



The Advent Sabbath Review and Herald

Vol. 84

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No. 35



The Glorious Reality

And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His peoples, and God himself shall be with them, and be their God: and He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And He that sitteth on the throne said, Behold, I make all things new. And He saith, Write: for these words are faithful and true. And He said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be My son.

Rev. 21:1-7.

Publishers' Page

Conducted by the Department of Circulation of the Review and Herald Publishing Association

The Special Temperance Number of Life and Health

THE special temperance number of *Life and Health* is being heartily received by the public. Those who are working with it report excellent success. The general average of copies sold per day is fifty. Some sell less, some more. At the new prices, this average nets the worker \$3.50 a day. For the capital invested, where can one find a more lucrative business?

Twenty-five or more copies to one address, 3 cents a copy. Retail price, 10 cents a copy.

The False Hope of a Second Probation

"THE False Hope of a Second Probation" is the title of a new tract, No. 48, Words of Truth Series, composed of the series of articles recently printed in the REVIEW upon the subject of the Millennial Dawn.

It does not contain an exhaustive review of the teachings of the Millennial Dawn people, but it does expose many of the errors presented in their literature upon "a future probation," or "a second chance." These errors are set in convincing contrast with the teaching of the Bible; and their foundation doctrine, a second probation during the millennial age, is shown to be unscriptural, and merely a fable of the last days. Price, 2 cents a copy, post-paid.

The True Education Readers

SAMPLE pages of the completed numbers of the "Education Readers" may be secured of the Pacific Press, Mountain View, Cal.

Of this series of "Education Readers," W. D. Curtis, educational secretary of the Lake Union Conference, says:—

"I have examined Nos. 1 and 2 of the 'True Education Reader Series,' and am pleased with the mechanical make-up. They are of a convenient size, and seem to be well bound,—two very important points in text-books for primary grades. The paper is good, the type large and clear, and the illustrations attractive. The development, which means so much to the teacher, is worthy of more than passing notice. The phonic, word, and sentence methods are the most natural, and hence the most readily grasped by the pupil. His ear is trained by the phonics, and his eye by the word and sentence methods. The plan of correlating language, geography, spelling, writing, physiology, Bible nature, and to a certain extent, number work, is one that will be hailed with delight by the overburdened teacher, as at least a practical emancipation from an overcrowded daily program, while the patrons will accept it as an economical feature of the series. Another praiseworthy feature of the series is the selection of subject-matter, drawn from the true and beautiful in nature and the Bible. This is so far removed from the general plan

of school readers now used, which are filled with fairy tales and fiction, that the 'True Education Reader Series' occupies a unique position in the field. There is no doubt but that they will come into general use in the schools in the Lake Union Conference."

No. 1 contains 204 pages, at 75 cents, post-paid; No. 2 contains 256 pages, at 75 cents, post-paid; No. 3 contains 304 pages, at 90 cents, post-paid.

Where Obtainable

These books may be obtained from any State tract society; or from the Review and Herald, the Pacific Press, and Southern Publishing Associations, and their branches.

The Spirit of Prophecy

THE purpose of this new pamphlet is to establish the believers more fully upon the law of God and the testimonies of his Spirit. Of its importance Elder George I. Butler writes:—

"I think the 'Spirit of Prophecy' is an excellent pamphlet, and worthy of distribution throughout the different parts of the country. In this time of shaking, friction, and false 'isms,' I think the pamphlet is right in place, and I am glad that it was written."

Price, 5 cents, post-paid.

The Story of Daniel the Prophet

"THE Story of Daniel the Prophet" is a biographical, historical, and prophetic book, revealing in the life of Daniel and his close connection with God, all the vital principles for the gospel message at the present time. It gives a clear, concise treatise on the prophecies of the book of Daniel, together with an important study of the sanctuary and its services. The book will be a delight and a source of information to every student of the prophecies. The story of Daniel, while interwoven with historical facts, is presented in so pleasing a manner that it becomes attractive to all; and Daniel's example is so favorably impressed that no person can read the book without receiving valuable lessons. It is an excellent book to place in the hands of the young people. They like it, and its high moral tone, together with its volume of important and practical information, renders it of great value to them. Price, \$1, post-paid.

A New Edition of the Seer of Patmos

THIS companion volume to "The Story of Daniel the Prophet" has recently been bound in full cloth, with marbled edges. The cover is neatly embossed in white foil, which makes it a very attractive, as well as a durable volume. The book, therefore, is now bound in two styles,—half cloth, plain edges, \$1, and full cloth, marbled edges, \$1.50.

This thrilling book contains a story of the prophecies of the book of Revelation, written in simple narrative form, and presents a new setting of the important messages recorded in John's prophecies heretofore supposed to be the incomprehensible book of the Bible. It will be found to be interesting, instructive, and essential to all Bible students. It is illustrated with original drawings especially prepared for the book. Being

written in story form, it is especially attractive to the young. No better book could be placed in the hands of a young man or woman than "The Story of the Seer of Patmos."

Report of the Mount Vernon Sabbath-School and Young People's Convention

By the time this notice is received by the REVIEW readers, the Review and Herald Publishing Association will have completed for the General Conference the report of the Young People's Convention, held in Mount Vernon, Ohio. This will be one of the best reports ever produced by this denomination. While it will be quite complete in every department, the reports have been condensed, so that they will not be tedious and uninteresting. This report will be very valuable to all who are interested in the Sabbath-school and young people's work. It will really be a text-book for this department during the coming year, or until another general convention is held. It will contain the pith of the papers presented at the convention, and the discussions upon the various subjects considered. It will also give in full all the resolutions passed at the convention.

Orders should be sent at once to the State tract society. The price was made only 10 cents, so as to bring it in easy reach of all.

German Bibles

THE New York Branch of the Review and Herald Publishing Association has in stock the following list of German Bibles, which will be promptly mailed to any part of the United States for the prices quoted:—

No. 1130—8½ x 5½ x 1½ inches. Cloth, sprinkled edges, brevier type, references, \$6.00.

No. 1116—6¾ x 4½ x ¾ inches. Limp leather, red edges, references, silk marker, India paper, \$1.25.

No. 221—6¾ x 4½ x ¾ inches. Limp, morocco, red edges, references, two silk markers, India paper, \$1.75.

No. 3190—6¾ x 4½ x ¾ inches. Limp leather, red under gold edges, references, two silk markers, India paper, \$2.25.

No. 225—6¾ x 4½ x ¾ inches. Divinity circuit, morocco, references, red edges, two silk markers, India paper, \$2.25.

No. 226—6¾ x 4½ x ¾ inches. Divinity circuit, morocco, references, red under gold edges, two silk markers, India paper, \$2.50.

No. 243—8¼ x 5½ x 1¼ inches. Divinity circuit, morocco, leather lined, references, gold edges, silk marker, \$3.50.

Send orders to Review and Herald Publishing Assn., 32 Union Square East, New York City.

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

Also Pacific Press Publishing Company, Mountain View, Cal.; Southern Publishing Association, Nashville, Tenn.

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.

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No. 35.

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REVIEW AND HERALD

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Editorial

It is worthy of notice that when Jesus began his ministry, he called attention to the fulfilment of a definite time prophecy concerning himself. "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." The time here mentioned was the period recorded in the prophecy of Daniel: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks." Those who think it is foolish to attempt to interpret the prophecies, and especially the time prophecies, ought to remember that our Lord himself recognized both his mission and the time of his entering upon it as in fulfilment of a time prophecy. We are safe in following in the footsteps of the Great Teacher. There may be many fanciful interpretations and applications of the prophecies, nevertheless the prophecies can be rightly understood, and should be preached. The example of Jesus shows this.

DURING the years of his association with his disciples, Jesus became to them a beloved companion. He lived with them and worked with them, and they learned to look to him for counsel and help. It is true that they did not fully understand his mission, but after his resurrection he made all these things

clear to them as he spoke to them of "the things pertaining to the kingdom of God." Afterward "he was parted from them, and carried up into heaven," but he was still the same real friend to whom they could look for counsel and help. They could not behold him with their natural eyes, yet they knew that the very same Jesus who associated with them on the earth was now their Advocate before the Father, and they did not hesitate to present their requests in his name. The experience of the disciples has been placed on record in order that the being and work of Jesus may be just as real to us as they were to them, and that we may be able to think of him and to deal with him with the same sense of certainty as they had. Jesus is not a myth, but a real being. The heavenly sanctuary is not a mere figure of speech, but a real place. God is not simply Infinite Power, but a loving Father. Let the experience of the disciples become our experience.

Editorial Letter

Jottings from the Editor's Note-Book

OUR meetings at Skodsborg closed with a good Sabbath day's experience. Friday evening I spoke to the patients and helpers; Sabbath morning I was with the church at Copenhagen, and dwelt upon the provision made that we might be just the people described in the prophecy—commandment-keepers. In the afternoon I spoke again to the patients and helpers at Skodsborg, and in the evening following I met with the helpers in our closing meeting. From what was said to me I feel confident that many were helped as the result of the work done at Skodsborg, and for this I am thankful. I was glad to meet the friends whom I had known before, and to greet others for the first time.

From Skodsborg we returned to Hamburg, and after a stay of one day only we went to Friedensau via Berlin, where we spent one day. Friedensau is well named—a place of peace. Entirely shut away from the rush and whirl of life which so wear upon the nerves in the great centers of population, it is an ideal place for rest after arduous labor, and here we spent two weeks before the German Union Conference camp-meeting. This gave opportunity for reading and writing as well as for some needed rest. I found that great changes had been made in Friedensau since my last visit

six years ago. The sanitarium had been enlarged; the school building, the powerhouse, and two large dwelling-houses had been built, and they were just completing the latest addition to the group of institutions there—the Old People's Home. The grounds had also been prettily laid out, and the gardens well developed, and an artificial pond and various attractive summer houses and restful places pleased the eye and refreshed the body. The hearty welcome extended to us and the kind hospitality shown to us by our friends both at the school and at the sanitarium rendered all the other features doubly enjoyable.

During these two weeks I met the nurses, physicians, and helpers twice, and spoke to them of their special work and the opportunities which it offered for leading souls to an acquaintance with Christ and his salvation, and to a knowledge of the message for this time. I had an intelligent and earnest company of hearers who seemed to appreciate the instruction given.

Preparations for the camp-meeting were already in progress when we arrived in Friedensau, and the work was carried steadily forward from day to day. In anticipation of a larger attendance than at any previous time, the meeting tent was enlarged so that it would seat twelve hundred, and a large platform was provided for the school choir, whose singing was one of the helpful features of the meeting.

At least a week before the date for the opening of the conference the people began to arrive. It was evident that the brethren and sisters looked forward with pleasure to this annual gathering, and that they wished to make the most of the occasion. The last day or two before the appointed time they came in crowds, and when Brother Conradi spoke the first evening, preaching an excellent sermon on Christ as the true foundation of our faith, the large tent was full. It was a grand sight, and a splendid testimony to the prosperity of the work in Germany. So far as I was able to learn, this was the largest company of our people ever assembled outside of the United States, and the meeting throughout proved to be a most excellent one.

A report will doubtless be prepared for the Review, which will give a detailed statement of the growth of the work and of the present standing of the various departments of the conference, and so I will only say that the reports

both from the institutions and from the different local conferences were all encouraging, and showed that the Lord had blessed the workers and given them success. There had been a substantial increase in the membership in the field. The brethren from Russia were rejoicing in the greater freedom allowed them now for developing the work in that great country since the government had formally removed all those restrictions which had heretofore made it necessary for them to conduct their meetings, administer baptism, etc., under the greatest difficulties. The brethren from Bavaria spoke of the open door in that country as the result of a governmental proclamation, granting the same privileges to Seventh-day Adventists as are enjoyed by other denominations. Others asked for special prayers in behalf of their fields where they were still hampered by unfavorable laws, or where local authorities so administered the laws as to make them oppressive. One feature of special interest was the attention which had been drawn to this message as the result of the steadfastness of some of the young brethren in the military service who for conscientious reasons had declined to report for duty on the Sabbath. In one of the leading papers of Germany, which circulates among the highest classes, both civil and military, there had recently appeared an article dealing with this matter, occupying the whole of the first page, written by a minister of high standing, in which the work of this denomination had been fully discussed, complete statistics as to membership, publishing interests, etc., given, and a very emphatic and remarkable testimony borne as to the Christian character of this people. From the general tenor of this article it was evident that the authorities were troubled, as they plainly did not wish to punish for disobedience those whose Christian character was above reproach, and yet they did not know what to do. Elder Conradi has promised that a translation of this most interesting article shall be furnished for the REVIEW, and I do not therefore need to speak of it further here.

Brother G. F. Haffner and I were the only laborers in addition to those in the conference, and a good number of the local ministers took part in the public services. All the sermons and Bible studies were earnest and practical, and seemed to be appreciated by the people, who attended all the meetings of every kind with remarkable regularity, and listened attentively. At the close of Brother Haffner's sermon the first Sabbath morning, many responded to an invitation to give themselves to the service of the Lord, and on the second Sabbath there was a renewed consecration on the part both of the workers and

of the people, and a goodly number made the first public avowal of their faith in Christ, some of whom had been patients at the sanitarium. Two baptisms were held, and between sixty and seventy were baptized. All seemed to feel that this was not only the largest, but the best meeting ever held in the German Union Conference.

Thursday afternoon was devoted to the exercises connected with the dedication of the Old People's Home, and the program was both interesting and profitable. Elder Conradi gave an appropriate address based upon scriptures which speak of the aged and our duty to care for them, and Elder Haffner offered the dedicatory prayer. The school orchestra and choir furnished the music for these exercises, and at the close gave a most excellent concert in the school chapel. The program was made up of music of the highest class only, including a selection from "Elijah" and the Hallelujah Chorus for the choir, and every part was rendered in a most acceptable manner. Quite a large number of strangers were present at all these exercises.

On the last Sunday of the meeting hundreds of people from the surrounding country came to Friedensau, and the grounds were thronged. Extra services were held, at which there was a good attendance, although many seemed to come to see the place and to have a little outing. This was quite in harmony with the German idea of the observance of Sunday, and the crowd was quiet and orderly.

So closed this excellent meeting, and I left Friedensau the same evening for England, to attend the British Union Conference. w. w. p.

National Reform Convention

THE regular annual institute and conference of the National Reform Association was held at Winona Lake, Ind., Aug. 12-17. The first part of this convention was termed the Christian Citizenship Institute, and the latter part the Christian Citizenship Conference.

This institute had by far the smallest attendance of any of the institutes, conventions, or other special gatherings held on the grounds. It was advertised to be held in a large tent near the auditorium; but for some reason no tent was pitched for it. The speakers used the band stand for a pulpit, and the meager audience occupied portable settees under the trees surrounding the band stand. The chairman of the convention, Rev. J. S. Martin, had on hand a considerable quantity of literature, which was distributed gratuitously, and the names and addresses of all in attendance were taken by the chairman, that the literature of the Na-

tional Reform Organization might be sent them during the year. As a partial offset for the meager attendance, quite copious reports of the different addresses were published each day in the *Winona Assembly Review*.

The people in attendance at the Winona Assembly did not seem intensely interested in the themes presented by the National Reformers, in spite of the fact that large cards advertising the meetings and the themes to be discussed were tacked up in every conspicuous place, and the programs were printed each morning in the *Assembly Review*. This was noted and regretted by several of the speakers; and yet they propose to go on with their project of erecting a Temple of National Reform at this place or purchasing some hall already erected.

Nevertheless, we could make no more serious blunder than to think, and to act upon the thought, that the seeming indifference of the people here toward these questions is an indication that the objects for which the National Reform Association is working are dead or dying issues in this country. The National Reformers are exceedingly desirous of gaining the attention of the thoughtful, earnest people who annually assemble at Winona Lake to attend lectures, summer schools, Bible institutes and conferences, and Sunday-school workers' conventions. But between the sessions of these various institutes, conventions, etc., these people prefer to take some sort of recreation, on the lake, in the lake, strolling through the park, studying the lessons given them to learn, or attending musicales and band concerts. Their attitude here toward the "Christian Citizenship" convention is not an indication that the National Reform propaganda is raveling out, nor that the country at large is drifting farther away from the principles which the National Reformers stand for; nor even that these same Winona attendants would not give attention to the propaganda if carried on in their own churches.

The National Reformers now understand this, and for that reason they are planning a number of institutes to be held in churches in various parts of the country during the year. But the country is not dependent upon these institutes for the promulgation of the ideas for which the organization stands. Throughout the length and breadth of the land pastors are inculcating the ideas of the National Reform platform, and urging the enforcement of "sabbath" laws.

The writer noted a striking difference between the addresses of this year and last. There was not so much advocacy of political wire-pulling, not so much talk of a union of religion and the state; but there seemed to be a well-organized, deep, purposeful propaganda to educate the

people to an adoption of their purposes. They have seen that the people do not take kindly to the idea of religious legislation. Therefore they are extolling the advantages of "moral" legislation; but through that "moral" legislation idea they will accomplish their set purpose—the enforcement of religion by law. It is their design to educate the people to demand of their legislators "moral" legislation, and to weary them with petitions until they see the necessity of yielding to the growing chorus of importunities along that line.

When legislators have grown to realize how close a relation is to be established between their retention of their office and their attitude toward "moral" legislation, there is no question as to the attitude they will assume toward the demands and petitions of those interested in such legislation. Laws for the protection of the "Lord's day" will then find easy access to the statute-books of the States. It will not be done as a matter of religion—not at all—only a matter of moral legislation.

Next week we will give an epitome of the positions taken and the arguments used at this convention, and which are to be given in substance at the various conventions to be held during the year throughout the country. C. M. S.

The "New South"

VERY frequently in the South this phrase is met with. It is interesting to see on every hand the evidence that the phrase correctly describes the development going forward in the South. In fact, it is generally recognized that the strongest movement in the United States, in the way of fresh commercial and industrial expansion, is just now going forward in the most of these Southern States.

