

Love Divine

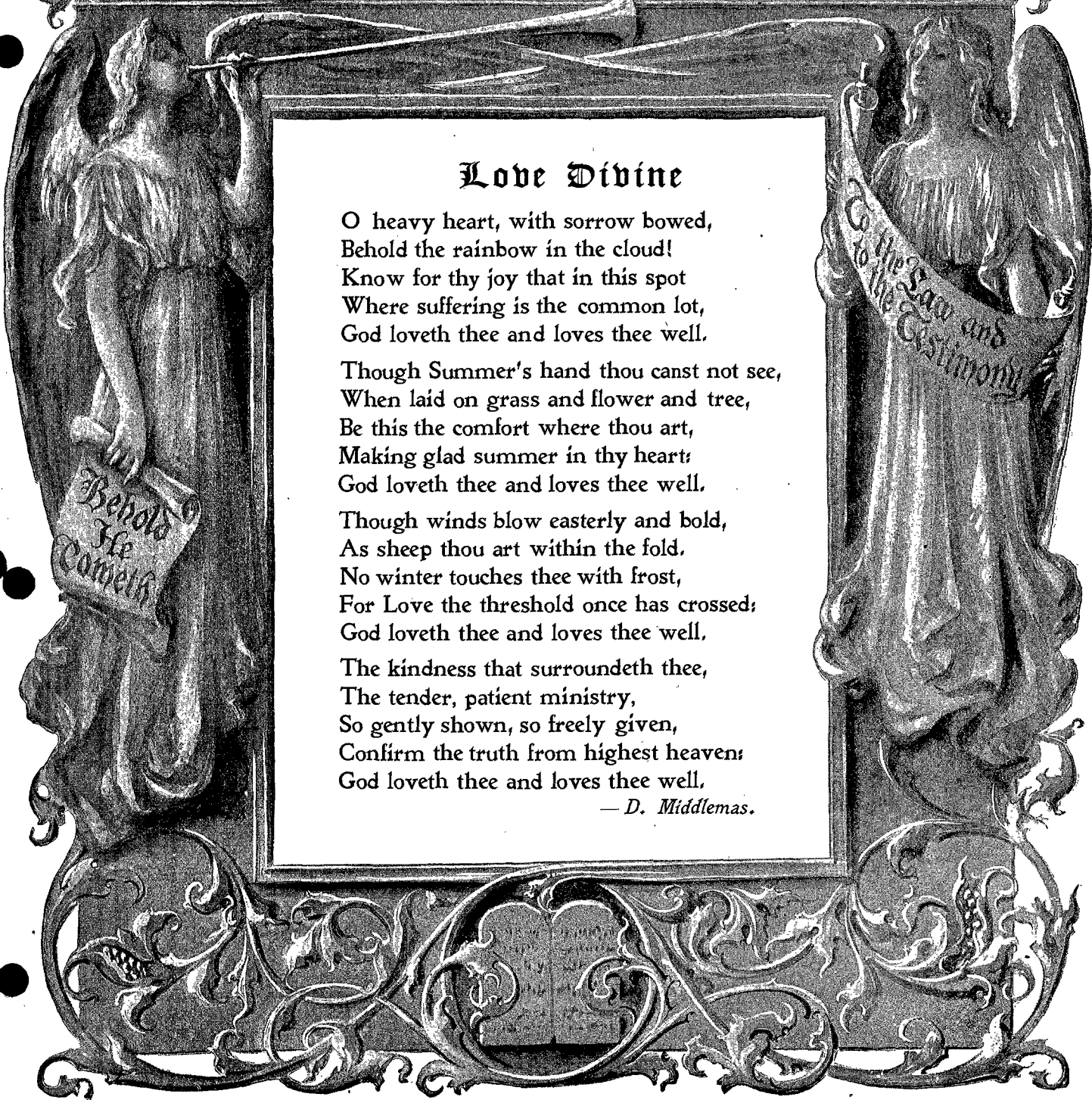
O heavy heart, with sorrow bowed,
Behold the rainbow in the cloud!
Know for thy joy that in this spot
Where suffering is the common lot,
God loveth thee and loves thee well.

Though Summer's hand thou canst not see,
When laid on grass and flower and tree,
Be this the comfort where thou art,
Making glad summer in thy heart;
God loveth thee and loves thee well.

Though winds blow easterly and bold,
As sheep thou art within the fold,
No winter touches thee with frost,
For Love the threshold once has crossed;
God loveth thee and loves thee well.

The kindness that surroundeth thee,
The tender, patient ministry,
So gently shown, so freely given,
Confirm the truth from highest heaven;
God loveth thee and loves thee well.

— D. Middlemas.



Home and Health

Our New Health Book

A Book of Merit and Practical Value. A Book that Appeals to the People—One that They Will Buy and Never Regret. A Book that Gives Full Value Received to the Purchaser and a Liberal Remuneration to the Agent.

"Nothing Succeeds Like Success"

That our statements of the public appreciation of "Home and Health," and the success it brings to its agents, are not overdrawn, we give below a tabulated report of 41 agents just as they came in for one week. These reports are not selected, but include all the reports of all the agents reporting on the book for one week.

Beginning Record for One Week on "Home and Health"

	Amts.	Hrs.	Orders	Value	Value per hr.
Western Washington	8	174	120	334.25	2.78
Upper Columbia	1	31	23	60.50	1.95
State of California	23	624	398	\$1,159.60	\$1.86
" " Minnesota	2	58	74	206.00	3.55
" " Missouri	2	92	60	167.75	1.82
" " Texas	5	178	115	337.50	2.12
Totals	41	1157	790	\$2,305.60	\$1.99

DESCRIPTION

"Home and Health" is a large subscription book of 592 pages, thoroughly illustrated, and designed especially for home reference and the treating of the many details pertaining to the home and the care of the body.

It embraces "The Home,"—how to make it; "General Housekeeping,"—all its details; "The Diet,"—what it should be; "The Care of the Body,"—revealing the simple things one must do to keep the body healthy; "The Care and Training of Children,"—common sense for parents; "The Home Treatment of Disease,"—a valuable instructor, doctor, and nurse.

It contains principles of the gospel as they should be practised in our manner of living.

WHAT IT DOES

It reveals some of the most practical means by which we may make our homes visible types of the invisible home above. It gives God's message of health, which is due just now in all the world. It tells how to live a plain, simple life. It imparts information that will prove to be practical in the mechanical construction of homes. It enables its readers to apply many of nature's effective remedies in the treatment of the majority of common diseases, such as colds, croup, etc. It will lighten the labors of many an overburdened housekeeper through helpful suggestions on all the practical features of housekeeping. It will prove to be an all-round, valuable counselor in every feature of home life.

Agents are wanted to sell this valuable work. Any one with a little preparation can sell it. With a few exceptions, the agents above reported are beginners, mere boys and girls.

PRICES: Cloth, marbled edge, \$2.50; full law sheep, \$3.50; full leather, \$4.50.

WHERE TO SECURE THE BOOKS

Of any State tract society, or the Review and Herald Publishing Assn., Takoma Park Station, Washington, D. C.; the Pacific Press Publishing Assn., Mountain View, Cal.; Southern Publishing Assn., Nashville, Tenn., or their branches.

THE REVIEW AND HERALD

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

VOL. 84.

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JULY 25, 1907.

No. 30.

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Editorial

Our Present Duty

WE are now called upon to be laborers together with God in a most earnest and practical way. The closing message of salvation through the merits of a crucified Redeemer is to reach every home in every land, and is to be carried even to the homeless ones. Every one of us has an appointed part to act in union with every other believer. Our literature is to be placed in the hands of all the people. The Lord's treasury is to be supplied with needed funds. Workers are to go to unentered fields. A great work is to be done, and it is the duty of every one to act his part. Let us unite heartily in doing our present duty.

Editorial Letter

Jottings from the Editor's Note-Book

HELSINGFORS, the capital of Finland, where our annual meeting for that country was held, is a city of about one hundred and fifteen thousand inhabitants, about equally divided between Finns and Swedes. It is located on the south coast, and is the center of shipping and trade. Its principal business streets present about the same general appearance as do those of the large cities of Europe, and there are some very attractive public parks. There is a good system of electric trams, and the cheapest cab service which I have found in any part of the world. For one half of a Finnish mark (ten cents in American money) one person can ride to almost any part of the city, and as a natural result the people use the cabs freely. Even the laundry

women use a cab to convey their baskets of clothes from place to place. The most of the horses are harnessed in Russian style, with the shafts directly connected to the collar, instead of using traces, and a high wooden yoke passing up over the foreshoulders of the horse is attached to the shafts where they are connected with the collar. These outfits correspond exactly to the pictures which I had seen of Russian conveyances.

Finland is a mission field under the direction of the Scandinavian Union Conference, and there are about one hundred believers in this territory, nearly all of whom are Swedes, as the work has thus far been largely conducted in the Swedish language. There are, however, some Finns who have received the truth, and others who are interested, and what we said in English was translated into both Swedish and Finnish. About seventy-five of our own people came to this meeting, and there was some attendance on the part of those in the city who were interested. On Sunday meetings were held in one of the principal halls of the city with a fair attendance.

In the instruction which I gave at this meeting I tried to present the gospel message for this time as a personal experience. When the third angel's message is received merely as a creed, it brings no more power to save from sin than does any other creed, and there is the same danger of formalism that there has ever been. This message is designed to gather out a people from every nation, and to give to them a special experience as a preparation for the coming of the Lord. The understanding of the sanctuary and its services, which came after the disappointment of 1844, threw a light upon the past, the present, and the future, and gave the right direction to this advent movement. It is the understanding of this subject and the experience which comes through it which will keep this people on the right path to the heavenly city, and it is therefore most important that this great truth should be clearly presented to all the people. "The third angel closes his message thus: 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.' As he repeated these words, he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place, where Jesus stands before the ark, making his final intercession for all those for whom

mercy still lingers, and for those who have ignorantly broken the law of God. . . . Many saw the perfect chain of truth in the angels' messages, and gladly received them in their order, and followed Jesus by faith into the heavenly sanctuary. These messages were represented to me as an anchor to the people of God. Those who understand and receive them, will be kept from being swept away by the many delusions of Satan."—"Early Writings," pages 117, 119.

Several were baptized during this meeting, and plans were laid for the more rapid advancement of the work, especially among the Finnish people.

We left Helsingfors the next morning after the close of the meeting, and went directly to the Swedish meeting which was held at Södertelje, a town of about ten thousand inhabitants near Stockholm. A tent had been pitched in which the public services were held, and the people were cared for in rooms secured in the town. About two hundred of our own people attended this meeting, but the attendance from the town was very small. This was doubtless due in part to the weather, as it rained every day, and it was rather cold for a tent-meeting.

Here again I dwelt upon the plain truths of this message, and endeavored to help all to see and avail themselves of the provision which has been made to enable us to meet the requirements of God and to stand complete in Christ. This led us to a study of the gospel of creation, and to the place which Christ occupies as Head of creation and Head of the church, and to his ministry by virtue of which that creative power works in the believer to reveal the character of God as manifested in the keeping of all the commandments. Through sin man ceased to be the temple of God, and lost the power to obey God's law, but in the gift of Christ to take the flesh and as High Priest to minister that righteousness to all believers by the ministry of the Spirit, the power of his endless life, man may be restored to become again the temple of God, and to reveal the righteous character of his Creator. These wonderful truths presented from day to day brought light and courage into the hearts of our people, and seemed to give them a new experience. I find that the believers in all lands need just such help as this, and that they respond to the simple and plain presentation of

the vital truths of this message in the very setting which the Lord has given to them, and I see more clearly than ever the need of just such a message as this to be preached "to every nation, and kindred, and tongue, and people."

At the time of the Norway conference it was arranged that after I had attended the other meetings, I should spend a few days at the sanitarium at Skodsborg, Denmark, and I accordingly came directly to this place after the close of the meeting in Sweden. I have now held two meetings with the helpers, and have given a talk on Japan and Korea to both patients and helpers. An appointment has been made for me in Copenhagen for next Sabbath, and on Sunday I shall return to Hamburg. I expect to attend the general meeting of the German Union Conference at Friedensau, and after that the general meeting of the British Union Conference in England, before returning to America. I am hoping that these meetings will be occasions of special blessing to the work in these great fields. W. W. P.

Mustering In

A CALL has gone out into the world that is designed to bring out of the world a people that shall stand loyally for God against a program that is designed by the author of evil to deceive and ruin the last generation of men. For six thousand years good and evil, light and darkness, have been working toward the culmination of a conflict which is to determine who is to be the ruler of this world—God or Satan. In point of numbers, that conflict might have been decided long ago; for the majority in this world seem always to have been opposed to the rule of righteousness in the life, and their actions have been in harmony with their feelings in the matter.

There must come a culmination. This conflict of the ages, with its dower of misery, sin, and death, could not go on forever. The physical strength of the human race could not stand up under the strain forever—it is not standing up under it now. The downward tendency of the physical man is easily discernible from decade to decade. Military boards are compelled from time to time to reduce the height limit for army recruits and to make the physical tests less exacting in order to keep the necessary number in the ranks. More than that, the proportion of insane to the entire population is steadily and rapidly increasing. What does it mean?—It means that if the race should go on from generation to generation as it is, the physical man would be unable to endure the strain of the conflict, and would go to pieces. The only hope for this world is in the second coming of

Christ; and we can have no legitimate hope of meeting him in peace when he does come unless we enlist in his service in obedience to his last call for faithful bearers of his last message.

It is a hopeful omen that we see so many now laying aside various occupations, and enlisting for this final conflict. A spirit has come among our people such as we have never seen before—a spirit, a feeling, that the work needs them, and that they must not longer hesitate between the service of the world and the service of Christ.

This spirit of a desire to enlist in the closing message is particularly striking among the younger generation, and they are taking hold of the work with the energy and freshness of youth. It is an encouragement to the hearts of the veterans in the service to see this striking movement among the young. There is something striking also in the remarkable success that is attending the work of many of these young recruits, especially in the book and periodical work. Years ago men were taught that they were not to consider themselves failures in the canvassing work unless they had canvassed at least three or four weeks without taking a single order. They are unable to make such a test now, for some of them have sold hundreds of dollars' worth of books in that length of time during the recent months.

What does this mean?—God is setting his hand to the work to make it a short work, and his Spirit is striving with the hearts of men. They who yield to it will be a power for him. They who refuse are putting themselves in a place of terrible danger. The times are urgent; the generation is nearing its close; God must have workers, and he can not wait and dally with those who are uncertain whether to serve him or not. The powers of evil are mighty at the present time. They who are to be his must now come up to the help of the Lord against the mighty.

John says, "I have written to you, young men, because ye are strong, . . . and have overcome the wicked one." If ever the professed followers of Christ needed strength, they need it now. Against them are focusing the accumulated cunning of him who is the chief of deceivers and conspirators. It will take strength to overcome this wicked one. It will not be the strength of the natural, physical man. It must be a strength that is superior to the human, or defeat is certain. There must be no trusting in our own strength; "for our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." Eph. 6:12. If that admonition was necessary in the

days of Paul, much more is it necessary now in our days. There is no strength but Christ's that can be called strong in comparison with the strength of the principalities of darkness with which we must contend.

Heaven does not send us out unarmed into this struggle. "Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God." Eph. 6:13-17.

There is the armor, and there is the source of strength. Moreover, such provision would never have been made were it not that God foresaw that it would be needed. To go about in our own strength at such a time is to invite destruction. To go with any less armor than God has provided is to set our wisdom above his, and make every vital part vulnerable to the shafts of the devil.

While Satan is mobilizing his forces in all the world, it is a glorious spectacle to see consecrated young men and women being mustered into the service of God and drilling in his camp. The convention at Mount Vernon speaks volumes for the more rapid progress of the third angel's message. Said one, "The call of the hour is for consecrated young men and women to give their lives to this service." And they are answering the call. The establishment of the Washington foreign mission training-school is another long step toward the completion of this work. Let us take courage; the conflict will be short, but it will take all there is of us, coupled with all Heaven has promised us, to make us conquerors. The blessed part of it is that the victory is certain and near at hand, and *we* may be victors. C. M. S.

It Gladdens Our Hearts

NOTWITHSTANDING the comparative smallness of our numbers and limited resources, it is marvelous to all how our missionary enterprises are spreading through the earth. We are doing no more than a fraction of what might be done, it is true, and the Spirit of God appeals for the surrender and consecration of every soul and every resource. But God is wonderfully blessing the efforts that are made.

We hear of the advance of the message in many parts and through many witnesses. The public press abroad and the missionary journals bear constant

testimony to the fact that the message God has given for the last days is in evidence in mission fields away beyond anything that would naturally be expected from our numbers.

We are only beginning in Portugal, yet the very foremost newspaper and illustrated journals are advertising our work. In a recent Baptist missionary journal a correspondent in Spain reports that "the sixth-day Adventists" are reaping results there. He means to refer to our work, only just beginning, but forcing a degree of attention altogether out of proportion to the staff at work. It is according to the promise, "One man of you shall chase a thousand." The truth of this message, preached by only one or two in a dark land, has power to set thousands to talking about the Sabbath and advent doctrines, and the message sounds out as though many were preaching it.

The stand taken by young men loyal to the Sabbath in their military service has caused the newspapers of Germany to advertise the work of Seventh-day Adventists through all the German-speaking world. A French pastor in Tahiti, Society Islands, tells the readers of the *Missionary Review of the World*:—

The Mormons and the Adventists have come direct from America. They do not unfold at once the whole of their strange doctrine, but go where they hope to find some people whose piety is not very enlightened, and whom they can trouble and frighten. They lay great stress upon what they call vital points, such as the baptism by immersion, or the Mosaic Sabbath, and they affirm that to overlook them means eternal death. Their converts are, however, almost wholly from the malcontents, who have thus the pleasure to take their revenge without becoming Roman Catholic. Awful temptations everywhere face our people. Drinking, gambling, immorality—all things which are so hard to repulse for a non-converted Tahitian! Is it not a shame to say that many white people openly encourage these things?

We are thus mentioned with the Mormons, but the reference to the Sabbath truth shows that the conversions to the commandments of God and the faith of Jesus wrought by this message are bearing witness in the South Seas. One thing the pastor will find it difficult to harmonize. He suggests that converts to this message are among people "whose piety is not very enlightened," while at the same time he bewails the spread of the drink habit among his people. Yet, he must know that not a user of intoxicants, or even of tobacco, can be found among our people in the Society Islands.

