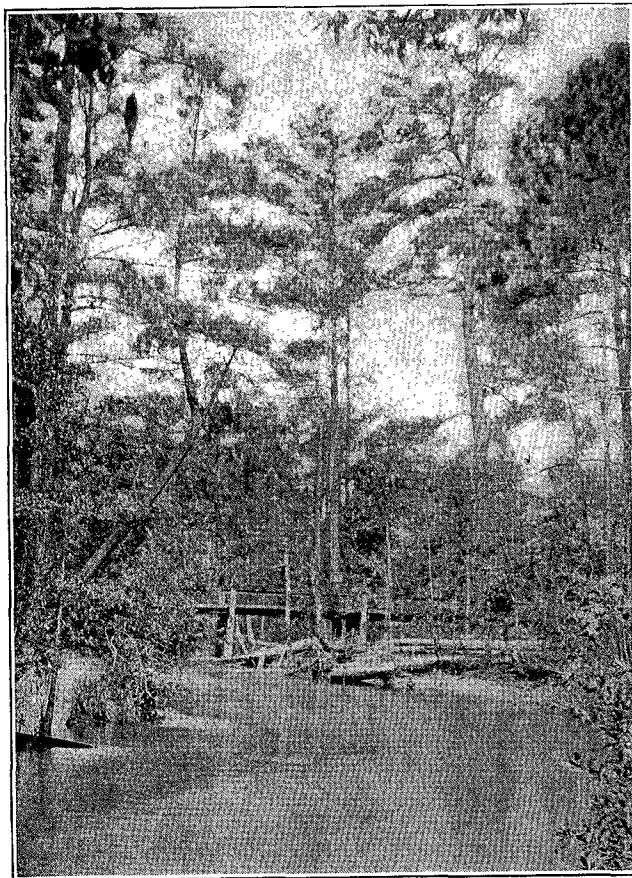


The Advent Review and Herald Sabbath

Vol. 85

Takoma Park Station, Washington, D. C., April 9, 1908

No. 15



NEAR PINEHURST, SOUTH CAROLINA

Behold
He
Cometh

To the Sea and
to the Testimony

APRIL

"Life and Health"

*A Friend-Making Missionary
and a Full-Message "Entering-Wedge"*

A SPECIAL MOTHERS' NUMBER

Some of the Topics Treated in this Issue

Dr. Lauretta Kress begins her series of treatments for the most common diseases, with important detailed instructions to young mothers in the proper care of the new-born babe.

Mrs. E. G. White presents "The Mother's Sacred Charge" in properly caring for the children entrusted to her.

Mrs. Fitch enlarges upon "The Mother's Privilege" in training children for useful lives.

Mrs. Wilcox offers suggestions to mothers upon providing proper entertainment for the young.

Dr. Heald presents some vital questions for parents to answer, among which are some that pertain to the common practises of parents, practises that are regarded as harmless, but which are shown to materially injure the children.

"A Mother" takes up "The Punishment of Children," under the headings of "Foundation Principles," "Rebuke not Hastily," "Angry Punishment not Discipline."

Nannie Bauchamp Jones treats the subject of "Woman's Place in the Home" in a comparison of the homes of two couples who started out in life equally and under similar circumstances.

Judge Ben. B. Lindsey sets forth the value of teaching the child to properly respect honorable labor.

Dr. Kress interprets the meaning of "Temperance" in its broad sense, including not only abstinence from alcoholic beverages, but complete self-control over the carnal desires, appetite, and impulses. He quotes from Sir James Ferguson, Dr. James Wood, Dr. Bock, the "British Medical Journal," Dr. James Fraser, and others on the injurious effects of cocoa, tea, and coffee.

Dr. Knopf, a tuberculosis expert, continues his valuable series on the life-giving properties

of fresh air, giving detailed instructions for the attaching of a window-tent in any home for the use of those strongly predisposed to tuberculosis, or who may have a desire to sleep in the open air for its general benefits.

The editor calls attention to the dangers of medical legislation in creating laws that will give a complete monopoly to the profession in the performing of any act in relieving human suffering.

The Current Comment Department is filled with excellent matter upon the following topics: The Saloon on the Defensive; The Young Child and the School; Artificial Childlessness and Race Suicide; The Young Men of the Twentieth Century; Total Abstinence in a Great Chicago Store; Abolish the Slums; The Rat and the Plague; Exterminate the Rat; The Physician as an Educator.

The News Notes are from the best authorities, upon Free Tuberculosis Dispensaries; Plagues in Australia; Anti-Rat Society in England; The Plague Situation in San Francisco; Physicians Discuss the Causation of Typhoid; Many Ill from Cheese Poisoning; Sanitary Conference; Milk in Unsanitary Stores; Alcoholic Prescriptions Barred; Railroad Company Enforcing Decree against Drink; Killed by a Heavily Charged Idea; Dr. Wiley on Poisons; Effect of Mind on Body; Health Restored by Singing; Cocain Bill Passed.

The entire number is replete with the most practical and timely instruction.

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LIFE AND HEALTH, Takoma Park, D. C.

THE REVIEW AND HERALD

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

VOL. 85

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, APRIL 9, 1908

No. 15

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

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Editorial

CONDUCT in harmony with the will of God as expressed in his law is the outward expression of genuine faith in the Word of God. That faith which finds expression in wordy discussions only, is an affair of the head and not of the heart. The religion of verbosity is a monstrosity.

To believe on Christ means to let him be unto us personally just what and all that he promises to be unto those who accept him as their Saviour. The door of the heart is thus opened for the indwelling presence of Christ by his Spirit, and he becomes the Lord and Ruler of the life—the very life of our life. To believe on Christ is to permit him to be our sacrifice, our substitute, our surety, our priest, and our king. To believe on Christ is to accept both his present and his future work for us, and to co-operate with him in that work. To believe on Christ in this generation is to look for him as the soon-coming King who will reign over the house of Jacob forever, and of whose kingdom there shall be no end. He who believes on Christ becomes a member of the household of God and an heir of the kingdom.

THE faith of Abraham brings the blessing of Abraham. This is the blessing of being reckoned righteous apart from works—the forgiveness of sin. "Even as David also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart from

works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not reckon sin." The mission of Christ is to bestow this blessing: "Ye are the sons of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed. Unto you first God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities." This is the blessing of righteousness by faith.

Faith and Righteousness

THE Sabbath-school lesson for April 18 deals with one phase of Abraham's experience, and it therefore seems to be a fitting time to consider the subject of faith and righteousness.

Let us first read some passages of Scripture which speak explicitly of Abraham's faith and righteousness: "And he [Jehovah] brought him [Abraham] forth abroad, and said, Look now toward heaven, and number the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in Jehovah; and he reckoned it to him for righteousness." Gen. 15: 5, 6. "For what saith the Scripture? And Abraham believed God, and it was reckoned unto him for righteousness. Now to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness." "Looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that what he had promised, he was able also to perform. Wherefore also it was reckoned unto him for righteousness." Rom. 4: 3-5; 20-22. "By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten son; even he to whom it is said, In Isaac shall thy seed be called: accounting that God is able to raise up, even from the dead; from whence he did also in a figure receive him back." Heb. 11: 17-19.

Much instruction concerning the vital principle of righteousness by faith is crowded into these verses, and it will be profitable to give them a careful examination. When the promise was made

to Abraham that his seed should be like the stars in number, he himself knew that this promise could be fulfilled only by the special power of God—a power which could bring forth life from the dead. "Wherefore also there sprang of one, and him as good as dead, so many as the stars of heaven in multitude, and as the sand, which is by the seashore, innumerable." This thread runs through all the verses. Abraham "in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed be." Abraham had the fullest confidence that what God had promised he was able to perform, and that he would perform it. Not only so, but he yielded himself in the line of God's promise, submitting himself to the will of God, that the revelation of the promise might be made in him by the power of God. The power was wholly of God, but it wrought in and through Abraham.

The test of Abraham's faith showed that he believed in God as one who could renew life even to the dead. His faith in the promise of God was such that he was sure of its fulfilment even though he should, in harmony with God's command, offer up Isaac, the very one through whom the promise was to be fulfilled. So far as his own faith was concerned, Abraham did receive Isaac back from the dead. This is the faith which is reckoned for righteousness.

We are now prepared to see the connection between the experience of being made righteous by believing and the experience of the new birth, or the new creation. The statement of Jesus to Nicodemus, "Except one be born anew, he can not see the kingdom of God," simply emphasizes, from another standpoint, that righteousness by faith is the only way of salvation. As to spiritual things, we were dead—dead through trespasses and sins—"but God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), and raised us up with him, and made us sit with him in the heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus: for by grace have ye been saved through faith; and that not of yourselves,

it is the gift of God; not of works, that no man should glory. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." The faith which believes that what God has promised in his everlasting covenant—those better promises—he is able to perform and will perform, unites us with the power which raises from the dead, and with him who was raised from the dead, and makes us alive with him, thus bringing about the new birth, or the new creation. And it is in this way that we are made "the righteousness of God in him," the law of righteousness being written in the heart and becoming "the law of the spirit of life in Christ Jesus." But this is all of faith.

We are brought to the same conclusion by comparing two other statements of the Scriptures. "We through the Spirit by faith wait for the hope of righteousness. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love." "For neither is circumcision anything, nor uncircumcision, but a new creation." A living faith is so inseparable in its working from a new creation that either implies the other, and they may be used interchangeably; but the new creation, or the new birth, means the new man "that after God hath been created in righteousness and holiness of truth,"—"that is being renewed unto knowledge after the image of him that created him." And so we see again that the faith which is reckoned for righteousness is the faith which lays hold upon Christ our life as the Lord our righteousness. This means the new birth, the new creation, the life of righteousness.

To justify the ungodly requires the working of the same creative power as is displayed in raising the dead—it is in fact making alive those who are dead in trespasses and sins. The faith by which we are made righteous is therefore the faith which believes in the resurrection of Christ and the resurrection of the dead through him. Therefore it is written concerning Abraham's experience: "Now it was not written for his sake alone, that it was reckoned unto him; but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead, who was delivered up for our trespasses, and was raised for our justification." Our being made righteous depends upon the resurrection of Christ, and the faith which justifies is the faith which lays hold of the risen Saviour.

There is a wide difference between the faith which justifies and the sentimental belief in Christ which makes him the excuse for continuing in sin. Abra-

ham believed God, and his faith was reckoned for righteousness, but "when he was called, obeyed to go out unto a place which he was to receive for an inheritance." To him faith in God meant obedience to God—an obedience which retained for him the wonderful blessings of those promises and prophecies which were the preaching of the gospel of righteousness by faith. "If ye are Christ's, then are ye Abraham's seed, heirs according to promise." "If ye were Abraham's children, ye would do the works of Abraham." "Do we then make the law of none effect through faith? God forbid: nay, we establish the law." The faith which justifies is the faith which works.

Contrasts and Counterfeits

—No. 5

It was God's design that man should find in the Creator alone an object of worship. Satan, at the very outset of man's career in the earth, set himself against the design of the Almighty. That was Satan's purpose when he said to the woman in Eden: "Ye shall not surely die: . . . ye shall be as God;" and the carrying out of that purpose, as well as the others mentioned in these articles, was a direct onslaught upon the law of God, which said, "Thou shalt have no other gods before me."

The question, "Whom ought man to worship?" has therefore been a matter of dispute during all the history of the race. The question, "Who only shall receive worship?" is as old as the rebellion in heaven. It did not come into either heaven or earth until the justice and sovereignty of God were challenged by the father of sin. It is as great an issue now as it ever was; indeed it is reaching its culmination in this very age, as we shall see.

The man Adam met the question, and fell before it. Disobedience was the proof of his disloyalty; disobedience showed his willingness to worship another out of harmony with the One he should have served; obedience is the highest form of worship. As all the offspring of Adam fell in his fall, so there came One who was to meet the same test, and who, if he met it successfully, would open a way whereby all men might rise and stand again in his triumphant stand. He came; he met the test in the personal presence of the fallen rebel, and triumphed gloriously over the common enemy of God and man. In the example of his own life Jesus Christ answered truly and fully that question for all time.

So now, when voices are calling to us from every side, when scores of standards are being raised, and plans are care-

fully laid to turn the worship of man away from the only object of righteous worship, we ought to know what is the true standard and the true voice. Otherwise we shall be deceived as our first parents were deceived, and ruined eternally. As God is not a God of discord, there can be but one true standard, one true voice. All others, all that are not in perfect harmony with this standard, this voice, are false—either counterfeits of the genuine, or open or secret enemies of the true. He who worships anything but God has listened to one of these voices of deception, and has placed himself under one of those false standards. It makes no difference what that other object of worship may be; to worship it is to range one's self on the side of the enemy of God. The worship of self is such a worship, and he who performs it is on the side of Satan and against God, for he has broken God's law, which it is Satan's great aim to have every man do. When Satan said, "Ye shall be as God," the seeds of temptation to self-worship were sown in the human heart.

For ages the worship of self was chiefly manifest in obeying the demands of human desire rather than the commands of God; but in this present age regular cults for the worship of the human in actuality have been established. It is in fact a religion that is very much in evidence at the present time. It manifests itself where the Spirit of God has not come into the heart to soften and subdue the elements within us that would war against God. We may be made to think we are doing God service while we are burning incense to this idol.