This is as a signal of good cheer in our work. In our own cause in the great Southland there is evidence of the new time in the New South. In the fields where the message has been least preached, there, if we will but push in, we may redeem the lost years. It is the time of the latter rain. And we may now claim that promise of the time of the latter rain, "I will restore to you the years that the locust hath eaten." The locust of neglect and delay has eaten many a year in the unworked fields; but God's providence brings about a new time and an awakening through the fields, giving opportunity to enter in and regain the lost time.

The ranks of believers in the South are being increased at a rate that shows that God is abundantly blessing the work of the little band of laborers. The Sabbath-keepers in the Southern field have been increasing at the rate of twenty

per cent a year. That rate would double the number every five years; but as a matter of fact, the ratio of gain is increasing.

Well may we thank God for the timeliness of the fifty-thousand-dollar gift to the institutional work in the South that has now been made from the large fund. Help just in time is doubly helpful. One thing that is written large all over the Southern work is the fact that the training-school, publishing, and sanitarium centers being helped by the \$150,000 fund are giving the strength and solidity to the work which the cause has long needed. This timely lift will mean still greater expansion in our work for this great field. It is not a matter of prediction, but only an observation of cheering developments.

W. A. S.
Spartanburg, S. C.

The Tendency of Our Times

ON the morning of July 18 there occurred at Oak Grove, Ky., an incident which shows that the spirit of unionism is the same in all parts of the country and among all classes. The planters of tobacco and wheat had formed a Farmer's Association in the above vicinity, and had begun the work of compelling their neighbors to join. Persuasion failing, threats were used, and these failing, the threats were carried out. One man who refused to join the organization received an order not to thrash his wheat. He thrashed the wheat, and a stick of dynamite hidden in a sheaf exploded in the thrashing-machine, destroying the machine and injuring four men. Twenty-five night-riders made a raid on the home of another farmer, and at the point of a gun mercilessly flogged him with a rawhide, and before his release brutally kicked him. He had been a member of the association and had withdrawn from it. He had been ordered not to raise any more tobacco or wheat, and had not heeded the order. Tobacco stemmies have been burned, and the plant beds of non-association growers have been dug up. No one dares to appear against the offenders, and their depredations go on unchecked. These acts of lawlessness are indicative of our times, and carry their own lessons for the people of our day.

While these things were going on in Kentucky, the labor unions of the West were making, against the capitalists of the country, dire threats whose execution hung upon the conviction of Haywood and Moyer. In some of their halls were hung the following mottoes:—

If Moyer and Haywood die, for every hair in their heads we will have the life of a capitalist.

If the capitalists convict Moyer and Haywood, there will be death sentences in every rich man's family.

These expressions all have in them the threat of murder, a spirit at variance with the laws both of God and of the country; and this movement of combinations of men for selfish purposes is spreading through all the world. It is a spirit of intolerance toward the wishes and the rights of others—intolerance of another's liberty when it does not promote my temporal advantage. It is manifest in the labor unions, agricultural associations, in the trusts, and among those religious bodies whose religion is more an affair of the head than of the heart. When men have lost their faith and their trust in God, the tendency of the times in this direction is a striking comment upon the waning spirituality of the people. With the tide set so strongly in this direction, the soul that would be true to God needs to set his face resolutely toward the city of God, and keep strong hold of the hand of the Infinite.

C. M. S.

Note and Comment

THE ambassadors at Constantinople have finally signed the protocol, providing for the establishment of a permanent police force under European control in Macedonia, to be supported by an extra tax upon imports into Turkey. The people of these Balkan States, however, do not feel that this has satisfactorily settled the question of the Turk in Europe. The Balkan Christians claim that the European scheme of reform has failed to achieve any good, and that the only effective solution of the Macedonian problem would be the expulsion of the Turk from Europe. As a matter of fact, that is the settlement which the Turk himself expects. It is also the solution indicated in the Word of God.

As a "part of the great moral uplift that is going on everywhere," the Portland *Oregonian* instances the growing movement for the closing of saloons on Sunday. That the movement is a growing one all can see, but that it is great for morality is a long way from an established fact. It has had three results that all have witnessed. It has increased Saturday selling for Sunday drinking at home, turning households into miniature saloons; it has given the saloon more of the air of a respectable, law-abiding business enterprise; and it has compelled the saloon-keeper to go through the motions of reverencing a religious institution. These are results which no one who understands the soul of Christianity can look upon as great in their power for moral uplift, truth, and righteousness.

One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

"I'm Done"

OFTEN we hear the above expression as some tired worker falls into a chair at the completion of some task. It sounds good, if the individual has really completed the work. But if a daughter thus remarks in the very midst of some hard job, like the family washing, and the poor, overburdened mother and other members of the family still have to tug away at the work, then the "I'm done" does not sound quite so good.

God is not pleased to have some eased and others burdened, in his work. He teaches us to be noble and unselfish. He marks any departure from these high principles in any of his children.

When the call for the \$150,000 was first made, the brethren figured it out that to estimate the membership of the denomination very conservatively, this fund would call for only about \$2.50 to be raised by each member, and that if every one would give this small amount, the sum would be quickly made up.

But it was voted by those present at the council not to enter upon the raising of the fund under the quota idea. This sounded too much like a tax—a principle not brought forward in the Bible.

While there can be no burden in reckoning up what a certain burden would have to raise according to its membership, and endeavoring to reach that mark as quickly as possible, still, should it happen to be possessed with a well-to-do class of members who would, and should, perhaps, according to the prosperity with which God had blessed them, pay this amount very easily and quickly, for them to sit down with the complacent, "I'm done," while the rest of the people tug on with the job, does, certainly, not appear to be quite fair, nor the proper thing to do.

And, too, these good people whom God has so richly blessed may not have approached giving the "two mites," nor "as God hath prospered" them, nor yet even to that amount which the Lord *expected them to give*.

God says, "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened: but by an equality, that now at this time *your abundance* may be a supply for *their want*, that their abundance [in some other matter] also may be a supply for your want: that there may be equality: as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack."

God has given liberally—"abundantly"—to many of our brethren. He has done this to test them. He asks of them *now* large gifts for his needy work. He has withheld money from some, and blessed them more abundantly in other ways. For these talents each is held responsible.

Shall we not *all* stick to the task until the work is done? The work goes harder when some stop. On the other hand, shall those who have been diligent at their task while others have

loitered, do the work of the tardy ones? Is this fair and just? As none besides the Lord knows who has and who has not done his duty toward raising the means called for in this large fund, we are left to simply urge all to do their duty before God, and stick at it until the amount is made up. T. E. BOWEN.

ENCLOSED find nine dollars, which you will please place in the \$150,000 fund for myself and family, as our fourth-of-July offering. I would like to send much more on this fund, but we are few, and I am crippled by the loss of my left hand through blood-poison.

I have lately begun to keep the commandments of God, and have been trying to teach the truth to our neighbors. One family of four have lately joined us in keeping the Sabbath. We are isolated, have no church or Sabbath-school privileges. We live a hundred and fifty miles from the railroad station, Kemmerer, on the O. S. Line in western Wyoming, and we are surrounded by cow-men, a very rough and profane, but kind-hearted people.

We shall sell out as soon as possible, and move our families where they will have church and school privileges. Then we expect to enter the canvassing field for Seventh-day Adventist publications.

C. D. REASER.

Received on the \$150,000 Fund up to Aug. 20, 1907

Atlantic Union Conference	
Central New England	\$ 2,635.61
Chesapeake	456.34
Eastern Pennsylvania	1,793.50
Greater New York	462.07
Maine	364.77
New Jersey	552.63
New York	1,626.50
Southern New England	1,138.50
Vermont	910.18
Virginia	468.58
West Pennsylvania	1,150.74
West Virginia	336.64
Western New York	1,302.67
Total	\$13,198.73
Canadian Union Conference	
Maritime	\$316.43
Quebec	63.14
Ontario	505.28
Total	\$884.85
Central Union Conference	
Colorado	\$ 1,219.08
Iowa	3,930.12
Kansas	2,445.89
Missouri	1,278.64
Nebraska	5,379.82
Wyoming	740.94
Total	\$14,994.49
District of Columbia	
Washington churches	\$1,310.59
Lake Union Conference	
East Michigan	\$ 1,824.77
Indiana	5,152.07
North Michigan	421.57
Northern Illinois	2,378.74

Ohio	3,714.44
Southern Illinois	767.08
West Michigan	3,574.34
Wisconsin	2,614.69

Total\$20,447.70

North Pacific Union Conference

Conference not specified	\$ 362.96
British Columbia	112.80
Montana	292.05
Upper Columbia	1,722.87
Western Washington	1,160.26
Idaho	854.90
Western Oregon	1,420.47

Total\$5,926.31

Northern Union Conference

Alberta	\$ 156.10
Manitoba	239.70
Saskatchewan Mission Field	34.85
Minnesota	5,036.20
South Dakota	2,645.47
North Dakota	1,768.66
Conference not specified	73.82

Total\$9,954.80

Pacific Union Conference

Arizona	\$ 236.99
California-Nevada	6,012.92
Southern California	649.03
Utah	327.43

Total\$7,226.37

Southern Union Conference

South Carolina	\$ 135.69
Alabama	264.05
Tennessee River	723.55
Florida	551.77
North Carolina	455.50
Kentucky	30.36
Cumberland	732.74
Louisiana	390.61
Mississippi	252.76
Georgia	355.89

Total\$3,892.92

Southwestern Union Conference

Not specified	\$ 20.18
Arkansas	373.86
Oklahoma	1,844.73
Texas	1,198.76

Total\$3,437.53

Unknown

Unknown	\$153.20
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Foreign

Algeria	\$ 13.33
Australia	137.06
Bermuda	35.00
China	26.60
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	30.95
Switzerland	9.69
Panama	19.00
Nicaragua	4.00
Central American Mission	26.00
Trinidad	.34
Norway	25.00
Japan	12.50
Hayti	5.00
Egypt	51.55
Palestine	2.00
Tobago, W. I.	1.22
Cuba	4.00

Total\$845.92

Grand Total\$82,273.41

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.

Hymn to the Sea

F. W. FIELD

O SEA, thy deep, unchanging blue,
As changeless as the blue on high,
Is emblem of the constancy
Of Him who rules both sea and sky.
— Isa. 49: 15, 16.

Thy yawning depths, so dark and drear,
That never know the sun's clear light,
Are like the deeper, darker chasm,
Wherein our sins sink from his sight.
— Micah 7: 19.

Thy restless waves that ceaseless roll,
And cover o'er thy bosom bright,
Are emblems of his righteousness,
That robes his saints like garments
white.
— Isa. 48: 18.

Thy boundless stretch, so vast, so far
Beyond the reach of human ken,
Is like the love, so full and free,
He beareth to the sons of men.
— I John 3: 1.

O Father, Sovereign of the sea,
In all thy works we own thy sway!
O, manifest thy power in us,
For our salvation, day by day!
— Col. 1: 13, 14, 16.

Tokyo, Japan.

Notes of Travel—No. 5

Visit to San Pasqual and Escondido

MRS. E. G. WHITE

THURSDAY afternoon, May 9, we left San Diego for Escondido. Here we were met by Dr. Sophie Judson and Brother L. O. Johnson, who took us in their carriages to San Pasqual, ten miles further.

San Pasqual is a beautiful valley, where are located several families of our people. At this place was raised up one of the earliest churches in southern California. They have for their worship a neat little church, capable of seating over one hundred. Our brethren in the neighborhood also maintain a church-school, and on Friday afternoon I spoke to the children in this school.

The Sabbath Sermon

Sabbath morning quite a number of our brethren and sisters from Escondido drove over to San Pasqual, and when I entered the church, I found the room crowded. In my discourse, I dwelt largely upon the importance of a close union of the members of Christ's church one with another, and with him, as illustrated in the parable of the vine, in the fifteenth chapter of John.

"I am the true vine," says Christ, "and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

Sometimes this pruning process con-

sists in permitting some trial to come upon us that will drive us to an earnest seeking of the Lord. Shall we then think it strange, or shall we feel rebellious, when these trials come to us? Let us rather rejoice in the knowledge that "every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

To maintain a constant union with Christ is essential to Christian growth, and is the great hope of those who are seeking a preparation for his coming. "Abide in me," he continues, "and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

From the study of the vine we may learn also of the close union that is to exist among believers, all of whom must draw their strength and their life from the same stock. There are differences in the characteristics of the various branches and leaves of the vine, and so there will be in our various experiences. In our thoughts, our words, and our actions, we shall not be exact duplicates one of another. Yet as in the life of the vine every branch and every leaf acts its part, so the members of the church—the body of Christ—are to be as one harmonious whole.

God is hungry for fruit. The form may be perfect, the appearance beautiful, but unless there is a manifestation of fruit, the great Vine-dresser will take away the unprofitable branches. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

The Responsibilities of Parents

I also dwelt at some length on the solemn obligations that rest upon parents. Children are a heritage from the Lord. They are to be brought up in the nurture and admonition of the Lord. In the work of their training, the father and the mother are to work in harmony. The position of the father, as priest of the household, and of the mother, as queen in the home, are most solemn. The mother is not to occupy the position of a slave or of a drudge. Upon her rests largely the burden of educating the little ones in the fear of the Lord.

Into this important work of child training, we must bring all the sweetness of a subdued, tender disposition. We can not afford to wound the tender hearts of the little ones by undue harshness. They have a keen sense of justice, and their feelings naturally rise in rebellion if they are unnecessarily scolded or blamed. Draw them to Christ by the tender cords of love. It will be necessary to correct wrongs, and at times even to administer punishment, but this may be done in such a manner

as will attract them, and not repel them.

In their position as parents, fathers and mothers should study the dealings of God with his "little children." His government is founded on love. Yet "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." So in the correction of children, punishment is sometimes necessary, but this punishment should not be such as is prompted by feelings of anger or revenge.

It is of great importance that the work of training to obedience should be begun during the infancy of the child. From their very babyhood, children should be taught to overcome passion, but this can not be done by a manifestation of passion on the part of the parent. There must be an exercise of patient gentleness.

When we consider that the future destiny of the child is largely dependent upon the faithfulness with which he is educated and trained by the parents, we can but urge with all our power that there be more earnest diligence on the part of fathers and mothers. Let not the father so burden himself with business cares that he must neglect his duties as the priest of the household. O that there may be such faithfulness in this matter that when parents come up to the gates of the city of God, they may say, Here am I, and the children whom thou hast given me!

Visit to Escondido

Sunday forenoon we were taken in a carriage to Escondido, and entertained at the home of Brother H. E. Olmstead. The brethren and sisters in this place had urged us to hold services with them before we left, so an appointment was given out that I would speak in the afternoon in our church. This building is a substantial brick structure that was purchased at a very low cost from the Baptist denomination. Besides the main chapel, there is a room in which a church-school is conducted.

Afternoon Meeting

The service for the afternoon had been advertised in the local paper, and through the courtesy of the ministers of other churches had been announced in their morning services. As a result there was a good attendance from the public of Escondido, besides several of our brethren from San Pasqual.

I felt richly blessed of God as I stood before this congregation and presented the Christian duties as set forth in the first chapter of Second Peter. The working of God on our behalf according to the plan of multiplication, and our duty to work on the plan of addition, are here set forth. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. . . . And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

In the attainment of these virtues, there must be a reasoning from cause to

effect. Following the knowledge,—“the knowledge of God, and of Jesus our Lord,”—we are to add the grace of temperance.

The Temperance Reform

There needs to be a great reformation on the subject of temperance. The world is filled with self-indulgence of every kind. Because of the benumbing influence of stimulants and narcotics the minds of many are unable to discern between the sacred and the common. Their mental powers are weakened, and they can not discern the deep spiritual things of the Word of God.

The Christian will be temperate in all things,—in eating, in drinking, in dress, and in every phase of life. “Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.” We have no right to indulge in anything that will result in a condition of mind that hinders the Spirit of God from impressing us with the sense of our duty. It is a masterpiece of satanic skill to place men where they can with difficulty be reached with the gospel.

Shall there not be among us as a people a revival of the temperance work? Why are we not putting forth much more decided efforts to oppose the liquor traffic, which is ruining the souls of men, and is causing violence and crime of every description? With the great light that God has entrusted to us, we should be in the forefront of every true reform. The use of drugged liquors is making men mad, and leading them to commit the most horrible crimes. Because of the wickedness that follows largely as the result of the use of liquor, the judgments of God are falling upon our earth to-day. Have we not a solemn responsibility to put forth earnest efforts in opposition to this great evil?

“And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

“But he that lacketh these things”—whoever is not putting forth diligent efforts to work out this sum in addition—“he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins.”

Upon the condition of our “giving all diligence” in adding grace to grace, is based our great eternal life insurance policy, as expressed in the following words:—

“Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ.”

Advertising

L. D. SANTEE

LUKE declares, “The children of this world are in their generation wiser than the children of light.” Luke 16:8. It must be in regard to business methods, for it can not be concerning spiritual interests.

Here in the city, some of our leading business men use fully half their income in telling the public about the excellence of their wares, and that they are on sale. Thousands of dollars are paid for the rent of bulletin boards, and other thousands fill the papers with “business ads.”

On every hand the lesson “Advertise, advertise,” is taught, and a man’s success is gauged by the amount of advertising he does. We have been fearful of copying the world too far. In this particular we have acted unwisely. We have been niggardly in advertising, and it has resulted in small audiences. Every show or troupe has learned the need of advertising; and while their seats were filled, we have wondered why people had so little interest to hear the truth.

Let us consider the advertising that Jesus did. “After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.” Luke 10:1.

If a man to-day should employ seventy men to prepare the way in thirty-five different places, we would say that he takes great pains to have his work known; and that in following up so many openings, he was a most diligent worker. He wished to meet the people in every place he visited, and deliver to them personally the message he had brought from heaven.