These are but examples of the testimony that is being borne continually. This message of the Lord's coming is spreading through all the earth. Some say one thing and some another about it.

But all the world is yet to be talking about the most solemn and important message ever committed to mortals to carry. Truly we are called to loyalty and devotion and faithfulness in such a time as this.

W. A. S.

Diotrephes

G. B. THOMPSON

DIOTREPHES is referred to but once in the Bible. The scripture which mentions him reads as follows: "I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." 3 John 9, 10.

This is indeed a brief history, but it is all we have; and is all we need. A careful reading of this inspired narrative will reveal a number of very interesting and instructive things.

1. "I wrote unto the church." That is, John, the beloved disciple, was the writer. John was a "pillar" in the church. He was one of those who gave to the great apostle Paul, and to Barnabas, the "right hand of fellowship." He was one of the chosen apostles of the Lord, and was ordained to the work of the apostleship to which he was called. And, moreover, he had the Spirit of prophecy; he was a prophet of God. Rev. 19:10; 1:9-19. Now, in his old age, with all the years of his rich experience in the past, and the light of God shining in his soul, this apostle and prophet of God writes to Gaius concerning some worthy laborers, and bids the church receive them. It would seem that a communication from such a source would have been respected and heeded. But Diotrephes did not do this; he was a law unto himself. He was amenable to no one's rule or counsel. Great as was John's position in the church, he was greater—in his own estimation. The exhortation of God to "submit yourselves unto the elder. Yea, all of you be subject to one another," and to "obey them that have the rule over you, and submit yourselves," had no weight with Diotrephes. He did not believe that any one should have rule, and write directions to the church, even if the Lord had so ordained it.

2. John wrote to the church. This communication is lost, so we can not now ascertain its contents. But it was concerning the receiving of these brethren by the church. God has put order and system into his church. It is an organized body of believers to carry forward his work. It was John's prerogative as apostle and prophet to

send instruction to the church. But Diotrephes was not subject to the counsel sent to the church. While rejecting the counsel and rulership of others, though only a member, he ignored the whole body of believers.

It seems marvelous that any one should use this as an example of what true organization should be in the church. Diotrephes was not carrying out the plans of organization, but on the contrary was arrayed against the organization of which John was a "pillar." The trouble was not with the organization, but with Diotrephes. His imperious will took precedence of all else.

And we need to exercise care, that while criticizing Diotrephes, we do not take a similar course, for there are such individuals in the church still. Organization is designed of God to hold in check and control just such unruly elements as these. Laws and regulations are not "made for a righteous man," but for the "lawless and disobedient." For this reason, any organization or system in the work of God will always be pronounced despotic by the Diotrepheses.

3. We do not know just who Diotrephes was, nor what official position he held in the church. Evidently, however, he had great influence in this church, and probably was a leading officer. John, however, was a leading apostle and prophet of God, and in rejecting the counsel sent to the church from this venerable seer, Diotrephes arrayed himself against the spirit of prophecy. He may have thought, as some do now, that all who have the Spirit of God have the spirit of prophecy, so he had the spirit of prophecy as well as the aged John, and he decided to follow his own. This, according to his view, would be consistent of course.

4. "Prating against us with malicious words." Barnes tells us these words mean "to overflow with talk." From this we gather that Diotrephes was quite a talker. Evidently he did not have brotherly love for John and the other brethren. Hatred seemed to be at the bottom of the opposition against the counsel sent the church. He was malicious. There was an old grudge somewhere. It may have been that he had been reprov'd by the venerable seer. A man of the make-up of Diotrephes, who loved to have the pre-eminence, would probably need correction, but it is not likely he would relish it when it came, and he would be apt to entertain feelings of animosity toward the person through whom it was sent. To his mind, doubtless, any system which would uphold the administering of any reproof to him seemed to be despotic.

5. Diotrephes did not "receive the brethren." They visited the church with the consent and approbation of the aged prophet, who counseled the church to

receive them. But Diotrephes did not care for the counsel of the prophet of God. Neither the advice of John nor the wishes of the church itself were of any consequence to him. He knew best. When the brethren came to the church, fully indorsed by the body, this man deliberately set them aside. He was the despotic head of a local church. These brethren were not allowed to preach or give any counsel. There is no hint that this prohibition was the result of organization. It was caused by the despotic spirit of Diotrephes. It is a clear case of rebellion against the organized work of God in apostolic times. Instead of this being an example of the evils of organization in the church, it is an example of those who array themselves against the organization established by the Lord. The spirit of Diotrephes still lives. But its manifestation is not in the organized body of Christ, but *against* it.

6. Diotrephes did not believe in being under the rule of any one, for he loved "the pre-eminence." He would rule or ruin. He was zealously opposed to any headship, unless he was the head. No doubt he could see visions of the papacy being formed all around him in any plan that would make any one a "pillar," or leader, in the church, except himself. He was not opposed to leadership, providing he was the leader, for he loved to be first. It was so with Lucifer. He, too, loved the pre-eminence. He coveted the highest place in heaven. The Son of God having been assigned to this position by the Father, Lucifer instilled in the minds of the angels the idea that a tyranny had been enthroned, and in order to be free, they must contend for their rights, and oppose the organization of heaven. Satan would have had no contention about leadership had he been placed at the head. This spirit still works in the church of the Most High.

7. "Casteth them out of the church." Diotrephes refused to receive these brethren, forbade others to do so, and cast them out of the church. Whether he cast out those who wished to receive these brethren, or the brethren who came to the church, we need not discuss, as the spirit of domination is the same in either case. Diotrephes, it appears, took the responsibility in this matter, and assumed the power to cast them out of the church of God. Organization prevents this spirit of despotism. Where organization prevails, if members are disfellowshipped, it is by the church itself, and not by some Diotrephes who happens to be in the church. The church—all the people—have a voice in the matter. They look prayerfully into all the facts connected with the course of the individual who may be under censure. He is labored with. One person goes to him. If this fails, one or two others are taken, who endeavor, if possible, to help the offending one. If this course fails, the

matter is brought, not before Diotrephes, but before the church. The church as a body carefully considers the question, and if the unruly member refuses to reform, he is disfellowshipped by the church. But where there is no organization, there is nothing to hinder some Diotrephes having his own way, and ruling in the church with a tyrannical hand.

Note and Comment

"It is more important and more desirable that all the people should drink beer than that people should drink more beer," was one of the key-notes of the brewers' convention recently held at Atlantic City, N. J. This is a most remarkable confession by the drink-makers that they realize the full significance of the appetite-creating property of alcoholic liquors. If the brewers can but induce every man, woman, and child to begin the use of beer, their prosperity is assured.

ONE does not wonder that an embarrassing silence ensued at The Hague recently when the Chinese military delegate said he wished he could find out what war really is. Several European nations had attacked the forts and occupied the capital of China with troops, at the same time insisting that they were not at war. He also wanted to know what would happen if one of the powers declared war against another, and the latter would not fight. Would that be war? No one volunteered to answer his questions. If the so-called Christian nations were really Christian, what an excellent opportunity was here afforded their delegates to impress the teaching of Christ to "love your enemies," and "do good to them that hate you." Universal practising of these precepts would soon preclude the necessity of war, as well as the definition of it.

DR. LYMAN ABBOTT, at Litchfield, Conn., recently delivered an address eulogistic of the work of Henry Ward Beecher and his father, Lyman Beecher, entitled "A Century of Progress." As reported in the *Outlook* of July 20, after showing the relation of the teachings of these men to the religious thought of the times, he sums up the progress made, from which we quote:—

Popular opinion, gradually imbibing the teaching of modern philosophy, no longer conceives of a Great First Cause who has created and set in motion secondary causes, while he sits apart from the world, ruling it as an engineer rules his engine; it is coming to conceive of one great underlying Cause, an Infinite and Eternal Energy from whom all things proceed, a Power not ourselves

which makes for righteousness, a spirit in humanity which it calls the Spirit of Humanity. It is for us to save the church from the paralysis which has always accompanied pantheism by laying emphasis on Jesus Christ as the personification in human history of this Infinite One who transcends all our definitions of personality.

Since it is necessary "for us to save the church from the paralysis which has always accompanied pantheism," it seems that he acknowledges this teaching to be pantheism. And it is well to know that he admits it. He continues:—

Popular opinion imbibing the teaching of science has largely come to recognize the fact that all phenomena are interpreted in the terms of growth, that each event grows by natural processes out of the event preceding, and that this is as true of the moral development of the race and the moral development of the individual—that is, in sociology and anthropology—as it is in the development of the animal or the plant, that is, in biology and botany. It is for us to lay hold of this grander conception of God's method of doing things, and show how the spirit of the living Christ is the power in all moral and spiritual development, personal and social; that, in other words, evolution and redemption are different ways of spelling the same word.

So he would have us believe that it is by "natural processes" of "evolution" that we are regenerated, instead of "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." And no wonder this is more acceptable, for he expresses his opinion of God's Word in the following terms:—

Popular opinion, gradually imbibing its ideas from literary scholars, is learning that the Bible is a collection of Hebrew law, history, and literature; that it is to be studied and interpreted as other collections of literature; that it grew up as other collections of literature have grown up; that an infallible book is an impossible conception; that the revelation of God afforded by the Bible is the revealing and unveiling of God in the personal experience of the men who wrote the Bible, and that its authority rests upon this, that their experiences evoke kindred experiences in our own hearts, and to their disclosures of the life of God in the souls of men our souls give a long and loud amen.

So the results of this "century of progress" are that having gradually imbibed the teachings of modern philosophy, science, and literature, the people have, instead of faith in "God, who created all things by Jesus Christ," a belief in an Eternal Energy; instead of the gospel which "is the power of God unto salvation to every one that believeth," "evolution" "by natural processes;" and instead of believing that they should "search the Scriptures," for "all scripture is given by inspiration of God, and is profitable," they are studying it as any other collection of literature. Surely there is need of the admonition, "Be not wise in your own conceits."

One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

"My Cup Runneth Over"

THESE words of the psalmist express the measure of God's dealing with his people, if indeed we can say that he deals by measure. Paul says that "unto every one of us is given grace according to the measure of the gift of Christ." Eph. 4:7. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32.

This is the Scripture tone always when speaking of the way God gives to us,—only expressions of the freest and fullest liberality, no stint, no closeness, no niggardliness, no sparing, but only the most abounding outpouring of his free gifts.

The term "much more abound" is expressed from God's standpoint, and how "much more" he will do for us is beyond our knowledge, for he "is able to do exceeding abundantly above all that we ask or think." David expresses the true condition of God's own when he says, in the first verse of the twenty-third psalm, "I shall not want." Paul said also, "I have all, and abound," and assures us, "My God shall supply all your need." Again we are told in emphatic language, "All things are yours."

Jesus gives us many lessons on the solicitous care of God for his children, leaving no room for us to doubt but that every need will be provided for most fully. In connection with the statement that he is the good shepherd, he tells us that the object of his coming is that we might have life, and that we "might have it more abundantly." The final entrance into the kingdom of God will be ministered "abundantly." 2 Peter 1:11.

God, who is "abundant in goodness," has given us spiritual blessings "according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence." Eph. 1:8. "Of his fulness have all we received." He "giveth us richly all things to enjoy."

Then why is it that some do not enjoy richness of experience? Why so burdened with cares of this world, trying to make a living and having the same sort of a struggle for spiritual existence? It is not that the promises of God have failed, or that there has been the least lack on his part to supply. The failing is on man's part somewhere.

Two texts from Proverbs may give some suggestions. "A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent." Prov. 28:20. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11:24.

The giving of God is "in all wisdom and prudence;" and although he bestows most abundantly, he does not give for wasting. But the psalmist says, "My cup runneth over." Does this mean a waste of the overflow? Is it a far-fetched conclusion to say that the overflow of our blessings is to help supply the need of others, and, too, that in proportion as we share our gifts, so will be our own store?

There is much very plain teaching to

show that we are blessed that we may be a blessing. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that you mete withal it shall be measured to you again." Luke 6:38. "Freely ye have received, freely give." L. A. HANSEN.

Graysville, Tenn.

A Cheering Letter

ENCLOSED find a draft for one hundred dollars for the \$150,000 fund. I am a member of the Erie church, but have attended in Jamestown, N. Y., much of the time for three years, so send this as my offering for both churches, half from the Erie church, and half from the Jamestown church.

I wish I could make each dollar of this one hundred dollars, and it would then seem to swell the figures some; but we are praying for God to open hearts and roll upon us all a burden for unsaved souls, then there would be plenty of means forthcoming, and the \$150,000 fund would be made up, and one of \$250,000 started.

May God help us to do all his will, and trust results with him who gave us all things. Have faith in God.

DORCAS W. GREEN.

Received on the \$150,000 Fund up to July 16, 1907

Atlantic Union Conference	
Central New England	\$ 2,623.61
Chesapeake	424.26
Eastern Pennsylvania	1,412.85
Greater New York	431.85
Maine	362.22
New Jersey	552.63
New York	1,103.42
Southern New England	1,138.50
Vermont	850.70
Virginia	271.67
West Pennsylvania	932.57
West Virginia	241.67
Western New York	1,301.67
Total	\$11,647.62

Canadian Union Conference	
Maritime	\$316.43
Quebec	33.78
Ontario	353.48
Total	\$703.69

Central Union Conference	
Colorado	\$ 878.19
Iowa	2,926.09
Kansas	1,660.40
Missouri	929.31
Nebraska	4,805.68
Wyoming	412.87
Total	\$11,612.54

District of Columbia	
Washington churches	\$1,316.59

Lake Union Conference	
East Michigan	\$ 1,307.82
Indiana	4,475.48
North Michigan	131.51
Northern Illinois	1,619.74
Ohio	2,662.61

Southern Illinois	750.58
West Michigan	3,166.85
Wisconsin	1,818.22

Total **\$15,932.81**

North Pacific Union Conference	
Conference not specified	\$ 362.96
British Columbia	112.80
Montana	292.05
Upper Columbia	1,622.87
Western Washington	1,127.51
Idaho	844.90
Western Oregon	1,420.47
Total	\$5,783.56

Northern Union Conference	
Alberta	\$ 156.10
Manitoba	239.70
Saskatchewan Mission Field ..	34.85
Minnesota	4,787.84
South Dakota	2,614.19
North Dakota	1,767.41
Conference not specified	73.82
Total	\$9,673.91

Pacific Union Conference	
Arizona	\$ 177.87
California-Nevada	5,199.87
Southern California	493.84
Utah	205.46
Total	\$6,076.33

Southern Union Conference	
South Carolina	\$ 103.85
Alabama	200.63
Tennessee River	505.47
Florida	342.85
North Carolina	255.25
Kentucky	30.36
Cumberland	560.26
Louisiana	385.61
Mississippi	192.46
Georgia	345.86
Total	\$2,922.60

Southwestern Union Conference	
Not specified	\$ 20.18
Arkansas	222.64
Oklahoma	1,580.27
Texas	1,062.86
Total	\$2,885.95

Unknown	
Unknown	\$153.20

Foreign	
Algeria	\$ 13.33
Australia	137.06
Bermuda	25.00
China	20.60
South Africa	128.16
Jamaica	13.41
Yukon Territory	10.00
England	256.32
West Africa	14.06
Mexico	2.00
Costa Rica	6.25
India	12.48
South America	23.35
Switzerland	9.69
Panama	9.00
Nicaragua	4.00
Central American Mission	17.00
Trinidad34
Norway	25.00
Japan	12.50
Hayti	5.00
Egypt	51.55
Palestine	2.00
Tobago, W. I.	1.22
Cuba	4.00
Total	\$803.32

Grand Total **\$69,512.12**

I. H. EVANS, Treasurer.

General Articles

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

The Light of Life

IVA A. CLUTE

"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John 8: 12.

WE may know that He is coming;
We may analyze earth's strife;
They who follow have not darkness,
But shall have the light of life.

Others may grope on in blindness,
Knowing not the Day-star bright
Long since started its ascension,
Shedding o'er the world its light.

Ignorance and superstition
Mark this age of unbelief;
And the Saviour, at his coming,
To the world will be a thief;

Coming when they least expect him,
While they "Peace and safety" cry,
Piling up their earthly treasures
For the crisis now so nigh.

To the faithful few who know Him,
Paul says, "It need not be true
That as to the world surrounding
That bright day should be to you.

"Ye walk not in worldly darkness."
O'er the earth the heralds sing.
We may list to hear the message,
"Christ, no longer Priest, but King."

Notes of Travel—No. 1

Journey to Southern California

MRS. E. G. WHITE

DURING the first few months of the year, I received from our brethren connected with important enterprises in southern California urgent invitations to visit the institutions in that part of the State. And indeed I felt desirous of visiting once more that portion of the field, concerning which the Lord has given me much instruction regarding the establishment of medical missionary and educational institutions.

About the middle of April, the Drs. Kress and their family arrived from Australia, and stayed with us for a few days before going on to Washington, D. C., to which place they have been called to connect with the Sanitarium at Takoma Park. As we were anxious for them to visit the sanitariums on the Pacific Coast, we thought this a favorable time to take our southern trip in company with them.

We left St. Helena on the afternoon of Thursday, April 18. Our party was made up of Dr. Kress, and his wife, who is also a physician; their daughter Ora, and two smaller children; Miss Stevens, who accompanied them from Australia; Dr. H. F. Rand, physician at the St. Helena Sanitarium; my son, W. C. White; Dores Robinson, one of my copyists; Sara McEnterfer, my attendant; and myself.

On our arrival at the Ferry Building

in San Francisco, we were taken in a carriage to the station at Third and Townsend Streets. During the past year the sins that called forth the judgments of God on San Francisco have been continued. Violence and crime have greatly increased. A startling record of dishonesty and conniving has been brought to light in the investigation of the actions of men in official positions.

We passed through San Francisco on the anniversary of the great earthquake of last year. The day had been declared a holiday, and many were celebrating the occasion with revelry and in pleasure seeking.

Plans are being laid to rebuild the city on a grand scale. Several earthquake shocks have been felt, but these warnings are being disregarded by many. "We will have," they say, "larger and more magnificent buildings than we have ever had before." Christ says, "When they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape."