The worship of self, in the aspect characteristic of it to-day, is more than the mere serving and pleasing of self known as selfishness. It has come to be a specific act of worship performed as self-worship. In its dogmas the object of worship set before the individual is "the Divinity within himself," the "Good within him," "the God within man." The expounders of this new religion teach that all men have God within themselves. That makes the human being divine in the mind of the believer in that doctrine. It contradicts the teaching of the prophet of God, that "there is none that doeth good, no, not one," and the personal declaration of Jesus, that "none is good save One, even God." Mark 10:18. In spite of this declaration of him who is God and the embodiment of life, light, love, goodness, and truth, that new religion teaches that "it is fitting for us to unloose our shoes and bare our heads before the majesty of ourselves." The seeker after light and life is taught to sit down at some definite time each day,

and slowly, carefully, and distinctly repeat to himself such sentences as these and many others of similar import:—

I am One with Infinite Life.

I am Health, for the indwelling Life is Health Itself.

I am Strength, for the Eternal Good [by which they mean God] within me is Strength Itself.

I am Harmony, for the Divine Mind is Harmony Itself.

I am Love, for the Infinite is Love Itself.

I am Truth, for the Truth is Law of Being.

And so it goes on, attributing to the finite all the attributes of the Infinite. Whatever God is, that they claim to be. Whatever he has, that they claim to possess. If they are a part of God, of course it follows that what he is they must be; and they claim that they are, because they have him within themselves. The ascription of all these divine attributes to self makes self a god. The repetition of these claims at recurring, appointed periods is an act of homage, worship; and the deeds which go with it testify to the reality of that worship. With such the "I" is all, and the "I" is god, and is the only thing worshiped.

This is the kernel of the philosophic religions which are claiming much attention in the world to-day. Their adherents are multiplying rapidly. In every such cult we see the subtle working of him who disputed with God for the throne of heaven, and sought to induce even the Son of God himself to commit an act of worship contrary to the law of God. That counterfeit worship is the invention of Lucifer, designed to oppose the government of God and ruin the souls of men. "Thou shalt worship the Lord thy God, and him only shalt thou serve." That principle is the standard which should be lifted up now by every lover of the Lord Jesus. Allow the enemy to gain no foothold in the citadel of the soul by making you believe you possess the attributes of divinity. He conquers only to destroy. C. M. S.

A Rebuke to Liberalism

AMONG the few men in orthodox religious circles who stand for primitive Christianity in opposition both to the "New Theology" and to the spirit of compromise with liberalism, is Dr. Arthur T. Pierson, the editor-in-chief of *The Missionary Review of the World*. While Dr. Pierson writes in a careful way, yet he deals plainly with the present tendencies in the religious world, and is a positive advocate of the old-fashioned religion. In the April number of the *Missionary Review* there appears an article from his pen entitled, "What Are the Limits of Christian Toleration?" the

opening sentence of which is this: "One of the conspicuous signs of the times is the new attitude of tolerance toward those who differ, especially in matters pertaining to religion." Later on he says: "A religious 'Tribunal of The Hague' seems already in sight, where all conflict and controversies are to be settled by compromise; and whether this is on the whole to be welcomed as an unmixed good, is what, perhaps, it becomes us to consider."

From Dr. Pierson's discussion of this subject we make some extracts:—

For the first three centuries the world and the church were arrayed against each other with mutual hostility. It was believed that they were so essentially at war that their opposing principles and tendencies were irreconcilable: those who belonged to Christ expected to be hated of all men for his name's sake. Under Constantine the world and the church were wedded in a state church, with the emperor at its head. The *via crucis* [way of the cross] became the *via lucis* [way of light], self-denial was displaced by self-indulgence; the confession of Christ became the signal, not for the cross, but for the crown, and many thought the millennium had dawned. The church won the world, and disarmed opposition; but, meanwhile, the world captured the church, and leavened it with secularism. The world became more churchly, but the church vastly more worldly. . . .

The bearing of this matter upon mission work, and in fact upon the whole conflict of Christianity with heathenism and skepticism, is of immense importance. Some of us can not avoid a profound misgiving that there is a peril in union that may be worse than in separation, and that some peace may be bought at the price of purity—a daubing of a falling wall with untempered mortar, a yielding of what is vital, a sacrifice of truth.

Dr. Pierson then refers to "two marked manifestations of this tendency toward toleration"—a willingness to compromise with heathenism by extolling "the qualities of Oriental consciousness," and "their potential value for the higher interpretation of the Christian religion;" and "the elimination of dogma from Christianity, and the substitution of unselfish ministry to all who have need, in its place." Of this latter movement he says:—

The "League" which is to take the place of the worn-out and virtually defunct church, is not to be called a church, nor to have creeds, forms, or subscriptions. Its law is to be freedom; its condition, service. It is to unite all who love humanity in the common service of humanity. It is to be a society of equals. It will worship Christ, but neither as God nor man; rather as a living presence in all men, making all men divine.

This last paragraph would serve fairly well as a characterization of the apostasy with which we have been compelled to deal in our own ranks during recent years.

The closing paragraphs of this article deal with the principles involved in the substitution of human philosophy for the old gospel, and suggests the effective remedy for the present condition of things in the religious world:—

To count it a matter of indifference what one believes, provided he is sincere, is to make it no longer worth while either to search after truth or to obey it when found. Right and truth, and wrong and error, are eternally allied, and no human policy can reverse these relations. It can never be a matter of no moment what a man holds to be true. We are to "hold fast the form of sound words, . . . in faith and love which is in Christ Jesus." Such lectures as we have instanced, addressed to the heathen, make inconsistent a gospel message that makes salvation to depend on the acceptance of Jesus Christ. Such a "League of Service," however noble as a philanthropic measure, can never take the place of the church which its Founder declared built upon the confession of himself as Christ the Son of the living God. While the New Testament remains our guide, our love for all men must not blind us to their doctrinal errors, nor to the danger they involve. Salvation *prepares* for service. Men need first of all to be saved from both their errors of unbelief and their iniquities of life; then, built upon Christ as the Saviour, the Son of God, the Lord of life, faith in him makes ready for a service in his name that is not the product of a capricious impulse or a transient sentiment, but a principle of life as unchanging as God himself.

If, as Mr. Dawson contends, the church has failed, possibly the remedy lies not in substituting for it a League of Service, but in a return toward the primitive beliefs and practises that made the apostolic church the greatest league of service the world has ever seen. If the idols could be put away—the idolatry of music, architecture, oratory, and estheticism generally; if money and culture and rank could be less the standards which attract homage and foster caste; if selfishness, with its love of ease and its love of novelty, could be displaced by a Christlike self-denial and devotion to eternal truth; if prayer were more cherished as the great motive power in holiness and service; if, in a word, the Spirit of the living, loving God could have in his own house more liberty to work unhindered, so that he could do his mighty works—it is quite possible that the lost dynamic of the pulpit might be restored, and the lost hold of the church on the common people be regained. While we are looking about for a substitute for God's imperial institution, it may be well to inquire whether, by proper repentance and retracement of steps, we might not find in the way of new conformity to his pattern also new endowment with his power.

These are weighty words which we do well to ponder seriously. While on the one hand they justify the church in separating from its membership those who have departed from the truth, even though they may be engaged in a worthy philanthropic enterprise, yet they also faithfully point out the things which

hinder the efficient work of the church. A zeal for orthodoxy can not be substituted for the power of the Holy Spirit, and we greatly need a more marked manifestation of apostolic success in winning souls for the truth. When we "present as earnest supplications from broken, contrite, believing hearts as did the apostles, then the same proportion of success will attend" our labors. While conserving apostolic truth, we should reveal apostolic experience in our work.

Zinzendorf's Confession After a Storm at Sea

In the year 1743, Zinzendorf, the missionary, was returning to Europe from a visit to America. He sailed with a Captain Garrison, of an English ship. Some time later, possibly after Zinzendorf's death, Captain Garrison wrote the Moravian Bishop Spangenberg concerning an experience that he had with the missionary leader while on the voyage.

They were nearing the Scilly Islands, off the southwest coast of England, when a storm made the boat unmanageable. They were being gradually driven toward the rocks. The crew were thoroughly alarmed. The captain prayed, as he felt human power was of no avail. Zinzendorf was also praying. And now he told the captain that in two hours the storm would cease. The captain said he paid no particular attention to the saying, as he thought it beyond human foresight to make such a prediction. He wrote:—

When the two hours were up, he persuaded me to go on deck and watch the weather. I had not been there many minutes when the wind turned southwest, and the danger was past. I had scarcely thought of what he said until that moment, and then it struck me powerfully. I went down into the cabin and told him the storm was over, and we had nothing more to fear. He then asked us to join him in giving thanks to God for our deliverance, and we did so.

I had a great desire to know how it was that the count, could prophesy in this way, and I asked him. "I will tell you frankly," he replied, "for I hope that you will not abuse what I say. For the last twenty years I have lived in close communion with my Saviour. Now, when I find myself in dangerous or unusual circumstances, the first thing I do is to consider very carefully whether it is through any fault of my own. If I discover anything that I am not satisfied with, I immediately throw myself at his feet, and beg his forgiveness. Then my Saviour pardons me, and he generally informs me at once how the matter will end. If, however, he is not pleased to reveal this to me, I wait quietly, in the belief that it is best for me not to know. On this occasion he communicated to me the fact that the storm would last for two hours."—*Bovel's "Banished Count,"* page 228.

The fact that Zinzendorf should keep this relationship with the Lord as some-

thing too close and sacred to be held forth in any manner of spiritual exaltation, argues well for the genuineness of the experience. He was a man called of God in childhood to be one of the pioneers to prepare the way for the closing work. As a little boy he made his written covenant with the Lord, "Be thou mine, dear Saviour, and I will be thine." In a time when rationalism was the religion of Europe, he joined the few who sought to promote genuine piety of life, and faith in the living word of God. He led the work of Moravian missions, which was the forerunner of the great missionary revival of these last days. And as he saw the obligations of God's Sabbath, he kept it and urged its claims.

W. A. S.

The North Pacific Union Conference

THIS conference once formed a part of the Pacific Union. It was organized nearly two years ago. Its territory embraces Oregon, Washington, Idaho, Montana, and Alaska. In this territory there are seven organized conferences and one mission field.

The first biennial session of this conference was held in College Place, Jan. 29 to Feb. 9, 1908, with a full delegation, I believe, from all parts of the conference. The delegates, with the brethren and sisters of College Place and the students of the college, gave the session a large attendance. All the meetings were held in the college chapel. Prof. M. E. Cady arranged the program of the school so that the affairs of both the conference and the school moved along without any apparent friction, and certainly with great satisfaction and pleasure to the delegates. Of course the meeting disturbed the regular routine of the school, and made extra work for the students, but I believe that the help a large number of the students received from the chapel talks, the daily meetings of the conference, the evening sermons, and the association with the delegates, far more than compensated for the loss of some other things.

This was one of the best conferences I have attended. The delegates were courageous and cordial, and they had most encouraging reports to present regarding the progress of the work in all parts of the field. I was especially pleased with the careful, painstaking labor the presidents of conferences had evidently given to the preparation of their reports. By the use of maps and comparative statistical tables exhibited on large sheets of paper, it was easy for the delegation to get a clear idea of the territory, the growth, and the exact standing of each conference. These reports showed steady and encouraging ad-

vancement in every phase of the work.

The membership of the union is 5,690, an increase of 711 since the organization, less than two years ago. The tithes for the period amounted to \$157,458.38. I think each local conference showed a distinct gain in both membership and funds.

During the year 1907 an earnest effort was made to free Walla Walla College from its debt of \$25,000. The president of the union conference, Elder W. B. White, and his committee have worked very hard to accomplish this, and they have met with a most loyal and hearty co-operation on the part of the brethren and sisters throughout the union. At the time of the conference nearly the whole amount had been pledged for this purpose, and \$16,467.30 had been paid. The unpaid pledges are good, so that it is a matter of only a short time when Walla Walla College will be entirely free from debt. The brethren are so sure of this that they ventured to sing the jubilee song, the words and music of which were written by Elder F. M. Burg for the occasion.

Walla Walla College is a fine educational institution—a blessing to our people and a credit to our cause. The land which it has under cultivation is good, the buildings are well cared for, and everything gives evidence of thrift. The attendance at the present time is the largest in the history of the institution. The spiritual atmosphere and the dominant influence of the school were easily discovered by the delegates. The large band of missionary volunteers for home and foreign fields showed clearly what this institution is working for.

One encouraging, uplifting feature of this conference session was the deep interest manifested in the work in foreign fields. Nearly every day of the session an address was given on foreign missions. When all the local conferences had reported their financial standing, Elder White called all the members of the union and local committees together to consider what should be done with their surplus tithe. First of all, he took a decided position himself with reference to the union. He demonstrated that it was not necessary nor consistent for our home conferences, with their stable membership, sure and regular income, and many facilities, to carry a large surplus of funds while so many earnest, pressing calls for help are coming to us from mission fields. In harmony with his frank, vigorous statement in behalf of a liberal policy, Brother White recommended that four thousand dollars of the six thousand dollars surplus of the union be appropriated to missions. This was voted promptly and unanimously by the committee.

Having set this example, the president of the union asked the officers of local conferences what they proposed to do with their surplus funds. They asked for time to confer together. The next day Elder G. E. Langdon, president of the Upper Columbia Conference, reported that his conference had voted its surplus of four thousand dollars to missions. *Elder Burg's committee reported that Western Washington would give two thousand dollars then, and that any remainder that might be on hand at the time of their conference would probably be given by the brethren. Elder F. S. Bunch reported that his committee had decided to appropriate one thousand dollars then, and the remainder at the time of their coming conference. This made a profound impression upon the delegation. Many were in tears when these brethren finished making their reports. The very atmosphere seemed charged with earnest zeal for the finishing of this work. I wished, while sitting in that meeting, that every one of our hard-pressed missionaries in foreign lands could have been present to hear what was said and to feel the thrill of hope and courage that came to us all.