We can easily imagine what the work of the seventy would be. As they told of his words, of his miracles and his claim, the subject was wonderfully interesting. As they told of his healing the sick, perhaps there was some one in the audience who was afflicted similarly. How the interest would increase as they speculated and wondered if he would heal their sick. Before he came, the interest was at a white heat; and when at last he did come, the brief statement tells the story—“the multitudes thronged him.” By the words of the seventy, interest was awakened, their prejudice was disarmed, and the multitudes were eager to hear him.

Jesus kept these advance agents constantly employed. What a worker he was! and what a judicious worker! No time was lost in arousing an interest after he came to a place. That had been done by those sent before him.

Shall we not study his methods and follow his example? Can we not employ more of these helps of which the Bible speaks? The world is larger now than it was then. We need many times seventy. Let us search out those who are ready to be thus employed. We need men and women who will go forth for Jesus to-day, who will carry publications and hold Bible readings, and by a personal

experience seek to hold up Christ as the sinner’s friend, and the One who is soon coming again. Paul said, speaking of the work of Christ, “This thing was not done in a corner.” Acts 26:26. Our ministers who have had the best success are those who have advertised the most.

The “gospel of the kingdom” has a world-wide field. It is many times larger than Palestine or Judea. In these last days, God has given us facilities that Christ did not have. The press is a factor that in his time was unknown. But he made use of *all the facilities that he had*; and in the work that he has commissioned us to do, he wants us to do the same. Tracts may be put in every home that will receive them. Posters may be placed so as to tell *everybody* where and when our meetings are to be held. We often sing, “To be living is sublime.” The reason is because of our opportunities. Shall we press everything into the service, make a short, glorious fight, gain the victory, and *go home?*
Chicago, Ill.

Creation Versus Evolution

H. J. WILLIAMS

It is really remarkable how rapidly and completely the God-dishonoring doctrine of evolution is fastening itself upon the minds of the educated classes. One seldom meets a student of medicine or science who is not sadly contaminated with this falsehood of the arch-deceiver. However, this is hardly to be wondered at, since the professors of our leading universities in lectures to their students make such statements as the following: “Gentlemen, it is impossible for us as thinking men, in the light of scientific investigation of to-day, to believe the simple story we were taught at our mothers’ knees.”

Our purpose here is simply to contrast a few of the salient principles of these two most incompatible teachings. In order to do this we shall first state each one briefly:—

The account of the origin of man given us by the Spirit of God reads thus: “And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him.” “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” Gen. 1:25-27; 2:7.

This record of the Bible is not that of the lowest form of life evolving through long periods of time through the infinite variations of life until it at last reaches the highest form, man, but it is that of a *completed work, an act of crea-*

The account of man's origin, according to Mr. Huxley, is as follows: "The whole world, *living* and *not living*, is the result of the natural interaction according to definite laws of the forces possessed by the molecules of which the primitive nebulousness of the universe was composed."—"Critiques and Addresses," page 305.

Haeckel, one of the leading scientists of this age, in his "Riddle of the Universe," gives us a more comprehensive statement of the above: "The extent of the universe or cosmos is eternal, infinite, illimitable. Its substance, with its two attributes, matter and energy, fills infinite space, and is in eternal motion. The duration of the world is equally infinite and unbounded; it has no beginning and no end. It is eternity. Substance is everywhere and always in uninterrupted motion and transformation. This universal motion of substance in space takes the form of an eternal cycle or of a periodical process of evolution, from which results all the phenomena of nature, including man, whose mind and soul, with all its faculties, are functions of the brain and part and parcel of the one universal substance, matter, with its inherent properties, and are distinct from the body, but to be explained by purely natural laws."

The sum of the declarations of these two noted scientists amounts to this: that inorganic matter is evolved into living protoplasm ("the physical basis of life"—Huxley), and that man is evolved from this protoplasm.

It is plainly evident that this theory rests absolutely upon a false foundation; its premise is mere assumption without proof, indeed, an outright contradiction. These theorists state that their cosmos, or universe of matter, is infinite in extent and eternal in duration. Even if this were granted them, how could it be possible for the eternal to evolve? That which is boundless in extent has no space in which to undergo evolution, for it occupies all space; and that which is eternal in duration has no time in which to evolve, for it fills all time. Infinity of extension and duration would necessarily be indivisible, for how could that which is boundless be divided or bounded. But Mr. Huxley says that protoplasm consists of carbon, oxygen, hydrogen, and nitrogen, and further tells us that this lifeless matter can be converted into living protoplasm only when it is brought into contact with previously existing living protoplasm. How then did this previously existing protoplasm originate? (Spontaneous generation has never been produced, and never will be.) It could not have existed eternally, for these same scientists tell us of a time when the surface of this earth was intensely hot, so hot that living matter could not have existed. If the earth's crust should again become intensely hot (as we are told will occur. 2 Peter 3: 12), will not living protoplasm again cease to exist?

We, therefore, think it plain from the above that the material universe, instead

of being infinite, is finite, and that it sometime began to exist, and that it is likewise possible for it to cease to exist. We also believe that there is a Being of infinite duration and power, whom we call God, the Creator of the universe, who is unity; who, by the power of his word, created man.

Creation is founded upon the sure word of God, the storehouse of all true science and sound philosophy. Evolution is founded upon falsehood, contradiction, supposition, and presumption.

Creation gives a reasonable explanation of the origin of life. Evolution fails altogether.

Creation is in harmony with the existing order of nature; that is, all life is from antecedent life. Evolution contradicts this.

Creation promises physical, moral, and spiritual regeneration. Evolution promises absolutely nothing.

The great Virchow, father of science in modern years in Germany, in a speech before a scientific meeting held at Munich some time ago (when Haeckel and others proposed that it should be demanded that the new doctrine be taught), said: "So long as no one can define for me the properties of carbon, hydrogen, oxygen, and nitrogen in such a way that I can conceive how from the sum of them the soul arises, so long I am unable to admit that we should be at all justified in importing the *plastidubic soul* into the course of our education; on the contrary, I am of the opinion that before we originate such a hypothesis as the voice of science, before we say this is modern science we should first have to conduct a long series of careful investigations. We must therefore say to the teachers, 'Do not teach it.'"

Edinburgh, Scotland.

Spirit of Prophecy Fulfilling

J. L. MCELHANY

A STRIKING fulfilment of the spirit of prophecy is taking place at the present time. If there are any doubts in the minds of any as to whether God has spoken through this source to his commandment-keeping people, we trust that the following statement of facts will serve to confirm their faith.

In "Testimonies for the Church," Vol. VI, page 18, we read: "Brethren and sisters, would that I might say something to awaken you to the importance of this time, the significance of the events that are now taking place. I point you to the aggressive movements now being made for the restriction of religious liberty. God's sanctified memorial has been torn down, and in its place a false sabbath, bearing no sanctity, stands before the world. And while the powers of darkness are stirring up the elements from beneath, the Lord God of heaven is sending power from above to meet the emergency by arousing his living agencies to exalt the law of heaven. Now, just now, is our time to work in foreign countries. As America, the land of religious liberty, shall unite

with the papacy in forcing the conscience and compelling men to honor the false sabbath, the people of every country on the globe will be led to follow her example."

At the present time Dr. Wilbur F. Crafts, of National (now International) Reform Bureau fame, is touring the world in the interests of that organization. He has visited China and Japan, where he was in conference with some of the highest government officials in the interests of the work he is doing. He spent a little time in Manila on his way to Australia and New Zealand, and from the latter countries he goes to Europe.

Although his stay in Manila was brief, some things were said and done that are deeply significant,—things that are fulfilling the above and other statements made through the spirit of prophecy. His first public address was upon the subject of "Living and Dying Nations." His text was Isa. 58: 13, 14: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

Dr. Crafts knows perfectly well that the prophet here refers to the Sabbath of the fourth commandment, the seventh day of the week, and not to the first day; but without explaining to his audience that he was reading a prophecy of a reform in keeping the true Sabbath, he made this scripture apply to Sunday, the false papal sabbath. The prophet was not so much concerned about *saving a soul* as he was about saving a community, a nation, and so with the organization represented by the speaker. This organization claims to be Christian, but apparently they have lost sight of the fact that Christ taught that the Good Shepherd went after the single lost sheep and restored it to the fold. According to the doctor's exposition of Isaiah's prophecy, the nations who are riding on the high places of the earth, the living nations, are the ones who are honoring and protecting by law the "quiet American sabbath." The dying nations are the sabbathless ones who do not protect the sabbath(?), but turn it into a devil's day, a day of pleasure, intemperance, impurity, and gambling. We would remind the doctor that Sunday comes down to us as "the wild solar holiday of all pagan times." However, we can look for the time to come quickly when the International Reform Bureau will have succeeded in imposing this "quiet American sabbath" on all the sabbathless nations. There is a deep significance in the doctor's talk about the "quiet American sabbath," especially in the light of the above statement from the spirit of prophecy.

In order to save the day and dress it

up in sabbath garments, it is necessary to fight the vices that spoil the religious aspect, for according to the doctor's version of Isaiah it is not to be a day of pleasure. Therefore the four great evils this international society is fighting are gambling, impurity, sabbath (Sunday) breaking, and intemperance. In his second address, speaking of these four great evils, he said that these things constituted a four-sided fort that must be attacked from all sides. Their weapons for fighting are "letters, lectures, literature, and legislation." Legislation to attack sabbath (Sunday) breaking! Reader, do you understand what that means? Is your liberty to worship God on his holy Sabbath in danger? Twelve laws have already been passed by the United States Congress at the instance of this association, and they are working harder to-day than ever. They are doubling their force of secretaries.

Their attention is now turned to the Philippines. Here is the issue as outlined by Dr. Crafts: "My purpose is to bring to the officials and people of the Philippines, and especially its moral and religious leaders of all creeds — for the Bureau has had the support of Cardinal Gibbons and other Roman Catholics in three of its projects — such facts as will aid in wise agitation and *effective legislation* for the repression of these four evils in the Philippines." According to this, the doctor wants legislation to repress sabbath (Sunday) breaking, among other things, in the Philippines, so that in place of a devil's day the "quiet American sabbath" can take its place. At the conclusion of the doctor's remarks a set of resolutions, touching on the opium traffic, was introduced and referred to a committee for further addition, copies of which are to be sent to the governor-general and the Philippine Commission. Dr. Crafts stated that President Roosevelt would know all about the action of that meeting as soon as his letter could reach the President. Thus we see that these men are using every opportunity to influence rulers and men in positions of authority. We need to be thoroughly awake to the situation. We have long known that these Sunday advocates would combine temperance and other reforms with their demands for Sunday laws; and because God's people oppose the enforcement of this false sabbath, they will be accused of being enemies of temperance reform. In this connection every one should read carefully page 587 of "Great Controversy." "Now, just now, is our time to work in foreign countries." The conflict is on, the crisis is right upon us. Are we ready for the issue? We need to heed as never before the messages that come to us through the Lord's servant. We need to hold up the true principles of Sabbath and temperance reform. Pray for the work in this field, that more workers may be found to come to this needy field and help to give the third angel's message while there is still time to work.

Manila, Philippine Islands.

Mutual Oversight

M. C. STRACHAN

THE right of every individual is sacred, and his personal interests are of considerable magnitude; nevertheless, the church of Christ, the cause of God in the earth, has an oversight of its individual members, and has the divine prerogative to question the conduct and acts of its members.

In the twenty-second chapter of Joshua we read that the children of Reuben and the children of Gad and half the tribe of Manasseh built an altar by Jordan, "a great altar to see to;" and in verses 16-20 we read the speech which the children of Israel made to these tribes that dwelt on the other side of Jordan. "Thus saith the whole congregation of the Lord, What trespass is this that ye have committed?" Now, might not the children of Reuben and the children of Gad and half the tribe of Manasseh do what they pleased about altar building? Did they not live in a free country? What right has anybody to interfere? These are the questions we might ask to-day.

Yes, the children of Israel had a right to inquire about the altar which the children of Reuben and the children of Gad and half the tribe of Manasseh had built. However sacred our right or individuality or personality, none of us can live to himself. We can not lift a hand without compromising somebody. Life is much more subtle, delicate, sensitive, responsive, than some of us have ever imagined. It is touched by a million ministries at a million points; out of it goes what is incalculable as to influence and destiny.

With a true Christian, a member of the church, the body of Christ, there are no self-rights in the narrowest sense of the term. Why are there no self-rights? — Because self is lost in Christ. "Not I, but Christ." "With brotherly love . . . preferring." Self is destroyed the moment we catch a glimpse of a second person upon the scene of this great world. We shall never get right so long as we maintain that there is of right a self-interest, a self-idolatry, a self-trust. In Christ every man is part of every other man. We are members one of another. The acts of one are felt by all, consequently all have a right to question the wisdom of one's act or conduct.

This law of mutual oversight includes and involves all institutions, agencies, and ministries now at work in the church. None of our schools have a right to teach what they please. Every parent or patron is a school inspector. Every Seventh-day Adventist must inquire what his child is drinking in. He has a right to question the chemical compounds given the children. He can not allow them to be poisoned by false reasoning, false morality, or subtle sophistries which are brought to bear upon them. An individual may believe and teach what he pleases, but he should not demand a right to teach what he pleases in the church. The church has a right to exercise a mutual oversight

in the matter of doctrines. False doctrine is worse than bad bread. A man is no better than his doctrine when it comes to a clear summing up of things. If his doctrine is only in his head, then we care nothing for it; but if his doctrine has got down into his heart, it most assuredly will come up again in his life, his spirit, his conduct. And inasmuch as action brings with it continual influence ever multiplying, the church reserves the right to look into its sources and fountains and origins.

Christianity takes the oversight of the whole world. The Bible interferes with everybody and everything; the Bible will let nothing alone. Herein is revealed its inspiration. It searches into all interests and all claims and all institutions and all secret life by right. By what right? — By the right of life. The sun does not say, "By your leave." It shines, and in shining, shows the reality of things.

All true Christians should be willing to allow their individual interests to stand aside that an established institution of the church might move on. There is a spirit of sacrifice in it that is akin to the divine. So long as the minds of men are diversified, the cause of truth in general will ever cut across the plan, the purposes, the privileges, of certain individuals.

"Let no man seek his own, but every man another's wealth." I Cor. 10:24.

"Even as I . . . not seeking mine own profit, but the profit of many." I Cor. 10:33.

"Let every one of us please his neighbor for his good to edification." Rom. 15:2.

"Charity . . . seeketh not her own." I Cor. 13:4, 5.

Washington, D. C.

Sin Always Defiling

It is a mistake to suppose that one is more likely to become a great saint because he has once been a great sinner. The two conditions have nothing in common. Paul was not great in righteousness because he looked upon himself as "the chief of sinners." He could say, "By the grace of God I am what I am." Peter was not better because he denied his Lord. The remembrance of sin may stimulate a good man to greater zeal in religion; but it is the grace of the Lord Jesus Christ, and not the remembrance of his evil life, that makes him what he is. Thousands of men have recalled the iniquity of their earlier years, and have not been made any better by it. Neither sin nor the remembrance of sin can make the character pure. "Thou art ever with me, and all that I have is thine," was not spoken of the prodigal. The remembrance that a man once smeared himself with filth does not make his complexion any fairer. There is nothing in sin to make any one's character beautiful or his life better. Grace and purity do not come from beneath, but from above.—*United Presbyterian.*



Why Wait?

IF I to-morrow night should die,
 You would endeavor to forget
 My faults, my weaknesses, and try,
 Perhaps, to even magnify
 The virtues that were mine, and let
 Your judgment of me rest, at last,
 Upon my worthy deeds alone.
 You would forget, when all was past,
 The weaker traits that I had shown.

Why will you not, ere I depart,
 O'erlook my faults sometimes, and see
 And judge with kindness in your heart?
 Why will you not, before I start
 Upon the long, last journey, be
 Content to judge me by the best
 And fairest things I've done and said,
 And kindly overlook the rest—
 Why will you wait till I am dead?
 — S. E. Kiser.

Tried

MRS. M. C. DU BOIS

"But he knoweth the way that I take: when he hath tried me, I shall come forth as gold." Job 23: 10.

These words should bring comfort to the aching heart of the tempted one. They were spoken by one who knew whereof he spoke, one who had passed through great trials. Home, children, great wealth, were swept away in a day; disease fastened upon him, earthly friends forsook him, and he was brought very low. Even his wife taunted him; yet his faith in God remained unshaken. He was *sure* God would not forsake him, and exclaimed in all confidence, "When he hath tried me, I shall come forth as gold." He would be purified from dross, as gold is purified in the fire. The knowledge of the fact that God understands our case perfectly should bring joy and courage. The way we are now walking may be rough and thorny; trials sharp and cutting may sweep over us; but can we not rejoice as we think that God takes notice of the path in which we are called to walk?

Still more; he not only knows the path we take, but he *counts* our steps. Think of this, weary one. This is not a fable: no, no! Weary mother, perhaps you have taken many steps to-day as you went about your daily work. You could not count them; but there is One who can, for "doth not he see my ways, and count all my steps?" Job 31: 4. Let us believe this, take courage, and cheer up.

Trials are for our good; they test us to prove what manner of persons we are. Every machine, every vessel that sails, has to be tried, tested. So every individual Christian has to be *tried*.

God's people are a *tried* people. Not

all will be tested, perhaps, in just the way Job was, but we shall be tested in such points as God sees we need. Have we the confidence in God that Job had? Can we say from the heart, "When he hath tried me, I shall come forth as gold"?

We are being tried day by day. Tests are coming which will prove whether we are true to God and his truth or not. Only those who are *tried*, will endure to the end. Think of that glorious ending when sorrow and suffering will be no more, no more sin, no more night. Is not the prize worth striving for?

Grand Ledge, Mich.