At 8 p. m. we left San Francisco by the Coast Line to Los Angeles. At Burbank, a few miles from Los Angeles, W. C. White, Sara McEnterfer, and I left the train, and after waiting for a few minutes took the cars to San Fernando. Here we were met at the station, and taken to the school.

The Fernando School

We are thankful that the Lord in his providence opened the way for us to establish an educational work at Fernando. Our brethren purchased this property about five years ago for about one third of the amount originally invested in it. Besides buildings that were in every way adapted to school work, there were about twelve and a half acres of land, suitable for orchard and garden. The large school building is a modern, two-story structure with an attic. On the first floor there are fine recitation rooms, and a chapel that will seat about two hundred. On the second floor there are seven good schoolrooms. The attic has been partitioned off, and provides a number of sleeping-rooms for the boys. Besides this large building there is a two-and-a-half story structure used as a ladies' dormitory.

We were glad to learn that success has attended the Fernando school during the year that has just closed. The attendance has been good, and we rejoice to know that many of the students have offered themselves for service during the summer.

A spirit of missionary zeal will surely result from a proper study of the Word of God. In May, 1903, I wrote the following words to those in charge of the Fernando school:—

"The light given me is that the educational branch of our work will be of great importance. What is it that will make our schools a power? It is not the size of the buildings. It is not the number of advanced studies taught. It is the faithful work done by teachers and students, as they begin at the lower rounds of the ladder of progress, and climb diligently round by round.

"Intermediate schools are highly essential. There are many parents who do not know how to train their children to be workers together with God. They have not in all things outgrown their childishness, and therefore they know not how to care properly for the church in their homes. Fathers and mothers have become indifferent to their obligations to God, and unmindful of their duty to their children. Therefore we must establish schools that will be as the schools of the prophets.

"The Word of God is to lie at the foundation of all the work done in these schools. And the students are to be taught the true dignity of labor. They are to be shown that God is a constant worker. Let every teacher take hold heartily with a group of students, working with them, and teaching them how to work. As the teachers do this, they will gain a valuable experience. Their hearts will be bound up with the hearts of the students, and this will open the way for successful teaching.

"Thorough work must be done in these schools; for many students will go forth from them directly into the great harvest-field. They will go forth to use what they have learned, as canvassers, and as helpers in various lines of evangelistic work. Many workers, after studying for a time in the field, will feel the need of further study, and with the experience gained in the field will be prepared to value school privileges, and to make rapid advancement. Some will desire an education in the higher branches of study. For these our colleges have been established.

"It would be a sad mistake for us to fail to consider thoroughly the purpose for which each of our schools is established. This is a matter that should be faithfully studied by our responsible men in each union conference. All the different educational interests should be given careful consideration."

We have before us a great work, and there is need of many educated laborers who have fitted themselves for positions of trust. In the training for service in the cause of God, the Bible must lie at the foundation. The principles of truth taught in the Word of God will act as a safeguard against the evil influences that are in the world. In the home and in the school the Bible is to be made the great text-book.

Efforts to educate children in the fear of the Lord, without making the study of the Word prominent, are sadly misdirected. Unless there is such a training as will lead to a recognition and an abhorrence of sin, moral deformity will result. Our children should be removed from the evil influences of the public schools, and placed where thoroughly converted teachers may educate them in the Holy Scriptures. The students in our schools should take the Word of God as the grand rule of their lives.

While at Fernando I spoke twice in the school chapel, and on Sabbath afternoon my son talked to the students. At the Sabbath morning service, the room was well filled, and I was thankful for the

privilege of addressing so many who during the past few months had been receiving instruction in the Word of God. I based my remarks upon the first chapter of First Peter. I dwelt at some length upon the subject of the earthly mission of Christ, who "according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

In view of the great sacrifice of Christ in our behalf, we are to purify our souls in obeying the truth "through the Spirit unto unfeigned love of the brethren," and to "love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

Talking Peace—Preparing War

JOHN S. WIGHTMAN

TO-DAY the gaze of the world is fixed upon that momentous gathering, the Peace Conference at The Hague. June 15 its deliberations began. The czar's rescript calling together the first Hague Conference was given only to those twenty-six nations that had diplomatic representatives at St. Petersburg. At the present conference representatives of every one of the forty-five nations of the world are present, and for the first time in history all the people of the earth will be represented to discuss affairs common to all. This congress, beyond doubt, is the greatest political event that has ever taken place. Emanuel Kant says, in his essay on "Eternal Peace," that war will not cease until the world is organized; and the world can not be safely organized until the nations have representative government. Therefore the greatest international problem before the world is, How can this present Hague Peace Conference take the next great step toward world organization? Already we have The Hague or Supreme Court of the World. The next logical step in this international problem would be an international legislature; and if an international legislature, then an international executive, or world-head, whose work would be to see that the wishes of the international legislature were carried out.

The object of this vast confederation force in the Holland capital is, primarily and ostensibly, to ultimately secure the banishment of war from the established program of the nations, and to provide for international peace. Thus far the question is purely within the moral, and relatively, perhaps, within the religious sphere; but the student of political economy is rapidly beginning to perceive the larger question—the political—the merging of the world, the individual nations of the world, into one vast legislative brotherhood, under one universal

and supreme world-ruler. And herein lies the danger, the danger of empire instead of republic, kingly rule in place of individual sovereignty. The long, dark history of the past is simply the history of universal dominion—world government.

A question anent the subject is: Will an international brotherhood of nations eliminate war and all its possibilities? Disarmament, it becomes apparent, can not possibly precede either one or the other of two events—the conversion of the world, or the political organization of the world. Laying the question of the conversion of the world aside, Mr. Hamilton Holt, of the *Independent*, says: "Clearly, then, the predominant issue is the proposition that the conference hereafter assemble periodically and automatically, and not at the call of some sovereign or monarch. For even if at first such a periodical and automatic congress can do no more than express pious resolutions, as time goes on, it will be given more and more power, just as in the future The Hague Court will be given more and more jurisdiction. Finally an international executive will be added, and then all questions of an international nature will be discussed, decided, and enforced according to law, and we shall have in very truth the Americanization of the world."

Thus has the dream of empire actually taken possession of the world-peace promoters, and the question becomes infinitely greater; nor is it, nor can it be, quite divorced from the religious question, which will eventually, if world-organization is accomplished, become the paramount question of all others. M. Novikoff, in *La Rue*, clearly perceives the trend of this universal design. "The peace movement," he said, "ought to change its name and be called federalist. It aims, in fact, at creating a federation which will in turn embrace all the nations of the world. Because the giant movement is said to be for 'peace,' and not for federation, it encounters all kinds of objections on the score of impracticability which it would not encounter if it changed, not its essence, but merely its name. It must plainly be shown that the kingdom of heaven is near at hand; when the peace party succeeds in imbuing the masses with this idea, there will be an immense and immediate reaction. Federation will then become the first popular cry. Very soon it will reach the passionate stage, and then nothing can stop it. Then exit international anarchy, and enter the United States of Europe." This was July 1, 1901, and now M. Novikoff's words are all the more significant, for the recent Peace Conference at New York City gave the clearest emphasis to the federation part of the peace movement; in fact, "peace" could alone result from "federation of the world—a parliament of man!" Novikoff was a prophet of his time: to-day all may see. Nor does it mean alone the United States of Europe; it is the United States

of the World. It was Mr. Stead who connected "the-kingdom-of-heaven-is-at-hand" theme with that of the subject of the peace movement, and it may not be quite so far to that "passionate stage" as may appear: the history of the "passionate stage" of the Crusades of the early centuries may suffice to cause anxiety and apprehensive dread to the average mind that must enquire, "What do these things mean?" In the plainest language possible, the apostle declares that when "they"—evidently meaning the nations of the earth in congress assembled—"shall say, Peace and safety; then sudden destruction cometh . . . and they shall not escape."

That this sudden destruction, much of it at least, is the destruction resulting from national war and carnage, there can be little doubt. Long ago the prophet Jeremiah cried out: "Destruction upon destruction . . . for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment." "I can not hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war." War, cruel, devastating war, is the agency for the multiplied destruction—"destruction upon destruction." Nor could the faithful prophet see any sign of real national or international peace, for of such he must have written, "Saying, Peace, peace; when there is no peace."

Ezekiel writes: "Destruction cometh; and they shall seek peace, and there shall be none." The writer holds that the peace movement is only a "cry," and no more; according to the Word that is divinely inspired, it is a "cry" of peace where there is no peace. At the very time, the world is burdened with war preparations, as in no other age. The very chiefest question for which the first Hague Conference was called to discuss—the limitation of armament, or its reduction, by mutual consent of the European powers—proved to be a fruitless topic. And at the opening session of the present conference the key-note was sounded by M. Nelidoff, president of the conference, in behalf of Russia, when he said that "ultimate disarmament and the inauguration of universal peace is but an idle dream," and advocated the widening of the door of arbitration that "conciliation and justice" might obtain. Mr. Stead writes to the London *Times* "that there will be practical unanimity among the governments as to the impossibility of forbidding the discussion of armaments at the conference, and an absolute unanimity as to the impossibility of arriving at any practical decision as to what should be done."

(To be concluded)

Avoid diligently those false and deceptive thoughts which say, Wait a little, I will pray an hour hence: I must first perform this or that. For, with such thoughts, a man quits prayer for business, which lays hold of and entangles him, so that he comes not to pray the whole day long.—*Martin Luther.*

Tents and Equipments for Visiting Ministers

WM. COVERT

IN most cases the cause demands, and our people expect, that General Conference ministers and other laborers from without the local conferences render help at our general camp-meetings. Many of these laborers are bearing heavy burdens, and are devoting their lives to the advancement of the Lord's cause in the earth.

They start on these camp-meeting rounds the latter part of May or early in June, and continue this work until perhaps the middle of October. They pass from one meeting to another with but little or no time between in which to rest, and often they travel long distances and travel nights to get to their appointments. In doing this they do without rest, their clothes become soiled, and they arrive in the camp to receive such hospitality and care as their friends have provided for them. If those in charge of the camp have made ample arrangements for their rest and comfort, then all is well as far as this feature of camp-meeting interests is concerned. Some conferences do this part of their work very well. Others do not give it sufficient thought.

There is on record in 2 Kings 4:8-10 an account of the hospitality of a great woman who fed the Lord's prophet without charge every time he came to her city. Finally she had an addition built to her dwelling wholly for the benefit of this prophet. It was furnished with a bed, chair, table, and other essential equipments, and all of this for the purpose of helping this man, Elisha the prophet, in the work which the Lord had assigned for him to do. The Lord was so pleased with the kindness thus shown to his servant by this Gentile woman that he gave room in the Bible for the whole account.

The reader will agree with the suggestion that our camp-meeting and conference committees should be as hospitable with our General Conference camp-meeting helpers as was the Shunammite family with the prophet Elisha. If so, then these men will have a good home and free board ready and waiting for them when they arrive on the grounds at our camp-meetings.

It is not proposed that a room be built for the ministers who are called to our camp-meetings, but the suggestion is made that a sufficient number of tents be pitched for their accommodation to give ample room without crowding many into one tent. In our dwellings we seldom put more than two persons in one room; and should we not give as much consideration as this to our general camp-meeting workers? Consider that they spend from one third to three fourths of their time going from place to place in this kind of work. Understand that they are God's appointed messengers sent to us in the name of the Lord, and for the work of the Lord. Their lives and the efficiency of their labors are committed to the care and

guardianship of our people. We should most gladly arrange to make their stay among us as pleasant and helpful as possible. The plan and the purpose plainly suggest to us that these men, in attending our general meetings, have become the guests of the whole conference. This being so, we should certainly enjoy the thought of making them feel at home among us. Whatever we would do for them should they become our personal guests, we should certainly feel it to be in good form for us to do for them when they become our camp-meeting helpers.

One qualification required of an elder before ordination is that he be a man given to hospitality. Elders may, as a matter of course, expect the brethren and sisters to visit their homes. Elders are expected to be examples to the flock. The manner in which they treat General Conference men will be an example of how they would have the people of their conference treat them. If they insist on charging visiting ministers for their board, then they are teaching their people to do the same thing by them.

Now the conference president and the conference committee have become the elders for the whole conference; and if they should refuse hospitality to our General Conference workers sent to our camp-meetings, would they not thereby show their unfitness for the place they occupy?

The suggestion is here ventured that an ordinary-sized family tent is the proper thing for two ministers. In some cases two are quite willing to occupy one full bed, while others rest better in a single bed. The majority prefer the single one. Each one prefers a wash-bowl and a towel in a compartment to himself. He likes to have this little home chamber to himself, where he can retire to secretly pray and to go alone with the Lord to study and prepare for the public services when he is required to lead them. The writer sometimes thinks about the blessed seasons of prayer that Elisha enjoyed in that Shunem bedchamber on the wall. It was to that same bedchamber that the Shunammite woman took her dead son to rest when she went to call for the man of God to come and pray that the boy might be raised from the dead. It was there Elisha called upon the Lord to restore life to the deceased child. There he continued his supplications until God heard his prayers and raised the boy to life again.

The family who so kindly cared for Elisha's needs never had reason to regret making the investment in that bedchamber and its furniture. The wonderful sequel shows what great things came to their home in return for the interest they took in housing and feeding the Lord's servant.

Possibly if there could be secured as sweet co-operation between all our people in all things as there was between Elisha and the Shunammite family, we would see more of the mighty power of God manifested in our work. Shall we not labor earnestly to have it so?

Chicago, Ill.

The Rebellion of Korah, Dathan, and Abiram

(Continued)

J. W. WESTPHAL

THIS great rebellion on the borders of the promised land is recorded in the fourteenth chapter of Numbers. The next uprising, that of Korah, Dathan, and Abiram, the one which involved more than any other, is described in the sixteenth chapter of Numbers. There was no special circumstance or event to call it forth. It revealed only a deep-seated dissatisfaction with the leadership and with the arrangements in the organization of Israel. In it all they lose sight of Him who had led them all the way; who, like a tender father, had carried them in his bosom; who had protected and delivered them many times; and they see only Moses and Aaron. They say, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" Verse 3.

From the standpoint of their confused, darkened understanding they could make out a clear case against Moses. When he led them forth from Egyptian bondage, he had manifested a fatherly leadership, but as time progressed, they considered that he was taking to himself despotic power. Thus, when at Sinai they had made a golden calf, Moses bade the sons of Levi to "slay every man his brother, and every man his companion, and every man his neighbor. . . . And there fell of the people that day about three thousand men." Ex. 32:27, 28. When the people were smitten "with a very great plague" for eating greedily of the quails sent them, as recorded in Numbers 11, could not they put the blame upon Moses for not announcing what the result would be? In the sentence that their carcasses would fall in the wilderness, they saw only Moses' arbitrary will and determination to destroy them because they would not blindly follow his leading. "Is it a small thing that thou hast brought us up out of a land flowing with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?" Num. 16:13. Did not the fact that they were afterward willing and ready to go up and possess the land prove that if Moses had had more patience with them and love for them, they would have followed him into the inheritance? They evidently reasoned, did not Moses again show his wilful stubbornness in refusing to go up with them when they were ready to go? And thus Moses was really the one who was to blame for their not going into the promised land. They said, "Thou hast not brought us up into a land that floweth with milk and honey, or given us inheritance of fields and vineyards." Verse 14. It was thus clear to them that if Moses could not rule absolutely, he would destroy.

It was true that the Lord had often revealed himself to Moses, and that he

had given them much instruction through him, but it was also clear to them that what purported to come from the Lord was not all from him. Had not Moses put captains over thousands, and hundreds, and fifties, and tens, simply upon the advice of Jethro, his father-in-law? And did not this clearly prove what an influence his relatives exercised over him? Did not Moses send twelve spies to search the land at their request, and at other times had not he yielded to their demands? and did not this prove how human influences affected him? Under these circumstances they thought it a difficult thing for them to know what was from the Lord and what was not.

The tribe of Levi was appointed to the special work of the sanctuary. But, they reasoned, this was the tribe of which Moses was a member. Aaron and his sons were appointed to the sacred work of the priesthood. But was not Aaron the brother of Moses? and were not Aaron's sons Moses' nephews? Why should Moses make this difference between the tribes, and even the families of the same tribe? Had not they, because of their intimacy with him and relationship, influenced Moses? and had not Moses shown partiality to his tribe and near relatives? Under these circumstances how could they have any confidence in this arrangement? "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" Verse 3. So sure were they that this arrangement was only from Moses, that "two hundred and fifty princes of the assembly, famous in the congregation, men of renown," "took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron." Verses 2, 18.

By this it will be seen how much was involved in that rebellion. They would not deny that the Lord had brought them forth from Egypt, and that he had been with them in the wilderness, and that Moses was an instrument in the Lord's hand in bringing them out. However, the personal opinions and prejudices of Moses and the influences brought to bear by others had become so intermingled with the Lord's leadings that they felt it devolved upon them to decide what was human and what was divine. Virtually it called in question Moses' entire leadership. It struck at the organization of "the church in the wilderness." It refused to recognize the order and authority God had established, and was destined to bring in anarchy among the people of God.

These self-appointed leaders in this rebellion professed to appear as the champions of the rights of the people against the encroachments of papal principles. They said, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore lift ye up yourselves above the congregation of the Lord?" They had carefully sown

the seeds of sedition among the people, and believing their cause to be just and reasonable, and seeing only Moses and Aaron in the struggle, they gladly accepted the invitation to come to the door of the tabernacle to have it determined who are the Lord's, and who are holy, believing that they would score an easy victory, and Moses and Aaron would be deposed. To accomplish and witness this "Korah gathered all the congregation against them unto the door of the tabernacle of the congregation."

The three leaders in the rebellion, Korah, Dathan, and Abiram, were strong-headed, decided men. Their position in Israel as leaders and princes could only have strengthened these traits. When "Moses sent to call Dathan and Abiram, the sons of Eliab," their temper is shown in their reply: "We will not come up: . . . wilt thou put out the eyes of these men? we will not come up." Verses 12, 14. If others would go out to be persuaded by Moses, or have their eyes put out by confusing their minds as to the real issue, they would not. This papal yoke had become unbearable. Others might submit further, if they would, but they would be honest and open and assert their Christian manliness and independence. This attitude they maintained to the last. The wives and children of Dathan and Abiram had so fully imbibed their wicked spirit and evil accusation that they, together with Korah, brazenly and daringly stood "in the door of their tents," mocking and deriding the threatened judgments. "It came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation." Verses 31-33.