With the good spirit of unity, courage, and liberality that prevails in the North Pacific Union Conference, we are surely justified in looking for prosperity in that part of the great harvest-field. And for this let us all pray.

A. G. DANIELLS.

Note and Comment

Restoring Trust in God

WHEN the bill to restore the motto "In God We Trust" to the coins of the United States was under consideration in the House of Representatives, the Hon. Ollie M. James, of Kentucky, spoke in part as follows:—

The country is to be congratulated that our trust is again to be restored in God. The President of the United States made a great mistake in the judgment of the Christian people of this republic when, by order, he directed that the motto "In God We Trust" should be removed from our coins. This country is not only a Christian nation, but we are engaged in sending to foreign countries and to distant people our missionaries to preach the religion of Jesus Christ, and we want our money so that when this gold that you say is so good goes across the ocean and is held in the hands of those who do not know of the existence of the Saviour of the world, we can say: "Here is the dollar of the greatest nation on earth, one that does not put its trust in floating navies or in marching armies, but places its trust in God. [Loud applause]."

And so the House of Representatives, with only five dissenting members, voted to restore our trust in God. Thus, if

this bill becomes a law, while the people are groaning under the weight of the burden imposed in increasing the army and navy, the coins will proclaim to the untutored heathen that the trust of this great nation is reposed in God. What a farce it would all be, if it did not involve principles of such importance! But this is the inevitable hypocrisy of a national religion.

Modern Adventism

It seems rather strange to read in an article contributed to the *World's Crisis* that "the distinctive and fundamental principle of modern Adventism is not the personal return of Christ, *per se*, although that holds its relative and important position. The one distinctive and vital message of modern Adventists is in respect to man's essential nature." It looks as if "modern Adventism" had departed from the original standards. With what propriety can a body of people retain the name "Adventists" after they have discarded the doctrine of the second advent as their distinctive message?

National Reform Doctrine

IN a sermon on "God on Our Currency and Christ in Our Schools," by William Carter, D. D., pastor of the Madison Avenue Reformed church, New York City, printed in *The Christian Statesman*, we find these statements:—

The whole thing, indeed, resolves itself down to this, Is this nation to be a Christian nation, or is it not? Is it to be run in the interest of the Christian American or the unchristian foreigner? Do our public schools belong to us, or to the Mohammedans, the heathen, and the Jews? Now, let me say in all fairness, I have a great deal of respect for some of these people. I like the philosophical acumen of the Hindu; the devotion to his religion of the Mohammedan; the shrewdness and intelligence of the Jew, —and I number many of the latter among my friends,—but I say: America for the Americans! Christianity for the Christians! The public school for our children and the children's Christ! And I say in all fairness, If anybody does not like us and our religion, then let him, in all good conscience, go somewhere else!

Some one might be led to inquire who these people are who thus claim to own this country, and who thus assume to banish those who do not agree with them in religious belief. But passing this by, we confess that we have not often seen a more brutally frank statement of the real essence of the National Reform doctrine than is here found. We should feel sorry, however, if any one should mistake this for the Christianity of the Bible. The pagan emperor Claudius acted upon this National Reform principle when he commanded all Jews to de-

part from Rome (Acts 18:2), and now this preacher, who is professedly a representative of the meek and lowly Jesus, would make a similar decree against those in this country whom he designates as "the heathen." But in doing this does he not abandon the truly Christian ground? Would Dr. Carter recommend the heathen of China and India to adopt his plan of action? and if they did so, what would become of the Christian missionaries? Strange indeed that such intolerance is advocated under the pretense of Christianity!

"Religion by Motto"

THIS is the interpretation which *The Independent* (New York) gives to the movement to restore the motto to the coins. It says:—

Almost unanimously the House of Representatives has voted that the motto "In God We Trust" must go back on the gold coins, and the Senate can hardly fail to concur, and we do not believe the President will veto the act. So our nation will be religious again. Even those representatives who never think of God except when they swear, voted for pious gold. Those who trust in gold and not in God voted the lie on the coin.

This comment well illustrates the incongruity, not to say the absurdity, of religious legislation by irreligious men. But this action will doubtless be cited as one more conclusive proof that this is a Christian nation!

The Canteen and the Army

THE liquor forces of the country have persistently sought to make it appear that since the abolition of the canteen from the army posts there has been an increase of crime in the army. A communication to the *Washington Post* of February 27, written by Owen P. Kellar, is a convincing refutation of that charge. He says:—

The statement that conditions in the army have become worse since the abolition of the canteen is not borne out by the facts as we find them in the annual reports published by the War Department.

The canteen was abolished seven years ago — February 2, 1901. In 1900 — the last full year of the canteen régime — the total number of trials by general court-martial among the regular troops, exclusive of the volunteers, was 5,462, of which 1,496, or more than twenty-seven per cent, were for offenses due to drunkenness.

In 1907 the total number of trials was 3,913, of which only 486, or 12.4 per cent, were due to drunkenness.

A decrease of 28 per cent in court-martial trials, and especially the decrease of 67.5 per cent in offenses due to drunkenness in the seven years since the canteen was abolished, will strike most people as being pretty good evidence that conditions in the army are growing better, and not worse.

General Articles

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

The Master Hath Need of Thee

NANNIE BEAUCHAMP JONES

THE Lord is calling, is calling to me,
"Lift up your eyes, look abroad and see,
The harvest is ripe, the laborers few,
And now I am calling, am calling for you."

Voices are calling from over the sea,
And hands stretch out to you and to me;
"Come over and help us, O give us the light
E're falleth the shadow of endless night."

I list the call from over the sea,
Lifting and drifting o'er mountain and lea;
'Tis the voice of my Saviour, O how can I stay
While souls are sinking along the bleak way?
Baxter Springs, Kan.

"Unto One of the Least"

MRS. E. G. WHITE

"AND, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?"

The occasion was one on which Christ was surrounded by a large company of people. In the crowd were Pharisees and Sadducees, priests and lawyers, there in the hope of catching something in Christ's words that they might report to the Jewish authorities, and thus cause his work to cease. It was at the suggestion of these enemies that the lawyer asked the Saviour the question, "What shall I do to inherit eternal life?"

As an open book Christ read the heart of the plotters, and looking at the lawyer, he asked, "What is written in the law? how readest thou?" And the lawyer answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered right," said Christ; "this do, and thou shalt live."

The lawyer had not obeyed this precept, and he knew it; but, desiring to justify himself, he asked, "Who is my neighbor?"

In reply Christ related an incident with which many of those present were familiar. "A certain man," he said, "went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead."

"And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked at him, and passed by on the other side."

"But a certain Samaritan, as he journeyed, came where he was: and when

he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

"And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."

In the word-picture which the Saviour draws for his hearers, a sharp contrast is drawn. A certain man in his journey is attacked by thieves, robbed and wounded, and then left by the roadside to die. A priest, passing that way, comes to the place where the man lies, and though seeing his need, passes on without rendering any aid. Another passes, a Levite, whose special office it was to care for the sick and suffering, but he, as he looks at the wounded man, does not think of his duty, but of self. He sees, where the clothing has been stripped from the man, that his naked body is bruised and bleeding; but instead of giving the help it is in his power to give, he hurries from the scene, leaving the sufferer to his misery.

Then a certain Samaritan comes to the place. And when he sees him, he has "compassion on him." He binds up his wounds; and when he has done all that he can for the sufferer in such a place, he sets him on his own beast, and, walking beside, leads the way to the nearest tavern. There he cares for the sick man through the night, and in the morning, places him in the care of the keeper of the inn, asking him to care for him until his return, when he will surely repay him.

The Samaritan fulfilled his duty to his fellow man. The priest and the Levite, in whose hearts selfishness reigned, proved themselves unkind and unmerciful. Self is a hard tyrant, and while this power rules in the life, we can not do unto others as we would have them do to us. To fulfil the golden rule, the life must be transformed, the human nature must become a partaker of the divine.

The people had listened with intense interest to the narrative, and when at its close the Saviour asked, "Which now of these three, thinkest thou, was neighbor unto him that fell among thieves?" Many joined with the lawyer in answering, "He that showed mercy on him." Then said Jesus to the lawyer, "Go, and do thou likewise."

The parable of the good Samaritan outlines true missionary work, and in this work God's people are all to have a part. No one is excused who neglects the duty he owes to his fellow men. In doing this work we fulfil the law of God. The Lord has pledged himself to bless those who fulfil his command to love him supremely and their neighbor as themselves.

It is not talk, it is not profession, or claims to piety and godliness, that are of value with God, but it is the work of

righteousness that reveals a Christlike character. To obey the law of God means to be quick to see the necessities of our fellow beings, and quick to help them without stopping to inquire, Do they believe the same doctrines that I believe? To obey God's law means to act as God's helping hand in relieving the necessities of suffering humanity, no matter what the religious belief of those in need. Those who do this work, and who are loyal to the principles of God's truth, are living the gospel.

The Lord takes careful notice of deeds of compassion and mercy shown by men to their fellow men. In his book of remembrance is written down every deed of mercy performed. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

The Saviour devoted more time and labor to healing the afflicted of their maladies than to preaching. His last injunction to his apostles, his representatives on the earth, was that they lay hands on the sick that they might recover. When the Master shall come again, he will commend those who have visited the sick and relieved the necessities of the afflicted. "I was an hungered, and ye gave me meat," he will say to those at his right hand. "I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Importance of Walking in the Light

G. B. THOMPSON

THE Saviour says, "Walk while ye have the light, lest darkness come upon you." To abide in the light we must continually walk in the light. This means a present, living experience. A dead experience of the past is of no value to us now. Many may be able to say, "I have run through a troop; and by my God have I leaped over a wall." But this will do no good unless it is a present, personal reality.

It is comparatively easy to trust in an experience of the past, to a time when we were sure that the light of the Lord's countenance shone upon us. But this may prove a snare not only to ourselves, but to others as well. It is natural to conclude that because we were once chosen of the Lord as a leader and teacher in his work, and great blessings were brought through our labor to many souls, we are still in the light. But this is not conclusive evidence. It all depends upon whether or not we have continued to walk in the light. It is possible to change leaders imperceptibly, and thus

become a blind guide, and fall into the ditch with those who blindly follow us because we once enjoyed God's blessing.

It is possible to enjoy great light and privileges, and then because of a failure to walk in the light, lose it all, and as a result become a body of darkness. The case of Nadab and Abihu furnishes an example of this. They enjoyed privileges that few have ever been permitted to enjoy. They were the sons of Aaron the high priest, and with the seventy elders were permitted to go up into the mount. "Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: *and they saw the God of Israel:* and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink." Ex. 24:9-11.

Think of it! They actually "saw the God of Israel." What a wonderful revelation of light this must have brought to the soul. These priests of God were admitted into his very presence. Surely they will never turn away from the light, but will remain safe spiritual guides, true shepherds of the flock as long as they live. But they did not. These men, called to the sacred and holy work of the priesthood, leaders and teachers in Israel, who "saw the God of Israel," lost the light and blessing from their hearts. "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord." Lev. 10:1, 2.

"Next to Moses and Aaron, Nadab and Abihu had stood highest in Israel. They had been especially honored by the Lord, having been permitted with the seventy elders to behold his glory in the mount. But their transgression was not therefore to be excused or lightly regarded. All this rendered their sin more grievous. Because men have received great light, because they have, like the princes of Israel, ascended to the mount, and been privileged to have communion with God, and to dwell in the light of his glory, let them not flatter themselves that they can afterward sin with impunity; that because they have been thus honored, God will not be strict to punish their iniquity. This is a fatal deception. The great light and privileges bestowed, require returns of virtue and holiness corresponding to the light given. Anything short of this, God can not accept. Great blessings or privileges should never lull to security or carelessness. They should never give license to sin, or cause the recipients to feel that God will not be exact with them. All the advantages which God has given, are his means to throw ardor into the spirit, zeal into effort, and vigor into the carrying out of his holy will."—"Patriarchs and Prophets," pages 359, 360.

What a solemn warning this is to us not to trust in a past experience as a guide, however blessed it may have been. We may have been in the light once, but in the dark now. It all turns upon whether we have continued to believe God and walk in the light.

Lucifer was once in the light. He lived in the presence of Jehovah. He was an attendant of his throne, a leader of angels, and was trusted with great and holy responsibility. He was the light-bearer of the throne, next to Christ in power and authority. For ages he was faithful to the trust reposed in him. But there came a change, imperceptible at first, and so cunning and deceitful throughout, that millions of mighty angels were deceived. He "abode not in the truth." But under a cloak of loyalty he began a warfare against the government of heaven, and at last lost his place in heaven and became the prince of darkness.

"But Christ as a son over his own house; whose house we are, *if we hold fast the confidence and the rejoicing of the hope firm unto the end.*" Heb. 3:6.
Takoma Park, D. C.

Unity in the Lord's Work*

A. T. ROBINSON

THE God of the Bible is a God of order. Order is one of the highest laws of the universe. There may be perfect order where there is diversity, but order without unity is an impossibility.

