new Sabbath-keepers, and a number of others very deeply interested. We moved five miles south, and started a meeting in an old warehouse, and have continued interesting services here for two weeks. During this time we have kept in touch with our other work, visiting and selling books, and preaching Friday nights and Sabbaths for them. Four others have made a start to keep the Sabbath since we left there, thus making, in all, fourteen new ones. We have organized them into an interesting Sabbath-school of twenty-five members, with Judge Connell as superintendent. My wife is filling the homes of the people with books filled with the precious truth. We expect to organize a church here within the next two weeks."

Current Mention

—During the first five months of this year 189 persons committed suicide in the city of Chicago alone.

—Five deaths and several prostrations from heat were reported in New York City, the seventeenth. The change was very sudden, as snow fell there the second.

—Tornadoes, accompanied by cloudburst, devastated regions of southern Illinois, Indiana, and central Kentucky June 7, 8. Twenty-nine persons were killed, and forty injured.

—On June 22 three aeronauts, two French officers, and one Austrian officer, were killed by falling from a balloon near Debreczin, Hungary. Peasants, in trying to capture the balloon, approached it with a lige, and the balloon exploded, killing ten of them.

—East Liverpool, Ohio, a city of 24,000, on June 22 voted for local option, by which fifty-three saloons will be put out of business.

—The entire Black Sea squadron is temporarily out of commission, owing to the disaffection of the crews, 700 of whom have been arrested. The position is declared to be very critical.

—The long-expected suit of the government against the railways and subsidiary mining companies, which form what is commonly known as the anthracite coal trust, has been begun by the circuit court at Philadelphia.

—Emperor Nicholas of Russia has approved a recommendation of the council of ministers in favor of granting a concession for the construction of a railroad from the station of Kamsk, in Siberia, to Behring Straits, and a tunnel under the straits.

—Dr. Lenane, health officer of Battersea, says that Londoners annually pay \$150,000 for water in milk. He adds that notwithstanding prosecution, adulterations continue to be a profitable business. The same offenders are repeatedly fined. They cheerfully pay and promptly resume their fraudulent business.

—The Norwegian Shorthing, after rejecting a proposal for universal woman suffrage, passed a bill enfranchising women over twenty-five years of age, and paying taxes on an income of at least \$110, or married to a man paying taxes on such an income. The Norwegian electorate is thereby increased 300,000.

—Not only did the telegraph operators appeal to President Roosevelt to interfere in their grievances, but the Chicago Board of Trade also requested him to take such steps as he deemed necessary to prevent the telegraph operators' strike. Immediately after some conferences with Commissioner of Labor Nill, in which it was thought the differences were settled, President Small of the telegraphers' union called for a strike of the 250 operators in San Francisco and Oakland, which took effect on the twenty-first. It is now the declared purpose not to call for a general strike, but local strikes until the union is officially recognized.

—On June 16 by imperial ukase the czar of Russia dissolved the Douma. The immediate cause of dissolution was the refusal by the Douma of the czar's demand made through Premier Stolypin that the Douma consent to the arrest and trial of fifty-five of their number on a charge of treason. The manifesto accompanying the order of dissolution provides for the election of a succeeding Douma to assemble in November of this year. In the forthcoming election the basis of representation is to be changed by limiting the number of voters according to their wealth, and reducing the number chosen from the disaffected districts. The peasants lose their separate representation in each of the provinces. This act overrides the specific provisions of the fundamental laws of the realm, solemnly proclaimed by his majesty on the eve of the convocation of the first Douma, which declare that the electoral law could never be changed without the consent of Parliament itself.

—Sir Chentung Liang-Cheng, the retiring Chinese minister to the United States, has made public the contents of an official note he received, in which President Roosevelt announces that in his next message to Congress he will recommend that China be relieved of all indemnity in excess of the actual expenses and damages resulting to Americans from the Boxer uprising.

—At the opening session of The Hague conference M. Nelidoff was chosen president; and in his opening speech discouraged the hope of universal peace. He said, "Nations, like individuals, are human, and not the most perfect judicial system ever invented could put an end to strife and violence. When honor and vital interests are at stake, regardless of consequences, neither the former nor the latter will recognize any authority except personal judgment and personal feelings."