Moses said, "What is Aaron, that ye murmur against him?" Verse 11. Aaron had not been responsible for his own appointment. He could do only what the Lord had commanded. It was true the Lord had appointed him through Moses as high priest, but the Lord had given Israel every evidence that he was guiding Moses. The Lord had also shown that he accepted the service of Aaron by appearing in glory upon the tabernacle, and burning the sacrifices they brought at its dedication. Why say a word against Aaron when he was only doing as the prophet of the Lord had commanded? How could he do otherwise? Besides accusing him, two hundred and fifty men, "princes of the assembly, famous in the congregation, men of renown," stood ready to dispute the place of the Lord's anointed. In the supposed justice of their cause they were not afraid to come before the Lord to burn incense. "And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense." Verse 35.

In the midst of the judgments hanging over the heads of these men, Moses spoke to "the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins." Verse 26. Although they had drunk in a spirit of dissatisfaction, they still retained some respect for the aged prophet. The power and authority of his words forced them from the "tabernacle of Korah, Dathan, and Abiram, on every side." Verse 27. But it was not sufficient to separate from their tents; they must also separate from the spirit of rebellion sown in their hearts. However, it had taken too deep root to be quickly destroyed. "On the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord. And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the Lord appeared." Verses 41, 42. Before they realized it, the plague had begun, and "they that died of the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah." Verse 49.

(To be concluded)

"Stand"

MRS. S. M. HOUSLER

"STAND against the wiles of the devil." Eph. 6:11.

"Stand still, and see the salvation of the Lord." Ex. 14:13.

"Stand fast therefore in the liberty wherewith Christ hath made us free." Gal. 5:1.

"Stand ye still, and see the salvation of the Lord with you." 2 Chron. 20:17.

"For now we live, if ye stand fast in the Lord." 1 Thess. 3:8.

"Stand therefore, having your loins girt about with truth." Eph. 6:14.

"Stand fast in the Lord, my dearly beloved." Phil. 4:1.

"Stand thou still a while, that I may show thee the word of God." 1 Sam. 9:27.

"Stand ye in the ways, and see, and ask for the old paths." Jer. 6:16.

"Stand in awe, and sin not." Ps. 4:4.

"Stand fast in the faith." 1 Cor. 16:13.

"Stand fast in one spirit." Phil. 1:27.

"Stand not in an evil thing." Eccl. 8:3.

"Who shall stand when He appear-eth?" Mal. 3:2.

"Having done all, to stand." Eph. 6:13.

"The grass withereth, the flower fadeth; but the word of our God shall stand forever." Isa. 40:8.

Emporium, Pa.

"PRAYER is the outlet of the saints' sorrows, and the inlet of their supports and comforts."



Sympathy

Kiss those little hurt fingers now,
That are held up in tears to you.
And as for the comforting—why, or
how—

O, never the chance eschew!
Because you never, no, never can tell
That wonderful reason, why
A kiss makes little hurt fingers well,
And hushes the baby's cry.

Kiss the tears from the baby's eyes,
Those wonderful eyes so blue;
What matter no reason you can surmise
The sorrow therein is true.
And you never can do a more gracious
deed

No matter how hard you try,
For your kiss of love meets the baby's
need
Though you never may know just
why.

Little hurt fingers or little hurt hearts
You'll find while the world doth move,
You never may know why the tear-drop
starts,

Nor how it is cured by love.
Yet over and over, and over again,
When baby is hurt and cries,
There's nothing will soften and soothe
the pain
Till mother her kiss applies.

—E. H. Foss.

Our Most Important Work as Parents*

PARENTS, for Christ's sake do not blunder in your most important work, that of molding the characters of your children for time and for eternity. . . . You determine for them what they will be, and what they will do for Christ, for men, and for their own souls.—“*Testimonies for the Church*,” No. 31, pages 35, 36.

Light has been shining from the Word of God and the Testimonies of his Spirit, so that none need err in regard to their duty. God requires parents to bring up their children to know him and to respect his claims. . . . By neglecting their duty, and indulging their children in wrong, parents close to them the gates of heaven.—*Id.*, No. 32, pages 81, 82.

Many are going directly contrary to the light which God has given to his people because they do not read the books which contain the light and knowledge, in cautions, reproofs, and warnings. . . . The volumes of “*Spirit of Prophecy*,” and also the Testimonies, should be introduced into every Sabbath-keeping family, and the brethren should

know their value, and be urged to read them.—*Id.*, Vol. 33, page 209.

Many parents do not themselves seek instruction from the Testimonies, and of course they can not impart it to their children.—*Id.*, No. 31, page 57.

The Bible gives explicit directions concerning the important work of educating children. “Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, with all thy soul, and with all thy might.” The parents themselves are to be connected with God; they are to have his fear before them, and to have a knowledge of his will. Then comes their work: “And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” . . . Here the duties of parents are clearly set forth. The Word of God is to be their daily monitor. It gives such instruction that parents need not err in regard to the education of their children, but it admits of no indifference or negligence. The law of God is to be kept before the minds of the children as the great moral standard, . . . and its principles are to be interwoven with all their experience.—*Id.*, No. 32, pages 84-86.

The directions that Moses gave concerning the passover feast are full of significance, and have an application to parents and children in this age of the world. “Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.” The father was to act as the priest of the household, and if the father was dead, the eldest son living was to perform this solemn act of sprinkling the door-posts with blood. This is a symbol of the work to be done in every family. Parents are to gather their children into the home, and to present Christ before them as their passover. The father is to dedicate every inmate of his home to God, and to do a work that is represented by the feast of the passover. It is perilous to leave this solemn duty in the hands of others. This peril is well il-

lustrated by an incident that is related concerning a Hebrew family on the night of the passover. The legend goes that the eldest daughter was sick; but that she was acquainted with the fact that a lamb was to be chosen for every family, and that its blood was to be sprinkled upon the lintel and side posts of the door, so that the Lord might behold the mark of the blood, and not suffer the destroyer to enter in to smite the first-born. With what anxiety she saw the evening approach when the destroying angel was to pass by. She became very restless. She called her father to her side and asked, “Have you marked the door-posts with blood?” He answered, “Yes, I have given directions in regard to the matter. Do not be troubled; for the destroying angel will not enter here.” The night came on, and again and again the child called her father, still asking, “Are you sure that the door-post is marked with blood?” Again and again the father assured her that she need have no fear; that a command which involved such consequences would not be neglected by his trustworthy servants. As midnight approached, her pleading voice was heard saying, “Father, I am not sure. Take me in your arms, and let me see the mark for myself, so that I can rest.” The father conceded to the wishes of his child: he took her in his arms, and carried her to the door; but there was no blood mark upon the lintel or the posts. He trembled with horror as he realized that his home might have become a house of mourning. With his own hands he seized the hyssop bough and sprinkled the door-posts with blood. He then showed the sick child that the mark was there. Are parents placing the mark of God upon their households, in this their day of probation and privilege? Are not many fathers and mothers placing their responsibilities into others' hands? Do not many of them think that the minister should take the burden, and see to it that their children are converted, and that the seal of God is placed upon them? . . . Fathers and mothers place their responsibility in the hands of others, and thus perilously neglect their own households.—*Review and Herald*, Vol. 72, No. 21.

“Parents, for Christ's sake do not blunder in your most important work.”

A Dangerous Practise

ONE of the most dangerous exercises for children is jumping the rope. It is very frequently carried to such excess as to cause serious injury to the child, if not sudden death. Recently a girl of thirteen, living at Cleveland, Ohio, came to her death as a direct result of jumping the rope. The jar of the constant jumping had set up a disease of the bones which physicians were powerless to overcome. At the funeral the father of the little girl made an earnest appeal to her schoolmates to cease the dangerous practise, and many of them gave their pledge so to do.

* A compilation by Chas. E. Holmes from the writings of Mrs. E. G. White.

THE WORLD-WIDE FIELD

The India Mountain Mission Home

G. B. THOMPSON

MANY are deeply interested in the mission home for our workers in India, and have contributed toward the purchase of this home. All will rejoice to know that a beautiful place has been purchased at Mussoorie, one of the leading hill stations in the Himalaya Mountains.

In company with Elders Shaw and Miller, and Brother and Sister Burgess, I visited Mussoorie among other places while in India, to assist in locating this mountain Home. After carefully looking over various hill stations and different properties, a place known as "Annfield House," in Mussoorie, has finally been decided upon. This is a beautiful place, situated in the cool, bracing climate of the Himalaya Mountains, at an elevation of about seven thousand feet, and only fourteen miles from the railway terminus at Dehra Dun. At first, the owner of the property asked thirty thousand rupees, or nearly ten thousand dollars. But later he reduced the price to twenty-four thousand rupees, or a little less than eight thousand dollars.

After the sale was consummated, he wrote as follows: "It is a wrench to us to part with this property. I am inclined to your belief that some other than human agency is at work for us to part with our 'home,' for the purpose of your mission, as we are not aware of any definite reasons why we should sell the property, since we have refused other applications for its purchase."

Much earnest prayer was offered concerning this matter; we feel sure the Lord has directed in the securing of this beautiful property. The house, including bath-rooms, contains nineteen rooms, and is fully furnished with about a thousand dollars' worth of furniture. Only those who have visited this place can fully appreciate what it means to build and furnish a home in these hills, where all the material has to be carried up the mountainside either by man or on the backs of mules. The estate comprises twenty-three acres, and is centrally located, so that it will be a credit to our work, and increase in value from year to year. It is in every way a most desirable place. Brother Shaw writes:—

"Mussoorie, the hill station, in which the 'Annfield estate' is located, has a population of between twenty and thirty thousand, and, I am told, made up mostly of Europeans and Indians, with their servants, who flee from the plains in the hot season to escape the awful heat. The climate is cool and pleasant, and never gets uncomfortably hot. We believe Annfield, located as it is with the beauty that surrounds it, will bring new life to our worn and exhausted workers whose strength gives way in the hot, low, malarial plains below."

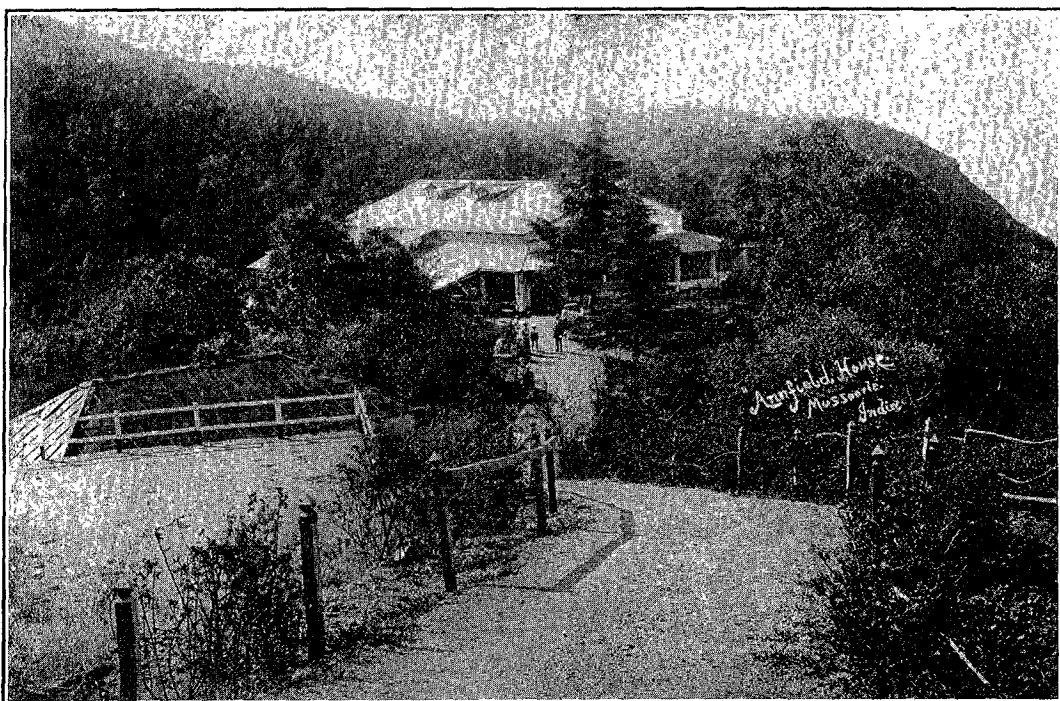
The securing of this Home not only

work among the Indian people in their own tongue.

Good results are already being seen. A native Presbyterian minister has embraced the truth, resigned his mission work with his denomination, and is now studying the message, preparatory to entering the field as a worker. Literature has been sent to some interested natives at Agra, a few hundred miles to the south, and a company are keeping the Sabbath there.

The climate at the Mountain Home benefits the workers healthwise. In a letter from Elder Shaw, he says he has not felt so well in four years as since being at this Mountain Home. We thank the Lord for this. Other workers have visited the Home, and have received great benefit also.

We feel sure the securing of this Home near the region of the eternal snow of the Himalayas, is an advance



OUR NEW MOUNTAIN MISSION HOME AT MUSSOORIE, INDIA

affords us a place to which our faithful workers in India can go from the burning heat and trying climate of the plains, but it opens our work in a definite way among the millions of Northern India, among whom we have previously not made a beginning.

Mussoorie has been selected by other denominations for a similar purpose. Besides this summer population, about twelve or fourteen miles below lie the plains, which are swarming with human beings without God or hope in the world. Dehra Dun, the terminus of the railroad, is only fourteen miles distant, and has a population of over twenty thousand. This is a healthful place, with three thousand feet elevation, and an excellent field for mission work. Rajpur, seven miles distant, has a population of over five thousand. Brother and Sister Burgess have opened work in Dehra Dun. Dr. Lucinda Marsh, Sister Kuntz, and others are with them, studying the language. They are making rapid progress, and are preparing for

step in our mission work. It will provide the way by which workers can remain more permanently in the field.

In order to purchase their "Home," it was necessary to incur a debt of about one thousand dollars. They are planning to dedicate it in October, and hope to be able to do so without any debt. Let all pray that this Mountain Mission Home for India may be all that the Lord intends it should be in advancing the message.

From Port Said to Naples, Italy

G. A. IRWIN

In addition to the tonnage and passenger dues, each vessel passing through the canal at night must pay the charges of an electric search-light, supplied by the canal company, of sufficient power to light the channel for 4,100 feet ahead and a circular area around the ship of 683 feet. The regulations of the company are printed in both French and English, and cover every little detail and

possible contingency that might arise during the transit of a vessel through the canal, all of which are arbitrary and must be complied with. As expensive as the passage is, it is much cheaper for vessels going from Great Britain and other European countries to Australia, India, China, and the East Indies than to sail around the continent of Africa. The traffic through the canal has become so great that there is strong talk of constructing another to run parallel with the present one.

The country traversed by the Suez Canal is barren and desolate in the extreme. But this section about the Red Sea is of great interest to students of the Bible, for it was here that the Israelites crossed through the deep, with mighty walls of water on either side, on foot from Egypt to Arabia, on their way to the promised land. And across these same waters in the future will pass ships to form that mighty horde to participate in the last great battle of this earth's history, which will be fought in the same country toward which the Israelites journeyed centuries before. Also this country which has and will witness these scenes, will be within the radius of the New Jerusalem when it rests upon the earth.

Tuesday morning, April 23, we reached Port Said, which is located on the Egyptian side at the Mediterranean entrance to the Suez Canal. Port Said is a part of the Ottoman empire's possessions in Egypt. Its native population consists of Turks, Arabians, Greeks, Armenians, Egyptians, and Persians. The place has grown rapidly in the last few years, and is now one of the principal seaports of the Mediterranean. The harbor is constantly being enlarged, and better accommodations provided for vessels. Quite a large number of Europeans are engaged in business in the town. As yet we have no workers in the place, nor is there a Sabbath-keeper to my knowledge. There is a company of believers in Alexandria, one hundred and sixty miles to the west, and a few in Cairo, one hundred miles south, and it is to be hoped that in the near future a worker can be located in this important seaport.

We left Port Said at 2:30 p. m. the same day, and steamed out into the Mediterranean in the face of a strong and cold north wind. This sudden change from tropical heat to frost-laden air was accounted for the second morning following, when we came in sight of the island of Crete, and saw the tops of the mountains covered with snow. Crete is an island in the eastern part of the Mediterranean Sea, five hundred miles northwest of Port Said and one hundred and fifty miles southeast of Greece. The island is one hundred and fifty miles long by an average width of twenty-five miles. It is under the government of Turkey in Europe. The truth in the days of the apostles had many adherents on the island.

While passing through the Red Sea, and in sight of the places in the Mediterranean mentioned there, I read and reread the fourteenth chapter of Exo-

dus and the twenty-seventh and twenty-eighth chapters of the book of Acts; but after all it was difficult to make myself believe that I was really passing over the same waters, and seeing with my own eyes the countries and towns mentioned in this narrative. My only object in writing as much as I have about these places is that some who read may get a burden to go and take to these people the third angel's message, which is the completion of God's eternal purpose and plan, of which the former-mentioned events were a part.

I can not pass by the island of Sicily without mentioning the strange sight of an active fiery mountain, or volcano, covered with snow. Mt. Etna, one of the world's most noted volcanoes, is on the island of Sicily in plain sight from the decks of vessels passing through the Messina Strait. When we passed by, April 26, it was covered with snow up to the crater, from which was issuing volumes of white smoke or steam. Stromboli, a high, cone-shaped island located a few miles north of Sicily, is another active and noted volcano of this region.

On Sabbath morning, April 27, at four o'clock, we reached Naples in fairly good condition, after a voyage through tropical heat of twenty-five days. Having planned to leave the vessel here and go overland through Italy to Gland, I had written Brother Everson to meet me in Naples, to act as an interpreter and guide while visiting Pompeii and Vesuvius. My surprise can be better imagined than described in words when, just as the bell rang for breakfast, I heard some one call my name, and looking over the side of the vessel, I saw Brother Everson and my wife in a small boat below. Without waiting for breakfast, or even to say good-by to the acquaintances I had made on the boat, I hastened below to greet them, and learn how my wife came to be there. I soon learned that Sister Prescott and son and Sister Weller were in the city, and had come on the same boat, my wife coming as a companion for Sister Weller. Mrs. Prescott had come to join her husband, who had arrived from China two weeks before. After reaching our stopping-place in the city, which was on a street fronting on the Bay of Naples, we spent the Sabbath quietly in our rooms, thanking our Heavenly Father that he had spared all our lives and brought us together again. While waiting for Brother Thompson, who was expected to arrive from Egypt on Monday morning, we spent the time in writing and in visiting the museum and other places of interest in the city. Brother Thompson arrived as expected, early on Monday morning, April 29, and after disposing of his luggage, he and Brother Everson joined the other members of our party at the ruins of Pompeii.