Nature presents to us an object-lesson of order, in unity and diversity. We are told that God never made two leaves on a tree nor two blades of grass in the field exactly alike. Here we behold infinite variety and diversity, but a divine harmony and unity pervading the entire vegetable kingdom. "Can a fig-tree, my brethren, yield olives, or a vine figs?"—No, the divine law of harmony would thus be destroyed.

"When the morning stars sang together, and all the sons of God shouted for joy," this divine harmony reigned in the hearts of all the beings that God had created. He never made two beings exactly alike, but it was his purpose that to all eternity there should be perfect unity and harmony among all created intelligences. Through sin this harmony has been broken. Satan, the author of sin, is the author of confusion, strife, and disorder.

God made man in his own image and likeness. Satan sought to destroy the handiwork of the Creator by implanting his own image in the human heart. The divine purpose in the plan of redemption is the restoration of the image of God in the soul. We are told that this is the divine plan in Christian education. Since this plan is to bring man back into a state of unity and harmony, without destroying his individuality, is it not perfectly reasonable to suppose that there would be unity with diversity in

the different parts of God's work in this world? Let us see if we do not find this principle clearly taught in the Bible:—

Has God bestowed different gifts upon his church?

"Now there are diversities of gifts." 1 Cor. 12:4.

What controls in the exercise of these different gifts?

"There are diversities of gifts, but the same Spirit." Ibid.

Are there different departments of the Lord's work?

"And there are diversities of ministrations, and the same Lord." 1 Cor. 12:5.

Are there different plans and methods in the carrying forward of these different departments?

"And there are diversities of workings." 1 Cor. 12:6.

Through how many of these different plans does God work?

"But the same God, who worketh all things in all." Ibid.

To how many of God's workers and for what purpose is the Spirit given?

"But to each one is given the manifestation of the Spirit to profit withal." 1 Cor. 12:7. (Please read verses 8-10 for an illustration.)

How many of these different workers are used by the Holy Spirit?

"But all these worketh the one and the same Spirit, dividing to each one severally even as he will." 1 Cor. 12:11.

What is the church declared to be?

"For his body's sake, which is the church." Col. 1:24.

Who is the head of the church?

"But speaking truth in love, may grow up in all things into him, who is the head, even Christ." Eph. 4:15.

How is the Lord's ideal of unity in the church illustrated?

"From whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." Eph. 4:16.

What constitutes the main body?

"For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. . . . For the body is not one member, but many." 1 Cor. 12:12, 14.

How important a place does the most humble member of the church occupy?

"Now ye are the body of Christ, and severally members thereof." 1 Cor. 12:27.

Who assigns to each member in the church the particular place he has to fill?

"But now hath God set the members each one of them in the body, even as it pleased him." 1 Cor. 12:18.

When one worker in the church aspires to the position of a fellow worker, how is his course illustrated?

"If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body. And

* All quotations except two are from the American Revised Version.

if the ear shall say, Because I am not the eye, I am not of the body; it is not therefore not of the body." 1 Cor. 12: 15, 16.

What is an inspired assurance that each one will find his proper place?

"A man's gift maketh room for him, and bringeth him before great men." Prov. 18:16.

What alone can bring the church into a state of true fellowship?

"For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit." 1 Cor. 12:13.

NOTE.—The writer some time ago occupied a seat in the train with a Methodist minister. During a friendly conversation, the minister inquired from what denomination the converts to the Seventh-day Adventist faith largely come. On being informed that they come from all denominations, as well as those not belonging to any church, he remarked, "I can see how you people would be united on one point, that is the Sabbath, but you must be an immensely divided people on other points of faith." We know by experience that those who are baptized into the spirit of the third angel's message are brought into the unity of the faith on all fundamental points of doctrine as well as of practise.

To what position are we called as workers in the cause of God?

"No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier." 2 Tim. 2:4.

Does this suggest the idea that each one will work independently, without reference to plans of organization?

As soldiers are we called to have an easy time?

"Suffer hardship with me, as a good soldier of Jesus Christ." 2 Tim. 2:3.

What must a body of soldiers have as an assurance of success?—Leaders.

What kind of leaders are now bidding for a following?

"For they that lead this people cause them to err; and they that are led of them are destroyed." Isa. 9:16.

Of what did the children of Issachar have understanding?

"And of the children of Issachar, men that had understanding of the times, to know what Israel ought to do." 1 Chron. 12:32.

Has God a people in the world now who have understanding of the times?

"And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we first believed." Rom. 13:11.

What did an understanding of the times enable the children of Issachar to know?

"To know what Israel ought to do." 1 Chron. 12:32.

Does an understanding of the times now enable God's people to know what to do in this time?

"The night is far spent, and the day

is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13:12.

How many heads, or leaders, did the children of Issachar have?

"The heads of them were two hundred." 1 Chron. 12:32.

How many followed their lead?

"And all their brethren were at their commandment." Ibid.

What are two special causes for thanksgiving in the church?

"For that the leaders took the lead in Israel, for that the people offered themselves willingly, bless ye Jehovah." Judges 5:2.

What is greatly needed in the church now?—Wise, courageous, energetic leadership.

How does the Lord regard the faith-

ful leaders who give themselves willingly to the work?

"My heart is toward the governors of Israel, that offered themselves willingly among the people: bless ye Jehovah." Judges 5:9.

What characterized the men of war who came to Hebron to make David king?

"All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel." 1 Chron. 12:38.

What will hinder the soldiers in the Lord's army thus keeping rank?

"Such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: they were not of double heart." 1 Chron. 12:33.

Religious Statistics for 1907

THE following statistical table prepared by Dr. H. K. Carroll, the well-known statistician, presents an interesting study. A comparison of these figures with those presented last year shows that the gain in churches for 1907 was more than double that of 1906, and yet it was 2,000 less than for 1905, while the total increase in the number of communicants was over 300,000 less than for 1905. The following table shows the number of ministers, churches, communicants, and the relative gains or decreases. Where there has been a decrease it is indicated by a star:—

| Denominations | SUMMARY FOR 1907 | | | NET GAINS FOR 1907 | | |
|---|------------------|----------|-------------------|--------------------|----------|-------------------|
| | Ministers | Churches | Communi- cants | Ministers | Churches | Communi- cants |
| Adventists (6 bodies) | 1,569 | 2,544 | 99,298 | 4 | 45 | 3,861 |
| Baptists (14 bodies) | 38,279 | 55,294 | 5,224,305 | 259 | 676 | 103,358 |
| Brethren (River) (3 bodies) | 173 | 98 | 4,239 | ..... | ..... | ..... |
| Brethren (Plymouth) (4 bodies) ..... | ..... | 314 | 6,661 | ..... | ..... | ..... |
| Buddhist (Chinese) | 47 | ..... | ..... | ..... | ..... | ..... |
| Buddhist and Shintoist (Japanese) | 9 | ..... | ..... | ..... | ..... | ..... |
| Catholics (9 bodies) | 15,891 | 12,731 | 11,645,495 | 622 | 282 | 266,000 |
| Catholic Apostolic | 95 | 10 | 1,491 | ..... | ..... | ..... |
| Christadelphians ..... | ..... | 63 | 1,277 | ..... | ..... | ..... |
| Christian Connection | 1,348 | 1,340 | 101,597 | ..... | ..... | ..... |
| Christian Catholic (Dowie) | 104 | 110 | 40,000 | ..... | ..... | ..... |
| Christian Scientists | 1,336 | 668 | 85,096 | 10 | 5 | 4,899 |
| Christian Union | 201 | 268 | 17,500 | ..... | ..... | ..... |
| Church of God (Winebrethrenian) .. | 499 | 590 | 41,475 | ..... | ..... | ..... |
| Church of the New Jerusalem | 130 | 144 | 8,200 | 2 | 5 | 116 |
| Communitic Societies (6 bodies) ..... | ..... | 22 | 3,084 | ..... | ..... | ..... |
| Congregationalists | 5,923 | 5,941 | 699,327 | 23 | 18 | 2,604 |
| Disciples of Christ | 6,673 | 11,307 | 1,285,123 | *480 | 197 | 20,365 |
| Dunkards (4 bodies) | 3,337 | 1,159 | 121,705 | 96 | 59 | 511 |
| Evangelical (2 bodies) | 1,503 | 2,666 | 173,641 | 48 | 25 | 2,564 |
| Friends (4 bodies) | 1,466 | 1,075 | 122,081 | ..... | ..... | 3,320 |
| Friends of the Temple | 4 | 4 | 340 | ..... | ..... | ..... |
| German Evangelical Protestant | 100 | 155 | 20,000 | ..... | ..... | ..... |
| German Evangelical Synod | 974 | 1,262 | 237,321 | 10 | 35 | 8,901 |
| Jews (2 bodies) | 301 | 570 | 143,000 | ..... | ..... | ..... |
| Latter-day Saints (2 bodies) | 1,952 | 1,328 | 398,000 | 300 | ..... | 1,646 |
| Lutherans (23 bodies) | 8,040 | 13,169 | 2,022,605 | 168 | 135 | 65,172 |
| Swedish Ev. Mission Covenant | 355 | 351 | 46,000 | 10 | ..... | ..... |
| Mennonites (12 bodies) | 1,240 | 701 | 61,690 | ..... | ..... | ..... |
| Methodists (17 bodies) | 41,893 | 61,518 | 6,660,784 | 381 | 1,946 | 101,696 |
| Moravians | 129 | 119 | 17,199 | *1 | ..... | 276 |
| Presbyterians (12 bodies) | 12,723 | 16,478 | 1,821,504 | 18 | 556 | 49,627 |
| Protestant Episcopal (2 bodies) | 5,197 | 7,779 | 830,659 | *61 | 212 | *15,833 |
| Reformed (3 bodies) | 1,999 | 2,596 | 430,458 | *45 | 33 | 8,099 |
| Salvation Army | 4,765 | 1,016 | 28,000 | 992 | 33 | *500 |
| Schwenkfeldians | 6 | 8 | 740 | 1 | ..... | 9 |
| Social Brethren | 17 | 20 | 913 | ..... | ..... | ..... |
| Society for Ethical Culture | 10 | 5 | 2,142 | 10 | ..... | 442 |
| Spiritualists ..... | ..... | 748 | 150,000 | ..... | ..... | ..... |
| Theosophical Society ..... | ..... | 72 | 2,607 | ..... | ..... | ..... |
| United Brethren (2 bodies) | 2,168 | 4,359 | 289,652 | *79 | 8 | 3,414 |
| Unitarians | 594 | 473 | 71,200 | 5 | 9 | 200 |
| Universalists | 728 | 910 | 52,621 | 8 | *67 | *3,210 |
| Independent Congregations | 54 | 156 | 14,126 | ..... | ..... | ..... |
| Grand Total in 1907 | 161,731 | 210,199 | 32,983,156 | 2,301 | 4,214 | 627,546 |
| Grand Total in 1906 | 159,430 | 205,985 | 32,355,610 | 4,201 | 1,901 | 931,740 |

Did David recognize the principle that the leaders of different rank should counsel together?

"And David consulted with the captains of thousands and of hundreds, even with every leader." 1 Chron. 13:1.

Of what time is it promised that the Lord's people shall offer themselves willingly?

"Thy people offer themselves willingly in the day of thy power, in holy array." Ps. 110:3. "Most willing will be thy people in the day of thy power."

—*Spurrel's translation.*

Hastings, Neb.

Co-operation with God and Angels

How We Are Prepared for It

E. HILLIARD

THE solitary place where God meets us is the dearest place on earth; and the secret prayer, which none but God hears, is the sweetest communion this world affords. In this communion the burdened soul, weighed down with perplexity, distressed with grief over sins and mistakes, pours forth its plea to the great Healer of hearts, and in exchange takes the peace of heaven.

The One to whom our petitions are addressed is the creator and ruler of all worlds, with their unfallen inhabitants,—the one on whom every creature on every world is dependent for existence and happiness. This world is the one lost sheep; the only one that sends back curses for heaven's blessings. How earth's revilings must grate upon the ears of unfallen beings.

The loyal angels, secretly or collectively, do not petition our Creator for pardon, as they never have sinned; but they do pour forth their untiring praises in the most lofty strains unto him for his infinite kindness continually manifested unto them. As that same loving-kindness is most freely shown unto us, why should not we from the secluded place, the family circle, the public congregation, join with the angels in prayers of praise for this marvelous manifestation of infinite kindness?

To bring imperfect, sinful men into communion with God, we as agents in the plan of salvation must prepare for the work through secret prayer. Angels of heaven are sinless beings, and if human agencies co-operate with them in reaching the hearts of sinful men, they must become sinless also. What an exalted privilege to work side by side with these holy, heavenly beings! After we have experienced thorough, heartfelt repentance and confession, and in the secret place have sought and obtained forgiveness, angels are not ashamed to press to our side and influence us to speak the right words to those in darkness. We plead in the solitary place for heavenly aid, and our Father rewards us openly by converting the hardened sinner, and numbering him in the rank and file of the saints. Let us visit the place of secret prayer more frequently,

plead more earnestly, praise more fully, and we shall come forth with more faith. Then the mighty movings of the Holy Spirit will be seen among us.

Perth, West Australia.

Taking God's Promises in Vain

"I SHOULD no more dare to fret than curse and swear," said John Wesley. A writer, in commenting on this remark, justifies Wesley by saying that to swear is to take God's name in vain, and to fret is to take God's promises in vain. Read the Bible to find its "fear nots," and see how often God uses these words in speaking to his children, even in the midst of danger and sore trouble. Resting on the promises is far wiser, far nobler, than fretting; it is living with "God o'erhead."—*The Wellspring.*

Aids for Bible Readers

Historical quotations and extracts from various writers which may assist the thoughtful student of the Scriptures.