—Although the censorship of the press is strict, reports come by way of Madrid, Spain, that there is a widespread spirit of revolt in Portugal. Since the dismissal of Parliament the first of May, Premier Franco has governed by decree, which has aroused popular hatred. A recent journey of the premier from Lisbon to Oporto in hope of gaining popular indorsement for his policy, aroused instead great indignation, and he was hissed at every station. When the dictator returned to Lisbon, there was a serious riot outside the station. Women, with their aprons filled with stones, furnished weapons to the men, who fought for hours against the soldiers who fired upon them in return. Many casualties are reported.

—More than half a million vine-growing peasants of southern France are in practical revolt against the government. Having for generations followed this one occupation, which seems to have become unprofitable, they are unwilling to turn to other occupations. For some months one Marcelin Albert has been agitating the subject, and has convinced the peasants that the cheapness of wine is due to adulteration. They have demanded that the government give them redress, and have refused to pay taxes. Mayors of scores of towns have resigned, after discharging their subordinate officers. Being responsible to the central government, the premier has forbidden these resignations until they are accepted at Paris. A law has been passed forbidding adulteration of wine, and an investigation ordered; but the people are making monster demonstrations, and when the government decided to arrest the ringleaders in the agitation, the peasants showed resistance, placing dynamite on the railroad, cutting wires, tearing up tracks, and raising barricades for resistance. At Narbonne, on June 20, conflicts occurred between the rioters and the troops. One hundred soldiers were wounded. How many of the rioters were killed or injured is not known, as those who fell when the troops fired were carried away by friends. At Agde a battalion of troops mutinied and joined the rioters, but later returned, and are now under arrest. The premier offered to resign, but a vote of confidence was given him, and he will retain the office. The Chamber of Deputies has passed the law demanded by the wine growers, and it is hoped that this will quiet the disturbances.

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

"Outlines of Government"

THE *West Michigan Herald*, published an article by Prof. Clifford Russell, from which we quote: "The United States is a federal republic consisting of forty-six States. The government is divided into three independent departments; namely, legislative, or law-making; executive, or law-enforcing; and judicial, or law-interpreting."

"The legislative department is vested in Congress, which meets regularly at Washington on the first Monday in December. The last session of Congress was the fifty-ninth."

"The executive department is vested in the president."

"The judicial department is vested in the various courts."

"The United States Senate consists of ninety-two members, two from each State. They are chosen for six years by the State legislature. Qualifications: thirty years of age; citizen of the United States nine years; an inhabitant of the State from which chosen. Vacancies are filled by the legislature, if in session, if not, by the governor until the next session of legislature. The Senate concurs with the House of Representatives in making laws; confirms or rejects treaties and appointments made by the president."

"The United States House of Representatives consists of three hundred and fifty-six members—the number from each State being proportionate to the population, which is ascertained by a census taken every ten years. Representatives are chosen by the people for two years, at the fall election which occurs on the first Tuesday after the first Monday in November of every second year. Qualifications: twenty-five years of age; resident of the United States seven years; an inhabitant of the State from which chosen. Vacancies filled by the governor's issuing a writ of election for that district, and the people's choosing a representative to fill the unexpired term. The House of Representatives concurs with the Senate in making laws."

"Executive department: The president of the United States is chosen by electors, who are elected by the people at the fall election. Term, four years. Qualifications: thirty-six years of age; fourteen years a resident of the United States; a native-born citizen. The number of electoral votes from a State is equal to the number of senators and representatives. Duties: to execute the laws; to act as commander-in-chief of the army and navy; to sign or veto bills; to call extra sessions of Congress; to grant reprieves, commutations, and pardons; to recommend measures to Congress; to make treaties and appointments with the advice and consent of the Senate. Cabinet officers, March 4, 1907: Secretary of State, Root; Secretary of the Treasury, Courtney; Secretary of War, Taft; Secretary of the Navy, Metcalf; Postmaster-General, Meyer; Secretary of the Interior, Garfield; At-

torney-General, Bonaparte; Secretary of Agriculture, Wilson; Secretary of Commerce and Labor, Strauss.

"Judicial department: The Supreme Court of the United States consists of a chief justice and eight associate justices, appointed by the president, approved by the Senate. The chief justice is Melville W. Fuller. They hold office during life, or good behavior. There are nine circuit courts."