We spent the entire day looking over that portion of this fateful city that has been exhumed, going through the principal public buildings and most noted private dwellings in an effort to learn all we could of the habits and customs of the people of that wicked metropolis.

The city was located near the base of Mount Vesuvius. In the year A. D. 63, a severe earthquake destroyed a portion of the city. Sixteen years later—A. D. 79—the first recorded outbreak of Vesuvius took place, from which Pompeii was buried under twenty feet of ashes, and Herculaneum under a torrent of mud from eighty to one hundred feet deep. Previous to that year, Mount Vesuvius was not thought to be a volcano. But since then it has broken forth with violence sixty times, and many more times with less destructiveness. In 472 its ashes fell as far away as Constantinople. In 1538 Mount Nuova was lifted in two days to the height of four hundred and thirteen feet, with a girth of eight thousand. Ninety-three years later, lava and boiling water flooded the villages at its foot, and destroyed eighteen thousand lives. In 1779, just seventeen hundred years after the first eruption, Mount Vesuvius, roaring like a giant fiend, belched forth fire and smoke, lava, red-hot stones and ashes, with occasional tongues of flame leaping upward for hundreds of feet. Fifteen years later there was a violent eruption; again in 1822, and in 1855. In 1865 began a series of convulsions, of which the one in 1906 was the latest.

The Birth of the Black Republic

W. JAY TANNER

THE origin of the Haytian republic should be interesting to Adventists, from the fact that its birth was one of the results of the French Revolution, which was itself a fulfilment of the prophecies of Dan. 11:36-40 and Rev. 11:7-13. Of that time, the historian says: "From 1788 Saint Domingue (Hayti) was as much prepared for a revolution as France herself. In the colony, as in the metropolis, all minds aspired to a new order of things."

The population of the colony was then made up of two principal classes,—the colonists, or French, comprising the official class and army, the planters, the merchants, etc.; and the slaves. The latter, as might be supposed, far outnumbered all other classes. Their lot was an unusually hard one; and as is generally the case under such circumstances, they were kept in abject ignorance of the "evangile" or any learning that would lead up to it. Besides these, there was also a small class of *hommes de couleur*, as the free-born sons of the colonists by their female slaves were called. These mulattoes were not restricted in the matter of acquiring an education, and in many cases were sent by their fathers to Europe for this purpose. But no matter how enlightened they might be, or how great or varied their talents, they were allowed none of the usual privileges of citizenship. This naturally engendered bitterness on the part of the free colored people toward their white fathers; and here is, in reality, the beginning of France's colonial troubles, which finally led to the Haytian republic.

Although the white population at that

time was not nearly so great as that of African descent, yet the fact that the former controlled the army, the wealth, and all the natural advantages, made them the most powerful, as long as they remained united among themselves. But unity and harmony had for some time been banished from St. Domingue. Factions, revolts, and anarchy had taken their place, and the colonists found themselves divided into hostile camps, that exhausted their strength in a senseless warfare upon one another.

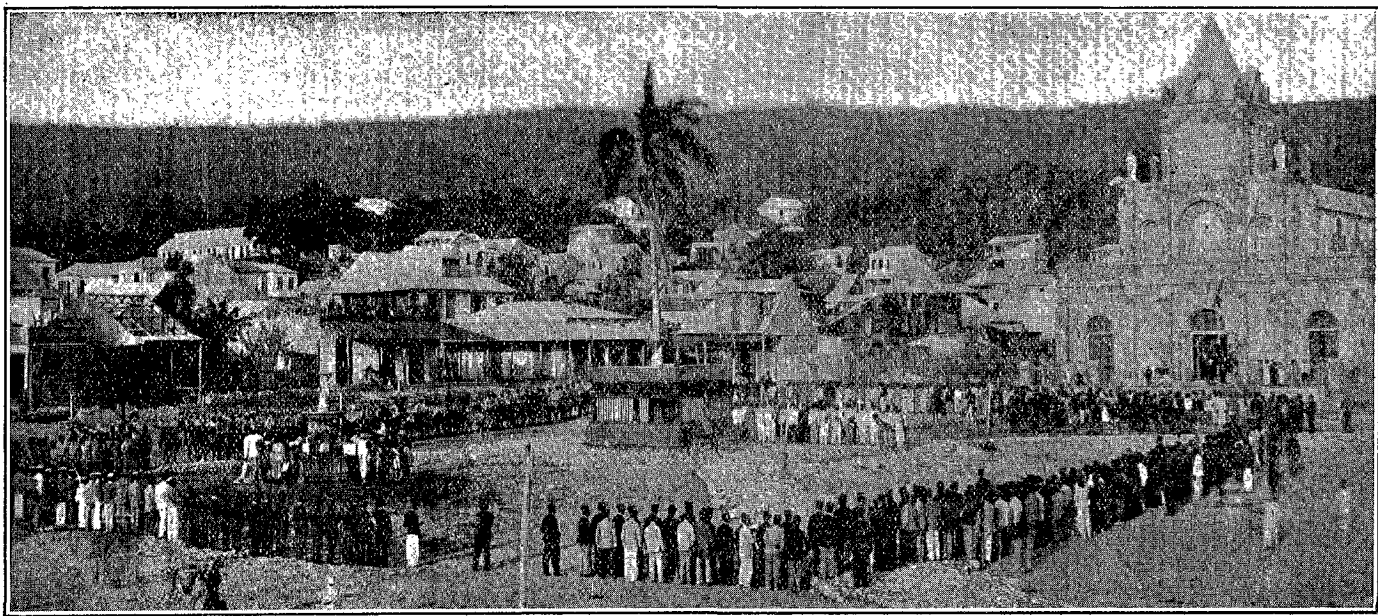
In May, 1791, the French Assembly passed a decree permitting all free-born colored people the rights of citizenship that they had been demanding for some time. This decree the officials of the colonial government refused to have anything to do with, and the home government was either unable or too fickle to force it into operation. This led to organization, on the part of the mulat-

veritable "reign of terror" into the colony, that the emancipation act two years later (1793) far from terminated.

But another result that grew out of this use of the slaves for political and military purposes, and which was far more disastrous to French sovereignty in St. Domingue, was the fact that it called forth Toussaint Breda, better known as Toussaint Louverture. This man, who was destined to become one of the greatest of his race, had up to this time faithfully served his French master as a coachman on a property near Cape Haytien. By some means he had acquired a fair education; and, being a leader among the slaves, the government saw fit to use him as an intermediary in its dealings with them. The result of this is well known. Toussaint proved himself a more able man in politics and in generalship than any of the French in the island in those days. It would be im-

But this happy state of affairs was not permitted to last long. Napoleon, fearing the power and popularity of Toussaint, determined upon his fall. Finding a suitable pretext, the "First Consul" sent a large military expedition out to St. Domingue, for the double purpose of unseating the governor-general, and to re-enslave the negroes. Toussaint offered resistance, but was finally overcome by superior numbers, taken prisoner, and sent to France, where he died the following year (1803), as the result of the inhuman privations to which he was subjected in prison in the Châteaudoux.

Only thus far did the plans of Napoleon succeed. It was not in God's purpose that any backward step should be taken toward reshackling the souls and bodies of the African people. God's final message must be proclaimed to this down-trodden race, and the emanci-



A FESTIVAL DAY. PORT AU PRINCE, HAYTI

toes, to obtain their rights. They first addressed a very temperate, but firm letter to the governor, asking that they be granted the privileges accorded them by the home government. The governor refused their request, and ordered them to discontinue their conference that was then in session at Mirebalais. This they did, but only to take up arms against the colonial government. In this latter step they were more successful; for the next year the mulattoes not only voted, but held as many seats in the Colonial Assembly as were occupied by the French themselves.

This victory naturally led to much bitterness. But still it was not a sufficient cause to bring the two principal factions of colonists together for the purpose of opposing the growing power of the free colored people. Indeed, the rioting and discord continued until the governor, finding that his party was losing power, called in the aid of the slaves to help him crush his opponents. The government party thereby gained the day, but at the same time the way was paved for the slave uprisings which soon followed, and which brought a

possible in these articles to go into the details of this remarkable African's rise and power. But it will be sufficient to say that in less than nine years he rose from the state of a slave to that of governor-general of the entire island. Nor does he seem to have been unworthy of this eminence; for under his régime the colony enjoyed a greater degree of peace and prosperity than for years, his administration of justice and of finances being much better than that of his predecessors.

Nor was Toussaint's popularity confined to the humble homes of the recently liberated black people. The white colonists, high and low, seem to have manifested a respect and a confidence toward the ex-slave that is truly remarkable, when one considers their antipathy of a few years before. This conversion of feeling was, however, because it was plainly manifest to all that Toussaint was the only man among them with sufficient genius to weld together the discordant factions in the colony, and to bring a return of that prosperity that had made St. Domingue famous in the early part of the century.

pation which began in Hayti must continue until the black man should be as free to accept it as his white brother. About the time of the deportation of Toussaint, yellow fever broke out among the French soldiers, slaying thousands in a day. The ex-slaves, realizing now that French success would mean a return to their former chains, arose and fought with that desperation which is prompted by the prospect of the loss of liberty.

The war was sanguinary and barbarous, but the extermination of the white colonists, which took place at this time, was suggested to the ex-slaves by acts of equal cruelty on the part of General Rochambeau, the French commander. The war, as is well known, resulted disastrously to the French, and they were compelled to leave the colony the latter part of 1803. The first day of the following year, Gen. J. J. Dessalines proclaimed the independence of the French part of the island, an independence which these people have been able to preserve, with certain variations, for more than a century.

Cape Haytien.



THE FIELD WORK

The New England Camp-Meeting

So far as our own people were concerned, the location of the camp for the New England meeting was everything that could be desired. It was in a cleared spot, with a heavy sod, on nice level ground, only a little way from a beautiful lake which is used as a resort for the people in the vicinity. It was just off the trolley line which connects Fitchburg, a city of about twenty thousand people, with Leominster, Worcester, South Lancaster, and Boston. The weather throughout the meeting was most favorable. It would be difficult to think of more favorable conditions for a good meeting than we enjoyed at this place.

The attendance was not large, but ran from three hundred and fifty to five hundred, including a nice class of young people, who took a deep interest in the meetings. Elder E. W. Farnsworth and wife, Elder S. N. Haskell and wife, Profs. B. G. Wilkinson and B. F. Machlan, and the writer were the visiting brethren present during all or a part of the meeting. Most of the conference laborers were also present, and rendered most efficient help. No session of the conference was held in connection with the camp-meeting, but will be held sometime in the autumn of the present year.

Sabbath, June 29, was a good day for the camp. It was understood that no donation would be taken up for missions, as the General Conference had consented that the New England Conference should make their offering for the Melrose Sanitarium, instead of for the \$150,000 fund, inasmuch as this conference had already paid its full quota of the fund. So it had been arranged that the donation for the midsummer offering should be taken up on Sunday, when it was earnestly desired that a good donation be given to help equip the Melrose Sanitarium. However, before the discourse was concluded Sabbath morning, a brother arose in the congregation, and said that he would like to have fifty men line up with him and lay a five-dollar bill on the desk for foreign missions. More than fifty people were on their feet in a short time, and were anxious to contribute to the support of foreign missions. The president of the conference thought it was wise to allow the people to give, inasmuch as they demanded the opportunity, and in a short time a donation was taken in cash and pledges for the foreign work, amounting to more than twenty-five hundred dollars.

After this, nearly the whole congregation, dedicated themselves to the service of God, pledging to lay their lives, their property, their children, and every earthly consideration upon the altar, and give themselves to God's work for its completion. It was indeed a most remarkable meeting, the like of which I hope to see often repeated in days to come.

In the afternoon a call was made for young people who would dedicate their lives to the work of God in giving this truth to the world. It was made very

specific that those who answered to this call should lay all their future upon the altar, placing themselves in the hands of God for him to use them in any part of the wide world, wherever they could be of the most service. In answer to this call, seventy young people consecrated their lives to the cause of God. It was a most solemn meeting, and the Spirit of God was present in a marked manner.

On Sunday more than fifteen hundred dollars was pledged and raised in cash to be devoted to equipping the Melrose Sanitarium. The Sabbath-school offerings for the two Sabbaths during the meeting exceeded one hundred dollars, all of which was donated to the foreign mission work.

We rejoice with New England that she has already turned in her quota on the \$150,000 fund, the same being \$2,623.61. The New England Conference has turned into the General Conference treasury during the last seven months, an amount exceeding six thousand dollars for the general work.

We rejoice in the liberality of the New England people. They remind us of the experience of which Paul wrote concerning the Macedonians, that they were liberal beyond their means; but God loves a cheerful giver, and we believe that the New England Conference will prosper as long as it continues in its liberal attitude toward the cause of God.

We have seldom enjoyed a meeting more than we enjoyed the one at Fitchburg. The Christian love and unity that prevailed in the meeting made it a delight to be present. We wish the conference a large measure of success in the great closing work in which we are all engaged.

I. H. EVANS.

Japan

KOBE.—We have liked this place very much from the beginning. Of course the enemy works as hard as at home, or even harder; for he sees that the heathen are to be taken out of his hands, and in many ways he is trying to discourage the work. I am so thankful that we have a Captain who has never lost a battle, and that we can put our whole trust in him.

Japan has had quite a religious awakening in the last few months. During the first week in April, the world's convention of the Student Volunteer Movement was held in Tokyo. From all reports, it was a good meeting, and in the eyes of all, it was a great success. There were present one hundred and sixty delegates from abroad, who represented twenty-five nations of different races and colors, from all quarters of the habitable globe.

The motto of the conference was "One in Christ." Messages were received from King Haakon, President Roosevelt, King Edward, and many other persons in high places, wishing the conference success. The conference received much encouragement from the Japanese government. Marquis Ito, himself a

heathen, subscribed five thousand dollars toward its expense. The men upon whose shoulders this government rests realize that there must be a reform in the social and commercial life of this nation; and although not willing to accept Christianity themselves, they seem to be willing to support any effort which is made to exalt high ideals and a Christian character. They realize that Christianity is doing something for these people which Buddhism, Confucianism, and Shintoism combined have failed to do, and that is, to make known the value of an ideal. May God help these people in their efforts, and help us to take hold of the opportunity which lies at our feet, and proclaim this message with such force, and in such a spirit of meekness, as will turn these people from utter darkness to his marvelous light.

At present General Booth is touring Japan, and will be in Kobe to-morrow afternoon, May 10.

We enjoyed the visit of Elder Prescott very much. We had a good meeting, and the Spirit of God was present at all our services. We were only sorry that he could not stay with us longer.

The sanitarium has been full most of the winter and spring. Even after Dr. Lockwood left, we had patients enough to pay the running expenses. Our being without a doctor for two months is a setback to us. But we hope soon to make up for lost time, and are anxiously waiting for Dr. Dunscombe, who, I hope, is on the way now. We were glad to get a letter from Dr. Myrtle Lockwood, stating that she was much better.

Brother Field has been here about three weeks. He is now visiting churches with Brother Okohira, north of Tokyo.

Mrs. Herboltzheimer and I are keeping house here all alone. Miss Harri-man is in Kyoto, nursing, and Miss Young is taking a vacation.

The Japanese sanitarium is doing well, and the workers there are all of good courage. I never saw a better class of laborers. All seem to take an interest in what they do; and they are doing a great deal to spread the message.

Recently a man who was on the police force was converted, and began to keep the Sabbath. He was compelled to give up his position. Some of our Japanese brethren have advanced him money to purchase a supply of Bibles and tracts, and he goes out canvassing for these. He seems very earnest. His wife is said to have expressed her willingness to starve to death rather than give up the Sabbath. We are helping them along the best we can, and we feel sure that God will hear our prayer in this brother's behalf, and furnish him with a means of support.

A young sister who has recently accepted the truth has had some interesting experiences with the Catholic priests. She is very well educated, and speaks English, French, and Japanese fluently. When she accepted the truth, she had to leave home, and work for herself. She is teaching, and God is blessing her. Recently the Catholic bishop came down from Tokyo, and sent word that he desired to see her. She went, and he pleaded, with tears in his eyes, that she should consider the course she had taken. He is like a father to her, having known her from childhood. He said that when he first heard of the step she had taken, he could not believe it, and that he asked

that she be let alone, hoping she would finally see her mistake and return. She had quite a long talk with him, in which he never asked her to return, but inquired as to what it was she had found which had made her change her mind. She told him, and asked him if the Catholic Church changed the law. He admitted that it had. She gave him "Thoughts on Daniel," and requested him to read it, and mark any passage in it which was not true. With tears in his eyes, he promised to do so. She is now anxiously awaiting an answer from him.

JOHN N. HERBOLTZHEIMER.

The Kingston Church Building

THE Kingston earthquake, which occurred last January, tore the ends of our two-story church building away from the sides, leaving the building in a wrecked condition, and unsafe for occupancy.

The building was a story and a half in height, the chapel being over a basement, which was principally above ground. The chapel being rendered entirely useless by the earthquake, the basement was fitted up with seats, and the Kingston brethren have used it for meetings since the tent was taken down.

The building was so racked that it was impossible for it to be repaired except by rebuilding from the foundation. Besides, the location of the old building was most undesirable from every standpoint. It was completely isolated from the better class of citizens. About it on every side were cheap, low buildings of an inferior quality. In front of it ran a low stagnant stream, which must be crossed in order to reach the church. In the wet season this stream would often become a dashing torrent.

The church has done wisely to locate its new building on a beautiful large corner lot, on one of the best streets in the city. This lot fronts on what might properly be termed the Boulevard, or driving road of the city, and is one of the most attractive streets for a church building site that could be reasonably obtained. The location is just out of the noise and bustle of the commercial life of the city, and yet so close to the heart of the city as to be easy of access from all parts. The elevation of the present site is excellent, and the location all that could be asked.