Historical Evidence Concerning the Commencement and the Close of the Seventy Weeks

ASSUMING, then, that the years referred to in this prophecy are to be interpreted as consecutive years, it follows that no calculation of these years from any one of the four edicts mentioned in Scripture as having been published by the kings of Persia for the building of the temple or city of Jerusalem will bring their termination even near the destruction of Jerusalem by the Romans, A. D. 70.

For, the first by Cyrus, was confessedly much more than the whole of the 490 years from the first year of the Christian era.

The same is the case with the edict of Darius, which Dean Prideaux (Conn. of O. and N. T. Hist. Pt. 1, bk. 5) has clearly proved to have been issued by Darius Hystaspes, and not by Darius Nothus, as supposed by Scaliger.

Moreover, as it has been clearly proved by Prideaux, and others, that the Artaxerxes who, in the seventh and twentieth years of his reign, issued the last two of the four edicts, was Artaxerxes Longimanus, and not Artaxerxes Mnemon or Artaxerxes Ochus, it is evident that 490 years from either of these edicts will not extend to the period of the destruction of Jerusalem in A. D. 70.

The destruction of Jerusalem, therefore, was not an event which was to come within the period of the 490 years.

Nor do the words of the prophecy intimate this, but only that it was an event that would stand in close connection with those that were to happen within the 490 years. The events that were to characterize the sixty-nine weeks and the seventieth week are distinctly pointed out, and the destruction of Jerusalem, and its subsequent state of deso-

lation, are spoken of as distinct events following the cutting off of the Messiah.

The events that were to take place, according to the prophecy, during the 490 years, seem to be the following:—

1. That at the end of sixty-nine septenaries of years, or 483 years from the issue of the decree, the Messiah was publically to appear.

2. That in the middle year of the seventieth septenary of years the Messiah was to be cut off, and thus the sacrifices and offerings of the Jewish law in the sight of God to cease and be abrogated.

3. That during the seventieth septenary the Messiah was to establish the covenant with many of the Jews.

Now, of the four edicts above mentioned, the first two are excluded from our consideration by the fact that 490 years from either of them would not reach even to the period of our Lord's birth.

We have to inquire, therefore, whether either of the edicts of Artaxerxes, which Scripture informs us were issued in the seventh and twentieth years of his reign, will suit the conditions of the prophecy.

And here first we must ascertain in what year Artaxerxes commenced his reign.

According to Ptolemy's Canon (the best and most impartial authority to which we can refer), the reign of Artaxerxes commenced in the year 284 of the Nabonassarean era, which [284th year] began on Dec. 17, 465 B. C., reckoning in Julian years. And the principle on which Ptolemy's Canon is constructed is to reckon each king's reign as beginning on the first day of the first month (Thoth) of the year in which that king succeeded to the throne; the number of years of each king's reign being limited to the number of complete years to which his reign extended, reckoning from that time. So that while, according to the principle of the canon, the reign of Artaxerxes is reckoned as beginning with the first day of the year 284 of the Nabonassarean era, we only know from it that the actual commencement of the reign was sometime in the course of that year.

Now the time of the year when he began to reign seems determinable from Ezra and Nehemiah. It appears from Neh. 1:1 and 2:1, that in the twentieth year of the reign of Artaxerxes, and consequently in the other years of his reign, the first Hebrew month, Nisan (March-April), came after the ninth, Chisleu (November-December). Consequently the date of his accession must have been sometime between Nisan and Chisleu. And from Ezra 7:7-10 it follows, that, in the seventh and therefore in the other years of his reign, the fifth month, Ab, (July-August) came after the first, or Nisan. Therefore the accession of Artaxerxes was somewhere between the latter end of July and the former part of November, i. e., somewhere about the summer of 464 B. C.

Therefore the seventh year of Artaxerxes

xerxes was from the summer of 458 to the summer of 457.

Moreover it appears from Ezra 7:8-10 that Ezra started from Babylon to Jerusalem, in accordance with the decree issued by Artaxerxes in his seventh year, on the *first* day of the *first* month, Nisan.

Therefore the decree was issued a little previous to that period; and, as it is evident from Ezra's own account (Ezra 7:28 and 8 throughout), that he took counsel with the whole body of the captive Jews upon the subject, convening a meeting at the river Ahava before they made their journey to Jerusalem, it is reasonable to suppose that the decree was issued at least a month or two previously. And therefore we must conclude that the decree was issued *about* January, 457 B. C.

According to the prophecy, then, at the end of 483 years from this period the Messiah was to appear.

Now, as there were different modes of calculating the length of the year among the ancients, and much has been said by writers on this prophecy, on the subject, we have first to consider *which* computation was probably intended in this place. The hypothesis adopted by some authors for making this prophecy correspond with the events predicted in it, has induced them to advocate the notion that the years were to consist of 360 days, according to the most ancient mode of reckoning. But as this incorrect mode of computation had long been laid aside at Babylon as erroneous, and was well known throughout the world in the time of Daniel to be seriously defective, it can hardly be supposed that the prophecy was founded upon such a faulty mode of reckoning. Among the Eastern nations, for centuries before the time of Daniel, the year had been reckoned as consisting of at least 365 days, and therefore no mode of reckoning less exact than this can fairly be considered as likely to be intended in this prophecy. And as in the space of 490 years the true mode of reckoning would only make the difference of about 120 days from this reckoning, the fulfilment of the prophecy may be sufficiently determined without our being able absolutely to prove that the year intended was the precise solar year. The event, however, will, I think, show the probability that such was the case, as might have been expected.

We have now to ascertain the dates of our blessed Lord's birth and public appearance as the Messiah at his baptism. For the latter event, when our Lord first appeared publicly as the Messiah, and commenced his ministry in that character, is of course the event to which we should look, rather than to his birth, as that which Daniel had in view in this prophecy.

Let us first endeavor to fix the true date of his birth. It is so well known, and universally acknowledged, that those who first endeavored to fix this date, and from whose calculations the common Christian era has ever since been reckoned, made an error in their computa-

tion, that I need not stop here to prove that the vulgar Christian era does not exactly correspond with the real period of our Lord's birth. It is universally admitted that his birth took place at a period previous to the year 1 of the vulgar Christian era, or, as it said, A. D. 1. We have to inquire, therefore, what that period was, and on this point there has been much difference of opinion, varying from the year B. C. 8 to B. C. 1.

First, then, we get an approximation to the true date, if we can fix the date of Herod's death; for our Lord must have been born some little time at least before Herod's death.

Now, Josephus tells us (Antiq. 17:6, 4) that an eclipse of the moon happened a few days before the death of Herod, and (ib. 9:3; De bell. Jud. 2:1, 3) that he died just before a Passover. This eclipse, therefore, must have happened in March or April. Now the only eclipse of the moon at this period of the year that happened within more than eight years preceding A. D. 1 was on March 13, B. C. 4, at 2:45 A. M., which must have been, therefore, the eclipse referred to by Josephus. And consequently Herod's death took place during the latter half of March B. C. 4.

Another note of the time of his death is also given us by Josephus, who tells us (Antiq. 17:8, 1; De bell. Jud. 1:33, 8) that he reigned thirty-four years after he had caused Antigonus to be slain, and thirty-seven after he had been declared king by the Romans; that is, according to the usual mode of reckoning at that time, that he had completed thirty-three and thirty-six years respectively after these events, and died in the course of the thirty-fourth and thirty-seventh. If, therefore, he died March B. C. 4, these thirty-three and thirty-six years must have been completed either during the latter part of B. C. 5, or quite at the commencement of B. C. 4.

But Josephus tells us (Antiq. 14:14, 5) that Herod was made king by the Romans in the 184th Olympiad, when Caius Domitius Calvinus and Caius Asinius Pollio were consuls, the former for the second time. And the last year of the 184th Olympiad was from July B. C. 41 to July B. C. 40. Supposing, therefore, that Herod was made king toward the close of B. C. 41, or at the commencement of B. C. 40, we have exactly 36 years for his reign expiring some little time before his death in March B. C. 4. And as the consuls mentioned are generally considered as belonging to B. C. 40, and were probably appointed in January, we have the precise date of the commencement of his reign about the latter part of January, B. C. 40.

But Josephus also tells us that he died in the thirty-fourth year of his reign, after the death of Antigonus. Now, the capture of Jerusalem by Herod and Sosius, soon after which Antigonus was slain, took place, he tells us (Antiq. 14:16, 4), in the 185th Olympiad, when Marcus Agrippa and Caninius Gallus

were consuls at Rome, and in the third month (that is, of the civil year), which is Chisleu, lasting from November 25 to December 25. But the third year of the 185th Olympiad lasted from July, B. C. 38, to July, B. C. 37. As Antigonus, therefore, must have been put to death about the end of December, B. C. 38, or early in January, B. C. 37, we have thirty-three years completed between that time and December, B. C. 5, or January, B. C. 4. And if we are to conclude that the consuls named were appointed in January, B. C. 37 (as they are generally attached to the year B. C. 37), we have a still more precise date for the period of the death of Antigonus. But the truth is, the precise time of the year when the consuls were appointed can not be definitely fixed.

The calculation of Herod's death, in March, B. C. 4, also agrees with the accounts of the banishment of his successor Archelaus, in the tenth year of his reign. (Joseph. in Vita, c. 1, and Antiq. 17:13, 2). For in March, A. D. 6, he would have reigned nine years. And Dio (lv. 25, 27) tells us that he was banished when Emilius Lepidus and L. Arruntius were consuls, which was U. C. 759, or A. D. 6. And Josephus (Antiq. 18:2, 1) says that it was in the thirty-seventh year after the battle of Actium, which was in September, U. C. 723, so that in September, U. C. 759, thirty-six years were completed since the battle of Actium. And if Archelaus was banished toward the close of the year, it would be in the tenth year of his reign, and the thirty-seventh from the battle of Actium.

It agrees also with the date assigned by Josephus (Antiq. 18:4, 6) to the death of the tetrarch Philip. For, he says, that he died in the twentieth year of the reign of Tiberius, having ruled over Trachonitis, etc., thirty-seven years. Now, if he came to his government in the spring of B. C. 4, he completed his thirty-sixth year of government in the spring of A. D. 33. And Tiberius commenced the twentieth year of his reign (reckoning, as Josephus does, from the death of Augustus) in the following August. So that, if Philip died at any time during the first three quarters of the twentieth year of Tiberius, he would be said to have reigned thirty-seven years, that is thirty-six complete years, and a portion of a thirty-seventh year.

It also agrees with the dates on two coins of Herod Antipas, given in Eckhel, tom. 3, pp. 486, 487, which make the forty-third year of his reign current in A. D. 39, and, of course, the first in B. C. 4.

On the strength of all these testimonies, then, we may fairly consider it as proved that the death of Herod took place in the latter end of March, B. C. 4.

Consequently, our Lord's birth must have taken place some little time *previous* to this.—“*Fulfilled Prophecy*,” by W. Goode, D. D., F. S. A., London, Jas. Nisbet & Co., 1891, pages 210-216.

(To be concluded)

**Go Out Quickly**

MRS C. M. SOLLARS

We are longing for our home land,
Blessed Jesus, Saviour, Friend,
We are striving to be faithful,
And endure unto the end.

Now the battle rages fiercely,
Yet we know it is not long;
Soon the conflict will be over,
Soon we'll sing the victor's song.

See! around us signs fulfilling,
Telling now the time is near;
We may lift our heads with gladness
Our redemption draweth near.

We are longing for our home land;
Earth has naught to bind us here:
Now we claim the promised blessing,
And proclaim thy coming near.

Give us freely of thy Spirit,
Souls to win for that great day;
While the harvest-time is waiting,
Help us bear the sheaves away.

Give us power to gather quickly
All who will believe and come.
Finish quickly, Saviour, quickly:
We are longing for our home.
Ballard, Wash.

Temperance in the Home

AUGUSTA C. BAINBRIDGE

"HERE I am at home! My, how good the house looks!" said Joe to himself, thinking out loud, as he entered the gate, and walked briskly up to the front door. He had left home, as usual, that morning; but so much had happened during the day, that it seemed a long time since he had turned the knob.

"Yes, mother, it is I, your young whirlwind, and so glad to see you," said he, giving her an unusually warm greeting.

Sister Elsie fared the same, and even Tabby, quietly sleeping on the rug, had to be lifted and petted, with a, "Hey, puss! Do you know you're well off?"

"You seem to be bubbling over, my son; what's up? Are you particularly happy about something?" said Mr. Gray.

"Indeed I am, happy and sad all mixed together, and if I did not have a home like this to come to, I'd burst."

"Let's hear about it," said mother, and all drew their chairs to the table, knowing that the story Joe had to tell would be for all ears.

"Father, you remember Guy Emmons, that tall, fine-looking young man who used to sail the yacht on the lake last summer?"

"Indeed I do, son."

"Yes, and I remember the double price he paid me for milk, and would not wait for the change," said Elsie.

"I saw him to-day. I did not know him; but he knew me, and came to me. How he has changed! It is hard to believe a man could become so thin and pale in such a short time; and he looks so woe-be-gone — well-dressed, all right, but his face like an all-day funeral. We sat down on the bench there by the old fountain, and talked all my noon hour; and when I went back to the store, he asked me to meet him there after my work was done. Sure enough, there he was, and we've been talking ever since."