Religious Liberty Notes

A BROTHER writes from Brooklyn: "The Christian Endeavor number of *Liberty* is a grand idea, and I shall be glad to do my best to help it."

Writing under date of May 20, Elder F. M. Wilcox says: "I have read with interest some of the tracts which have recently been gotten out by the Religious Liberty Department, and am glad that you are getting out an excellent line of literature in these ways."

Referring to the last number of *Liberty*, Señor E. F. Forga, who for some years past has been carrying on a religious liberty campaign in Peru, and who recently embraced the truth in England, says, "No. 2, Vol. 2, of *Liberty* is very interesting," and he sends us a four years' subscription to the magazine as a token of his appreciation of it. He is now in California, correcting Spanish translations of our literature, and studying to become better acquainted with present truth.

The city council of Thomasville, Ga., has been enacting some laws, new and blue, for the residents of that city; and the citizens are reported to be busily discussing the unusual restrictions to which they must in future submit. The new ordinance was introduced by Alderman C. P. Hansell, who is also judge of the city court and elder in the Presbyterian church. This ordinance provides that no place of business shall keep open on Sunday except drug-stores for the sale of medicine. One of its unusual provisions is that no firm shall deliver ice "on the Sabbath day."

The annual convention of the Christian Endeavor Society is to be held at Seattle, Wash., July 10-15. It is estimated that about twenty thousand people will be in attendance at the meetings of this session. From the published program of the convention we see that the question of "Christian Citizenship" is to be discussed on the second day of the convention. July 12, at 8:30 P. M., the vice-president of the United States, Mr. Fairbanks, is to speak on "Our Country." One of the leading topics to be discussed July 13 is, "The Laboring Man and the Church: How to Bring Them Together." Rev. Hugh G. Walker, D. D., pastor of the Immanuel Presbyterian church of Los Angeles, Cal., speaks on the same day on the subject of "The Enforcement of Law;" and Hon. George Nicholls, a member of the English Parliament, is to speak on "A Nation's Greatest Need." Rev. H. G. McMillan, D. D., pastor of the Second United Presbyterian church of Allegheny, Pa., a prominent National Reformer, is advertised to speak Sunday evening, July 14, on "The Sabbath for Man." All these subjects will doubtless bear more or less directly upon the question of religious legislation and Sunday enforcement. 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
Maine Aug. 23 to Sept. 2
New York Sept. 5-16
Vermont Aug. 29 to Sept. 9
Virginia, Hampton Aug. 20-25
Western New York, Rochester Aug. 29 to Sept. 9
West Virginia, Pennsboro Sept. 5-15

CANADIAN UNION CONFERENCE

Alberta, Lacombe July 1-7
Ontario, Niagara Falls Aug. 15-25
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, Tenn. Aug. 2-10

LAKE UNION CONFERENCE

East Michigan, Pontiac ... Aug. 29 to Sept. 8
Northern Illinois, Aurora, Aug. 29 to Sept. 8
Northern Indiana, Lafayette July 25 to Aug. 4
North Michigan, Gladstone June 24-30
North Mich., East Jordan, Aug. 29 to Sept. 9
Ohio, Marion Aug. 9-19
Southern Illinois Aug. 1-11

NORTHERN UNION CONFERENCE

Manitoba, Neepawa (English) ... July 3-7
Manitoba, Winnipeg (German) ... July 16-21
Minnesota, Alvarado (local) June 28 to July 7
North Dakota, Devil's Lake July 9-15
North Dakota, Velva June 24 to July 1

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, El Reno (State) Aug. 22 to Sept. 2
Oklahoma, Woodward (local) ... July 23-28
Texas, Fort Worth (State) Aug. 1-11
Texas, Alazan (local) July 9-15

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.

MEETINGS IN EUROPE

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.

Arkansas, Notice!

THE Arkansas Conference Association of Seventh-day Adventists will convene July 25, 1907, at 9 A. M., at Siloam Springs, Ark., for the purpose of electing officers and doing such other business as may come before the conference.

V. B. WATTS.

Wisconsin, Notice!

THE annual camp-meeting and conference for Wisconsin will be held at Grand Rapids, Wis., August 21 to September 2. Particulars concerning railroad rates and other matters of interest will be published soon.