More than four hundred persons residing in Kingston are now keeping the Sabbath. There has been a bountiful ingathering of souls the last year, especially since the earthquake. It is impossible for the present membership to find accommodations in their present quarters. A letter just received from the president of the conference says: "At the present time about half of the congregation have to stand outside during services on Sabbath and Sunday nights."

Again he asks a question, "Yet what is to be done with four hundred members of the Kingston church, with one hundred and fifty children in the day-school, with no proper building in which they can gather and worship, to say nothing of the one hundred to two hundred interested persons who usually attend our services in spite of the lack of accommodations?"

It must not be forgotten that these people are very poor. Most of them are renters and live by daily toil. Wages are low. Often a man works all day in the field for from twelve to twenty-four

cents. This means absolute poverty; often hunger and want. Such people can do something, but they are powerless to supply all the means necessary to the task of the erection of a suitable church building in the city of Kingston.

Last spring Elder Strickland called for help on this church building, and there has been received up to date, \$348.60. This is not a very large sum for our people in the United States to contribute toward the erection of a much-needed church building. We must not forget that most of these people had the houses in which they were living ruined by the earthquake, and even if they did not own their homes, it brought to them great distress and perplexity.

The brethren have asked that two thousand dollars be contributed by our people toward the erection of this church building. From another letter, under date of July 4, from Elder Kneeland, president of the conference, I quote as follows:—

"The brethren in Kingston are doing well in raising money, considering their circumstances. The country people have suffered severely from the long drought, and will not be able to help much until next year's crop. I am sure it will take no long argument to convince you that we alone can not raise the required amount for a long time. In the meantime, must the building stand as it is for six months or more until we can put on a roof? That alone will cost five hundred dollars, and our people can not raise this before Jan. 1, 1908. If the two thousand dollars could come in soon, we could get on far enough to shelter the people from sun and rain this year. Otherwise I have no idea how this can be done."

We trust that there are many of our people scattered throughout the field who will be glad to send in from five to ten dollars to help on this fund. We believe that our people will esteem it a great privilege to assist our Jamaica brethren who lost their church building, and many of them had their homes completely destroyed by the disastrous earthquake. Send all donations to I. H. Evans, Treasurer, Takoma Park, Washington, D. C.

I. H. EVANS.

Pennsylvania

SCRANTON.—We are now nearly settled in our new home in Scranton, and are much encouraged over the prospects of our new field of labor. We regretted much to leave Williamsport, for there the Lord gave us many warm hearts and precious souls for our hire. Although only a small part of the three years that we were connected with that field was spent in Williamsport, yet we feel to praise the Lord for the way he blessed our labors in that place. If I remember correctly, there were forty-nine buried with their Lord in baptism, ten of whom were baptized just before we left the field. Of the forty-nine, five or six were rebaptisms.

During this time there were several added to the Cherry Flats and Roaring Branch churches, besides, a new company of about twenty members was raised up and thoroughly organized at Lorenton, for which we feel to give the Lord all the glory, for it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Now that we are located in Scranton,

and intend soon to pitch our tent, we earnestly ask all our people to remember us daily in their prayers, that the Lord will add many precious souls to the Scranton church ere the summer's work shall come to its end.

W. H. SMITH.

Western Oregon

THE annual meeting of the Western Oregon Conference was held in Portland, Ore., May 23 to June 2. The camp was nicely located in the eastern part of the city, and was accessible from all parts of the city. Being so centrally located, we had a large attendance every evening. There were over one thousand of our people at the meeting. Besides the regular employees of the conference there were in attendance, Elders A. J. Breed, H. W. Decker, John Isaac, and George F. Enoch, Prof. M. E. Cady, Miss Katherine Hale, Carl E. Weeks, and the writer.

Special attention was given to the work of reaching those who have never given their hearts to the Lord, and to reclaiming those who were backslidden. Many responded to the different calls that were made from time to time, by repentance and humble confession of sins. We shall hope and pray that the work that was begun at this meeting will prove to be a thorough and permanent one.

Those in charge of the meeting so planned their work that the various phases of it were given careful consideration. The educational work in this conference presents a very encouraging outlook. They now have three industrial schools; namely, Laurelwood, Cottage Grove, and Gravel Ford. The church-school work was also very thoroughly considered, and especially the question of the support of church-school teachers. The following recommendations were unanimously adopted:—

"Resolved, That a rate of tuition be fixed according to the grades, at not less than one dollar, nor more than two dollars, a month for each pupil.

"Resolved, That each member of the conference in addition to the tithe, be recommended to pay a sum equal to ten per cent of the same to be set apart as a deficit fund to make up the amount still due the teacher on salary over and above what the tuition amounts to in each church; and further, that such tithe of the tithe be forwarded to the treasurer of the conference with the regular tithe, and that the responsibility of collecting and distributing the tuition be laid upon the church-school board, and that no demands be made upon the deficit fund until the rate of tuition has been fully met, and applied on the teacher's salary."

I trust that our conferences will consider this proposed plan as they study the question of financing their church-schools.

The early morning meetings were largely devoted to a careful study of the spirit of prophecy and church organization. As the principles on these questions were presented, those who had been somewhat in sympathy with the present apostasy from the message, saw the evil of their course, and took a firm stand on the side of organization and the spirit of prophecy.

The tithe of the conference for the past year was upward of \$21,000, with a

surplus of \$5,000. They donated to the General Conference for foreign mission work \$1,000. It was also voted to pay their proportion toward a 20,000 edition of the Christian Endeavor number of *Liberty*, which is to be used at the International Christian Endeavor Convention to be held at Seattle, Wash., July 10-15. A liberal donation was also made toward the transportation and expenses of the six volunteer missionaries for India, to which reference is made in my report of the Western Washington meeting.

Elder F. S. Bunch was again unanimously elected president of the conference. Elder W. L. Black was elected vice-president. Miss Edith Starbuck was also again elected to the position of secretary and treasurer of the conference. W. C. Raley was chosen as tract society secretary. Brethren C. L. Butterfield and R. W. Airey were ordained to the gospel ministry. The ordination prayer was offered by Daniel Nettleton, and the charge was given by the writer.

We were pleased to meet at this meeting Dr. J. E. Froom and family and Dr. W. B. Holden. Mrs. May Taylor Quantock, who was returning to India, where she has previously labored as a missionary, was present at the meeting. She has regained her health, and expressed herself as of good courage as

will very soon be shaken; the islands will disappear, and the cities of the nations be thrown down; but God's people, like Peter on Galilee, will stand on the word, which can not be moved.

On my return from the conference, I was able to meet with the Colon church. I found all of good courage. After a spirited meeting six persons applied for baptism. From there I took steamer for Limon, Costa Rica. I spent nineteen pleasant and very profitable days strengthening the churches, and planning with the workers for the work in that part of the field. My time was divided among the following places: Limon, Pacuarito, Guacimo, Jimenez, and San José. As I surveyed the vast field with the hundreds of thousands of inhabitants without a knowledge of the message, and only one minister, I had to ask, What is he among so many?

It is from among the thousands of West Indians that we have our present membership in that country. The natives sadly need our help. If we had an experienced Spanish worker to take hold of the work, and locate in San José, one who could fluently and correctly speak the language, more could be done than is being done for the Spaniards or natives. There are many large and important cities surrounding the capital. San José is the most modern of the

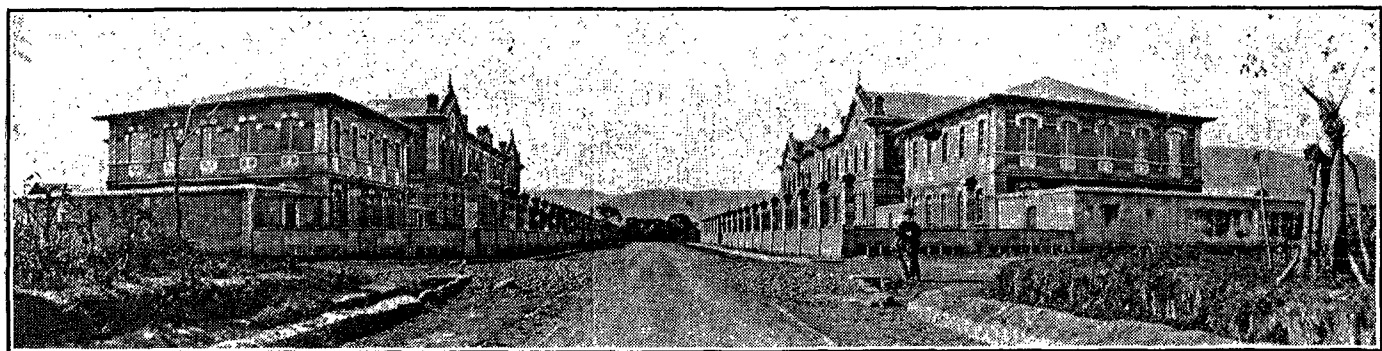
course, that is only a strategem to have all the children taught the Catholic religion. We are, nevertheless, working and praying that the Lord may overrule, so our school may continue.

We are making an effort to circulate our Spanish paper, the *El Sentinel*. One of our brethren has done a good work with it, placing it in the hands of the governor and his subordinates. They all like the paper. The governor says it is the best paper they have ever had, and his wife enjoys reading it. Now is the time for us to work in these fields. The Lord is opening up the way, and preparing the hearts of the people for the reception of the truth. We have many difficulties to encounter, but by the grace of God we are all of good courage, and determined to be wholly consecrated to the Lord, and press the battle even to the gates of the enemy. The outlook is very encouraging.

I go now to Colon again, to look after the land for our church building there. Pray for us. HUBERT FLETCHER.

China

AFTER the Shanghai council I spent a few days at Hongkong, and at Canton and its vicinity. In the latter place I learned more fully about the Hakkas, a



NORMAL SCHOOLS, SAN JOSÉ, COSTA RICA, CENTRAL AMERICA

she returns to take up her work in this needy and important field.

K. C. RUSSELL.

Central America

ALTHOUGH our plans for our union conference in Kingston, Jamaica, were thwarted by the disaster that befell that city January 14, yet I am sure none of our visiting brethren have regretted their experience. We have seen, through it all, the love and care God has for his people, and have learned to trust him more. In fact, these disasters are among God's means of furthering the message, and of shortening the work in righteousness.

Under more favorable circumstances, it would doubtless have taken years to have brought in touch with our work those who have come in touch with it in one month. Immediately after the earthquake, the news went far and wide, by land and by sea, that the Seventh-day Adventists were the only people who had their building left standing. The earthquake has been a help to our people in Jamaica in their work, instead of a ruin. God's people can "look up," and lift up their heads, for their redemption draweth nigh; while with bowed heads the people of the world are filled with fear and trembling. The earth, and heavens also,

Central American capitals. It is about one hundred and six miles west of Port Limon, and about midway between the two oceans. It is located in a healthful and picturesque valley. The temperature, especially in Cartago, is almost freezing in the winter. Any one coming from the north can enjoy good health.

At Pacuarito I found the church growing in numbers, and all of good courage. Many impressive services were held. Plans are being laid for the erection of a suitable church building. Elder Mignott has procured a house at Guacimo for a series of meetings. He reports a good interest. The work in Costa Rica needs re-enforcement. It is a difficult field in which to labor. The only means of getting from place to place is by train. There are several branches of the railroad, along which the people settle transiently. But in spite of the difficulties, all must hear the message, and the honest be gathered out. The workers are of good courage, but we need help. In Bocas the work is still progressing in spite of hindrances. We have had to enlarge our lecture room. The day-school is growing, and is creating quite an interest among those not of our faith. But the Roman Catholics and the government are using all their influence to close all the Protestant schools, and have only one Spanish school, to be principaled by the priest. Of

people living inland from Canton about one hundred and fifty miles.

They number about ten million, and as a rule are quiet, and seem susceptible to the influence of the truth. They first learned the truth in this way: One of their young men was attending school in Singapore, and in some way came into contact with Brother Timothy. Learning from him the Sabbath truth, this young man went to his people and told them what he had learned. Sometime during the past year, several young men from this tribe came to Canton to be taught the truth more fully. The result was that five of them received baptism, and united with the Canton church. I met one of these, who is living with Dr. Law Keem, at Fat Shan, ten miles from Canton.

It is now expected that a mission will be opened soon among these Hakkas. Brother J. P. Anderson, a young man who lately arrived in China from America, has been chosen to open this new field.

I spent two days at Fat Shan, which is a moderate-sized village of five hundred thousand people. What would our American people think of calling that place a village? Forty or fifty miles from Canton is another village of one million inhabitants. At Fat Shan, Dr. Law Keem, our Chinese brother, has lately opened a medical mission. He is

located in a central part of the town, and has pleasant and well-fitted-up treatment rooms and a chapel. Though the mission was opened but a few weeks before my visit, there are evidences of good already seen.

One intelligent heathen family is already interested. A young man of this family has volunteered his services in Dr. Law Keem's family, and seems a faithful, devoted servant. The mother and daughter often come and offer their services to the doctor's wife, and are interested in Christian truths.

A young Hakka minister called upon me. He believes in the Sabbath, and is studying the different points of present truth. So the message goes forward to the different nations.

E. H. GATES.

Unworked Territory in South Carolina

MANY have written to me, asking if there is any territory in the State that has not been canvassed. I will say, Yes; there are forty-one large counties in South Carolina, and below is a list of the unworked territory for the following-named books:—

"Great Controversy," 41 counties; "Patriarchs and Prophets," 41 counties; "Desire of Ages," 41 counties; "Story of Daniel," 41 counties; "Story of Seer of Patmos," 41 counties; "Daniel and the Revelation," 41 counties; "Coming King," 37 counties; all health books, 41 counties, and there are practically forty-one counties for all other books.

About half these counties will require two persons each a year to canvass them thoroughly. To any one desiring to come here, I can give any county in the State for almost any book desired. Who will come and help us in this needy field? There is plenty of room for all kinds of work except office work.

We have nothing in the medical line in the entire State. The only doctor in my home town, Campobello, just died. He had a large practise. Possibly this may be a good opening for one of our doctors who wishes a location to build up a practise. The writer's address is Chester, S. C. C. F. DART.

Porto Rico

MAYAGUEZ—If it is true in some fields that the people are standing with outstretched hands and anxious faces, pleading for some one to teach them the gospel, such is not the case here. While there are many of the "common people" who show some desire to become "Protestants," yet it is not because of a desire to renounce their sins, and to experience a change in heart and life. It is rather for purposes of gain to themselves in the quantity of loaves and fishes they may receive.

The first of March, Brother C. N. Moulton went to the republic of Santo Domingo, to work in the interests of our Spanish literature. He has, thus far, met with marked success, using about a thousand copies of *El Centinela de la Verdad* each month. Not much Protestant missionary work is being done there as yet. It seems a good opportunity for the third angel's message, if some one could remain to follow it up.

Mr. Brower is making a tour of the south side of this island, on horseback.

His health, his language work, and his courage all seem to be excellent. Brother and Sister Connerly expect soon to start on a trip around the north side. The paper is growing in favor, and the list of subscribers is steadily augmenting.

While there is a standstill in some phases of our work, which we can not understand, yet we are not in the least disheartened, and are determined to press forward as never before.

MRS. J. C. BROWER.

British Guiana

GEORGETOWN.—Since our last report there have been some encouraging developments in this place. Several weeks ago a young East Indian, who is employed in the government telegraph service, came to me inquiring about the truth. For about three years he has been reading the *Caribbean Watchman* and other publications; and being convinced on some points by reading, he desired to meet a living teacher, and at last found my address and came to my home. He desired to become fully acquainted with all points of the message. Believing the Lord will soon come, he is very anxious to fit himself for active labor in the interest of his people, who compose more than one half of the population of this colony. Having decided to keep the Sabbath, he sent in a letter fully explaining his position, and asking to be excused from duty on Saturday, that he might keep the day according to his convictions; and to my surprise, his request was granted, and he still holds his position. How long this blessing may continue we do not know. However, he expects to give it up entirely as soon as he can arrange to take up some branch of the work. Thus we see God is raising up workers for this people of their own tongue.

March 24 I buried eleven souls in baptism. Nine new converts, and two who were already members desiring rebaptism. The attendance at the services is steady, and the interest firm, and there are good prospects that others will accept the message soon.

O. E. DAVIS.

The Printed Page in China

It can scarcely be overstating the facts to say that China has more books and a greater respect for letters and literature than any other nation in the world. This is a very significant fact, and one that must carry weight in solving the missionary problems in such a field as China. Printing is said to have originated with this people, and the art of expressing ideas by means of written symbols dates from ancient times. When the nations of the West were barbarous and without letters, the Chinese were a literary and highly cultured race. They have continued to be such to the present time, and the situation becomes all the more interesting and important in view of the present educational ferment which is working among all classes. It is indeed the intellectual renaissance of the whole race, and the heaven that is working is the modern, Western ideas that today dominate Europe and America.

In view of all this, what is our duty as children of the light? The printing invention is doubtless one of God's special agencies designed to serve his pur-

pose in carrying the final message of salvation to the ends of the earth. If possible, the printed page has a larger field of usefulness in China than in any other country to which the message is being carried. We are more and more impressed with the necessity of having large, well-laid plans looking to this phase of our work. It is doubtless the most economical means of preaching the truth, and with the least effort it can become the most pervasive. By this means all our workers, and even our lay members can be fully enlisted, and so a perpetual campaign can be carried on.

By means of the printing-press other missionary societies have done a great and very far-reaching work in China. This is especially true of the three Bible Societies operating in this field. By these millions of copies of the Scriptures, as well as other Christian literature, have been scattered in all parts of this empire. It is impossible to estimate the magnitude and the influence of the work already done in this way. If we are wise, we shall not fail seriously to lay hold of this most important line of work. A good beginning has been made in creating a literature on the message for the Chinese people. It is indeed a mere beginning, but we are now in a position to push forward this work provided we are given financial support. Publishing and distributing literature in China when it has to do with Christian subjects, can be successfully carried on only so far as there are funds, since it is invariably the case that such work is done at a monetary loss. Generally speaking, all such literature is sold at a price that falls considerably below the actual cost of publishing, and then there is, of course, beyond that the expense of distributing the literature. Our aim is to sell all our publications at such a figure as to cover the cost of printing, but beyond that our literature is almost sure to be a mission expense. A good, liberal endowment for this purpose is needed, and we confidently look to our faithful people in the home land to raise us a fund for this purpose. This is one of our first needs, and all contributions to this work will be thankfully received.