"Well, what was it all about?"

"You see, he came out here for his health, last summer; for the doctor had told him to spend all his time in the open air, and to drink wine freely, to make blood and build up his body."

"What a mix up! Fresh air for his lungs, and poison for his stomach!" said Elsie.

"You're right, sis, and it has been a mighty mix up for him. At first, he thought he was better, but when he returned to the city, in spite of using liberally the very best port wine that could be bought, he said he knew he was worse. He drank more wine; changed doctors and drank whisky; but he could see for himself that he was losing blood instead of gaining. He told me that he had been drunk, absolutely drunk, several times under this treatment. His folks have sent him here for the summer again; and he said that he would have no doctor, and take no more doctor's stuff. O, I couldn't tell you half he said! He said he didn't want to drink any more liquor; for he saw danger ahead of him, but he does not know what to do."

"It almost made you wish you were a doctor, yourself, didn't it?" said mother.

"Yes indeed, it did; and I hope I shall be a doctor some day, but not the drunkard-making kind. I told him the best I could remember of our last talk on alcohol and the circulation. I told him that the presence of alcohol in the blood will cause the red corpuscles to lose some of their ability to carry oxygen, that persons who use alcohol have a smaller number of white blood cells than the temperance people, and that was one reason why they were sick oftener. They could not resist disease. That's right, isn't it?"

"Yes, my son," said the father, "and what more did you tell him?"

"He kept asking me questions, and he listened so earnestly. I thought, 'You are older, and wiser, and smarter, and richer than I am, but you have never heard *this* before.' I told him about the

capillaries in the lungs, and how fine they are, and about the little disks of blood moving one by one, in order, each one getting its supply of oxygen, and how alcohol paralyzes the capillaries, and hinders this."

"So I am starving my blood, instead of feeding it," he said. I told him that was just it. I tried to tell him about the lungs and the heart. But how I wished for you, father," and his hand, almost as large as his father's, slipped across the corner of the table, and held that parent's hand in a grip such as an earnest boy knows how to give.

With a loving look at his mother, he said, "I tell you, I felt proud of you all, and so thankful and glad that I have parents who really know what will make my life a blessing instead of a curse. Why! With all the money that Guy Emmons has, I wouldn't change with him. And I might have been away off from decency and honor and home and God, but for you and what you have taught me. I am sorry for him, but O, I am so glad for myself!"

Just here Elsie led, and all joined her:

"Praise God, from whom all blessings flow;

Praise him who heals the drunkard's woe,

Praise him who leads the temperance host,

Praise Father, Son, and Holy Ghost."

"O mother, I almost forgot, he is coming up in the morning for some milk, and you'll tell him what's good for him, won't you?"

With a smile and a nod came the satisfactory answer, "The blood is the life," you know."

San Francisco, Cal.

The Window Garden

If the soil in the pots has a dead, putty-like feeling to the fingers, no plant will grow in it.

When flower buds appear, give weak manure water once a week, with sunshine suited to the plants.

Water only thirsty plants; give them all the water they want, then wait until they ask for more. Over-watering brings on water-dyspepsia, and kills with sour soil.

The thin, greenish moss that develops only on water-sick soil is a symptom of a disease that will kill every root that is confined in it. Repot with fresh, healthy soil.

Overwatering can not be too often inveighed against; it is the bane of the window garden, and causes untold trouble. Watch the drainage, that it does not get clogged.

Turn the plants daily to keep them from growing lop-sided, unless outside show is preferred. Set a bowl or bucketful of boiling water under the plant table, or among the plants, to send its moisture through the air.

In rich soil, the variegated tradescantias are prone to revert to the plain green type. German ivies require a rich

soil, and more heat and water than tradescantias. Either of these makes lovely veranda vines; but the finest vines for the purpose are ivy geraniums.

The abutilon is fine for either the window in winter or the veranda in summer, blooming freely in either place. It grows rapidly, and is easy to care for; not too much root room, good, porous soil, moisture, with good drainage. Shower often, and give a warm, sunny situation.

Give potted plants plenty of fresh air, let them have good light, and, on bright, warm days, set them out on the veranda for an hour or two in the warmest part of the day. Season them gradually to bear the outer air, keeping the room cooler by degrees. This will prevent insects.—*Selected.*

Effects of Cigarette Smoking

DR. MARDEN, in *Success*, has this to say to the boy beginning the use of the cigarette: "The whole tendency of the cigarette nicotin poison in the youth is to arrest development. It is fatal to all normal functions. It blights and blasts both health and morals. It not only ruins the faculties, but it unbalances the mind as well. Many of the most pitiful cases of insanity in our asylums are cigarette fiends. It creates abnormal appetites, strange longings, undefined desires, discontent, uneasiness, nervousness, irritability, and, in many, an almost irresistible inclination to crime. In fact, the moral depravity which follows the cigarette habit is something frightful—lying, cheating, impurity, loss of moral courage and manhood, a complete dropping of life's standards all along the line, are its general results."

Magistrate Crane, of New York City, says: "Ninety-nine out of one hundred boys between the ages of ten and seventeen years who come before me charged with crime have their fingers disfigured by yellow cigarette stains. I do not care to pose as a reformer, but it is my opinion that cigarettes will do more than liquor to ruin boys. When you have arraigned before you boys who are hopelessly deaf through the excessive use of cigarettes, boys who have stolen their sister's earnings, boys who absolutely refuse to work, who do nothing but gamble and steal, you can not help seeing that there is some direct cause, and a great deal of this boyhood crime is, to my mind, easily traced to the deadly cigarette. There is something in the poison of the cigarette that seems to get into the system of the boy and to destroy all his moral fiber."

Cigarette smoking is no longer simply a moral question. The great business world has taken it up as a deadly enemy to advancement and achievement, and many leading business firms, all over the country, have put the cigarette on the prohibition list. Anything which benumbs the senses, deadens the sensibilities, and dulls the mental faculties is a deadly enemy, and nothing will do this more quickly than the cigarette.—*Physical Culture Magazine.*



A Tour Through Venezuela

B. E. CONNERLY

It was my privilege in December of 1907 and the January and February which followed to make quite an extended trip through Venezuela, one of the large republics of South America. It was discovered by Columbus in 1498, and was first settled by Spanish colonists in 1510.

Of the twelve million Indians that were found in South America at the time of the Spanish occupation, possibly one million were in Venezuela; and on these peaceable, harmless people Spain made war for more than fifty years, when they were subdued, and Venezuela became a Spanish colony, and remained so until 1821; then the patriots under Gen. Simon Bolivar defeated the Spanish army, and liberated that part of South America now known as the republics of Venezuela, Colombia, Peru, Ecuador, and Bolivia.

Venezuela is a large country, embracing as much territory as eight of our Southern States; namely, Texas, Kentucky, Tennessee, Alabama, Mississippi, Louisiana, Oklahoma, and Arkansas; and has a population of two and one-half million, nearly one fourth of whom are Indians. The first constitution was adopted in 1830, and the following year the first president was elected. Since that time they have had fourteen different presidents, and the new republic, like many others, has had many long and expensive revolutionary wars, but to-day many things indicate that there are better days ahead for Venezuela.

The Roman Catholic is the state religion. The churches are built and the ministry paid by the government. Article 17, section 13, of the constitution grants religious liberty to all people in the country, but article 80, section 23, of the same, forbids the entrance into the country of people who believe in any other than the Catholic religion. There is in the country at the present time, partly through the influence of the Free Masons and partly through the spirit of the age, quite a strong effort in favor of the separation of church and state, and in anticipation of this a few missionaries are beginning in a small way to try to teach the Bible there.

I had planned to enter the country through the port at La Guayra, but because of an epidemic of smallpox and yellow fever I was compelled to leave that port; I then decided to make a trip up the Orinoco River.

This trip was wonderfully interesting to me, for when, as a boy, I studied geography and saw the pictures of the crocodiles along the banks of this river, I determined that if I ever grew to be a man, I would visit the Orinoco. When

the steamer entered the broad waters of this great river, I felt that I had lived to realize my childhood dream, and I thanked God that it was as a representative of the third angel's message that I was going.

Venezuela has a purely tropical climate; the flowers are ever in blossom, and the trees never cease from yielding fruit. All along the banks of the river I saw the crocodiles, and I also saw four tigers. One of the tigers was killed in a village near the river. It had entered the village at dawn and killed a mule. I saw a great many different kinds of monkeys, and snakes from fifteen to eighteen feet long. There are three hundred varieties of birds, and I saw them of every size and color, some with the most beautiful plumage imaginable, and many very sweet singers.

I visited several Indian villages; and as some of the Indians talk the Spanish, I could converse with them. As a rule, they are very poor, and their homes are the poorest that can be imagined. They sleep in hammocks, and cook their food on camp-fires; they use neither table nor dishes, and do no washing, for they wear no clothing whatever. About their houses you will find a burro, two or three goats, two or three pigs, a chicken or two, six or eight monkeys, four or five parrots, and at least a dozen dogs. The trip from Trinidad to Bolivar is made in three days, and costs sixteen dollars. At Bolivar the change is made to a smaller boat, which runs to San Fernando in six days, and the trip costs thirty dollars.

Away from the river and back in the plains there are thousands of good cattle, also good horses and mules. Minerals are found in almost all parts of the republic, and good wheat grows in the highlands of the Andes; coffee and cacao in the mountains farther east, good corn in the valleys and on the plains. The exports are coffee, cocoa, sugar, hides, and rubber. By far the larger part of the imports come from New York. Nature has done much for Venezuela, and she would be one of the richest countries in the world, but for the frequent revolutions which paralyze everything. There is a large American flour mill at La Guayra, and I enjoyed a pleasant time with the two Minnesota boys who make the flour. The railroads were built with English and German capital.

Caracas, the capital city, is large and beautiful, and its high altitude gives it a delightful climate, neither hot nor cold. There are a number of large churches and theaters, a military academy, a medical college and other institutions of learning; but I was told that they are not appreciated nor patronized as they should be, doubtless because, as one

man told me, the generals, doctors, and professional men are born and not developed. I found here the best markets, with fruits and vegetables, that I have seen in the tropics. The people are very fond of the bull-fight, and gather by thousands in the circuses to witness them. The *toreros*, or fighters, come from Spain, and are dressed in glittering uniforms. In the fight that took place while I was there, they said there were five out of six of the bulls killed, and two of the fighters were injured.

And now, what are we doing for this people? Are not we as a church debtors to them? Has not the time come for them to hear the third angel's message? The Lord is working by his Spirit here. The Bible is being sold, the Presbyterians are doing a little, and the Missionary Alliance have made beginnings at Caracas, Valencia, Maracaibo, and La Guayra. Surely this year will not pass before we have a representative here.

The first native convert whom I met asked me at once to what denomination I belonged, and when I told him that I was a Seventh-day Adventist, he said, "O, I am glad, for I want to know what you are like! You must come to my house. The American missionary told me that there were one hundred various sects in the States, and that the worst of them all was the Seventh-day Adventists. My wife and I are both anxious to know why you are the worst, and what you believe."

I found many persons with whom the Spirit of the Lord is working. I readily sold all the books that I had with me, and took subscriptions for *El Centinela* in all the towns, and distributed many tracts. "The harvest truly is great, but laborers are few." We must find messengers somewhere for this great field in Venezuela. I am now on my way back to Porto Rico.

Mayaguez, Porto Rico.

West Coast of Africa

D. C. BABCOCK

LEAVING Cape Palmas, on the southwestern coast of Liberia, the evening of August 10, we reached Axim Monday morning, August 12. This was our first stop on the Gold Coast. This place is noted for its export of mahogany. Steamers and sailing-vessels were loading logs for different parts of the world. As we viewed the different vessels through the field-glass, we spied the American flag floating on one, and for an instant a homesick feeling crept over us, but we turned away, knowing that this message knows no such feelings.

On Tuesday morning we arrived at Sekondi. Here I met for the first time our dear Brother J. D. Hayford. It was pleasant indeed to counsel with him concerning the work on the Gold Coast. The following morning, Wednesday, August 14, we arrived at Cape Coast Castle, and by ten o'clock we were settled in comfortable quarters.

Before pitching our tent. I decided to

visit several places down the coast, including Apam, which is the home of Brother F. I. U. Dolphyn, so Monday morning at four o'clock, in company with a boy to carry my luggage and act as interpreter, I started on my journey of eighty miles.

From Cape Coast Castle to Akkra, about seventy miles, the language spoken is principally the Fanti. I noted with much interest the origin of the village names. We left Mowure (pronounced Moree) a little to our right, and the first village of note was Anamabo, first settled by the English in 1753. The story of the origin of its name runs like this: When the natives were exploring the



KROO WARRIOR AND WIFE

Coast, and reached the present site of the village, they all cried out "Anamabo," as they saw hundreds of birds perched on a large rock near the seashore. *Anama*, in the Fanti language, signifies bird, and "*bo*," a rock. The castle at Anamabo is built near this large rock, and commands a good view of the sea.

As we walked through the village, some one called to us, and on going up to the house, we found it was the home of the king. He very kindly offered us refreshments, and when we were ready to go, gave us an invitation to call on our return. I afterward learned that this king was very friendly to our work when Elder D. U. Hale was on the Gold Coast.

We passed through many villages of interest during the day, but as the evening drew near, we began to look for lodging for the night. About six o'clock we reached quite a large village, and my boy began to inquire for a place in which we could sleep. We passed several companies in their fetish worship at the setting of the sun, and came to

a large open place in the village, where we sat on a cocoanut log to rest and counsel over our failure to find lodging.