Tobacco

H. W. REED

THE use of tobacco in both smoking and chewing is rapidly on the increase. With a determination worthy of a better cause, boys and men persevere in learning to use tobacco. They easily tire of trying to do something that would bless themselves, and others as well; but they persist in learning to smoke or chew tobacco, even if they become deathly sick. This is a form of intemperance that we meet everywhere; on the cars, steamboats, stage, in the hotels, in the streets, in the home, on the farm, and wherever we find men, the tobacco user is found. The use of tobacco is an expensive, unhealthful, and filthy habit. It is a narcotic poison that weakens and confuses the brain, also paralyzes its fine sensibilities. It breaks down the nerve force, and benumbs the finer perceptions. It wrecks the bodies and minds of men. Though created in the image of their Maker, and designated the most noble part of God's created work, men are made slaves to a slow and insidious poison.

Parents can do much to prevent their children from forming the tobacco habit if they will but teach them to abhor all stimulants, such as spices, condiments, tea, and coffee. Instead of doing this, parents often foster in their children the desire for tobacco by the use of a stimulating diet. It is largely at the family board that the appetite is perverted, and the foundation laid both for the tobacco and for the liquor habit. Many parents, unknowingly, give the kind of food that surely excites a desire for tobacco and stimulating drinks. The family sits down to luxurious dishes, rich gravies, highly spiced foods, with an abundance of cakes and pasteries; these highly seasoned foods irritate and inflame the stomach, which causes a desire for still stronger stimulants.

All unnatural excitants are harmful,

and cultivate the desire for tobacco and liquor; and when once the habit is formed, it is not easy to break its power; for daily the victim grows weaker, and the habit stronger. I have found many persons who could not get free from the tobacco and liquor habit on their own part. If help came at all, it came from outside, and from the One who did not fall on the point of appetite. Christ's victory is our assurance that we, through him, may also overcome all debasing habits.

Gilstrap, N. D.

Grandmother's Advice

SOMEBODY'S grandmother has bequeathed to her descendants these admirable rules of conduct:—

Always look at the person to whom you speak. When you are addressed, look straight at the person who speaks to you. Do not forget this.

Speak your words plainly; do not mutter or mumble. If words are worth saying, they are worth pronouncing distinctly and clearly.

Do not say disagreeable things. If you have nothing pleasant to say, keep silent.

Think three times before you speak once.

Have you something to do that you find hard and would prefer not to do? Do the hard thing first, and get it over with. If you have done wrong, go and confess it. If your lesson is tough, master it. If the garden is to be weeded, weed it first, and play afterward. Do first the thing you don't like to do, and then, with a clear conscience, try the rest.—*Presbyterian Record.*

Intemperance and the Gallows

HAVING been impressed many times during my term of office as public executioner with the fact that intoxicating drink is the main support of the gallows, I think it would be dishonest on my part to my fellow countrymen were I to hide by any subterfuge the truth relative to this all-important matter.

The world would be astonished if it were generally known what quantities of intoxicants were consumed by those in authority in our prisons, and especially at an execution. It seems that the very thing that has been the means of bringing a murderer and his victim to an untimely end must also be used to goad the hangman before he can relentlessly carry out the law of strangulation.

Indeed, I can imagine no man who has in any way reached even a moderate degree of human development capable of deliberately hanging his fellow man before he has first excited his own lower nature by drink. I assert further that out of all the teetotalers of the United Kingdom, and they now number about five millions, I do not believe it possible that one could be found who, were the post vacant, would declare himself ready to become the public executioner of this country.

In all the seven hundred executions with which I have been connected, whether as hangman or as assistant, I do not know of one teetotaler among those who paid this extreme penalty.

What a country this is for mistakes! In this one thing alone we see the government legalizing a traffic which makes men mad and makes them commit murder; and then, on the other hand, providing a hangman to strangle them to death.—*James Berry, for ten years public hangman for the British government. This statement is sent to the Sunday School Times by the Rev. Frank W. Dell, pastor of the Friends' church, Norwich, Ontario.*

Canning Sweet Corn

MRS. KATIE B. MADDEN

HAVE your glass or tin cans thoroughly scalded and cleaned.

Fill them with raw corn cut from the cob, and *press* into can with spoon or other utensil (not by hand) until completely full. The fresher the corn, the better it will be.

Screw down the cover loosely with thumb and finger, that the air may be permitted to escape while the corn is cooking.

Provide a boiler with false bottom, which may be done by using the grate from the oven, or some pieces of wood. This will remove the glass from the direct heat of the fire.

Set the cans of corn in the boiler on the false bottom, and fill the boiler with cold water to neck of jar. Place on stove, and boil from two to four hours, keeping the boiling water up to neck of jar. Boil one-half-gallon jars four hours, one-quart jars three hours, and one-pint glass jars two hours.

Remove from stove, and as soon as jars can be handled, tighten down covers, and place to cool. Keep in a cool, dark place, the same as other canned goods.

In using tin cans, solder the little lid on, leaving open the little punch hole while corn is boiling. After removing from the boiler, solder the small hole. High temperature is essential; therefore keep the lid on the boiler while cooking.

Self-Lifting Not Yet Possible

No man can get higher than himself by depending upon himself alone. And the man has not yet lived who is, or who ever could be in this world, satisfied with himself at his best. Yet some still preach the gospel of "ethical culture," and urge that we offer to the "other half," in city and neighborhood settlement work, the opportunity simply to do their best, helping them to be clean and thrifty, but rigorously keeping from them any suggestion of religion or of a Christ who is a Saviour. Such effort is like attempting to lift ourselves by our boot straps. The art of self-lifting has not yet been discovered. Men want some one who will lift them out of themselves. Christ is the only One who enables men to do better than their best.—*Sunday School Times.*



Growing Demands

L. R. CONRADI

As a people we have longed for the day when God's message would extend to the very ends of the earth; we have prayed for the time when not only the printed page, but also the living missionary would carry the glad tidings of the soon-coming Saviour to every nation and kindred and tongue and people. The Lord in his mercy has answered our prayers, and that day has dawned. Our missionaries are pushing forward into the very heart of Africa, and into Asia, and they are going to the isles of the sea: there is hardly a country in the Americas, Europe, or Australia that has not been entered.

However, as our work thus extends, its demands upon God's people are increasing. The nearer we approach the great day of God, the more will be multiplied the calls for men and for means. One of the greatest demands of the hour is well-trained missionaries, who can turn their hand to almost anything, and who not only have a knowledge of the Bible and are able to preach the gospel, but who are also capable of helping the sick and the afflicted. The great value of thorough, consecrated medical missionaries is being continually demonstrated more and more in the mission field.

Now, in order to educate such missionaries, we must have not only the gospel school, where our youth may be instructed in the Word of God, in the grammatical structure of languages, in history and geography, and in the history of missions; we must also have schools where they can gain a good practical experience in actual nursing and caring for the sick. That a school may offer such advantages, it should be closely connected with a sanitarium, and, if possible, with a printing-office and other industrial branches.

As hundreds of missionaries are needed to-day, training centers of this sort must be created and equipped not simply in the United States, but in such other parts of the world as will supply the young people to fill them; as is to-day the case in Australasia, England, Germany, and Scandinavia. Naturally, such institutions must be in unison with the cause of God, and assume that attitude that makes them capable of receiving counsel and instruction from leading brethren who have been accustomed to work in the various mission fields. For this reason, God, in his providence, has established a school at Takoma Park, that our people might realize throughout the field that the time has come that such a school should also have associated with it a well-equipped sanitarium, offering sufficient medical instruction to the students. Further plans have now

been set on foot to make this school a representative missionary training center for our people in the United States. While this has called for quite an outlay, yet we are happy that our brethren in the States are hard at work raising the necessary means on the \$150,000 fund, that the school may be fully equipped.

Although the work in the United States plays an important part in the missionary work of the denomination, yet God has so blessed the cause in Australia, Germany, England, and Scandinavia that thousands here have embraced the truth, and they are coming to the front, just as the Testimonies said they should, supplying men and means for the work within their own borders, and also providing money and helpers to enter the surrounding mission fields. Our people labored hard to help establish the sanitarium in Australia, and to-day they are reaping the benefits by securing a number of workers for the isles of the Pacific.

The German Union also received some help from the sale of the German "Object Lessons" in America, for the Friedensau school; and now our membership is almost nine thousand, and our people are constantly gathering money to equip their institution in such a way as to enable it to meet the demands of those who are to go out as missionaries to the darker portions of the earth. Our young men and women are going forth from the Friedensau School to not only the hundreds of millions in the fields of the German Union proper, but to Africa, to Asia Minor, and to Palestine.

The British Union does not have so many members as yet (only about seventeen hundred), but still there is no other country in the world that exerts such a strong missionary influence as Great Britain. Naturally, as the work extends in that field, something must be done to give our young people there the very best education. Our brethren have done what they could, having a school in the crowded quarters of the city of London, where there may hardly be a bright ray of sunshine for days. Their medical work has been carried forward chiefly at Caterham, out in the country, — too small an institution to conduct a regular training-school in connection with the sanitarium work,—and so the British brethren have been looking for a suitable location to establish a school, and connect with it the printing-office and their medical work: thus they hoped to create a strong educational center for our work in this great nation, which rules four hundred millions of the world's population. They have raised two thousand dollars through the sale of "Christ Object Lessons," and they have

decided to raise ten thousand dollars toward the school on this side of the water. God in his mercy has helped them to find a beautiful property, at Stanborough Park, Watford, about fifteen miles northwest of London. This is a very nice location, indeed; but of course property costs considerable in such a country; so that we have already paid forty-five thousand dollars for the place. We are now erecting a plant for the food factory and printing-office, at a cost of twenty-five thousand dollars more. Although the buildings already on the estate when we purchased it would afford room for a good-sized family, yet in order to provide for the school, which has about one hundred students, we must have suitable school buildings, costing not less than thirty thousand dollars.

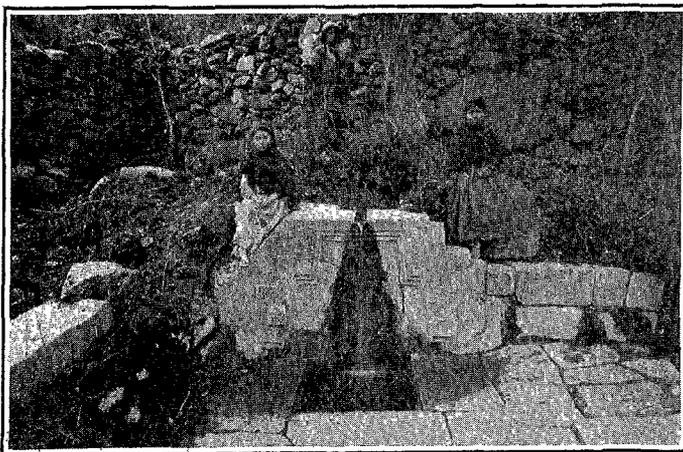
Now, in view of the urgent demands of our brethren in Great Britain, they are exerting themselves to do what they can to raise their share for the school, but have also called upon our brethren in America to help them with another ten thousand dollars—which is to be a part of the \$150,000 fund. So, let us not forget that while this money is really for buildings, yet it has a higher object in view—to educate our intelligent young people in Great Britain not alone for the English field, but also for the great “regions beyond,” in the African possessions of Great Britain, in India, etc.

The fact is, already several of their workers have left Great Britain for the very heart of Africa, and others are expecting to follow.

Great Britain is not the only field that will be benefited, for two thousand dollars is also to go to the Skodsborg Sanitarium. While our people in Scandinavia were in a strait financially a few years ago; and somewhat discouraged, we are pleased to report that they have nobly rallied until that union conference has not only become self-supporting, but is now selecting several young men who are to prepare to open work for the Abyssinians. The union has decided to have a permanent union school, and the delegates at each of the recent Scandinavian meetings showed the deepest interest in securing the necessary means to provide suitable quarters for the young people who shall attend the school. Thus far, quite a number of our young brethren and sisters have been connected with the Skodsborg Sanitarium. The institution has struggled hard to get sufficient capital to enlarge. It had the largest patronage of any of our European institutions, the patrons being from the very best classes of society in Scandinavia, and yet we did not have one suitable building. We had to pay tremendous rents for cottages outside, here and there, making the work for the nurses very difficult; and even these cottages were

fast being withdrawn from us, so the only alternative left was to erect a suitable building on our own grounds. In order to insure the future good of the institution, they had to secure some additional ground, so that the total recent outlay for the new buildings, the lot, the furniture, and the equipment for the laundry aggregates about fifty thousand dollars. Heretofore, we had no laundry at all.

Now, as the Skodsborg Sanitarium is straining every nerve to raise the necessary means for the institution, and as a few years ago the American delegates to Europe promised the Skodsborg Sanitarium two thousand dollars provided Denmark would raise the same amount (which the Danish brethren have long ago accomplished, and they still continue to raise more), and as the buildings have been erected, it is but natural that they



BATHING PLACE OF THE DAUGHTERS OF AN INCA MONARCH

should desire this promise to be remembered by the friends in the States, as they are anxious to receive all the help they can to lighten their financial burden.

One of the young men who has been trained at Skodsborg Sanitarium is going to Abyssinia. When I had a meeting with the nurses a few days since, there were three others who offered themselves for service in the hard Abyssinian field. Thus we can see the importance of this place as a training-center for workers. While some may to-day question whether we should put so much money into our institutions in brick and mortar, let us not forget to look a little into the future, and realize what these buildings stand for—that their main object is to provide suitable places where hundreds of our youth may be properly trained to go to the “regions beyond,” carrying the blessed gospel, thus being the means in God’s hand of helping to finish the great, living temple, composed of “lively stones.”

As God is blessing our people in the States with prosperity and with means, and as they hear of the progress that he is granting to his work in all parts of the world, we sincerely hope they may be encouraged to liberally invest in these enterprises for hurrying forward the preparation of laborers, and laying up a treasure in the heavens which shall not perish, but bring dividends unequalled

by any earthly enterprise—dividends that are eternal.

The Third Angel’s Message in the Land of the Incas

J. W. WESTPHAL

As one travels along the coast of Peru, he is impressed with its mountainous surface devoid of vegetation. Its mountains extend to the coast; and only in a narrow valley here and there, capable of irrigation by some small stream, does one see any sign of vegetable life. At Lima there is a rich valley producing abundantly for local need. During the winter months it is generally cloudy and cool. The rain is only a heavy mist. During my recent visit the thermometer registered forty-three degrees above zero, which is said to have been the lowest for many years.

Elder Perry came to Iquique, Chile, to meet me, where, with Elder Balada, we spent several days with the church. As the brethren are nearly all in the pampas, working in connection with the nitrate mines, but few were present. Elder Balada remained to make a public effort in the city, and one or two were expected to come in from the mines to be baptized. At Pisagua, a short distance to the north, we found one brother faithfully witnessing for the truth, and there are some others who believe the truth, and who gave us a hearty welcome. It was not

advisable to hold public meetings during the few days of our stay, on account of an epidemic of the bubonic plague. The little child of one of the believers was taken to the lazaretto while we were there.

The first port in Peru from the south is Hilo, a small village fronting on the sea, surrounded with barren rocks and sand. One wonders why the people should ever locate in such a place. Several miles away is a valley where olives are raised, and from which the oil is exported. In this village a lone Peruvian brother has been observing the Sabbath for five years, and for some time has been calling for some one to come to baptize him. He was at work several leagues away. On sending him word, he lost no time in coming in, and a happy man he was. He had seen only two Adventists before, the last one three or more years ago. Several of his family and a lady are interested in the truth. We enjoyed our short stay with them, and left them greatly encouraged.

As steamers at Hilo are not frequent, and in order to gain time, we secured a rowboat to take us to Mellendo, the next port, a distance of fifty-four miles, a ride of twenty-five hours. However unpleasant a sea voyage by a large vessel may be, it does not begin to compare with this. It required several days to regain my equilibrium. We went by

train into the interior to Arequipa, the largest city in southern Peru, containing about thirty-five thousand inhabitants. It is a stronghold of Catholicism. There are about fifteen churches, one of which is a cathedral, and in connection with several there are large convents. In the cathedral were notices of indulgences, one of the conditions of which was to pray for the extermination of heretics. And this in a large measure represents the spirit that a laborer must expect to meet in this country. In the matter of religious liberty, Peru is the most backward of all South American republics. Protestant meetings may not be publicly announced. While in Lima, the archbishop was buried with military honors, the government being specially interested. A brother whom we wished to visit had moved from Iquique to Arequipa. However, our letter sent him still remained uncalled for in the post-office, and a diligent search failed to find him.

Arequipa is an important point as a center for work, as it is the principal town on the Peruvian railway to the interior of the southern part of the republic, and to many interior cities, among them Cuzco, the ancient Inca capital, Lake Titicaca, and La Paz, the capital of Bolivia.

At Pisco, a little to the south of Lima, our visit was very short. We have one sister there who has been baptized, but others are keeping the Sabbath. Brother Espinoza has done much work in this part, first as a Bible agent of the American Bible Society and later with our papers and books. As a result, there is an interest in the message in different places that ought to be followed up by steady work.

At Lima we have our only church in Peru, organized since the beginning of the year, with twenty members. A few others are keeping the Sabbath. Among the membership is an Indian and his wife, seemingly two noble souls. He has a small place several days by mule from the city, and while there recently looking after the fruit, he was very active in telling the people about the truth and in distributing the *Señales de los Tiempos*. This did not please the village priests, who influenced the authorities to arrest him. Fortunately, he was not at home when the officer came, and though the latter remained some hours waiting for his return, he did not make his appearance till the officer had gone. As the officer was to return the next day, he concluded that it was wise to do as Christ had sometimes done, and leave. Accordingly they at once left, and after several days' hard traveling, with scarcely any food, they reached a place of safety. Had he remained, he thinks that the prayer for the extermination of heretics would have been answered in his case. Such instances are said still to occur in Peru. Just before this experience, he had much difficulty in securing a permit to bury his child, because he was a heretic.