C. McREYNOLDS,
President Wis. Conf.

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.

Oklahoma Conference

THE regular annual meeting of the Oklahoma Conference of Seventh-day Adventists (incorporated) will be held in connection with the annual camp-meeting of the Oklahoma Conference, at El Reno, Okla., August 22 to September 2. The first meeting will be held Monday, August 26, at 9 A. M. The delegates in session of the Oklahoma Conference constitute the conference (incorporated) membership. ANDREW NELSON, President.

Oklahoma Conference

THE regular annual session of the Oklahoma Conference of Seventh-day Adventists will be held on the camp-ground at El Reno, Okla., August 22 to September 2. The regular business of the conference, such as electing officers, and laying plans for the rapid advancement of the work, will come before the conference.

It is hoped that all the delegates will be present Thursday night, ready to enter into the business of the conference Friday morning. Let all the churches elect their delegates in good time, and send their names to the conference secretary, Wm. Voth, Box 1198, Oklahoma City, Okla.

This is an important gathering, and all should be planning to be at the meeting at the very beginning. Application is being made for reduced rates to our camp-meeting; announcement concerning this will be made later in the union conference Record.

ANDREW NELSON, President.

North Dakota, Notice!

THOSE living in the northeastern part of the State will be pleased to learn that a camp-meeting is appointed to be held at Devil's Lake, July 9-15. This is during the Chautauqua season, when a large number of people are attracted to that place, both for the entertainment the Chautauqua affords and also for the pleasure of camping in the beautiful groves bordering the lake.

We hope to have the camp located where the people of Devil's Lake, and also visitors, will find it convenient to attend the meetings. Services will be held in the English and Scandinavian languages, and efficient laborers in them all will be present.

We sincerely hope that all our brethren and sisters living in the northeastern part of the State will attend this meeting. A dining tent will be on the ground, and meals will be provided at a reasonable charge. In regard to reduced railroad rates, we can not announce them at this time; but if the Chautauqua is granted special rates, we also will receive them. So, those coming should take certificates of purchase from the agent, and if rates are granted, the certificates will be signed by the secretary of the Chautauqua. Come and bring your family with you, and invite your friends.

JOHN G. WALKER, President.

The Wisconsin Annual Conference

THE Wisconsin Conference will meet in its annual session at Grand Rapids, Wis., August 21, in connection with the camp-meeting. The first meeting of the session will be held at 5 P. M., Wednesday, the twenty-first, to organize. The second meeting will be held at 9:15 A. M., Thursday, the twenty-second, when the committees will be announced. Subsequent business meetings of the conference will be devoted to the hearing of reports of the various branches of the work, and to the consideration of plans, etc., until Monday, the twenty-sixth, when the election of officers of the conference, tract society, conference association, sanitarium, and the schools will be taken up. We defer the elections until that time in order that our brethren who can not be present the first part of the meeting may be with us, and have a voice in choosing the men who shall fill the various offices in these organizations. They do not belong to the workers, but to the whole people, and all are interested in them. We trust that our brethren and sisters will make an effort to be there by that time. Come as early as possible. The regular camp-meeting work will begin August 22.

C. McREYNOLDS.

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:—

Dora Hillis, Marshall, Mich., periodicals.

Eddie Taylor, Durant, I. T., *Signs, Watchman*, and tracts.

W. E. Bailey, St. Elmo, Ill., *Signs, Watchman, Life and Health*, and tracts.

Mrs. Cora M. Hedley, Mena, Ark., thanks those who have been sending her literature, and says she could distribute more, especially *Signs* and *Watchman*.

Addresses

THE address of Elder H. W. Reed is now Gilstrap, N. D., care of Payne & Co.

Elder E. J. Van Horn has returned to Lake View, Ohio, where he expects to remain most of the summer.

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.

FOR SALE CHEAP.—Just outside the city limits of Marietta, Ga., a 25-acre farm, with 5-room house. Would make a splendid truck and dairy farm. Price, \$1,200; easy terms. For particulars, address L. Passebois, Marietta, Ga.

WANTED.—Girl or woman to do housework in small family living in small town; church privileges. Steady work for the summer, or perhaps longer. State age, and also wages wanted. Address Mrs. G. D. Clark, Albion, Wis.