I told my boy to look up the chief of the village, and ask him for a place to sleep.

Presently I noticed, peeping around the corner of the houses, men, women, and children; and I soon saw that their numbers were rapidly increasing. And as they increased in number, they became bolder, until I found myself surrounded by strange-looking people. They crowded closer and closer, until I could see hundreds of them, and from their gestures I knew they were enjoying my situation more than I.

The situation was becoming desperate, and I knew that I must soon do something. My first effort to speak was silenced by a roar of laughter that might be heard a mile away.

One old man, who could speak a few English words, said: "Massa, you want fo' sleep?" I answered, "Yes;" and then another roar of laughter arose from the hundreds of voices. They began to point their fingers at me, make faces, and I hardly knew what next would follow.

Darkness was gathering fast. My boy had been gone fully one hour, and I could see no relief from my very trying situation. It may seem quite amusing as one thinks of it, but when placed in the actual experience, a person will begin to measure his life by God's Word.

Soon the crowd began to give way, and I saw my faithful boy coming to my relief. He informed me that I was called before the chief. I wondered what was coming next. I followed the boy, and we soon arrived at the council hall, a large room in the second story of the chief's house. Here I found fully twenty-five men, old and young, assembled in council over my stopping in the village that night. As I stood before the chief, I can assure you that I mustered all the etiquette I could think of, that was due such a personage, and as he reached out his hand, a sensation of relief permeated my whole being.

After a short conversation through the chief's interpreter, I was escorted to rooms for lodging. We were well cared for. Our lunch for the evening consisted of *keuki*, which is a food made by soaking corn in water three days, after which it is ground between two stones by the women. After being ground, it is boiled until well cooked. This, with soup made of dried fish, was our bill of fare.

After the night's good rest, as the

day began to break, we started on our way. A few miles' travel brought us to another village, where I told my boy we must get breakfast. We at once hunted up the house of the chief, and to my surprise, we found a well-kept room, and a chief who spoke good English. We had not talked long when he asked if I would take something to drink. I politely declined, when he said, "Are you not a missionary?" I answered in the affirmative. He then said, "You must be a Seventh-day Adventist." I was glad indeed to tell him I was. He then spoke freely of his esteem of Elder D. U. Hale and his work. He expressed his sorrow that others were in his village as educators instead of our own people.

From this chief I learned what caused our difficulty in the village we had just left. There had been severe fighting between the two villages, and more than sixty men had been killed, and I was looked upon as an English officer who had come to make arrests. After a few hours' rest, and some good, nourishing food, we resumed our journey.

Freetown, Sierra Leone.

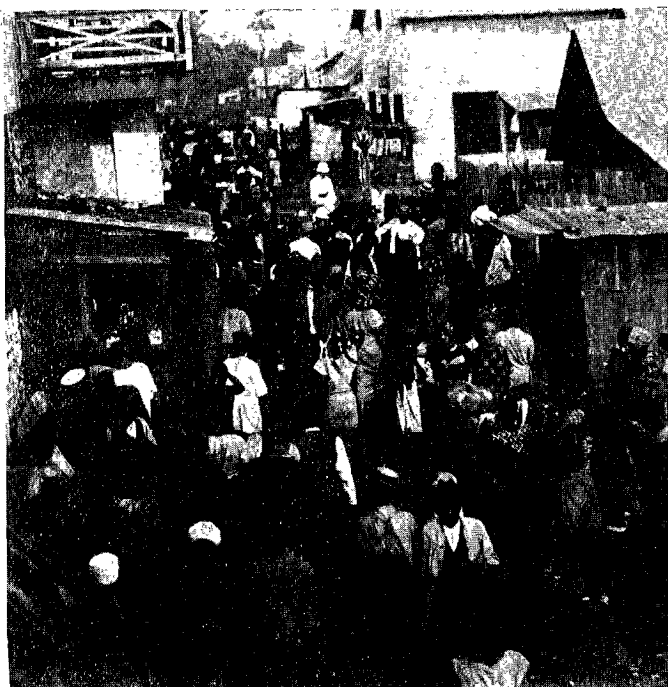
En Route to the South American Union Conference

F. L. PERRY

BROTHER CASEBEER and I are on our way to the union conference in Argentina, having left Lima January 22. My wife was just recovering from an attack of malarial fever, and I left little Mora sick in bed with the same disease; but it seemed duty to visit some parts of southern Peru on this trip, to avoid the expense of another voyage.

We disembarked in Mollendo, and went by train to Arequipa, where we spent one day selling the *Señales*, and taking subscriptions for it, with some success. The next day we went to Puno. The railroad over which we traveled is one of the highest in the world. For more than six hours we were more than fourteen thousand feet above sea-level; and we passed beyond 14,800 feet. There is an abundance of water on these highlands, and even some beautiful lakes; but, owing to the great elevation, little vegetation is produced save moss and a kind of bunch grass. These, however, supply food to large numbers of llamas, alpacas, and vicuñas.

The llamas are the famous beasts of burden of Peru. They are cheap, easily managed, and abundant. They do not carry more than fifty pounds each, so the natives usually drive twelve or more to market with their produce. The alpaca is a sort of sheep, I suppose similar to the alpacas in other parts of the world. The vicuñas are, I understand, peculiar to these regions. They much resemble a goat, but are more beautiful, deer-like animals. Each produces a wool, or hair, which is much used for



SCENE IN MONROVIA, LIBERIA

making yarn and weaving cloth, in which arts the native women show commendable skill and industry.

Puno is a city of about ten thousand people, situated on the shores of Lake Titicaca. Its well-built adobe houses, with tile or corrugated iron roofs, testified that we were in a country where it rained. I wanted to see a good rain-storm, as I have seen no rain for two years and a half, but I was disappointed: the weather was bright and clear, and the warm sunshine was very agreeable. We did not exert ourselves even to walk very fast. It took most of our energy to keep pumping air into our lungs; for Puno is 12,500 feet above sea-level. Lake Titicaca is the highest navigable lake in the world, about forty miles wide and one hundred thirty long. Upon its waters it is said that the first Inca—Manco Capac—with his wife came down from the sun. Their descendants were known as the children of the sun, and were the royal family of Peru until the time of Pizarro. There are many evidences which show that the early Peruvians were sun-worshippers. But the proud Inca, with his golden treasures, is gone. His people are now little more than the slaves of foreign oppressors. The Indians of the mountains are largely sunk in poverty, ignorance, and vice. If ever a race needed to hear of God's free salvation, it is this one.

Our work is gaining a foothold here in Puno. Some time ago I received a letter written from this place by a man named Morales. He sent in subscriptions to the *Señales* for himself and a friend. This friend, Peralto, secured seventeen more subscriptions. It was to see these people that I went to this place. Morales had left the city. We found Peralto, a shoe manufacturer in good circumstances. He received us with open arms. He took us to his close friend, Bonafacio Aragón, a subscriber. Seated in the latter's pleasant, well-furnished home, I spoke to these men about an hour, concerning the truth. Their hearts were open, and God gave them faith, and they said, "We want to become members of your people." We held two meetings, which lasted late into the night. I never saw anything like it before. It seemed as if God gave them faith in our message, and let his converting power rest upon them. There were about twenty present each evening. Three brethren came to the station early in the morning, to see us depart. About fifteen in Puno promised to keep the Sabbath and hold Sabbath-school. The two men first mentioned suggested that they pay for fifty *Señales* monthly, to distribute or sell. They offered voluntarily to furnish a house and meeting-place free, if I would send them a teacher. To enter the city a stranger, not knowing a single person, and in two days see fifteen or twenty believing, willing to sacrifice and suffer for this blessed truth, was little short of a miracle. Our hearts were filled with gratitude and praise.


But this brings its responsibilities. These dear believers must be educated in the truth. One said, "We have faith, but are ignorant. We must learn more." I regard this as a most wonderful opening. The two leaders are of more than average intelligence. They are men of property and influence. They are at the head of a large workingmen's society. A large hall is nearly completed for the purposes of this society, these men furnishing most, if not all, the means. Their families are well appearing, intelligent, and obedient.

Now, what can I do? I can not stand the altitude except for two or three days at a time. We have no native laborers who could be of much help to them. And if I could stay there, I have more than I can do elsewhere. God is going before, and opening the way. O that the people of God could sense the burden that is resting upon them! I know of no one in South America whom we can get. All the fields need more help.


Brother Hinckley tells me that he is sure a nurse or two could earn their way in Arequipa. I think the same would be true of Lima. Under a Peruvian immigration law, colonists coming here as laborers or professionals can have their passage paid by the government.

We are having a pleasant voyage. Day after to-morrow (February 13) we reach Valparaiso. May the Lord hasten the day when the work shall be done.

Lima, Peru.



THE FIELD WORK



A Trip to Grand Caymans

DECEMBER 5 I started with seven of our brethren and sisters from Bonacca, to visit the little island of Grand Caymans, near Jamaica. We embarked on a schooner which was quite crowded with passengers, and having to beat against a heavy wind, it was a week before we arrived at Caymans. This was a rough, seasick trip of three hundred ten miles. Caymans is an island thirty-five miles long and from two to twelve miles wide. The inhabitants are mostly of English descent. The island is very low, rising in no place more than forty feet above sea-level. This makes a good home for mosquitoes, which abound in and near the swamps. The inhabitants number between one and two thousand, and are mostly Presbyterians. They have five churches in different parts of the island.

When I went there, I took over two hundred papers to give away, and some special *Signs* to sell. I also took some Scripture mottoes to sell, to pay expenses. I had planned to hold some meetings; and with God's help see what good I could do; but on arriving, I met Brother and Sister Hall, and learned of the tent effort that was in progress, conducted by Brethren Hall and Durant. Some stirring meetings were held, and many were warned. Although our company of believers is very poor, and has no church, the work is started, and I trust that others will take their stand with God's remnant people. I visited all parts of the island, and found a few scattered believers as a result of Brother Hall's work, some time before this effort. I distributed the reading-matter I had, and held some meetings, in the absence of Brethren Hall and Durant, who went to another part of the island to carry the truth.

Our trip home to Bonacca was accomplished in three days, and now we are preparing for a camp-meeting in our conference. Pray for the success of our work here, that sheaves may be gathered for the heavenly garner.

F. E. CAREY.

Second Session of the Northern Union Conference

It was my privilege to attend the second session of the Northern Union Conference, which embraces the States of Iowa, Minnesota, North and South Dakota. This conference was held in Minneapolis from March 5 to 15.

At the very first meeting nearly every worker in the union conference was present, and promptly and regularly attended nearly every meeting. The services began each time at the appointed hour, and closed according to the announced program. No apparent effort was made to accomplish this desirable end. From the first meeting, everything seemed to fall naturally into order and method.

Not more marked was this systematic way of doing things than was the unity

and harmony that prevailed in all the councils. Not a discordant note was sounded throughout the entire meeting. No delegate spoke on the negative side of any question, nor was there a negative vote observed during the entire meeting. Every delegate who spoke seemed anxious to lend his influence to carry out the plan suggested, and added his arguments in favor of the question under consideration. A large amount of business, some of which was far reaching in its results, was transacted. Resolutions were adopted, recommending that the union conference, together with each local conference in its territory, endeavor to raise a sum for foreign missions, which will average not less than ten cents a week for each church-member. In the discussion of these resolutions some of the delegates suggested that it should be fifteen cents instead of ten. Others took up the same idea, and it would have been voted had not the chairman thanked the delegates for their liberality, but suggested they had better adopt the ten-cent-a-week plan, and then endeavor, if possible, to make it fifteen cents a week by a volunteer movement.

The conference also adopted a resolution recommending that each local conference in its territory pay a second tithe into the General Conference treasury for mission work. So unanimous was the sentiment on this question, that when the resolution was read, the question was called and unanimously passed without discussion.

The union conference had a surplus tithe of nearly four thousand dollars, from which they donated two thousand five hundred dollars to the General Conference. Not only did the conference donate this larger portion of funds already on hand to the general work, but the delegates voted that the executive committee should from time to time donate to the General Conference any surplus of funds which the union conference might have to spare.

The liberality of the union conference seemed equaled by the liberality of the local conferences in the union. The Iowa Conference released its president, Elder L. F. Starr, to take the presidency of the Chesapeake Conference. By previous arrangement the Lake Union Conference had kindly offered to release Elder M. N. Campbell, of the West Michigan Conference, to take the presidency of the Iowa Conference, providing Elder Starr should accept the call from the Chesapeake Conference. This whole arrangement was completed at this conference. The Iowa Conference also sent two bright young ordained ministers to join Elder Starr in his work in the Chesapeake Conference, and voted to support them for two years. They also agreed to supply this conference with a new tent. The Iowa Conference also released one of its ministers to take up work among the English-speaking people of North Dakota. South Dakota agreed to supply and support a man in the South for two years, and to give

him a new tent. Minnesota agreed to support a man in the South for one year, while the conferences of Minnesota and South Dakota voted to furnish seven hundred dollars jointly to pay a German worker in Baltimore, Minnesota indirectly supplying the man. It was not because these conferences did not need these men that they were willing to let them go. They made these sacrifices that other fields which were represented to be in greater need than themselves might be supplied with men and means to carry on more aggressive work.

The generosity of this union conference reminded me of the Macedonian churches, of whom Paul wrote, when he said, "For to their power, I bear record, yea, and beyond their power they were willing of themselves."