Brother and Sister Perry seem of good courage in their work. He is now able

to do some public work in the Spanish language. Brother Espinoza is good help in doing pioneer work with books, tracts, and papers, and in private work with families, and is sowing the seeds of truth in many hearts in this way. He possesses the knowledge of the conditions, the adaptability, and the courage and activity to make a valuable laborer in the work in Peru. We also decided to employ Brother Beltran, a native Ecuadorian who has been a mainstay in the work in Lima for several years. Together they will shortly make as public an effort as the circumstances will permit to plant the message in Callao.

From every visible standpoint Peru

Inca empire, whose ruins are everywhere in evidence, and which show a state of civilization truly surprising, representatives are taking their place in the ranks of those keeping the commandments of God and the faith of Jesus. And as these various peoples are joining the ranks, they are doing their utmost in giving to others the glad news of Jesus' soon coming. The lamps are thus being placed and trimmed ready for the Master to turn on the full current of his power and glory to finish the work of lightening the world.

I am now on my way to Ecuador on a German steamer, having been delayed some on account of a quarantine in



WORKERS AND BELIEVERS IN PERU

Front row seated, Elder F. L. Perry, Elder J. W. Westphal, and Julis Espinoza. Back row, a friendly soldier, Brethren Robinson, Hermosa, Aguila, and Beltran.

is destined to be a hard field. It has about four million inhabitants, and in the interior as fanatical as can be found. Millions can not read. Nowhere have I ever seen the Indian so much in evidence. They are poor, and apparently hard working. There are already many Chinese, and it is said that fifty thousand more are to come soon. A great many of the population are at an elevation of seven thousand to fifteen thousand feet, and many of these are engaged in mining. Except east of the Andes, where the climate is not healthful, and the population is small, the country has a barren, forbidding aspect. But the message must and will go. From every nation, tongue, and tribe trophies will be gathered. From the ancient populous

Ecuador against Peru because of the bubonic plague. We shall be put in quarantine when we reach Guayaquil. On my return to Peru, I shall be quarantined at Callao on account of the yellow fever at Guayaquil. However, we have the assurance that each of them will be short. It is only another sign of the times, and urges us on to hasten the work. Men's hearts are failing them for fear and for looking after those things that are coming on the earth.

Remember our work in these dark lands before the throne of grace.

Lima, Peru.

“No man ever sought a blessing for another without getting one himself.”

Japan

H. KUNIYA

AFTER our general meeting at Kobe in January, I left the work at Nagasaki in charge of Brother Kobayashi, and removed to Tokyo to assist in the work of translating for our paper, and of preparing other literature for publication. But before beginning my work in Tokyo, I made a visit to my home country, as some were interested there. I spent two days at home, and had a good visit with my parents. I am so thankful that my father no longer opposes the truth, but is willing to listen. One morning I saw him standing with clasped hands, praying as he used to do. I asked him why he did so. He replied, "I prayed for your God to bless your work." He is not yet converted, but he has believed in the true God since the time I was delivered from the military service during the recent war.

Next day I went to see a friend with whom I had been corresponding. Here I met Brother Suzuki, who had come to assist me in the work. In the meetings we held from this time, I preached the simple gospel, using our magic lantern to show Scripture illustrations. At every meeting we had good attendance, and some were led to ask, "What shall I do to be saved?" Two families were converted, and are now giving the light to their neighbors. They asked me to stay and study the Bible with them for a month, so that they might teach the truth to others. I agreed to do so; but soon an invitation came from the next town, "Come and teach us about the true God." Though I wished to remain for the sake of the believers, I sent the word, "I will come." This word was like a signal gun; for soon invitations came from all directions, so that I could not answer them all.

Day after day, from early in the morning till midnight, I continued to teach. Often I hardly had time to eat or rest. It was like throwing a piece of bread into a pond among hungry fishes. They did not seem to think that I might be tired; but one after another came to me with questions. The Lord blessed me by giving strength for the work. Praise his name!

One family who kindly entertained us for a week were all converted, and began to observe the Sabbath. The aged father in this family was a Shinto priest. He and his wife were much opposed when their son and daughter were converted. But through the paper partitions of the house they could hear all that was said while we studied the Bible. One morning he beckoned me into his room. I entered, and asked him what he wanted. He replied, "I want to be a Christian from this time." I was surprised and asked him, "Then shall I help you remove these images?" But he said that he wished first to tell his wife of his decision. So I went on with the Bible study with the others, and soon the old lady appeared, and bowing down with her eyes full of tears, confessed her sinfulness, and asked us to pray for

her. We thanked God and praised his name for his wonderful way of saving souls.

Such were some of our experiences during a short stay in the country. Is it not a sign that the end is near? But who will water the seed we have sown? And there are many parts of the country where no gospel work has been done as yet by any church. We must have a school where we can train young men and women, and then send them out to sow the seeds of truth all over Japan. I hope you will remember this field in your prayers.

Portugal—A Newspaper Publishes the Truth

C. E. RENTFRO

I AM sending you a copy of a daily of the greatest circulation in Portugal. This issue contains an interesting article, written by one of the editors, entitled "The End of the World—A New Religion in Lisbon—What Is the Seventh-day Adventist Church?—The Sabbath Must Be Kept—Christ to Arrive upon the Clouds of Heaven." A photograph of the writer and his prophetic chart is given: "Mr. Rentfro in his pulpit—at the back the chart with the symbolical animals of the prophecy of Daniel and the Revelation." We read:—

"At the same hour in which, yesterday, in various temples of Lisbon, divested of their galas—from the sumptuous official church of the seat of the cardinal to the aristocratic and elegant churches of the Inglezinhos and Corpus Santo—a numerous clergy intoned the solemn offices of 'Dark Wednesday,' there was being preached, in a small house in the street of S. Bernardo . . . a new religion, though old in some fundamental points, which teaches expressly and principally the coming of Jesus Christ in the clouds of heaven, to resurrect the just dead, and to carry them, with the living righteous, to the splendors of heavenly eternity."

Two paragraphs follow to show the people that we are not Mormons, though we come from the United States of America. Then a short report of the sermon is given, and several paragraphs mentioning the various signs of the end of the world.

Under the heading: "What Is the Adventist Church, and What Does It Teach?" a short exposition is given of the beginning of this people, with the principles, doctrines, and organization, and its branches of work.

The article reads further: "Every Adventist Christian must read and study the Bible, and take it as guide and rule, following its precepts, according to the clearest comprehension he shall be able to obtain from it. For adults there is baptism by immersion. They celebrate the Lord's supper, in which they eat unleavened bread and drink unfermented wine; but for this ceremony there is no fixed date. A touching ceremony of their worship consists in the commandment of humility, that is, a mutual wash-

ing of feet. Each member has for a duty to help his coreligionary in everything that may be possible. The Adventists defend also open liberty of conscience, combating the intervention of governments in religions, and recognizing the right of each individual to believe or not to believe, but never impede others in believing.

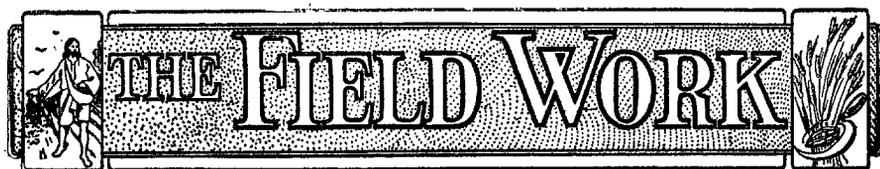
"It was in September, 1904, there arrived the first Adventist preacher. In June of 1906 disembarked the second, coming from Brazil, who followed to Oporto. In the capital Mr. Rentfro reunited around his pulpit, in a small room in the street S. Bernardo, some ten proselytes, if we are not in error. In the improvised temple—at the same time modest drawing-room—is not erected any religious symbol. Only extended on the walls, beside a small American banner, are curious charts of unbleached muslin, on which are inscribed names and number, for the elucidation and comparison of Bible texts; at the side of the pulpit (a small table, with a box covered with brown cloth, on top) a small harmonium; in the center of the room a dozen chairs.

"Every Wednesday and Sabbath the Adventist worker reads and explains the Bible, comparing passages of Daniel with those of Revelation. . . . Fervently they sing the hymns, while he accompanies with the harmonium, then invokes the help of God. They hear constantly the minister of Adventism reminding them that Jesus Christ shall not delay in coming in the ineffable light of Omnipotent grandeur, upon the clouds of heaven, to assist at the destruction of the globe, that shall be annihilated with frightful noise, in the midst of burning flames."

Although the editor put in his own thoughts on the matter, especially on the end of the world, yet on everything he wrote carefully and gentlemanly.

Yesterday being a holy day, many people passed the house, stopped, and tried to look in to see the curious place. As we are allowed to publish notices, we had placed in the hands of this editor a notice of our meeting, with the subject, "At death where do the dead go—to heaven, purgatory, hell, or where?" but he changed it to "The Destiny of the Dead." The little room was full, with twenty-four, including an Episcopalian preacher. That day I had been out of the city with the colporteur, distributing literature and selling the *Arautos*, and was very tired; but the Lord helped me to present the subject clearly.

We thank the Lord for this privilege to place before so many some of the truth; for the article was quite extensive, and the journal goes to Africa, Brazil, India, America, England, and every place where are Portuguese, and the readers will have presented to them the truths of the Sabbath, coming of Christ, the signs of his coming, the obligations of the Christian, the ceremonies of the church, the nature of man, etc. May God open hearts to come, see, and believe, is our prayer.



THE FIELD WORK

The Indiana Camp-Meeting

THIS meeting was held at Lafayette, July 25 to August 4. The city granted us the free use of Columbian Park. The location was an ideal one, and it was a matter of much surprise to the citizens that we were permitted to use this park, as other denominations had been denied the use of it. The weather was good, with the exception of one storm which blew down the large pavilion; but this did not materially interfere with the progress of the meeting.

The attendance of our own people was good; the largest I was told of any meeting held in the State in recent years, notwithstanding the fact that another meeting is to be held in the southern part of the State later. From the first, the greatest unity and oneness of spirit pervaded the meeting. The organization of the camp was very good, which was a great help in making the meeting a success.

The attendance from the city was fair, and many were deeply impressed with the truths presented. The message was preached from the first, and some from the city took their stand to keep the Sabbath. The Lord greatly blessed our own people also. Special revival services were held both Sabbaths. The last Sabbath nearly a score gave their hearts to God for the first time, backsliders were reclaimed, and the hearts of all were refreshed. Three baptismal services were held in the swimming pool in the park during the meeting, and thirty-three in all were baptized. A number of others will receive the rite at their home churches.

Most of the conference workers were present to share in the burdens of the meeting. Besides these, Elders G. A. Irwin, Allen Moon, W. D. Curtis, Dr. H. W. Miller, and the writer were present from outside the State.

The reports of the advancement of the message in the foreign fields were a source of much encouragement to all. A deep interest was manifested in assisting in the advancement of the work in the "regions beyond." At the close of a discourse on the message and its needs, Elder Stone suggested that the conference give from its surplus tithe one thousand dollars for foreign missions. This met with a hearty response in the hearts of all present. It was one of the most important steps taken during the meeting, and brought new courage into the camp. This action will surely be attended with much of the blessing of the Lord, and shows that the pillar of cloud is rising in this conference. A few years ago they were not able to pay their own conference workers; but now they can not only settle with them in full, but help finance the great missionary problem which confronts us in carrying this message to the world. We believe this action marks a new era in the work in Indiana.

Another important matter which occupied the time of the meeting was the consideration of the establishment of the new sanitarium. A site has been pur-

chased on the banks of the Wabash River a few miles from the city. The entire encampment visited the grounds during the meeting, and services were held there one day, and consideration was given to the erection of the necessary buildings. A good work is already being carried forward here in such buildings as they have, but to do proper work it is imperative that a new building be erected. All were delighted with the place, and it was unanimously decided that steps should be taken at once to put up a building. Toward this enterprise about five thousand dollars was donated by those present. The city manifests much interest in this undertaking, and some liberal donations will be made toward it. It is expected that the work of putting up the sanitarium will be begun without delay.

The site of this sanitarium is certainly a beautiful and ideal one, and has been purchased far below its original cost. It seems to be in every respect just such a place as has been outlined by the spirit of prophecy for our sanitariums. It is in the country, on the banks of a river among the hills, and is surrounded with orchards and everything essential for the making of a quiet, restful retreat for those who are ill. This institution is being established as a conference institution, on the principles outlined by the spirit of prophecy, and we feel sure that it will prove a success, and be a strong factor in building up the work in the State, and in training workers for other fields as well. It should have the hearty support of all the believers in Indiana.

This meeting was calculated to strengthen and establish all in the message for this time. Elder Irwin gave a number of studies on the gift of the spirit of prophecy. All departed for their homes greatly encouraged, and with new determination to be faithful in the work till it shall close in glory and power in the near future.

G. B. THOMPSON.

Mission Sunday-Schools

"ONE of the most needy, as well as one of the most fruitful, fields of Sabbath-school missionary work is among the negroes of the South. This work has proved one of the most effectual agencies for their evangelization. Our greatest hope is in saving the negro boys and girls, of whom there are at least two million in our Southern States. We now have twelve Sabbath-school missionaries at work among them. They are organizing more than one hundred new Sabbath-schools every year, having a membership of about four thousand children. One hundred and twenty churches have already grown from these schools during the past eighteen years. This is one of the fields into which we hope to send more workers this year."

The preceding is a clipping from the *Westminster Teacher*, and it shows one phase of the missionary work now being done in the South by the Presbyterians.

If they are organizing over one hundred new Sunday-schools each year, what should Seventh-day Adventists be doing?

Is not the conducting of Sunday-schools a most excellent way to reach the people in a new community? We are told in the Testimonies that it is well for us to make Sunday a day for missionary work. We find the people at leisure. If we meet them as Sunday-school teachers, we disarm prejudice, and open the avenue to the hearts of both children and parents. And when we have worked for them for a time in the Sunday-school, the Sunday-school may grow into a Christian day-school.

One of the most successful industrial schools in the South began its career as a Sunday-school, held in a leaky log cabin in the mountains of Georgia.

Let us follow the example of other missionary workers, and start Sunday-schools in the communities to which we hope to give the third angel's message.

M. BESSIE DEGRAU.

Texas Camp-Meeting

THIS meeting was held at Fort Worth, Tex., August 1-11. The camp was pitched on the prairie where there was not a single tree or shrub to shade the campers from the heat of the sun; there is generally, however, quite a breeze on the plains of Texas. The idea of holding the meeting in such a place was somewhat of an experiment. Its propriety was questioned by some, as it was thought that the people could not endure the intense heat of the sun which prevails at this season of the year. We are glad to say that the experiment proved to be a decided success this season, as there was a good breeze nearly all the time.

The attendance of our people aggregated about one thousand, out of a membership of one thousand and three hundred. This is an excellent attendance from a membership that is not large. There was also a fair attendance of outsiders at the evening services, the congregation one night numbering eighteen hundred or more.

From the very first, the meeting was characterized with much of the Holy Spirit's power. The first Sabbath service seemed more like the last Sabbath of an ordinary camp-meeting, because of the revival spirit that prevailed. Appeals were made at the close of nearly every preaching service for souls to give their hearts to God. On Thursday morning there was another revival service held, which was attended with about the same results as the one on the first Sabbath. The last Sabbath was regarded the most remarkable revival service that has taken place at any camp-meeting held in Texas. Nearly threescore souls made a start, for the first time, in the service of God, and over eighty followed their Lord in the sacred rite of baptism.

The conference has been greatly blessed during the past year. The tithe received was upward of eighteen thousand dollars, and over one hundred persons embraced the truth. The Lord has also signally blessed in the sale of our literature, and, in the main, the workers and people showed a lively interest in this department of the work.

The religious liberty work was given its share of attention, and it was voted that the conference committee select a proper person to act as religious liberty

secretary in the conference. This is an important feature, and should receive early attention, for the enemies of religious liberty are doing what they can in the interests of religious legislation in this State.

The greatest degree of harmony prevailed throughout all the business sessions of the conference. Twelve hundred dollars was raised in cash and pledges on the Texas share of the \$150,000 fund. This State is threatened with a drought, and the fear of its effect upon some of the crops, and of the boll-weevil on the cotton, doubtless had its influence upon the people in making their gifts to this important fund. It is hoped that Texas will speedily raise the rest of her share of this fund.

A very sad accident, which proved fatal, occurred during the meeting. Brother Joe Patterson, of Keene, Tex., a young man of eighteen years, came up from Keene one evening on the train in company with other boys. As Fort Worth was a few miles beyond where the camp was located, and as the train slacked up opposite the encampment, he jumped off, with the hope of saving some time in reaching the grounds. He evidently struck his head against something when he jumped, for a few hours later he died.

The accident took place during an evening service. We are glad to say that the young man was a devoted Christian. This experience, however, should serve as a terrible warning to others in these times of rapid transit, not to run any risks by boarding or alighting from moving trains or street-cars. It is needless to say that the incident produced a lasting effect upon the young people of the encampment, by impressing them with the uncertainty of human life.

Brethren J. C. Taylor and E. L. Neff were ordained to the gospel ministry. Elder C. Santee was again unanimously elected president of the conference. Besides the regular laborers of the conference, there were in attendance during a portion of the entire meeting Elders W. A. Spicer, R. C. Porter, Andrew Nelson, George Brown (of Mexico), F. R. Rogers (of Mississippi), Prof. B. G. Wilkinson, A. F. Harrison (of Graysville, Tenn.), and the writer.

K. C. RUSSELL.

Japan

TOKYO.—For some time I have been planning to take a short trip to the north with Brother Okohira this spring. So after getting the business matters of the sanitarium for April pretty well attended to, I returned home late last week. We plan to start on our trip in a day or two. I shall return before the "Tartar" is due, so as to meet Dr. Dunscombe in Yokohama. Then I plan to return to Kobe, and remain a little time till they get a start in the work. We have got along very well, considering the circumstances, and feel hopeful about the work in Kobe.