RADIOESCENT THERAPEUTIC LAMPS.—Sunlight and heat. Nature's new way of curing disease without drugs. I want to help every Seventh-day Adventist to have one. We can sell you the best vibrator at lowest price. Address the Radiodescent Lamp Company, Kalamazoo, Mich.

WANTED.—To connect with treatment rooms in large city or sanitarium. Am capable of taking full charge and managing the business. Salary or commission. Excellent references furnished and required. Don't answer unless you mean business. Address Box 837, Des Moines, Iowa.

Obituaries

GEROW.—Died at Grangeville, Cal., May 9, 1907, Ilda Irene Gerow. She was born Jan. 29, 1906. The promise, "Thy children shall come again from the land of the enemy," brought comfort to the sorrowing parents.

B. L. HOWE.

GRAHAM.—Died at Falls City, Ore., May 6, 1907, Mrs. Hannah Graham, in the eightieth year of her age. Sister Graham united with the Seventh-day Adventist Church forty-seven years ago. She was the mother of five children—three sons and two daughters. Both she and her husband now sleep in Jesus. The funeral was held from the Seventh-day Adventist church, and was conducted by the writer.

DANIEL NETTLETON.

BYCE.—Died at Memphis, Mich., from a stroke of paralysis, Simeon I. Byce, aged 70 years, 9 months, and 17 days. Brother Byce embraced the truths held by Seventh-day Adventists in 1863, under the labors of Elders Cornell and Lawrence, and was faithful to the end. The funeral was held at his home. He leaves his wife and many friends to mourn their loss. Words of comfort were spoken by the writer from Rev. 14:13.

C. N. SANDERS.

CALKINS.—Died in Boulder, Colo., April 1, 1907, of pneumonia, Jennie H. Calkins, aged 74 years, 6 months, and 21 days. Mother accepted the truths of the third angel's message about twenty-three years ago, and the cause of God was very dear to her. The Lord sustained her wonderfully in her hours of suffering, and her constant care was for others rather than herself. She leaves an aged husband, a son, and two daughters, besides other relatives, but we sorrow not as those who have no hope. Words of comfort were spoken by Elder F. M. Wilcox from Ps. 23:4.

MRS. ELLA MILLER.

AIKEN.—Fell asleep in Jesus, May 10, 1907, our beloved Sister Clarissa Evaline Aiken, in her fifty-ninth year. A large carbuncle on the back of her neck, superinduced by diabetes, was the cause of her death. Sister Aiken accepted present truth thirty-five years ago in Nebraska, under the labors of Elders G. I. Butler and R. M. Kilgore. She will be greatly missed in the church on account of her godly walk and conversation. An aged husband and seven children are left to mourn their loss. The funeral was conducted by the writer, assisted by Elder W. H. Saxby.

W. W. STEWARD.

PRIEST.—Died in Westerly, R. I., May 21, 1907, of erysipelas, our beloved Brother Henry S. Priest, in the seventieth year of his age. Brother Priest had been a firm believer in the third angel's message and the spirit of prophecy as manifested among this people for the past half century, and always took a deep interest in the prosperity of the cause of present truth, both at home and abroad. His familiarity with the early history of this message was a source of strength to him, and he was ever glad to communicate his knowledge to others. He was a good student of the Word of God. We believe he sleeps in Jesus. He leaves a wife, two sons, two daughters, and eight grandchildren. Words of comfort were spoken at the funeral by Elder Wm. A. Westworth, and the remains were taken to Lancaster, Mass., for burial.

E. A. STILLMAN.

TOWNSEND.—Died in Fresno, Cal., May 2, 1907, Sister Viola Rodman Townsend. She was born in Zanesville, Ohio, Jan. 27, 1850. Most of her life was spent in New York State. While on a visit to her brother in California she accepted the truths for this time and united with the Fresno church. A son and a daughter accepted the message a little later, and were with their mother during her last illness.

B. L. HOWE.

WALKER.—Died at Stevensville, Mont., April 1, 1907, of old age, W. A. Walker, aged 88 years, 2 months, and 18 days. Brother Walker joined the Adventist Church in 1897, and we believe he fell asleep at peace with God. He had been a sufferer for many years, and death came as a relief. A son and a daughter and many grandchildren mourn their loss. Words of comfort were spoken from Job. 14:14 by the writer.