A small printing plant is being equipped at Sin-yang Cheo, Honan, but this is to serve only temporarily until we can carry into effect our plans which look toward a central publishing house to be located at Shanghai in connection with our general headquarters. It is agreed that one well-equipped printing plant can serve this entire field, and to do so it must be located centrally. And there can be no doubt but that Shanghai is in every particular the most favorable place for such an interest. Already there are large publishing interests centered in Shanghai, and the demand for books and all kinds of literature is so great that these presses are driven to their full capacity.

Dr. H. W. Miller, who is to return to the States this summer in the interest of the publishing work in China, has undertaken to lead out in building up our printing work. We bespeak for him a hearty response as he seeks to further the interests of this branch of the work. This is a work to which we are all committed, and we in China feel free, and even glad, to lay our needs before you.

J. N. ANDERSON.

Current Mention

—An unsuccessful attempt was made to assassinate President Fallieres of France July 14.

—July 17 a cloudburst in West Virginia destroyed property amounting to hundreds of thousands of dollars, and caused the death of three persons.

—Nine persons known to be dead, two missing, and five badly injured is the list of casualties from a building collapse in London, Ontario, July 16.

—Two thousand dock laborers of Duluth and Two Harbors, Minn., and Superior, Wis., are out on a strike, and thousands of others are forced into idleness.

—An excursion train bearing about 800 passengers was wrecked July 20 near Salem, Mich. At last reports thirty-one were dead and seventy-five badly injured.

—Six persons met instant death, and twenty were injured, when a fast train on the Southern Railway collided with a switch engine near Johnson City, Tenn., July 14.

—During target practise, July 15, a sack of powder exploded aboard the battle-ship "Georgia." Eight men were killed, and thirteen seriously injured, of whom two have since died.

—Excessive rains throughout much of Germany have caused the overflow of streams, and much country and some cities are inundated. Fifty lives have been lost, and much damage to crops is reported.

—A train on the Canada Northern Railway, near Kashabowie, ran into a cloud of moths, July 13, obscuring the view, and covering the tracks so deeply that the train was stalled. It took the train crew about two hours to clear the tracks so that the train could proceed.

—Unprecedented prostrations from heat occurred in Philadelphia, Pa., July 19. During the parade of the Elks, thousands of persons on the grand stands and streets were overcome. No less than 4,380 cases were counted, besides thousands more that were hurried to their homes. All sorts of vehicles were pressed into service to assist the patrols and ambulances. The mortality rate, however, was small. Adulterated lemonade, which was freely sold, is thought to be responsible for many of the prostrations. On the same day there were fifty prostrations and seven deaths in New York City.

—The emperor of Korea abdicated the throne July 18 in favor of the Crown Prince. In his address he states as his reason for so doing the fact that national calamities have followed so rapidly during the forty-four years of his rule that he thinks the time has come for him to follow the usual Korean custom. But it is quite generally thought that Japan has secretly forced this situation. The day following his abdication an uprising in Seoul was started by the mutiny of a company of Korean soldiers. They were joined by citizens, using stones and clubs against the Japanese, who lost in killed and wounded about twenty-five persons. It is not known how many Koreans suffered.

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

Tried and Convicted on Sunday, on the Public Highway, for Violating a Sunday Law

ABOUT twelve miles from Knoxville, Tenn., on Copper Ridge, stands a Seventh-day Adventist church that has recently been constructed. Twenty-five or more new Sabbath-keepers attend this church. Threats have been made that any who worked on Sunday would immediately be arrested.

Near the county line dividing Knox County from Anderson County lives Brother John E. Grubbs. On Sunday, March 3, Brother Grubbs was cutting some wood for the church, which is not very far from his home. He also spent some time grubbing on his farm at a place sufficiently removed so as not to be a disturbance to any one. We are informed that an officer lurked near by for the purpose of getting a case against Brother Grubbs. When the afternoon service of the church was dismissed, and Brother Grubbs was leaving, the officer, in company with the magistrate, arrested him, and took him a few feet from the building, where they tried and convicted him in the public highway, and sentenced him to jail for non-payment of fine. The nearest jail was at Clinton, nine miles distant. They immediately started with their victim to that place.

Brother Grubbs at first refused to pay the fine, and went with them, intending to remain in jail. After he had gone some miles, however, he remembered that his mother, who is very old, was in delicate health, and the news of his incarceration might hasten her death. He thereupon resolved to return home and pay the fine. There was considerable sympathy manifested in the neighborhood in favor of Brother Grubbs by those who are not Seventh-day Adventists. Many expressed themselves freely, saying that Brother Grubbs has been an exemplary citizen and a good neighbor, and that his arrest and summary trial and conviction was the result of the bad feeling against him on account of his religion.

When the magistrate and officers were later informed that their trial and conviction on Sunday was a violation of the very law they sought to enforce, and the conviction and the imposition of a fine on Sunday was absolutely void in law, and that Brother Grubbs, if he had the same spirit that they manifested, could proceed against them for false imprisonment, and against their bond for collecting an illegal fine, they were disposed to be more lenient and civil.

When the State becomes the arbiter of one's conscience, persecution is inevitable. The neighborhood in which Brother Grubbs lives is mountainous and thinly settled, and the work he did could disturb no one. In the same place neighbors who do not keep the Sabbath haul wood, and attend to business generally on Sunday without the least molestation. The one who prosecuted Brother Grubbs

has recently transacted business with him on Sunday, and one who encouraged this prosecution, we are informed, has frequently brought plows to Brother Grubbs on Sunday to be sharpened.

CYRUS SIMMONS.

Knoxville, Tenn.

A Great Nation

SPEAKING of "Our Independence Day," the Washington *Times* of July 4, says: "On this day, one hundred and thirty-one years ago, the Continental Congress declared a group of separate States independent of their mother country. The delegates to that congress did not themselves appreciate the potential fruits of their courage. Many, if not most, of them confidently expected ultimate reunion with the greater nation across the water, but out of their declaration has come the greatest power for general education, individual self-reliance, God-fearing personal character, helpful co-operation for the benefit of good government and influence for the peace and prosperity of the world which is known to history."

W. A. C.

A Report from Canada

"SABBATH observance" and "church union" is the key-note of the churches in Canada now. In some of the conferences they have passed resolutions asking or "demanding" that various measures be adopted by the government. The churches have assumed an air of authority. The government having yielded the one important point in passing the Sunday law, the churches now expect their power to be recognized. And we may well ask, Where will it all end?

The Lord's Day Alliance officials have been interviewing the Ontario government, and have obtained their consent to prosecute in certain cases. Humanly speaking, the liberties of the Lord's people seem to hang upon a slender thread; but in reality the child of God is free, even when behind prison bars. The Lord can use this means to give the truth publicity, that souls may be saved. We are of good courage.

MRS. LUELLA B. PRIDDY.

"To Help the Pastor Out"

IF Sunday laws are simply "civil" affairs, and have nothing to do with religion or with the matter of church attendance, it is difficult to understand such items, clipped from recent newspapers, as the following:—

Half-Lid in Milwaukee—Saloons Closed until Noon Sunday

"It is expected that all the churches in Milwaukee will have large congregations to-day and each Sunday hereafter. It had come to the notice of the mayor and council that attendance at the morning services had fallen off considerably, hence it was decided to help the pastors out. At the regular meeting of the council last Tuesday night it was unanimously voted that all saloons be kept closed Sundays until twelve o'clock, and this new order goes into effect to-day."—*Portland Oregonian*, June 16, 1907.

Revive Old Blue-Law in Pennsylvania Town

"Corry, Pa., July 15.—The blue-law of 1794 was enforced in this city, for

the first time, yesterday. All cigar and confectionery stores remained closed until after church yesterday morning, the ministers granting them the right to open in the afternoon. Milkmen may deliver only before 9 A. M. and after 5 P. M."—*Washington Times*, July 15, 1907.

W. A. C.

Religious Liberty Notes

THE *Northern Union Reaper* says: "We understand that the new Lord's Day Act is made obsolete in British Columbia by the refusal of the attorney-general to give his consent for any prosecutions. The same act is practically a dead letter so far in the province of Manitoba."

The Young People's Society at Clearfield, Pa., has been at work. Mrs. R. H. Wiper writes as follows: "We ordered ten thousand copies of a special number of *Liberty*, which we hope to sell within the next two months, with God's help." This same Society has already sold ten thousand copies of *Liberty* during the past four months.

In a convention of the Missouri Retail Merchants' Association, just held at Sedalia, Mo., at which nearly three hundred delegates were in attendance, a resolution was introduced by the Master Butchers' Association requesting the members of the next general assembly to enact a law requiring all retailers in the State to keep their places of business closed on Sunday.

One of our aged but earnest conference religious liberty secretaries here in the East informs us that he has notified the officers of his conference that if they will give him a free hand throughout the State, he will "sow it with religious liberty literature, and raise all the money necessary to pay for it." A president of one of the Western union conferences writes us: "We are going to try to reach every man in the union conference with some of our literature on religious liberty." This is the kind of work that needs to be done everywhere.

In his message to the legislature July 9, Governor Comer, of Alabama, complained about the holding up of the State railroad laws by injunction in the federal court, and indorsed the observance of Sunday in the following words, as reported in the *New York Times* of July 10: "If we could but rest the machinery of our State for one day in the week, this rest given to the great army of railroad employees would, I have no doubt, prevent many a destructive collision and loss of life. You need not put this in operation at once, but put it in process of accomplishment."

At the Southern New England Conference, held in connection with the camp-meeting at New London, Conn., June 6-16, the following recommendations were adopted: "We earnestly recommend that all our people do their utmost to enlighten the citizens of their localities on the principles of religious liberty, and we suggest as an excellent means for doing this a wide circulation of the *Liberty* magazine, and the tracts published by the Religious Liberty Bureau. We suggest that when advisable a local religious liberty secretary be appointed, who shall keep in touch with the conference religious liberty secretary."

W. A. C.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

The Use of Stimulants a Cause of Physical Degeneracy*

FAST rules in diet can never be laid down, for the reason that man is not a machine. Each one has likes and dislikes that must be respected as far as is consistent with true science and good sense. Gradually the appetite may be educated to relish the simplest and most wholesome foods. The one who possesses the same relish for simple foods that the epicure does for his delicacies is the one who is on the highway to real and lasting health.

For those who are ill it is especially important not to make eating mechanical. It would be better for such to eat some things not quite so wholesome, but which are relished,—foods that stimulate the secretion of a good quality of saliva and gastric juice,—than to eat better foods which are unrelished, and therefore poorly digested because of the absence of appetite juice. When the mind rebels against food, the stomach rebels against it also. It is unwise for those who have diseased stomachs to make too sudden changes; for often, owing to the diseased condition of the stomach, almost the only juices formed are those which result from the stimulation of the appetite. For the dyspeptic, nutritious and wholesome foods must therefore be attractively and tastefully prepared, so as to tempt the appetite and lead to real enjoyment of what is eaten.

Mechanical eating creates dyspepsia, even if the food is the best, and the greatest precaution is taken in the combination and mastication. Man must relish and enjoy what he eats in order to derive benefit even from the best food. No one, therefore, can prescribe in detail what another shall eat.

This does not do away with the need of reforms, but it proves that the only successful way of inaugurating reforms is by transformation of the mind. It is just as possible for a person to learn to dislike food that once he relished, and to enjoy foods that once he had no relish for, as it is for a person once addicted to the use of tobacco to become intolerant even of the smell of it. A knowledge of the elements contained in foods and of their purity will enable a person to appreciate them above inferior foods, and to enjoy and assimilate that which would otherwise be unpalatable and indigestible.

Apparent benefit from the use of drugs, patent medicines, and narcotic poisons, as alcohol, tea, coffee, and tobacco, is sometimes experienced by the sick. This is owing to the fact that these poisons stupefy the mind and make it less sensitive, so that business cares and other depressing influences (which always retard digestion) are for the time forgotten. The difficulty is that from any artificial exhilaration there follows

a corresponding state of depression which calls for another, and often an increased, dose of the same narcotic. To keep free from worry and other depressing influences by the use of narcotics, it is necessary to remain in a continuous state of mild intoxication. This is ruinous both to health and to morals.

Though these narcotic poisons appear to perform marvels, it will be found, sooner or later, that they are poor substitutes for the real remedy, which consists in an actual and permanent change of mind, leading to a cheerful reformation of all wrong habits of life, and a relish for simple foods. The apostle, in contrasting the false with the true, says, "Be not drunk with wine, . . . but be filled with the Spirit." Peace and contentment must exist in order to enable the digestive organs to do their best work, for the quality of the impulses sent forth from the mind determines the quality of the work done by the digestive and other organs of the body. Complicated messes and highly seasoned foods should be used sparingly, if at all.

The lower creatures do not require delicacies nor narcotics. They are content with a simple fare, and if left to select their own food, prefer to take it direct from nature. From the simple foods thus obtained, they derive their great energy, and the elements with which to construct strong bones and muscles.

Uncivilized people live in the same simple manner. They do not always have the most suitable foods, it is true, and therefore their example can not be followed by intelligent men and women, but their habits are simple and their wants few. They have none of the complicated mixtures, puddings and pastries, so freely used among civilized races. The peasants of various civilized countries subsist on simple foods, and are content with one or two varieties at a meal. The Irish peasant has his milk and potatoes; the Italian and French have macaroni and chestnuts; and the German has black (rye) bread. In fact, the heartiest, healthiest, and happiest people are to be found among those whose wants are not greater than their needs, and who are content with simple food.

Dr. Pawlow, in his experiments upon dogs, discovered that when meat was fed to an animal, the gastric juice formed was very acid, and especially adapted for the digestion of meat. When bread was substituted in the place of meat, an entirely different gastric juice was formed, containing much less acid, and especially adapted for the digestion of bread. Milk produces a gastric juice different from the others. This shows clearly that the normal stomach should experience no inconvenience or difficulty in digesting one or even two kinds of food at a meal. But when meat, milk, bread, butter, puddings, cabbage, potatoes, jam, and fruit are all taken at the same meal, is it any wonder that the stomach becomes confused, and indigestion, fermentation, auto-intoxication, and disease result? From merely a health standpoint it would be better to eat a simple meal composed of bread and meat, if meat could be obtained from a healthy creature, than to eat so large a variety of these complex messes. I would, however, not recommend either. The simpler the food, the fewer and less com-

* Address delivered at the dedication of the Washington Seventh-day Adventist Sanitarium, Takoma Park, D. C., June 12, 1907.

plex the dishes, the better the health. I am convinced that among those who have high ideals, and who are in search of perfect health, there will be much less cooking done in the near future, for they will discover that the simple, non-stimulating products of the earth, which require little or no preparation aside from mouth preparation, are in every way best adapted for man's physical needs.

Men can not keep up on stimulants; for this reason, work now begins late and ends early. Shorter hours for labor is the cry everywhere, presumably to enable young men and women to lead healthier lives, but just the opposite condition results. To cease work early in order that the evening may be spent in a morally and physically unwholesome city atmosphere, in saloons and theaters, is not invigorating either to body or mind. Work cheerfully performed is one of the best safeguards against mental and physical decay. The healthiest and longest lived are to be found, not among those whose hardest work consists in dodging hard work, but among those who put heart and soul into all that they do. There is a blessing in honest toil, when cheerfully done. It imparts new life to the entire system by improving the heart's action and the general circulation of the blood.

Disinclination to work is found chiefly among users of stimulants. Work is performed by such because of necessity.

D. H. KRESS.

Openings in the South for Medical Missionaries

VERY urgent calls are being made for the establishment of treatment rooms in several places in the South. Some very favorable conditions give promise of success to well-directed efforts.

At Spartanburg, S. C., our brethren are anxious to see treatment rooms established; and general conditions there are good for an immediate beginning of such an enterprise. Living expenses are very reasonable. The citizens are favorable to this work. There is abundant opportunity also for church work.

Charlotte, N. C., is another place that offers a favorable opening. Other places are making calls as well. We solicit correspondence with persons of ability and consecration who are in a position to consider these openings. Address the writer at Graysville, Tenn.

L. A. HANSEN.

Findings

MR. J. W. HOPKINS, who has been pursuing medical studies in the George Washington University the past year, assists in the Pennsylvania Sanitarium this summer.

W. C. Walston writes from No. 3, Edward St., Port Elizabeth, Cape Colony, South Africa: "I reached home March 27 after an absence of eleven months at the mission in Matabeleland. The children were all well, and were very glad to see me, and to note the great change in me healthwise. I am conducting meetings here in Port Elizabeth at present. I have been asked to connect permanently with the Soma-bula Mission, which I shall probably do."

NOTICES AND APPOINTMENTS

Camp-Meetings for 1907

ATLANTIC UNION CONFERENCE

Eastern Pennsylvania, Philadelphia (?) Aug. 27 to Sept. 1
Maine, Milo Aug. 23 to Sept. 2
New York, Herkimer Sept. 5-16
Vermont, Waterbury Aug. 29 to Sept. 9
Virginia, Hampton Aug. 13-20
Western New York, Rochester Aug. 29 to Sept. 9

West Virginia, Pennsboro Sept. 5-15
CANADIAN UNION CONFERENCE
Quebec, Knowlton Sept. 5-15
Maritime, St. John, New Brunswick Aug. 22 to Sept. 2

Ontario, Niagara Falls Aug. 15-25
SOUTHERN UNION CONFERENCE

Alabama, Birmingham Oct. 3-13
Cumberland, Cleveland, Tenn. Aug. 22 to Sept. 1

Florida, Tampa Oct. 10-20
Georgia, Atlanta (postponed)
Mississippi, Aberdeen Sept. 27 to Oct. 3
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
Indiana Sept. 5-15
Northern Illinois, Aurora Sept. 5-15
Northern Indiana, Lafayette July 25 to Aug. 4

West Michigan, Allegan Aug. 15-26
North Mich., East Jordan, Aug. 29 to Sept. 8
Ohio, Marion Aug. 9-19
Southern Illinois, Pana Aug. 1-11
Wisconsin, Grand Rapids (State) Aug. 21 to Sept. 2

CENTRAL UNION CONFERENCE

Colorado, Denver Aug. 22 to Sept. 2
Kansas, Wichita (State) Aug. 15-25
Missouri, Eldon Aug. 8-18
Nebraska, Hastings (Prospect Park) Sept. 5-15

SOUTHWESTERN UNION CONFERENCE

Oklahoma, El Reno (State) Aug. 22 to Sept. 2
Texas, Fort Worth (State) Aug. 1-11
Texas, Coleman (local) Aug. 22 to Sept. 2

PACIFIC UNION CONFERENCE

Southern California, Los Angeles Aug. 15 to Sept. 2

Utah, Salt Lake City Oct.