We can see evidences that the work is

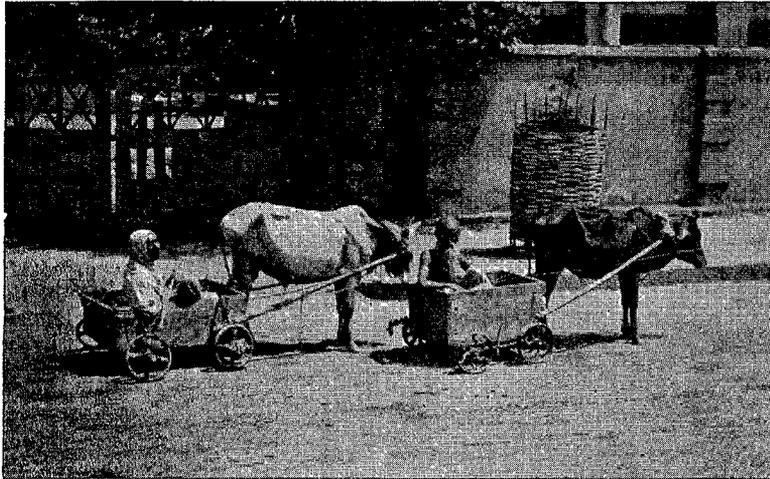
moving forward in this part of the world. We are of good courage, and propose to advance as the Lord opens the way. Truly, these are times to try men's faith.

This week we are getting our new press installed, and the brethren think they will be able to print our paper on our own press beginning with the first number in June. We are getting out two twelve-page numbers monthly now, instead of a sixteen-page monthly as formerly.

F. W. FIELD.

The Work in India

THE outlook for our work in India is encouraging. Our first church was organized in Burma a few months ago, with twenty-three members. This is the beginning of our work in the land where Judson, the father of American Missions, labored and died to advance the gospel. We have now entered another town in Burma. Dr. Ollie Oberholtzer, a medical worker recently from America, has opened up work at Moulmein.



BEGGARS WHO RIDE

She went to this place alone, as there was no other worker to send with her. At first, she lived with the Burmese in a house with a family of ten children, but has recently obtained a cottage of her own, and while studying the language is doing what she can in medical work among the people. She has already finished reading the book of John, and being where she hears little or no English, but only the musical sounds of the Burmese language continually, will soon be able to talk to the people in their own language.

The work in India is leaning in the direction of the native people more than ever before. For a number of years nearly every worker coming to this field was forced into English work because of the beginning which was made in that work. As a result, comparatively little was done for the native people. The Lord has been opening our eyes that we may see the great Aryan field that is lying before us, with its many languages and dialects. Other people in India, compared to them, are as a drop in the bucket. The work is now started in six of the languages of India; namely, Bengali, Burmese, Tamil, Hindi, Urdu, and Santali. Brother and Sister James, who are located at Bangalore in south India, are laying siege to the Tamil language. We are truly thankful to God that a beginning has been made among the

Tamil people. In the most southern part of India there are several hundred Tamil Sabbath-keepers who have been observing the Sabbath for a number of years. They obtained this truth from a study of the Bible, and now they need to be more fully instructed in the present truth. As our workers learn the Tamil language, they will be able to give them this instruction.

The Mountain Mission is breaking new ground among the Hindi and Urdu people. Brother Hansen and Dr. Marsh are studying the Urdu. Sister Kurtz is studying the Hindi. They will soon be in the field doing active work. Just now they are giving their time to the language, to lay a foundation for a better knowledge of it. In the Bengali work Brother Watson and Sisters Burroway and Little have been making rapid advancement. Brother and Sister Cook are relieving Brother Barlow, who has been under a heavy strain in the Santali work, and they are studying the Santali language. These, in company with Elder and Mrs. Votaw and Dr. Oberholtzer, who are studying the Burmese, make quite a little band in the leading vernacular tongues of the Indian empire. Before them lies a great work in pioneering the present truth. We believe they are forerunners of a still larger company of men and women who will join the ranks in India to press the truth into the darkest corners. They have set themselves to the trying task of learning an Oriental language, and the prayers of God's people are desired for them.

There is a growing call for our literature in both the English and vernacular tongues. The circulation of the *Oriental Watchman* is growing. At the close of our general meeting in January several workers went out on a few weeks' campaign with our papers and some of our books. It is necessary to do the canvassing work on the plains during the cool season, which lasts from November until March. Some had phenomenal success. Miss Jewett and Miss King traveled through Burma, and obtained large lists of subscriptions. They found people anxious for our literature. Some subscribed for the *Oriental Watchman* for three or four years in advance. To find these people they have traveled through Burmese forests and Buddhist villages and almost to the confines of China. How the truth is wending its way into the dark corners! There is a Power behind it that is sending it onward to the uttermost parts of the earth. In one Buddhist village they took twenty-five orders from Buddhists alone.

Our little printing-office at Karmatar, the Watchman Press, is not able to meet the demands for literature among the Indian people. Recently Brother Burgess has given an order to an outside printing firm for a ten-thousand edition of the little booklet entitled "Sanatan Susamachar." They are finding ready sales for this among the Indian people.

A few weeks ago, in visiting Agra, a

city of northern India, Brother Burgess found several families keeping the Sabbath. One of these who was able to read English had received the truth through reading copies of the *Oriental Watchman*, and had been further instructed by a brother who had studied the truth last year with Brother Burgess. He spent several days in instructing them more fully in the truth, but, on account of the excessive heat it was necessary for him to part from them, much against their wish. When the cool season sets in, Brother Burgess expects to go and teach them further concerning our faith. Present truth appeals to all nations and languages. No agency of evil can stop its onward march. Indians want to know about the coming King, or "Anawalla Raja," as they say, and no enemy of the truth shall be able long to keep them in ignorance. We need more faith in God and the messages of truth he has told us to bear to the world—a faith that will lead us to consecrate all to its advancement.

J. L. SHAW.
Mussoorie, India.

The Montana Camp-Meeting

THIS meeting was held at Helena, according to appointment, June 13-23. The camp was located near the thickly settled part of the city. When the weather permitted, the attendance was good, and considerable interest was manifested.

Elder K. C. Russell, who had been attending other camp-meetings in the union conference, was present; also Elder Decker and the writer, as well as the laborers of the conference, who took part in the public work on the ground. The conference is growing in numbers, but many who have embraced the truth in Montana have moved to other conferences, which has made it hard to keep up a healthy growth. Three new churches with a membership of nearly one hundred, were admitted to the conference; this was an encouragement to all.

The intermediate school located at Bozeman is attracting much attention. Many begin to rally around it with means and influence to build it up, that it may do its part in the training of their children and young people for a place in the work.

Advance steps were taken to place the work of the conference on a firmer foundation by raising money to erect a building at Bozeman for a conference and tract society office. This will be greatly needed, as under the latest arrangement with the Pacific Press for handling subscription books, it will be necessary to carry a stock of books, and room is needed for a place in which to transact the business. With the lot already owned, it is better to build than to rent. When this matter was presented to the brethren, they responded freely with means to erect and equip a building of sufficient size to accommodate them for some time.

Seventeen were baptized by Elder Martin in the baptistry of the Christian church, which was kindly offered for this purpose, a number of them being converted at this camp-meeting.

During the meeting W. H. Holden and Stewart Kime were set apart to the work of the gospel ministry by prayer and the laying on of hands. This adds two more ordained ministers to their

force, so needy fields might find good help in Montana if they desire. There is a missionary spirit among them, and they are looking toward the regions beyond, and desire to have a part in the great work by giving of their workers to other needy fields.

Elder Martin was again elected president, with a few changes in the executive committee, giving a good working committee; and with the prospering hand of the Lord with them in their work the coming year, we look for success to attend their efforts.

The brethren returned to their homes much encouraged to press the battle to the gates, and try in every way to build up the work in the great State of Montana, and help warn the world in this generation of the soon coming of the Lord.

A. J. BREED.

British Honduras

BELIZE.—The work is onward here, as it is elsewhere. During the month of May I baptized thirty-one souls, as the result of two meetings which I had held. Yesterday I baptized one here in Belize, and last night two more took their stand with this people. To-morrow I go to Guatemala, in order to open up the work in that country. I trust that this work will soon be finished. Pray for us in this portion of God's great vineyard.

E. L. CARDEY.

The Manitoba Camp-Meeting

THE Manitoba English camp-meeting was held at Neepawa, July 2-7. Dr. C. C. Nicola and the writer were the laborers from outside of the conference. This is a young conference, and its membership was divided between the English and German, yet there was a good attendance, considering the membership.

The people of Neepawa were friendly, but large union meetings conducted by Canada's leading evangelists prevented a large attendance from the city. In spite of this, the interest was such that it was decided to continue the meetings.

One peculiar feature of this meeting was the late sunsets and twilight. At but very few of the night services did we have to light lamps, and that only at the close of one or two meetings on cloudy nights.

Dr. Nicola gave health talks each day, which were much appreciated. There are some favorable openings in Manitoba for the establishment of the medical branch of our work. We trust that this will not be long delayed.

There was blessed harmony among the medical, evangelical, canvassing, and educational workers. The instruction given on each of these phases of the work was meat in due season, and was much appreciated by the dear brethren and sisters.

The blessings of the camp culminated in a gracious outpouring of the Holy Spirit on the Sabbath day. Jesus came to the feast, and the people supped with him, and he with them. Their part was the confession of sin which was deep and heartfelt, and his part was in breaking to us the bread of life, and in drawing so near to us that our hearts were made to burn within us.

Sabbath afternoon the needs of the world-wide field were presented, and

there was a hearty response and consecration on the part of both old and young.

The baptismal service Sunday afternoon was attended by many from the city, and a deep impression was made upon all.

The universal testimony of the brethren and sisters was that the days of the meeting had passed only too soon, and how much they wished the time were longer! But the time had come for them to go down from the mount, and return to the needy world to let their light shine. Everybody went home determined to be more faithful and press the battle to the gates.

Manitoba is one of the youngest in the sisterhood of conferences, but she is resolutely putting her shoulders under the burden of all the branches of this great cause, and faithfully working all her territory. Donations were also brought forward for the spreading of the message in the regions beyond.

The little band of workers entered into their summer campaign with the manifest assurance of the presence of Jesus.

GEO. F. ENOCH.

Change of Residence

AFTER my return from labor in southern California, on December 31, I was taken with *la grippe*, which lasted the whole month of January. Since that time, while seeking to regain strength, the sickness and death of my wife has occurred. This, of course, put on me the whole of the physical labor on my place. This labor she aided in when in health. Being by her death left alone, I decided that I would sell my home in Mountain View, and make my residence with my daughter's family. She has been with me since one week before Mrs. Loughborough died. As far as health and strength will permit, I wish now to devote my time to the gospel work.

Just as my home was sold, and I was ready to move to the home of my daughter, I received a letter from the Colorado Conference Committee requesting me to attend their Denver camp-meeting, August 22 to September 2. I have replied, "The Lord favoring, I will come."

Since the loss of my companion, I have received many letters of sympathy from the brethren and sisters, for which they have my sincere thanks. Many cares in closing out my temporal matters in Mountain View must be taken as my reason for not making a reply to all these letters.

My home address will now be Healdsburg, Sonoma Co., Cal.

J. N. LOUGHBOROUGH.

Field Notes

REPORTING from Merced, Cal., at the close of a two months' meeting, Brother C. M. Gardner says that he thinks they can safely count on twelve new ones taking their stand for God at that place.

In reporting the situation in the New Jersey Conference as he takes up the duties of president, Brother B. F. Kneeland mentions baptizing eleven persons at Bridgeton, August 11. These are the result of meetings held there last winter by Brother Carl Haynes, who is at present conducting a tent-meeting at Bridgeton.

An Encouraging Report

ONE of the most encouraging as well as significant signs of the times is the wonderful manner in which the Lord is opening the way for the sale of our literature.

In order that the marked change may be more readily comprehended, we give below a statement comparing the present sales of our tract society with the sales of last year. By 1906 and 1907 is meant the year ending June 30 of the year named.

	1906	1907
Total purchases	\$4,745.04	\$7,709.91
Total sales	4,916.02	9,231.89
Gross gain	438.93	936.72
Net gain	9.00	714.87
Sales for May	718.70	809.95
Sales for June	326.69	1,459.06
Sales for July	581.60	1,257.34

Total, three months..\$1,626.99 \$3,526.35

One year ago there were only about one third as many canvassers at work in our conference as at present.

A few years ago, when our book work was almost dead, and many believed the canvassing work was practically ended, the Lord's servant told us that it was God's desire for us to resurrect this work, and that our books could and would be sold in great numbers. Now we see the word fulfilled in this and many other conferences. Let us thank God, take courage, and press the battle to the gates. MEADE MACGUIRE.

Report of Progress

THE accompanying Summary speaks eloquently for itself. Little comment is needed. Let us be glad, and rejoice, and keep working. This Summary totals over ten thousand dollars more than the one for last month, and the one for last month was thirteen thousand dollars higher than any other ever published in the history of our work. From all over the world, the reports are rolling in, filled with good cheer, and hope, and courage.

This report shows that more than one thousand workers are canvassing for our literature from house to house, not including several hundred who are selling papers and distributing tracts.

Several hundred young people are working earnestly for scholarships, and we rejoice with them that they are succeeding so well. Very few show signs of weakness and failure. We are glad these young people are soon to enter school again, although the ranks will be thus thinned. We love to see them thin in this way. However, there will be a tinge of regret unless we can fill the ranks again quickly.

One Thousand Scholarships

We make an earnest call to our young people throughout the denomination to fill the ranks that are broken by so many going to school this fall. Where are the young men who are bright and intelligent and able to work, and have life with all its possibilities before them, and who are remaining at home, following the plow, because they think they can not go to school? Dear young friends, God has a work for you, and means enough for your education. Why not enter the field just now and begin earning a scholarship for next year? You can certainly succeed, and at the same

Canvassers' Summary for July, 1907

	AGENTS	HOURS	ORDERS	VALUE
Atlantic Union Conference				
Central New England	14	1,248	494	\$ 741.67
Chesapeake & Dist. of Columbia.	17	897	421	813.80
Maine	5	157	122	109.50
New York	14	709	602	764.36
Greater New York	4	233	79	149.25
Eastern Pennsylvania	3	318	157	233.25
Southern New England	9	353	134	262.65
Virginia	6	484	181	300.10
Western New York	23	1,641	863	1,310.93
West Pennsylvania	10	231	108	313.10
West Virginia	7	597	64	354.95
Totals	112	6,868	3,225	5,353.56
Lake Union Conference				
East Michigan	4	274	162	188.95
Indiana	9	486	133	355.65
Ohio	26	1,095	421	930.60
Northern Illinois	14	762	332	792.05
North Michigan	5	145	42	129.80
Southern Illinois	11	470	179	414.30
West Michigan	11	592	232	389.15
Wisconsin	8	609	163	463.10
Totals	88	4,433	1,664	3,663.60
Southern Union Conference				
Alabama	6	663	.....	1,044.06
Cumberland	12	1,158	.....	1,152.81
Florida	5	658	.....	236.94
Georgia	8	504	.....	540.63
Louisiana	6	523	.....	1,761.90
Tennessee River	11	955	.....	845.94
North Carolina	11	959	.....	816.06
South Carolina	12	1,377	.....	1,447.69
Totals	71	6,797	.....	7,846.03
Northern Union Conference				
Alberta	10	522	299	612.75
Minnesota	18	1,840	698	1,668.50
North Dakota	9	912	289	737.12
Saskatchewan	5	508	255	628.00
South Dakota	12	1,333	448	1,221.90
Totals	54	5,115	1,989	4,868.27
Central Union Conference				
Colorado	35	2,119	972	2,080.20
Iowa	25	1,541	403	1,157.75
Kansas	40	1,796	1,343	4,127.05
Missouri	15	1,267	387	1,187.75
Nebraska	11	1,113	212	885.25
Wyoming	10	952	316	1,052.25
Totals	136	8,788	3,633	10,490.25
Southwestern Union Conference				
Arkansas	10	742	222	689.65
Oklahoma	28	2,298	987	2,562.15
Texas	38	3,277	1,675	4,222.85
Totals	76	6,317	2,884	7,474.65
North Pacific Union Conference				
British Columbia	6	480	153	461.70
Montana	5	345	141	353.00
Upper Columbia	16	1,236	591	2,037.45
Western Oregon	14	1,092	714	1,784.60
Western Washington	15	695	638	1,660.85
Totals	56	3,848	2,237	6,297.60
Pacific Union Conference				
Arizona	2	.....	.....	495.25
California	30	4,289	2,864	7,133.52
Southern California	25	3,134	1,602	2,493.55
Utah	1	.....	.....	131.25
Totals	58	7,423	4,466	10,253.57
British Union Conference	69	5,065	2,544	3,048.00
Australasian Union Conference	61	4,168	1,499	6,728.50
Canadian Union Conference	15	1,580	1,386	2,086.75
South African Union Conference	12	1,267	1,187	1,450.00
German Union Conference	220	20,337	.....	6,131.19

General Summary

Atlantic Union	112	6,868	3,225	5,353.56
Lake Union	88	4,433	1,664	3,663.60
Southern Union	71	6,797	.....	7,846.03
Northern Union	54	5,115	1,989	4,868.27
Central Union	136	8,788	3,633	10,490.25
Southwestern Union	76	6,317	2,884	7,474.65
North Pacific Union	56	3,848	2,237	6,297.60
Pacific Union	58	7,423	4,466	10,253.57
British Union	69	5,065	2,544	3,048.00
Australasian Union	61	4,168	1,499	6,728.50
Canadian Union	15	1,580	1,386	2,086.75
South African Union	12	1,267	1,187	1,450.00
German Union	220	20,337	.....	6,131.19
Grand Totals	1,028	82,006	26,714	\$75,691.97

time be a blessing in God's cause. Who will respond? This is the favorable time for work. The Lord is with his workers, and they are achieving great success. There was a time when it took more courage and faith than now to enter the canvassing field. There was never a more favorable time for this work than to-day.