M. D. HORTONBERRY.

PARKER.—Died at her home in Cass City, Mich., May 6, 1907, Sister Parker, wife of Marion Parker. She had been a great sufferer for many years, but during it all she found comfort in her God. She accepted present truth about twenty-eight years ago under the first labors of Elder Wm. Ostrander. She went down to the grave in peace, expecting to come up in the first resurrection. Words of comfort were spoken by the writer from Heb. 9:27, 28.

A. R. SANDBORN.

WOOLGAR.—Died at her home in Clyde, Ohio, May 13, 1907, Nellie Viola Woolgar, wife of Dr. E. M. Woolgar, aged 34 years, 5 months, and 25 days. Her former residence was in Battle Creek, Mich. She leaves two children, who with their father sadly miss the care and companionship of her whose life was devoted to her family. Words of comfort, from Rev. 1:18 and other scriptures, were spoken to the family and many friends, who sorrow, yet not without hope.

A. C. SHANNON.

AUMILLER.—Fell asleep in Jesus, May 8, 1907, Elizabeth Aumiller, aged 70 years, 2 months, and 12 days. The deceased accepted the Adventist faith in Detroit, Mich., under the labors of Elder H. M. Kenyon in 1873, and was faithful to the end. She greatly desired that others might know the glorious truth of Christ's second coming, and was constantly giving out literature filled with the precious truths for this time. She leaves two daughters and one son to mourn their loss. Funeral services were conducted by the writer.

C. N. SANDERS.

NEWTON.—Fell asleep in Jesus at Chesaning, Mich., May 13, 1907, Amanda Newton, aged 44 years, 9 months, and 24 days. Sister Newton has been a Seventh-day Adventist all her life, and loved the truth with all her heart. She leaves a husband and four sons. Although she was unable to do her work for about two years, yet her presence lightened the burdens of the family. A large circle of relatives and friends will feel their loss, but they mourn not as those who have no hope. Words of comfort were based upon Rev. 14:13.

A. R. SANDBORN.

NELSON.—Died at her home in Oklahoma City, Okla., May 26, 1907, of uric poisoning, Mrs. Ragnhild Otterbeck-Nelson, wife of Elder Andrew Nelson, aged 34 years, 4 months, and 21 days. Sister Nelson was born in Christiania, Norway, and gave her heart to the Lord in her childhood. As soon as she was of age, she was baptized and united with the Seventh-day Adventists. She lived a consistent Christian life, and was loved by all who knew her. After laboring in Denmark, and in the Dakotas, and in Manitoba, her husband was called to labor in Keene, Tex. Here Sister Nelson was placed on the faculty, in charge of the music department of the Keene Academy, which position she held for three years. Elder Nelson was then called to the presidency of the Oklahoma Conference, so they moved to Oklahoma City last June, where she soon made many warm friends. Besides her husband, she leaves two children to mourn their loss. On the funeral occasion words of comfort were spoken by the writer.

N. CLAUSEN.

McMEANS.—Died at Indianapolis, Ind., May 16, 1907, Marshall E. McMeans, aged 83 years. He longed to live to see the Saviour come. He always did what he could to help others to know the gospel. A lad for whom he had labored, who is now Rev. Thornburg, of the M. E. Church (with which Brother McMeans was formerly connected), preached the funeral sermon from Luke 24:32. A wife and three children mourn their loss. We laid him to rest at Richmond, Ind.

W. A. YOUNG.

FRIED.—Died at her home in Allentown, Pa., May 16, 1907, of fatty degeneration of the heart and Bright's disease, Sister Lucinda Fried, wife of Brother Daniel Fried, aged 69 years, 10 months, and 9 days. She accepted present truth through the labors of Elders L. R. Conradi and J. S. Shrock in 1885. Since that time she has been a faithful follower of Christ. She passed quietly away in full confidence of a part in the first resurrection. The funeral services were conducted by the writer in the Seventh-day Adventist church.