MEETINGS IN EUROPE

British Union, Coventry, England, 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.

Kansas Conference Association

I HEREBY call a legal meeting of the Kansas Seventh-day Adventist Conference Association to hold its regular annual session at Wichita, Kan., beginning Aug. 19, 1907, at 4:30 P. M. Officers will be elected, and such other business will be transacted as may properly come before the meeting.

R. C. PORTER, President.

Kansas Camp-Meeting

THE Kansas camp-meeting will be held at Wichita, Kan., in place of Herington, Kan., as previously advertised. The date will remain the same. We regret that this change of location is necessary, but it is unavoidable. The park board withdrew their offer of the use of the park on account of so much rain softening the ground. They feared that a ten-days' meeting would kill out the grass. This is their only city park, and while they

disliked to withdraw from their arrangement with us, the majority of the board decided that for the reason already mentioned they should do so. They kindly offered us another ground, but there was no shade, and the committee feared to risk camping in the hot sun in the middle of August. Let all interested make a note of this change of location, and arrange accordingly.

R. C. PORTER, President.

Kansas Conference

THE thirty-third annual session of the Kansas Conference of Seventh-day Adventists will convene August 15-25 at Wichita, Kan., for the election of officers and the transaction of such other business as may properly come before the meeting. All churches should elect delegates at once. Each church is entitled to one delegate for the church organization, and one for each fifteen members.

R. C. PORTER, President.

Quebec Conference

THE twenty-eighth annual session of the Quebec Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Knowlton, Quebec, Sept. 5-15, 1907. The regular business of the conference, such as electing officers and laying plans for labor, will receive attention, also some important matters concerning the Knowlton Sanitarium. Church elders are requested to see to electing delegates in time, and to send the names of the same to the conference secretary, W. H. Libby, Box 88, Knowlton, Quebec. Let all begin to plan to come at the first of the camp-meeting and stay till the end.

W. H. LIBBY, Secretary.

Virginia Camp-Meeting

THE annual conference and camp-meeting for this conference will be held at Hampton, Va., Aug. 13-20, 1907. Hampton is located on the Hampton Roads, just across from the Exposition grounds, and is a station on the Chesapeake and Ohio Railroad.

All who come by way of Washington, D. C., and the boat, will get off at Old Point. All who come from Richmond and landings on the James River will also get off at Old Point. Those who come over the Chesapeake and Ohio Railroad will get off at Hampton. Those coming by other roads will have to arrange to reach Hampton from Norfolk or other points. One street-car fare is sufficient from Newport News and Old Point to the grounds. Ask conductor to let you off at camp-meeting grounds.

Accommodations

We have rented rooms this year for the accommodation of our people, instead of erecting tents. These rooms will cost four dollars for the time of the meeting. You can occupy your room at noon, Tuesday, August 13, and will have to vacate at noon, Wednesday, August 21. These rooms are furnished as follows: one electric light, one cot with bedding, and one chair. There is no other furnishing in the rooms. They are clean and neat, however. Extra cots can be rented for forty cents for the time of the meeting. Double bed springs will rent for sixty cents, and chairs for ten cents a piece. If our people will notify us, we will be glad to get other furnishings for them if they can be obtained.

Rooms should be ordered at once, so that we may know if we shall need to secure more rooms than we have at present arranged for. Do not come on the grounds expecting to be accommodated unless you have sent in your order. Send all orders to O. F. Dart, 1300 North Twenty-eighth St., Richmond, Va.

Dining-Room

Arrangements are being made whereby meals will be served twice a day. Prices will range according to the order of the customer, and will be as cheap as possible. Health foods will be kept on hand. Accommodations for those who do not wish to board will be

made, as cooking can not be done in the rooms.

Railroad Rates

The best rates obtainable will be round-trip tickets to the Jamestown Exposition. Buy a ten- or fifteen-day ticket, and this will give you time to remain during the entire time of the meeting. A fifteen-day ticket will allow you to visit the Exposition for a day or two if you so desire, and will no doubt give time to lay over at Washington or Richmond on the return trip. Try to get tickets so as to land at Old Point or Hampton if possible. Bring checks to camp-ground, and baggage will be taken to the encampment at cost to us.

Each person should bring sufficient bedding and other articles that he may need during the meeting, as we do not furnish these. We may be able to accommodate transients with cots, but they should bring bedding with them.

Any other information will be gladly given on request to the undersigned, at New Market, Va.

R. D. HOTTEL, *President*,
A. M. NEFF, *Secretary*.

Business Notices

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

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

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

No discount for several insertions.

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

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

WANTED.—Woman to do cooking and general kitchen work for from seven to ten persons. Good place. Address Prospect Sanitarium, 5411 Prospect Ave., Cleveland, Ohio.

WANTED AT ONCE.—Thoroughly qualified young physician, single, to be resident physician in United States Reclamation Camps, 500 to 700 men. Sixty-five dollars a month, board and room. A very practical experience. Write or telegraph, and give references. Dr. F. M. Rossiter, North Yakima, Wash.

WANTED.—To correspond with Seventh-day Adventist, married or single, who has had some experience with machinery and blacksmithing, with a view of coming here to work, to learn tool sharpening, polishing granite, and looking after gasoline engine. Must be bright and quick. Address E. B. Thatcher, Marine City, Mich.

Addresses

THE address of J. J. Nethery is Maison Korabi, Chareh El Kobesi, Cairo, Egypt.

The address of C. C. Webster has been changed from 909 Third Ave., to 1125 North Seventeenth St., Birmingham, Ala.

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:—

H. W. Reed, Gillstop, N. D., periodicals.
Mrs. Kate A. Guerrier, Bridgewater, Maine, *Life and Health and Liberty*.
Hazel Foster, Newcastle, Colo., *Signs, Liberty, Instructor, Little Friend*.

Obituaries

STRAHM.—Died near Dayton, Wash., April 16, 1907, our baby, Louise Elizabeth Strahm, aged 6 months and 21 days.

"Though cast down, we're not forsaken;
Though afflicted, not alone;
Thou didst give, and thou hast taken;
Blessed Lord, thy will be done."

MRS. LAURA E. STRAHM.

CAMPBELL.—Died at Minneapolis, Minn., June 27, 1907, Sister Chloe Campbell, aged 65 years, 10 months, and 26 days. She united with the Seventh-day Adventist Church nearly thirty years ago. She was resigned to the will of the Lord, and fell asleep in the blessed hope of a part in the first resurrection. She was faithful and devoted to her family and home, and was loved by all who knew her. She leaves a husband, four daughters, and three sons to mourn their loss. Funeral service was conducted by the writer. According to her request to be laid beside her children, she was buried at Union Grove, Minn.

A. W. KUEHL.

HOLDEN.—Died at his home in Potsdam, N. Y., June 26, 1907, of a catarrhal affection, Brother Orson Holden, in the seventy-fifth year of his age. Brother Holden embraced the truths of the third angel's message about thirty years ago, and always stood firmly for its principles, putting them in practice in his daily life. The last few years of his life were attended with great suffering, which was borne with patience and Christian fortitude. He leaves a wife, one daughter, and three sons, one being Elder W. H. Holden, of Butte, Mont. Funeral service was conducted by Rev. E. M. Wilson (Baptist); text, Job 13:15.

PAUL M. WILCOX.

LANGSTON.—Died at the home of his son, in Oakland, Mo., April 17, 1907, of Bright's disease, Brother W. A. Langston, aged 81 years. He gave his heart to the Saviour in his youth, and united with the Presbyterian Church. He was a minister of that denomination for forty years. Eight years ago he, with his aged companion, accepted present truth in the State of Texas under the labors of Elder Drommand, and has been very devoted to the message ever since. He leaves a companion, three sons, and a daughter to mourn. Words of comfort were spoken by the writer from John 14:1-6; 1 Cor. 15:51-54; 1 Thess. 4:16, 17.

BIRDIE CRUZAN.

LAWRENCE.—Died May 31, 1907, Mrs. Beala Lawrence, nee Brandon. She was born near Huntsville, Ala., Aug. 10, 1882. She attended the Oakwood Training-school, and embraced the doctrines held dear to every Seventh-day Adventist. She was graduated in 1901, and engaged in school work for several years. In 1905 she was married to Mr. J. H. Lawrence, a missionary from the West Indies. From that time her life was a continual sacrifice for souls. They labored together in Mississippi and Alabama. She leaves her husband, mother, four brothers, and three sisters to mourn their loss. Words of comfort were spoken by the writer.

F. W. HALLADAY.

ADAMS.—Died at St. John's, Newfoundland, May 28, 1907, of consumption, Bessie Adams, aged 8 years and 10 months. Although Bessie was taken away at a very tender age, she gave abundant evidence that she knew Jesus as her personal Saviour. She ever loved to read her Bible. In her last illness she was most wonderfully patient, but on account of her sufferings longed for death. Her last request was that the money she had saved, amounting to two dollars, be given to the missionaries. Words of comfort were spoken by the writer to the sorrowing parents and other relatives.

Almost ere it had begun,
God decreed thy life-work done;
Rest, dear child, in Jesus rest;
Gentle one, for thee 'tis best.

C. H. KESLAKE.

PLUMB.—Died at Shelton, Neb., May 23, 1907, of pulmonary consumption, Mrs. Mary A. Plumb. She was born in Wooster, Ohio, Sept. 3, 1860. For about twenty years she had been a loyal member of the Seventh-day Adventist Church. She leaves an aged mother and four children to mourn their loss, but not as those that have no hope. Words of comfort were spoken by the writer.

WM. BATTERSON.

WIARD.—Died at Montague, Mich., June 13, 1907, of internal cancer, Mrs. Eunice M. Wiard, nee Burnham, aged 55 years, 11 months, and 23 days. In early life Sister Wiard accepted the message of her soon-coming Lord. She was a consistent Christian, and now sleeps in Jesus. She leaves five sons and two daughters to mourn their loss. Words of comfort were spoken by the writer from Titus 2:13 to a large congregation of relatives, neighbors, and friends.

W. C. HEBNER.

McDEARMON.—Died in Boulder, Colo., May 30, 1907, Melinda Boyden McDearmon, aged 82 years, 6 months, and 2 days. She was born in Weston, N. Y., and her early life was spent near the scenes of her childhood home. Among the rugged hills of the Empire State she grew from childhood into womanhood, developing those sterling qualities of character which marked her life of integrity and faithfulness throughout its entire course. At the age of twenty-one she united her life's interests with those of Hiram C. McDearmon. The same year she and her husband removed to Michigan, seeking their fortunes in that then young and promising State. She lived here until the year 1876, when, her health failing, she went with her husband to Texas, remaining there for three years. They then moved to Boulder, where she has since resided. Six children came to bless her home and mother life. From three of these she was called to part by death; and in the year 1884, five years after coming to Boulder, her earthly staff and support, the one with whom she had traveled life's pathway for so many years, was taken from her, and she was left to pursue life's journey alone. Brother and Sister McDearmon accepted the belief held by Seventh-day Adventists in the year 1853. For more than fifty years she lived a consistent member of the Seventh-day Adventist church, and all who have known her can testify to her devotion and consecration to the principles she loved, and to the faithfulness of her Christian experience. Her nature was a quiet and unassuming one. Show and ostentation had no place in her life. Her emotions ran in even lines. What she did for God and for her fellow men she did quietly, gently; she lived in the hearts of her neighbors, and was loved and respected by all. But her retiring, gentle disposition gave no evidence of weakness. On the contrary, with it was combined great strength of character. Her life was a life of principle, of unswerving integrity to the right as she saw the right. Fear of criticism, or lack of worldly popularity, did not deter her from espousing an unpopular cause, and from standing true to it for more than half a century. Her last few days were days of pain, as though the wise Master would perfect through suffering the long life of faithful service. She desired to live—who does not?—but she did not fear to die. She expressed calm resignation to the divine fiat, whether life or death. Who can doubt that she is one of the true and tried ones whose death is precious in the sight of the Lord? While but a mortal, a finite woman, whose life at best must fall short of the divine standard, as every life in this world must, we see much to emulate, and many beauties of character to copy. May her loyalty, her devotion to God, her humble, trusting confidence, her childlike faith and love, prove an inspiration to us. If faithful, we shall meet her again in the resurrection morning. May this confidence and hope rob this present hour of gloom and dumb sorrow, and make us more faithful to the principles which governed her life and experience.

F. M. WILCOX.



WASHINGTON, D. C., JULY 25, 1907

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

Do not overlook Elder Evans' article on page 17, relative to the present situation in Kingston, Jamaica.

UTAH has joined the company of those who are singing the jubilee song over the completion of their portion of the \$150,000 fund. Shall we not hear soon from the larger conferences?

THE July number of our Jewish missionary paper, *Good Tidings of the Messiah*, is an exceptionally good number. If not a subscriber, send for a copy; and if desirous of helping in a good cause, send a liberal contribution to Good Tidings of the Messiah Mission, 105-107 Staniford St., Boston, Mass.

EDITH CHAPMAN, secretary of the Welsh Mission, writes that the prospects before their little mission are bright. Two tent efforts are being conducted. Of them, she adds: "We are anxiously waiting the harvest of precious fruit." This is the right note of faith, and will help, too, in bringing the much-desired "precious fruit."

IF our readers desire to do their neighbors a kindness, and to perform in their behalf an easy and a reasonable service that will be productive of soul-fruit, we recommend that they sell them a copy of the August number of *Life and Health*, which contains much of the entering-wedge gospel necessary to the reception of the third angel's message. Circulating *Life and Health* brings many blessings to the people, the worker, and the cause.

THE Union College Calendar has just come to our table. There was some delay in getting it out on account of its size. It makes a book of two hundred and thirty pages, and is the most complete description of the work of Union College ever published. It has been almost entirely rewritten. The historical sketch contains new and valuable information. Full descriptions with courses of study are given of the departments of the college, the academy, the ministerial course, the preparatory medical course, the business course, the short-hand course, the German department, the Swedish department, the Danish-Norwegian department, the normal school, and the school of music. All who are inter-

ested in any of these departments will surely want a copy of the calendar. Address the president, C. C. Lewis, College View, Neb.

Good news comes of the full acceptance of the message by a young man, twenty-five years old, son of the first Christian convert among the Bataks of north Sumatra, East Indies. He has been preaching the truth for some little time, and a deep interest is already created among his people.

WE are glad to report the safe arrival of Brother Joel C. Rogers and wife at Nyassaland, where is located our Plainfield Mission station. It is a long, tedious journey from the Cape; but, although weary, they are in good health, and are pleased with the prospects before them at the mission.

THE Williamsdale Academy, situated at Williamsdale, Nova Scotia, issues a neat calendar as its third annual announcement. We bespeak for this school the hearty support and liberal patronage of our people in the Maritime Provinces. For copy of this calendar, address the principal, E. E. Gardner, at the above address.

AN opium tract, a tobacco tract, one on the coming of Christ, a Sabbath tract, also one adapted from one written by Elder James White upon the seventh chapter of Daniel, have been translated by Brother R. W. Munson into the Singapore Baba Malay language. And these same tracts are now being translated by him into the Java Malay.

THE brethren report excellent meetings at the Mount Vernon Sabbath-school and young people's convention. A report of this convention is being published, giving briefs of the addresses presented, and stenographic reports of the discussions upon the important subjects considered. This pamphlet should have a wide circulation. To receive same promptly, order of your State tract society. Price, ten cents a copy.

IN direct answer to earnest prayer that God would send some native help to assist the workers at Dehra Dun, India, to be trained to take the message to the Hindustani people, a very intelligent missionary in attendance at a conference being held at that place came to study the truth with our workers, and joyfully drank in the precious truths of the third angel's message. He is now keeping the Sabbath, and is located at Dehra.

ELDER H. H. VOTAW writes that there is an excellent opening in Rangoon, Burma, for a lady dentist. The law forbids any man except the husband to see the face of his wife. A lady dentist not only could find access to the very best families, and earn a good livelihood; but excellent opportunities would also be afforded her for giving the truth to this class, so hard to reach. Any one desiring to answer this call will please correspond with the Mission Board.

DR. W. A. RUBLE started last week on a tour of the sanitariums throughout the Central and Western States. After a short stop at the Sabbath-school and young people's meeting at Mount Vernon, Ohio, he proceeded to Portland, Ore., to attend a medical missionary council to be held July 21-24. He will then visit the other health institutions in Oregon, Washington, and California. On his return he will visit the institutions in other Western and Central States.

A Solemn Duty and a Blessed Privilege

How brief the time before the close of this great work no man may know. He only to whom the future is an open book has his eye upon the date. Doubtless, if for a moment we could look forward through the eyes of him who sees the future as clearly as the past, we would be startled to know how near that event is.

Is there anything that has brought our work to the favorable attention of the people more than the sanitariums and the sending out of our literature? When help is given to the publishing houses and sanitariums, the gospel is being thus proclaimed. Note the following solemn words sent to us through the spirit of prophecy:—

The end of all things is at hand. The signs foretold by Christ are fast fulfilling. The nations are angry, and the time of the dead has come, that they should be judged. There are stormy times before us, but let us not utter one word of unbelief or discouragement. Let us remember that we bear a message of healing to a world filled with sin-sick souls.

May the Lord increase our faith, and help us to see that he desires us all to become acquainted with his ministry of healing and with the mercy-seat. He desires the light of his grace to shine forth from many places. We are living in the last days. Troublous times are before us. He who understands the necessities of the situation arranges that advantages should be brought to the workers in various places, to enable them more effectually to arouse the attention of the people. He knows the needs and the necessities of the feeblest of his flock, and he sends his own message into the highways and the byways. He loves us with an everlasting love.

J. S. WASHBURN.