One Thousand Devoted Men and Women Wanted

We again extend an invitation to our brethren and sisters of experience to enter the field in behalf of the circulation of our literature. Time is so very short, the harvest is so great, and the reapers are so few, that we can not afford to lose time, or to permit any one who is able to work to stand idle in the market-places because no one has hired him. With our whole hearts, we invite you to the service. God's providences attending this department of the work are inviting you. The lost in every land, who are thirsting for the word of God, are inviting you to carry them the light. Let those who have determined that they will sometime work for God determine that they will do so now.

E. R. PALMER,
Sec. Gen. Conf. Publishing Dept.

Current Mention

—A fire in the business district of Cincinnati, August 22, caused a property loss of \$1,000,000.

—Cholera is reported to have broken out at Shanghai, and among the cases are several Europeans who have succumbed.

—Eighteen cases of yellow fever have been reported from Cuba. Two members of the American hospital corps have died of the disease.

—On August 14 the Belfast, Ireland, strike was brought to an end by mutual concessions. The carters will obtain an increase of pay, and the employers maintain an open shop.

—Sixteen deaths from bubonic plague are reported from southern Manchuria, and five cases, four of them fatal, have occurred among the poorer class of foreigners in San Francisco.

—Now that the state prohibitory law for Georgia has become a fact, and will go into operation at the beginning of the year, the friends of temperance are rejoicing over the prospect that the Mississippi Legislature at its next session will pass a prohibitory law. Both candidates for governor have also declared themselves in favor of prohibition.

—The city of Geneva, Switzerland, has finally decided upon the separation of church and state. The Great Council of State decided in favor of such action about the middle of June by a vote of sixty to twenty-three; and now the people have voted for disestablishment by a majority of 834.

—The commercial telegraphers still continue on strike, but the railroad operators have not joined them. At one of the repeating stations in Arizona the operators were fired upon three times during one night, but no casualties were reported. They appealed to the governor for protection.

—Russia is said to be in a very peaceful and orderly state at the present time, yet according to government report 54 officers were killed and 47 wounded, and 95 men were killed and 52 wounded, during the month of July. During the same period 274 persons were exiled from St. Petersburg for political offenses.

—The anti-clerical violence in Italy is still unabated. Churches are set on fire, and ecclesiastics jeered, and even stoned in the streets. Even the pope's secretary of state, Cardinal Merry del Val, was attacked while driving near Rome. It is now reported that the published reports of the scandals in the school and home for orphans were the product of a perverted imagination. The government will propose a bill for the regular inspection of all institutions, lay or clerical, used as homes or schools for children or young people. The Vatican will oppose this as an infringement of religious liberty.

—General Drude, with 3,000 troops camped near Casablanca, has successfully defended the city and withstood numerous attacks by the tribesmen, greatly outnumbering his own force. The pasha of Casablanca is a prisoner on a French war-ship, the second officer of the ship taking his place as governor of the city. Under his rule the city is being cleared of the results of the bombardment, which is estimated to have cost 1,000 lives and \$1,000,000 worth of property. So far there have been no massacres in other parts, but French ships are patrolling the coast continually. The foreign residents of Fez dare not leave the city for fear of precipitating a massacre. The Kmass tribesmen appear to have taken charge of General Maclean, and would have freed him, but on hearing of the bombardment of Casablanca were so enraged that they gave him back to Raisuli, who has secreted his prisoner, and no news has come from him for several days.

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

How "Liberty" was Distributed at the Christian Endeavor Convention

THE Christian Endeavor number of *Liberty* contained matter particularly adapted to young people and to Christian Endeavorers. How to place this in the hands of the delegates to the Christian Endeavor Convention held July 10-15, at Seattle, Wash., and avoid giving offense, or seeming to intrude, was a problem not easily solved. But believing that this should be done, and that there was a right way to do it, the brethren of the North Pacific Union Conference ordered twenty thousand copies of this number for this purpose, trusting that if they sought the Lord in the matter, he would show them how to dispose of them. We believe the Lord heard their prayers, and guided them in adopting the plan they did. The following extracts from letters tell how this work was done. Writing under date of July 30, 1907, Elder A. J. Breed, vice-president of the North Pacific Union Conference, says:—

"Well, the Christian Endeavor Convention is over. The convention was a big affair. It did not pan out with the number of delegates expected, but they finally agreed that there were about ten thousand, all told, outside of the city of Seattle. *Liberty* took well among them. We followed this plan: Instead of going directly to the meeting or to the grounds, we formed districts, and appointed one or more in each of these to place the magazines in the hands of the delegates, thinking this better than to go into the meetings or onto the grounds to distribute them. It was not long before we were convinced that it was the better way. After about three days, we had fourteen thousand copies in the hands of the delegates and others, but principally in the hands of the delegates, as that was our work; but where others were anxious to get them, as they not infrequently were, we gave them to such. I must say that I have never seen a more interested body of workers than those engaged in placing *Liberty* in the hands of the people. Many wanted to pay for them, and one sister could not be prevailed upon to let them alone, but wanted to go onto the street and see if they would sell. Within a few minutes she sold forty-five, and wanted more."

Under date of August 7, Elder F. M. Burg, president of the Western Washington Conference, writes:—

"We had a good time distributing these papers. I think a good work was done for the delegates, as well as for many others who took advantage of the special rates over the railroads, and came to Seattle at the time of the convention. Elder Breed was with us throughout the convention, and gave good counsel relative to the work. We spent a great deal of time in counseling together, and seeking wisdom from God,

that the work might be done in the way to accomplish the most good. We all felt especially anxious to avoid the appearance of antagonizing the Endeavorers, and tried not to give them occasion or opportunity to hold us and our work up to unfavorable criticism before the convention or before the public. After careful deliberation, we decided that it would present a more dignified aspect, and appeal more favorably to every one, if we should get the papers into the hands of the people altogether away from the convention grounds. So the workers who had come in to help distribute the literature prepared for hard work, and a committee was appointed to lead out, district the city, and direct in detail. A house-to-house canvass was made, with the primary aim to reach the delegates, who were largely entertained in the homes of the people; and yet, secondary to this, to place the paper in every home where, in the judgment of the worker, it seemed wisdom to do so. We had many more papers than were required to supply the delegates, since there were not, by many thousands, as many in attendance as we were led to look for. Expecting twenty thousand delegates, we ordered that many papers; but the highest estimate places the number in attendance at seven thousand.

"We had about fifteen workers placing papers, and about fourteen or fifteen thousand were put into the hands of the people. Just how many delegates were reached we can not tell; but from reports it is evident that a large percentage of the Endeavorers received a copy of this very important number of *Liberty*.

"Each day at noon all would come together in the North Seattle church, and report the work done, and any special experience that had been encountered. I wish that you could have been with us in this work, and especially that you could have attended these noon meetings. The enthusiasm among the workers increased every day, till at the close of the convention it seemed really hard for them to let go. Most of them had to go to their respective lines of work from which they had been called; but by special arrangement a number stayed in the city for a few days, and, under leadership, worked in the business part of the city, placing the journal in the hands of officials and business men.

"I might say in closing, that since attending this convention of the Christian Endeavorers, I am impressed that we have a special duty toward the many thousands of earnest young people who make up this influential organization. I am sure that I understand their purposes and aims, and, I think, too, their motives, better than I did; and I therefore feel an interest that I have not had before to see them reached in the way that will help them where they need help. There are certain fundamental truths that they need, and these very things we have as a people to give them. I hope there may be some wise plans laid in connection with the work by our denominational young people's societies that will do very much in this direction."

We are thankful for this good solution to a vexed problem. We are also glad to know that so many of these earnest and representative young people throughout the country have a copy of this number of *Liberty* to read and study. This is indeed seed sown in good ground.

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

Medical Missionary Council of the N. P. Union Conference

Held at Portland, Ore., July 21-24, 1907

THE time of the first meeting was taken up in receiving reports from various institutions in the North Pacific Union Conference. Dr. Rossiter first reported from North Yakima. He gave a history of the incorporation of that work. He is not conducting a training-school. He says the work is prospering, and the patronage is good.

Dr. Simmons is at the Port Townsend Sanitarium, Washington. A large building has been secured. This house was erected fourteen years ago, and has been standing empty since. There is a family of twenty or twenty-two workers. Patients come from various States. The work accommodates surgical, medical, and obstetrical cases. The workers are Seventh-day Adventists. They have various religious and missionary meetings. It is the endeavor to keep our belief before the patients as much as possible. A small training-school is conducted. The nurses' course is two years, with the third year optional.

Brother W. B. Scott, a medical student, has an institution in Salem, Ore. The building is two stories, full basement and attic, erected for a sanitarium. He has had one hundred and fifty patients in ten months, many coming from town physicians, and has about ten workers, mostly Seventh-day Adventists. The work gives him an opening for other religious work.

Dr. I. A. Dunlap, from the Walla Walla Sanitarium, gave a history of the origin of that sanitarium. It was opened first in the young men's dormitory of the college two years ago. They have bought the old public-school building, and moved it onto the college campus, and are using it for sanitarium purposes. They have ten workers at present. The work is largely surgical.

Dr. Yarnell spoke of the work in Spokane, giving an interesting account of its growth.

Brother Foster has private treatment rooms in Vancouver. He has a small place of five rooms, and can care for seven patients at a time. He says he has a good opening for sanitarium work.

Treatment rooms are being conducted in Seattle, Ashland, and Bellingham, but no representatives were at the council.

Dr. Froom gave a report of the Portland Sanitarium. During the past year it has doubled the number of nurses in the training-school. It has put three thousand dollars into improvements around the building. He gave an encouraging report of its outlook.

Brother H. H. Haynes spoke of the work of the vegetarian café in Portland. It has a good patronage. An appreciative class of people patronize the place.

C. M. Christiansen spoke of the Walla Walla Food Company. He says the work is prospering, and a good financial gain is shown. The work is small, but is doing good.

Vegetarian cafés are conducted in Spokane, Seattle, and Tacoma, but no representatives were present at the council.

Discussion followed on the influence on the patronage of closing cafés on the Sabbath. Consensus of opinion was that it is good.

The program consisted of the following subjects presented in papers or discussions: The Vegetarian Café as a Medical Missionary Enterprise, by S. J. Lashier; Cancer of the Digestive Tract, by Dr. W. R. Simmons; Sanitarium Management, by L. M. Bowen; Graduate Nurses—How Shall They Be Employed? by Dr. W. A. George; Relation of the Medical Missionary Work to the Third Angel's Message, Elder W. B. White; How Shall We Secure Efficient Help in Our Sanitariums? by Dr. I. A. Dunlap; Commercialism in Our Sanitariums, by Dr. H. F. Rand.

The following resolutions were passed:—

"Whereas, We recognize the necessity of union and harmony in this branch of the Lord's work, therefore,—

"1. Resolved, That we as a body of representative medical missionaries pledge anew our loyalty to the Seventh-day Adventist denomination and to the truths of the third angel's message, and that we unite to advance all departments of the work.

"Whereas, We believe the interests of the Medical Missionary Department of this union conference can be best forwarded by more thorough organization, therefore,—

"2. Resolved, That we recommend that the Medical Department Committee be increased to seven members, so that it shall represent the various interests of the medical missionary work, such as sanitariums, treatment rooms, food factories, and vegetarian cafés, to formulate plans to carry on the work of the Medical Missionary Department of this union conference more successfully.

"Whereas, There is need of more uniformity in education, employment of help, standard of wages paid, prices charged, etc., therefore,—

"3. Resolved, That the above-mentioned committee shall endeavor to correspond with, and otherwise to secure the agreement of, our various institutions and enterprises in these respects.

"Looking to the organization of all true medical missionary enterprises in our territory for the purpose of maintaining a consistent standard of work, arranging an organization for mutual help and co-operation, we favor the general movement of the medical missionaries of this denomination toward an organization with definite conditions of membership and a distinguishing name, trade-mark, or badge for identity, therefore,—

"Resolved, That we favor the adoption of the name 'Seventh-day Adventist,' as a distinguishing part of the individual name of each of our health institutions, and in order to co-operate with the committee recently appointed by our General Conference Medical Missionary Convention in Washington, D. C., we suggest that the committee of the General Conference Medical Department act with the medical department committee of this union conference in passing upon the eligibility of applicants for membership in the Medical Missionary Department of this denomination."

The following is a list of the delegates in attendance at the Medical Missionary Council which was held at Portland, Ore., July 21-24, 1907:—

Physicians: I. A. Dunlap, W. B. Scott, W. B. Holden, N. C. MacLafferty, S. Yarnell, W. A. Ruble, J. E. Froom, W. R. Simmons, F. M. Rossiter.

Nurses: M. H. Froom, Minnie Usher, Mae Johnson, Amelia Roedel, Daisy E. Goodell, Rose George, Letha Miller, R. E. Woodruff, Eva E. Baker, Edith M. Cox, Bessie Nettleton, Mrs. E. Moore, Janet Sullivan, Mrs. R. E. Woodruff, Selma M. Dahl, Bertha A. Nelson, Mabel H. Turner, Ruth A. Lloyd, Helen M. Rosby, Mrs. W. S. Larkin, W. S. Larkin, V. Miller, E. Staley, O. Cunningham, M. Bohall, A. V. Oliver.

Ministers: W. B. White, W. W. Stewart, T. H. Starbuck, J. J. Clark, G. E. Langdon, W. L. Black, B. C. Tabor, Daniel Nettleton, A. J. Breed, W. F. Martin, W. W. Sharp, F. M. Burg, R. D. Benham, E. L. Stewart, H. J. Dirksen, H. W. Decker, F. S. Bunch.

Business Managers of Institutions: C. M. Christiansen, D. R. Nichols, L. M. Bowen.

Café Workers: H. H. Haynes, S. J. Lashier.

Others in Attendance: Ethel D. Adams, F. E. Wetham, Josephine Gotzian, Mrs. Fish, Carl E. Weeks, Louis Elwood, Mrs. J. E. Froom, Mrs. Sophia Gebs, Chas. H. Yeager, A. G. Adams, L. E. Froom, Mrs S. M. Phelps, J. A. Benham, Anna E. Alberts, Coila B. Mitchell, E. Albert, Mrs. R. Rose, G. L. Walker, M. Goodell, M. Leona Jacob, Wm. J. Jacob, James Hardy, Mrs. D. R. Nichols, Mrs. H. W. Decker, Mrs. B. L. Turney, L. A. Hardy, D. J. Sellard, Mrs. Sellard, Mrs. J. C. Scott, E. M. Oberg, Mrs. A. V. Oliver.

W A. R.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1907

- ATLANTIC UNION CONFERENCE
Eastern Pennsylvania, Philadelphia
Maine, Milo
New York, Herkimer
Vermont, Waterbury
Western New York, Rochester
West Virginia, Pennsboro
CANADIAN UNION CONFERENCE
Quebec, Knowlton
Maritime, St. John, New Brunswick
SOUTHERN UNION CONFERENCE
Alabama, Birmingham
Cumberland, Cleveland, Tenn.
Florida, Tampa
Georgia, Atlanta (West End)
Mississippi, Aberdeen
LAKE UNION CONFERENCE
East Michigan, Pontiac
Indiana, Worthington
Northern Illinois, Aurora
West Michigan, Hastings
North Michigan, East Jordan
Wisconsin, Grand Rapids (State)
CENTRAL UNION CONFERENCE
Colorado, Denver (Argyle Park)
Iowa, Ute
Iowa, Diagonal

- Nebraska, Hastings (Prospect Park)
SOUTHWESTERN UNION CONFERENCE
Arkansas, Walnut Ridge (local)
Oklahoma, El Reno (State)
Texas, Coleman (local)
PACIFIC UNION CONFERENCE
Utah, Salt Lake City
Southern California, Los Angeles
NORTH PACIFIC UNION CONFERENCE
Western Oregon, Cottage Grove
Western Oregon, Roseburg
Western Washington, Centralia
Montana, Kalispell
Upper Columbia, North Yakima

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.

New York Conference Association

The third annual session of the New York Conference Association will be held at Herkimer, N. Y., Monday Sept. 9, 1907; first meeting at 9 A. M.
F. H. DEVINNEY, President.

International Publishing Association

The next annual meeting of the constituency of the International Publishing Association will be held at College View, Neb., September 16-18. This meeting will be held for the purpose of electing a board of trustees and counselors, and for the transaction of all other business that may properly come before the meeting.
A. T. ROBINSON, Secretary.

Nebraska Camp-Meeting

THE Nebraska State camp-meeting will be held at Prospect Park, Hastings, Neb., September, 5-15. Elders A. G. Daniells, W. A. Spicer, K. C. Russell, G. F. Haffner, L. H. Christian, S. Mortenson, and Lewis Johnson will be present as speakers from outside the conference. We expect this to be the largest and most important camp-meeting ever held in Nebraska. We urge all our people throughout the State to make an effort to be present.
A. T. ROBINSON, President.

Foreign Literature for San Francisco

ALL who have tracts, periodicals, or books in French, German, Spanish, Portuguese, Italian, Finnish, Rumanian, or other foreign languages, are invited to send all they can spare to Brother J. P. Novak, care of Hydratic Dispensary, 916 Laguna St., San Francisco, Cal. Please prepay transportation on the same. Brother Novak is engaged in self-supporting missionary work among the thousands of foreigners in San Francisco. He can also use to good advantage back numbers of the Signs of the Times, Liberty, Life and Health, and our other periodicals.

The Advantages of Fernando Academy

PATRONS appreciate this school because of its location in a mild climate, and because of its competent instructors. The scope of its work is broadening year by year. Last year one hundred and fifty pupils were enrolled. The following are offered for 1907-08: academic course; ministerial training course for ministers, missionaries, and Bible workers; normal school; school of commerce; school of shorthand and typewriting; school of music; Spanish; dressmaking. Persons interested are invited to address the writer at San Fernando, Cal.
H. G. LUCAS, Principal.