C. E. REINKE.

BENSON.—Died at her home in Indianapolis, Ind., after a brief illness, May 15, 1907, Sister Anna L. Benson, aged 68 years and 3 months. She left the Methodist Church to accept the third angel's message, fifteen years ago, and was a zealous and consistent member of the Seventh-day Adventist Church until the end came. She leaves a brother and two sisters, and an only child, Fannie M. Benson, to mourn their loss. The funeral service was held by the writer, assisted by Elders W. A. Young and W. J. Stone; texts, John 11:11, 14, 25; 2 Tim. 1:10.

O. S. HADLEY.

MARTIN.—Died at Omro, Wis., May 19, 1907, after a severe and lingering illness, Brother John Martin. He was born in Devonshire, England, in the year 1831. At the age of twenty-three he was converted and united with the Methodist Episcopal Church. In 1886, with his family, he moved to Wisconsin, where he heard and accepted the truths of the third angel's message. In 1897 he united with the Seventh-day Adventist Church, of which he continued a faithful member until death. He leaves a wife, a son, and two daughters to mourn their loss. Words of comfort based on Ps. 116:15 were spoken by the writer.

C. W. OLDS.

ALLEN.—Died at St. John's Hospital, in Springfield, Ill., May 14, 1907, of dropsy and asthma, Sister Mary J. Allen. She accepted the truths of the third angel's message and began keeping the Sabbath under the labors of Elder J. W. Scoles, twelve years ago. She was resigned to the will of the Lord, and fell asleep in the hope of a part in the first resurrection. She was a faithful member of the First Seventh-day Adventist church in this city, and will be missed by all. She leaves three children, a brother, a sister, and many friends. Funeral service was held at the residence of her sister, Mrs. Sarah E. Decker. The sermon was delivered by the writer, based on John 11:25.

W. D. PARKHURST.

SNYDER.—Died at the Arizona Sanitarium, Phoenix, Ariz., May 6, 1907, of injuries received from being thrown from a buggy, Mrs. Frances Elizabeth Snyder, aged 83 years, 1 month, and 8 days. Her parents died in her early childhood, and she made her home with her grandparents until her marriage to Mr. James Snyder, in 1852. They lived in Illinois, Michigan, and Iowa. Her husband died in 1887, and in 1889 she came to Arizona. Four children survive her: Dr. Greely B. Snyder, of Everly, Iowa; Mrs. Ada D. Fleet, of Mabton, Wash.; Mrs. Lena E. Williams, of Honolulu, H. I.; and Mrs. Lucena M. Sturges, of Phoenix. Sister Snyder united with the Seventh-day Adventist Church in 1889. It could truly be said of her that she was a mother in Israel. She had a large circle of acquaintances, and died beloved by all who knew her. Words of comfort were spoken by the writer from Ps. 116:15.

F. I. RICHARDSON.



WASHINGTON, D. C., JUNE 27, 1907

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

WE call special attention to the announcements made on the second page of this issue.

ELDERS W. A. Spicer and G. B. Thompson are away from the office at the present time, the former attending the Western Pennsylvania camp-meeting held at Oil City, Pa., and the latter attending the New Jersey camp-meeting held at Elizabeth, N. J.

ELDER W. J. STONE reports a most excellent general workers' meeting just closed for Indiana. He says he never attended a better meeting from first to last, where the Spirit of the Lord worked with greater power. Confessions were made, and blessed reconciliations effected.

Most excellent camp-meetings are reported in the Northwest. The Spirit of the Lord is working upon the hearts of the young people especially to consecrate themselves to mission fields. At one camp-meeting so many desired to seek God, old and young, that it was found necessary to put up a special tent, which was very appropriately called "Bethel." God is calling for workers, and is answering prayers by laying definite burdens upon talented young people for specific fields.

MRS. DR. A. W. GEORGE, whose husband died last spring at Friedensau, Germany, returned to America with the General Conference Council delegates, and will spend a year or more with Dr. George's parents, in Nebraska. Dr. George, it will be remembered, was engaged in the medical missionary work in Turkey. He was a missionary indeed, and the little companies in Turkey deeply feel their loss. Mrs. George, with her infant child, comes to America for a needed rest, and in the hope of improving her health. She was engaged as a nurse for several years at the Friedensau Sanitarium before going to Turkey to help the doctor in his missionary work. Writing of this sad loss to the cause, Elder I. H. Evans says: "While at Friedensau one Sabbath evening as the sun was setting, I stood beside his grave, and thought of the great needy field that he had left, of the widow, and of the little orphan child, whose face he had never seen. There I prayed that God would send other laborers to take up the bur-

den which Dr. George was compelled to lay down, and that God's blessing and comfort might rest upon the widowed mother and orphaned child."

MRS. DR. VAHAN PAMPAIAN, who has been for some time with her husband beyond the Caucasus, in Armenia, laboring to spread the truth, returned to America recently, to visit her parents, and to receive the benefits of a needed rest. Sister Pampaiian brings most encouraging reports from the difficult field where they have been laboring. Her husband will continue his work during the summer, and Sister Pampaiian hopes to return to take up the work with her companion this coming winter.

THE Mission Board is forwarding this week to the list of isolated Sabbath-keepers the midsummer offering readings, also the regular second Sabbath missionary reading sent the churches for July. As these lists are not all late ones, some may fail to get these readings, if they have recently changed their post-office address. And, too, the readings may not all reach you before the time of the offering, June 29, but any offering you may desire to make can be sent your conference treasurer, even though a little late.

THE readers of the REVIEW are informed that the offering to be taken June 29 will apply on the \$150,000 fund. We hope this fund will receive a great impetus from this donation, and would indeed be made glad if we could wipe the whole amount out, and thus close up the call. Every one should be prepared for a liberal donation on Sabbath, June 29. If each one will do his best, there is no question but that we could easily double the sum that has been raised already on this fund. If our people in the United States would give one dollar per capita, we would be able to raise sixty thousand dollars. We pray the blessing of God to be with our churches throughout the field on this important occasion, and hope there will be a large ingathering of funds.

Benumbed

WE are on enchanted ground. Heavy slumber is upon many of the Lord's people. Even as just before the dawn men sleep heavily, so now the enemy is making a desperate effort to so benumb our sensibilities that we shall not realize the day in which we live. The calls of God for means are answered, O, so slowly! Shall we not realize the importance of the following solemn words, given to us, as we believe, by the Spirit of God?

As a people, we have been benumbed.

Matters of but little importance have been brought in to absorb much means and precious talent. There are some whose hearts are responsive to the calls of God. But some are investing capital in enterprises that give no results in the salvation of souls. Such enterprises are snares of the enemy.

The great enemy of souls would be pleased if we were kept busy with things of but little importance, and lose our present opportunities for labor. We need now to awake out of sleep, and to labor earnestly to warn those in the highways and in the byways. Soon the work will be finished, and now is our time to labor with intense energy and untiring industry.

J. S. WASHBURN.

A Young People's Number of "Liberty"

THE next number of *Liberty* will be a Young People's number. It will be full of live, bright, fresh, and interesting matter, especially adapted for our young people to read and circulate among their friends and other young people's societies.

This number will contain articles on The Flag, Christian Citizenship, Christian Endeavor, The Spirit of the Gospel, Kingdoms Compared, Walking as He Walked, Lessons from History, Religious Liberty Through the Christian Era, The Struggle for Religious Liberty in Virginia, Patrick Henry's Great Speech Before the Signing of the Declaration of Independence, A Thrilling Story, A History of the Liberty Bell, Our Position, Why We Oppose Sunday Laws, The First Sunday Law, Civil or Divine, Sunday Enforcement Ruinous, Legislative Superstition, National Reform Teachings, and other subjects, by such well-known writers as W. M. Healey, W. A. Spicer, G. B. Thompson, C. M. Snow, Allen Moon, S. B. Horton, F. M. Wilcox, and others. It will also contain some excellent matter on Christian Temperance and the importance of following our guide-book, the Bible, and will be well illustrated.

We expect to publish a large edition of this number, and hope that it will be given a wide circulation, especially among the young people throughout the land. It will be good reading for all, but particularly interesting and instructive to the young. It will be issued about the first of July.

We hope that our young people and our Young People's Societies everywhere will give this matter earnest consideration, and send in large orders for it.

Prices: Single copy, 5 cents; 10 or more copies to one address, 3 cents a copy; 25 or more copies to one address, 2½ cents a copy. Order of your tract society, or send direct to the Review and Herald Publishing Association, Takoma Park, Washington, D. C.

W. A. COLCORD,
Secretary Religious Liberty Bureau.