Ministerial Training Course at Fernando Academy

THIS school is looking for young men and women of ability and intelligence to enter its training course for ministers, missionaries, and Bible workers. Elder R. S. Owen has been a successful Bible teacher for many years, and his classes are always well filled. Many mature persons are entering these classes year by year to gain a quick preparation for gospel work. The following classes are offered: Sacred history I, sacred history II, Bible and Testimonies, church history, Bible doctrines, epistles, pastoral training, Spanish, English, bookkeeping. Persons interested will please write for calendar. School opens September 18.
H. G. LUCAS, Principal.
San Fernando, Cal.

Normal School at Fernando, Cal.

THE Southern California Conference has operated a normal school at Fernando for five years. She has trained her own church-school teachers, and these are now successfully carrying forward this work. Many young men and women are needed as teachers in home and foreign fields. In many countries this is the only missionary avenue through which the people can be reached. The course is as follows: Year One: Bible doctrines, general history, rhetoric, history of education, psychology, methods of teaching arithmetic, geography, and grammar. Year Two: Algebra, pedagogy, physics, astronomy, literature, school management, methods of teaching drawing, penmanship, Bible, reading, orthography, elementary sewing, and manual training in cardboard and paper sloyd. Year Three: Acts and epistles, manual training in pyrography, raffia boxes, basketry, chair caning, moccasin making, gardening, wood sloyd; practise teaching. Students must be sixteen years of age, and have a good elementary education. Address H. G. Lucas, Principal, San Fernando, Cal.

Removal of Nebraska Conference Headquarters

SEVERAL months ago, after carefully studying the matter, steps were taken toward the removal of the Nebraska Conference headquarters from College View to Hastings. The leading business men of Hastings manifested a deep interest to have us locate in their city. Several lots were purchased in the northeast portion of the city, and a building suitably arranged for conference offices is now nearing completion. The removal of our office to this place will occur about the time of the camp-meeting. Hastings is a beautiful city, one hundred miles west of Lincoln, on the main line of the Burlington. It is a good railroad center, having four different lines. It is a strong competitor with one or two other cities for third place in Nebraska cities. The city is laid out in streets running north and south and east and west, with beautiful shade trees in every direction. It is supplied with three splendid parks. The population at the present time is between eleven and twelve thousand. We hope to see a strong work established here in this middle-western city.
A. T. ROBINSON.

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:— Mrs. L. P. Whetsel, R. F. D. 2, Jacksonville, Fla., periodicals, health magazines, and tracts.

T. J. Chambers, Grant Avenue, Takoma Park Station, Washington, D. C., Signs, Review, Life Boat, Instructor, tracts, etc., for use in Washington and suburbs.

Mrs. Ola Covert, Tampa, Fla., care of Tampa Preparatory School, Masonic Hall, tracts on the law of God, Sabbath, and spiritual gifts; wishes them immediately for distribution at a meeting now in session.

Business Notices

THIS department is conducted especially for the accommodation of the Seventh-day Adventist readers of this paper. Please read carefully the conditions under which business notices will be published.

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

Display advertising, and advertisements which call for agents will not be accepted, nor do the publishers solicit advertising of any kind for this paper.

All persons unknown to the managers of this paper must send with their advertisement satisfactory written recommendation. Such recommendation should come from one of our ministers, or from the elder of a Seventh-day Adventist church. It is not enough to refer to some individual by name. Secure his recommendation in writing and send it.

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.

WANTED.—A position as second or assistant cook in a sanitarium. I have had about two years' experience cooking in a sanitarium. References given. Address B. A. Taylor, 5411 Prospect Ave., Cleveland, Ohio.

WANTED.—Two consecrated lady nurses, also gentleman nurse (or man and wife who are both nurses). Excellent chance for additional practical experience in operating room. References required. Address Fayette Sanitarium, Connerville, Ind.

THE KARR Portable House Company builds all kinds of portable houses, churches, etc. Good for winter or summer. We can build you a 4-room cottage for \$250. Send for catalogue. Address Karr Portable House Company, 603 Belleplaine Ave., Chicago, Ill.

FOR SALE.—Kornoil, for all kinds of plain and fancy cooking. The pure oil extracted mechanically from grains of corn. A natural food oil that meets all demands. Sealed in gallon cans. Five cans, \$4; ten cans, \$7.50. Southern distributors Battle Creek health foods. Catalogues free. Address Sanitarium Supply Co., Nashville, Tenn.

FOR SALE.—20-acre dairy and poultry ranch; house of 6 rooms and bath; large barn; 2 horses, 4 cows, 4 2-year heifers, 200 poultry; Buckeye mower, horse rake, harnesses, and implements to run the place. Price, \$1,800; one half cash, time on remainder at low interest. Address G. D. Hager, Box 41, R. F. D. 5, Fresno, Cal.

FOR SALE.—Purest, most healthful, best vegetable oil for cooking or salads; no odor; keeps indefinitely. Gal. can, \$1.10; 5-gal., \$4.50. Olive oil of the purest grade: gal., \$2.75; half-gal., \$1.40; quart cans, 85 cents. Send for samples. Also Lunch Nutrena—my own make—for making fat and blood: 1-lb. box, 35 cents; ½-lb. box, 20 cents. Address E. W. Coates, 535 West 110th St., New York City, N. Y.

WANTED.—A first-class cylinder press feeder. Must be a Seventh-day Adventist young man, one who will have an interest in the work for the work's sake, and not one who works for wages only. No one should come until necessary arrangements have been made regarding wages, etc. Steady employment for the right man. Address Manager, Review and Herald, Takoma Park Station, Washington, D. C.

WANTED.—A live man, a Seventh-day Adventist, to take charge of a steam plant in a sawmill. Steady employment nearly all the year round. Good pay to the right man. None but those of extensive experience need apply. Address H. E. Miles, South Stukely, Quebec.

Obituaries

HAMILTON.—Died at her new home in Boulder, Colo., Aug. 9, 1907, after suffering with diabetes for ten years, Sister Ellen V. Hamilton, in her sixty-first year. Seven of their nine children by her first husband, John Reisman, are still living. She was of a generous disposition, and will be greatly missed by a large circle of relatives and friends. Sister Hamilton joined the Seventh-day Adventist church at Pilot Grove, Iowa, in 1859. The funeral service was conducted by the writer. The body was taken to Wellman, Iowa, for burial. U. P. LONG.

OWEN.—Died at the parental home near Ainsworth, Iowa, Aug. 5, 1907, of tuberculosis, Sheldon J. Owen, son of Brother and Sister Henry Owen, aged 19 years, 2 months, and 25 days. He had been sick for over two years, gradually growing worse since a relapse last March. During his sickness he made his peace with God, and died in hope of Christ's soon coming. He leaves a father, mother, three brothers, and one sister to mourn, but not without hope. Words of comfort were spoken by the writer to a large audience of sorrowing friends and relatives. G. R. HAWKINS.

LONG.—Died at her home in Guthrie, Okla., June 29, 1907, of inflammatory rheumatism, Arley J. Long, aged 60 years, 9 months, and 22 days. In early life she was converted and united with the Baptist Church, of which she was a faithful, active member. In 1888, under the labors of Brethren Morrow and Brock, she, with her husband, accepted present truth, becoming a member of the Effingham (Kan.) church. Her husband, one daughter, and four grandchildren mourn their loss. Owing to inability to secure one of our ministers, the sermon was preached by the pastor of the Baptist church. J. M. LONG.

WEISHAAR.—Died near Turon, Kan., July 11, 1907, of a complication of diseases, Mrs. Anna C. Hammel Weishaar, wife of Brother D. F. Weishaar, aged 52 years, 5 months, and 3 days. Sister Weishaar accepted present truth about twenty years ago through the labors of Elder S. S. Shrock, and has shown her faith by her works during these years. In the death of our sister the church has lost a faithful member. A husband and six children mourn their great loss. The funeral service was conducted by the writer in the Christian church, and was attended by a large and attentive audience. The discourse was based on Isa. 25:8. I. F. THORN.

GAUNCE.—Died at Calgary, Alberta, Aug. 10, 1907, Mrs. Maggie Gaunce, aged 31 years, 2 months, and 22 days. She was born at Petersville Church, New Brunswick, where the early part of her life was spent. At the age of eighteen she united with the Presbyterian Church, in which she was a faithful member until present truth was brought to her in the early part of 1899 by Elder S. J. Hersum, at whose hand she received the ordinance of baptism. June 6, 1905, she was married to Brother H. G. Gaunce, of Boston, Mass., where they had been graduated as nurses at the Melrose Sanitarium. Four months prior to her death they both came to Alberta, for the purpose of establishing a health institution, but, on account of a severe illness which necessitated an operation, from which she never rallied, her life was suddenly cut short. Sister Gaunce was a devoted Christian and zealous worker. She leaves a husband, a father, three brothers, and three sisters to mourn their loss. Words of comfort were spoken from 2 Tim. 4:6-8, a text of her own choosing. C. A. BURMAN.

FRANCE.—Died at Rocky Ford, Colo., July 14, 1907, of tuberculosis, Sister Lois Chloe France, in her twenty-ninth year. Sister France accepted present truth under the teaching of the writer, and was baptized at the dedication of the church here, April 16, 1905, and died in the full assurance of a part in the first resurrection. A few hours before her death she called her relatives to her bedside and bade them an affectionate farewell, admonishing them to meet her in the new earth. She leaves a husband, three little children, her father, mother, one brother, and one sister. Words of comfort were spoken at the funeral by the writer; text, Rev. 14:13. GEO. M. ALWAY.

TERRY.—Fell asleep in Jesus, at Joplin, Mo., Aug. 3, 1907, my dear mother, Catherine M. Terry, aged 75 years, 2 months, and 6 days. She had been a Christian from childhood, and for the last nine years a member of the Seventh-day Adventist church at this place. She was a plain and unassuming woman, but one who, so far as circumstances permitted, fulfilled the description given in Prov. 31:10-31. She left a small circle of relatives to mourn their loss; some of whom, including the writer, expect to unite with her in singing praises to God and the Lamb through all eternity. Words of hope and comfort were spoken by J. H. Allred, church elder of the Galena (Kan.) Seventh-day Adventist church. W. H. BROWN.

SMITH.—Died at the home of his daughter, Sister Maud Heald, in Healdsburg, Cal., May 21, 1907, of a complication of diseases, Brother Albert Lester Smith, aged 60 years. Brother Smith was converted and joined the M. E. Church about the age of sixteen, and in 1872 embraced the third angel's message, and ever after was a conscientious, faithful member of the Seventh-day Adventist Church. During the Civil War, at the age of seventeen, he enlisted in Company A, Ninety-first N. Y. Infantry, and was wounded at the battle of Five Forks, in Virginia, and carried a Minie ball in his body until a few months before his death. Five children mourn the loss of a loving father. He fell asleep calmly, encouraged with the "blessed hope." Remarks based on 2 Tim. 4:7, 8, were made by the writer. H. C. McCLURE.

PITTON.—Died at the home of her father, at Sand Lake, Mich., July 19, 1907, of nervous prostration and paralysis, Mrs. Myrtle Cole Pitton, aged 24 years, 3 months, and 12 days. Her death occurred just one month from her wedding day. Myrtle was converted when but thirteen years of age, and united with the Seventh-day Adventist church at Trufant, Mich. She lived a beautiful Christian life. Of her it could be truthfully said, "None knew her but to love her; none saw her but to praise." Funeral service was held in the Methodist church. Elders S. M. Butler, W. H. Heckman, M. N. Campbell, and W. R. Matthews were present, each having a part in the service. She has left behind, her husband, father and mother, brothers and sisters, numerous relatives, and many friends, but we expect to meet her again on the glorious morning of the first resurrection. H. C. PITTON.

MORANVILLE.—Died July 11, 1907, Jacob Moranville, aged 96 years, 3 months, and 9 days. Thirty-five years ago he moved to Iowa, and from there to Nebraska. Early in life he and his wife accepted Christ, and were faithful to the last. About seven years ago they accepted the third angel's message at Guide Rock, Neb., where they made their home with their son, Dr. C. F. Moranville. While lying on his death-bed, Brother Moranville dictated letters to his children, exhorting them to live such lives as will please their Heavenly Father. Of the thirteen children born to him, eight boys and two girls are still living. In him were the words of Job fulfilled: "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season." Words of comfort were spoken by the writer from John 14:1-3. B. M. GARTON.



WASHINGTON, D. C., AUGUST 29, 1907

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

WE have another most encouraging report this week from the secretary of the General Conference Publishing Department. Note the grand increase over the excellent report of last month.

THE first formal announcement of the Cumberland Industrial School is now ready. Those desiring this announcement should drop a card to C. G. Howell, Daylight, Warren Co., Tenn.

WHILE this issue of the REVIEW is on the press, the editor is speeding across the Atlantic on the last stage of his long journey around the world. We hope to see him at the helm on the REVIEW before the next issue shall go to press.

WE have received two beautiful songs, entitled "Footsteps That Never Come" and "Homeward." These two songs are published in folder form, and 25 cents will purchase them both. Address Chas. P. Whitford, Fort Ogden, Fla. These songs have been given to Brother Whitford by their authors to assist him during his declining health, and all orders will be promptly filled and duly appreciated by all concerned.

ELDER JAMES E. SHULTZ has accepted the call to go to Korea, and is making preparation to leave his home land some time in September. While it is with a feeling of sadness that we witness the preparations for his departure, and realize that Ohio is losing a capable worker, we are glad that it is our privilege to contribute another tried and true laborer to the distant needy fields. We feel assured that the prayers of many friends will accompany Brother Shultz and his faithful wife to their new home.—
Welcome Visitor.

WE are glad to welcome to the list of our publications *L'Ultimo Messaggio* (The Last Message), published at 500 Fifth Ave., New York City, N. Y., for the promulgation of the third angel's message in the Italian language. May its mission be prospered of the Lord. Let those of our people who have Italian neighbors place this publication in their hands. This first issue deals with the growth of the Seventh-day Adventist Church, and with many of the fundamental principles and truths for which the denomination stands.

WE note from the *Guadalajara News*, that the sanitarium erected at that place by our people several years ago, has recently passed into the hands of the Methodists, they having purchased it for educational purposes. They are fitting it up for a first-class boarding-school for ladies, and it is to be known by the name "Institute Colon."

THE workers at the Kobe Sanitarium, Japan, have been greatly encouraged by a short visit of some missionaries passing through Kobe, who have become intensely interested in the truth while stopping at the sanitarium. They have gotten clear light on the main features of the message, and it all comes to them as a new revelation of truth. Elder F. W. Field was present in the city at the time, and began his Bible studies with them upon the subject of the sanctuary.

Earning an Education

THE men whom the world delights to honor are the men who have struggled hard against adversity, and have won their way to the top because they were not afraid to grapple with any difficult problem that stood between them and what they desired to accomplish. There are thousands of young persons among us at the present time who very much desire an education to fit themselves for usefulness in the cause of God; but their parents are unable to furnish the means to pay their way through school. But that need not stand in the way. It is not standing in the way of some hundreds of young persons who, during the last ten years, have been securing an education without being parentally financed. They are financing their own undertaking, and are making a grand success of it. The best part of it is that while they are financing their undertaking, they are doing a most excellent work in advancing the very cause they are preparing themselves to enter. Nor is that all; they are making of themselves stronger young men and women than they otherwise would have been, and are bringing into our schools a spirit of real missionary zeal that is having its steadying, sobering, and strengthening influence among the other students. Let no young man or young woman who desires an education think it impossible to earn a scholarship in one of our educational institutions. *Scores are doing it*, and other scores are going to do it. It is in direct line with the new spirit that has taken hold of the progress of this cause. Young men and women, God wants you in his work. If parents do not have the means to give you the necessary preparation for the work, God has a work in which you can engage that will speed on his cause and

give you the means for an education at the same time. Write to the principals of any of our schools or to our publishing houses about the scholarship plan; and what others are doing you can do.

PROTESTANT missionary societies in Madagascar are learning what religious liberty is when interpreted by an infidel, and this is a demonstration of the fact that religious liberty is not an outgrowth of infidelity any more than it is an outgrowth of the practise of that organization which held the world in its grip during the Dark Ages. The French governor-general threatens the existence of Protestant mission schools. He has also ordered the closing of the Y. M. C. A., saying, "I have decided that no more associations be permitted. . . . The association must be dissolved at once." His iron hand even reaches into the homes of the people. The father is permitted to hold family worship only with the members of his own family. If there is present one stranger, the family worship is considered a religious meeting, and all religious meetings outside church buildings are prohibited. Thus all evangelistic and all itinerant missionary work is now illegal. But even through such bulwarks of opposition as this, the message of the third angel will yet go to these people who sit in darkness.

Another Conference in the List

THE large fund is far from a dead issue; its growth is constant, though slower than we had hoped. This week it reaches \$82,273.41. It is more than half finished. There now remains to be raised \$67,726.59. How pleasing to heaven, what satisfaction to ourselves, if we should pay the whole thing off within a few weeks! Very few of the conferences have furnished their portion; but we are glad to add this week to the list of those that have completed their apportionment the name of Ohio. The list now stands as follows: District of Columbia, Arizona, Nebraska, Southern New England, Egypt, Utah, Ohio. The latter conference completed its apportionment at its recent camp-meeting without a prolonged or tedious effort. In one meeting, where but a portion of the conference membership was represented, the whole unpaid portion, amounting to more than two thousand dollars, was made up. Not only that, but, like the tabernacle builders of old, they found that they had given much more than the required amount. They contributed on this fund at that one meeting \$2,633.56, and the Ohio Conference voted to add enough to bring the amount up to \$3,000. This meeting was a real spiritual uplift, for the Lord added his blessing.