Elder R. A. Underwood was elected president of the union conference for the coming term, with a good strong executive committee to assist him in the work. Brother C. M. Everest was elected treasurer, and Brother T. D. Gibson, secretary.

Following the morning service of the last Sabbath of the meeting, four young men were ordained to the work of the gospel ministry. After the sermon Sunday night the session of the conference was closed by a spirited testimony meeting. It seemed that every one desired to speak, but time would not permit. About fifty bore their testimony while the rest of the congregation, by rising to their feet, expressed a desire to say a word to the glory of God. Thus closed one of the best meetings I have ever attended. The Lord surely was there, and it was a Bethel to us all; and we trust that the rich blessings of God will be with his work and workers in the Northern Union Conference during the coming years.

I. H. EVANS.

South Africa

KALK BAY, CAPE.—I will write a few lines, to tell you of the sad blow that has fallen upon us all in the death of our dear Sister Anderson, of which you already know by cable ere this.

She had blackwater fever up-country, and all hope for her was given up; but the Lord in mercy raised her up, and as soon as it was possible for her to travel, Brother Anderson started down-country with her and the little daughter, stopping at Livingstone Hospital for a week, and two weeks with us in Kimberley, from which place he returned up-country to his work, and she and Naomi came on to the Plumstead Sanitarium.

The doctor up-country had said that if she had a relapse, she would not live. As she had passed the first and the second period—fourteen and twenty-one days—without a return, we were not looking for a relapse after so long a time. But on Sunday night, just nine weeks from the day and hour of the first attack, she was taken again, without any warning, and without any apparent cause; for she had been improving all the time, and that afternoon had been especially bright and cheerful, planning for her future work. She was conscious for only twenty-four hours, and in twenty-four hours more she quietly passed away.

Dr. and Miss Thomason did everything that could be done for her, not trusting her to the care of any one else. I was with her the last twelve hours, as they sent for me when they saw she was failing so fast. I am eight miles from the sanitarium, at the coast, resting a little before I go back up-country. Mr. Willson went back two days before Sister Anderson died. Brother Anderson took the first train down here, but will not reach here until Wednesday, this week. She was buried at Maitland, near Sister Walston. It will be a hard blow for Brother Anderson, and we all sympathize with him. God knows why he has permitted this, so we can leave it with him, knowing that he doeth all things well. She will rest a little while until the Life-giver calls her and all our loved ones to arise, when we shall all go home together—glad day!

MRS. J. V. WILLSON.

Fifth Annual Meeting of the Review and Herald Publishing Association

THE fifth annual meeting of the Review and Herald Publishing Association was held March 23, in connection with the biennial session of the Lake Union Conference, in Chicago. The president of the association being prevented from attending the meeting, the vice-president, Elder I. H. Evans, was elected chairman by the thirty-nine members of the constituency present, and D. W. Reavis was appointed secretary.

President's Report

Elder Evans read the report the president had sent to the meeting, in which was included the rehearsal of the circumstances clustering about the removal of the plant from Battle Creek, to Washington, D. C. It seemed fitting to present these facts at this meeting, inasmuch as at this time the first full year's report of the officers of the association would be made since the work has been carried on in the new plant, and seeing these reports would demonstrate the wisdom of following the advice given through the spirit of prophecy in all matters pertaining to the interests of our institution, even in the face of man's conception of prosperity. A review of the events was given, beginning Dec. 30, 1902, when the Review and Herald printing plant at Battle Creek was consumed by fire. In the following April, at the annual meeting of the stockholders of the Seventh-day Adventist Publishing Association, it was voted to discontinue the printing work at Battle Creek, and dispose of the property to another association. In carrying out this plan, the affairs of the old association were placed in the hands of a receiver, who sold at public auction all the assets of the said association to a new corporation, the Review and Herald Publishing Association, Washington, D. C. This association began its first work in the city of Washington in August, 1903, in a rented building, where it continued to publish its various publications until a permanent location could be provided.

Plans for a new building were approved by the constituency at the annual meeting held in Washington in connection with the General Conference in May, 1905, and during the following

year the work of construction was completed. The building was first occupied in May, 1906, although it was midsummer before everything was in settled condition. The work of the association was carried forward at a decided disadvantage during the time while an office was maintained at Battle Creek, where the book printing was done, and another office in Washington, where the periodicals were printed, and the removal of the printing outfit from Battle Creek to Washington was done with large expense. This removal of the work from Battle Creek to Washington was not made simply on the judgment of the individuals who had direction of the work, but was in pursuance of explicit instruction given through the spirit of prophecy. There was strong opposition against this action, and there were those who prophesied dire results. Regarded from a human standpoint, it would seem that there was some ground for their prediction. The old Review and Herald had been established in Battle Creek for nearly fifty years. It was well known in the commercial world, had a splendid credit, and a large run of commercial work. To abandon all this, to remove to a new place, and to start all over again without any certainty of being able to secure the same run of commercial work, seemed almost suicidal from a business point of view, but those who had this work in charge had sufficient confidence in the spirit of prophecy to follow the instruction given through this agency, notwithstanding the fear and foreboding of many.

In view of the considerable increase in the cost of paper and other stock, and the necessary advance in wages, owing to the increased cost of living in Washington, and the entire absence of commercial work from the Office, the substantial balance of \$25,002.21, found on the right side of the treasurer's report, was regarded as a complete justification of the counsel given concerning the establishment of our printing work in Washington. While \$6,958.20 of this amount was donations, there still remains a net gain of \$18,044.01, which the association has earned during the past year. It was also regarded as a marked evidence of prosperity when the report of the Department of Circulation revealed the fact that the association had printed, during the year 1907, 67,000 copies of denominational books more than it printed during the two years just previous to the fire in Michigan, besides the increase in tracts and pamphlets and the circulation of periodicals that was reported.

The developments in our denominational history during the recent years, and the turn of affairs at the nation's capital have made it clear to all that the removal of the General Conference headquarters to Washington was made none too soon to meet the demands of the situation, and it seemed evident to all that a clear demonstration had been made of the wisdom of that counsel which directed that the publishing work should be located in the same place.

Manager's Report

The manager made a full report of the detailed workings of the present plant since its removal to Washington, in which he paid a high compliment to

the faithfulness of the employees in the Office; explained the methods followed in discontinuing all commercial work; gave a list of the new machinery added to the plant, the improvements and additions made in the building, the new publications recently issued, and many interesting facts about the establishing of, and the work pertaining to, the New York Branch, together with a report of the work being done at the Battle Creek Branch. Both of these branches submitted, in addition to the manager's report, detailed records of their work. Each showed decided gains, and plausible reasons for increase in business during the coming year.

Treasurer's Report

The report of the treasurer for 1907 showed a substantial gain in almost every earning factor of the business. The donations received during the year amounted to \$6,958.20. Of this amount, \$6,533.20 came from the \$150,000 fund. The association is to be the beneficiary from this fund to the extent of \$10,000 when the total amount is cleared. The total gain for the year, as stated above, was \$25,002.21.

All the affairs of the Review and Herald Publishing Association seem to be in a prosperous condition, and the prospects for the future were very encouraging, for which there were marked evidences of gratefulness.

Resolutions and Nominations

The following resolutions were unanimously adopted after having been thoroughly and enthusiastically discussed:—

"1. We, the constituency of the Review and Herald Publishing Association in our fifth annual meeting, in reviewing its work during the past year of its history, recognize the providential dealings of our Heavenly Father in our behalf; his guiding hand in the location of our work at the national capital; in providing us with suitable facilities for the production of our literature; in moving upon the hearts of the people to co-operate in the distribution of the printed pages of truth, and in prospering the institution even amid the recent financial depression. We, therefore, desire to express in this feeble manner our thanks, and to show our appreciation of these tokens of heaven's blessings by more faithfully consecrating our lives to his service in publishing abroad the glad tidings of a soon-coming Saviour.

"Whereas, The cost of producing our large subscription books has increased since the prices were originally established, from twenty-five to thirty per cent on both labor and material items, and,—

"Whereas, The financial condition of our publishing houses demands increased profits in order to meet their large liabilities; therefore, we recommend,—

"2. That the price on 'Great Controversy,' 'Daniel and the Revelation,' 'Patriarchs and Prophets,' and 'Bible Readings' be increased to the following uniform schedule:—

| | |
|----------------------|--------|
| Marbled | \$2.75 |
| Library (sheep) | 3.75 |
| Morocco | 4.75 |

"3. That the Board carefully investigate the cost and wholesale prices on the other books published by this association, and in consultation with the

other publishing houses, raise the prices on our publications wherever necessary, in order that all of them may be put on a satisfactory paying basis.

"4. That our conference officers and workers constantly stimulate the circulation of the REVIEW among our people as a means of keeping the churches in close touch with the rapid progress of the message in all parts of the world, and as a source of constant encouragement and spiritual development.

"5. That the *Youth's Instructor* be generously supplied in every church Sabbath-school, that our young people may be constantly urged to read it, and to solicit subscriptions among the young people of the world, it being a strong factor in educating and encouraging our youth in a higher conception of life, strengthening the understanding, and supplying the mind with proper information.

"6. That our people in the Lake Union Conference be thoroughly informed upon the value and importance of *Liberty and Life and Health*, the evident good being accomplished through their circulation, the prepared condition of the public mind for the reception of their teachings, the inducements these journals offer the workers for a liberal support while soliciting for them, and, under the favorable circumstances, of their personal obligation in connection with their circulation."

The committee appointed to nominate four directors for the Review and Herald Publishing Association for the coming two years, to take the places of those whose present terms are expiring, submitted the following names, and these persons were unanimously elected: W. W. Prescott, S. N. Curtiss, D. W. Reavis, and Morris Lukens.

All the members of the constituency, together with all the friends of the Review and Herald Publishing Association present, expressed great appreciation of the prosperity that has attended the removal of the plant from Battle Creek to Washington, and pledged their renewed interests with the association. Many expressed the firm belief that the prospering hand of God would be seen more decidedly during the coming year than during the past year in the development of the printing work in Washington, D. C.

D. W. REAVIS.

A Call for Workers

GEORGIA, with her one hundred forty-six counties, most of which are unworked, is sending out the Macedonian cry, "Come . . . and help us."

Brethren and sisters in the strong conferences, and especially you who have any burden for the work in the South, we appeal to you to consider the great needs of the work in the South, and especially in Georgia.

Through the spirit of prophecy the Lord says, "Workers must be called to this field as well as to distant lands." "If there is a field upon earth which needs to be helped, it is the Southern field."

In view of this call and the fact that Georgia needs one hundred canvassers now, are there not some who will respond to the call? I shall be glad to correspond with any who have a burden

for the canvassing work in this great State, with its 2,600,000 people, most of whom are yet to hear the last message of mercy.

If you have any desire to come this way, write me about it, and I shall be glad to mail you a copy of "Georgia's Resources and Advantages," a small tract which we have prepared for the benefit of those interested in this field. I hope soon to hear from many who have a burden to canvass in Georgia. My address is 602 Capitol Ave., Atlanta, Ga.

A. L. MANOUS, *Field Agent*.

Fiji

BURESALA, LEVUKA, OVALAU.—The work is onward here, and the Lord is richly blessing the effort put forth. I spent a delightful week on the Ra coast of Viti Levu, recently. We had some very good meetings. We dedicated a church building there, and held a general meeting. At one place I spent the best part of a night in study with a native teacher of another denomination. He and his wife were much exercised when they saw the plain teaching of the Bible. They asked a number of good,



CORONATION CEREMONIES, FIJI

sensible questions, which, when answered, made things plainer to them. They requested that their two children might enter our school here.

The school is doing nicely. Vacation is over, and we have begun a new year. Most of the boys have returned, and a few new students have come. There are a large number more who are desirous of entering, but are hindered by an old native law, by which they must first receive the consent of their tribe, then of their town, then of their district, and, finally, of their province. This makes it very difficult, especially when there is prejudice to meet. The government is anxious for all to obtain an education, but has to work slowly to undermine former conditions. We can only look to God for help at such times.

C. H. PARKER.

South Carolina

SPARTANBURG.—When I settled down in the backwoods of Minnesota, I had never a thought of doing pioneer missionary work in the South; but when the Lord brought a certain calamity upon me, I surrendered all to him, and he directed me to this State. What a field for a self-denying worker South Carolina is!

We have some excellent cities that would be good locations for health restaurants, treatment rooms, and Bible workers. Our canvassers find many calls for such work.

We are a young conference, having been organized only seven months; and although all are willing to work hard, the field is great for so few workers.

We thank the Northern friends for the help they have given us on the Spartanburg church, and in other ways; and while we would not feel like asking any more financial aid, yet how gladly we would welcome some workers full of zeal to carry our good books to the Southern planters and the colored people. The work will soon be finished, and we shall go home, taking our sheaves with us.

WM. C. RAHN.

Church Officers' Convention in New Jersey

MARCH 26-29 a church officers' convention was held at Bridgeton, N. J. The attendance was quite good, church officers and others being present from most of the churches in the southern part of the conference. There were also

present the president of the conference, Elder B. F. Kneeland, Elder Geo. W. Spies, and the writer.

The meeting was a most excellent one. The special blessing of the Lord was manifest, and as the practical duties of Christian living were considered, many were led to renewed consecration to the Lord. The Lord came

especially near to us on the Sabbath. The different branches of the work were considered, and instruction was given concerning the responsibility of each church in carrying forward aggressive missionary work for those within its reach. Considerable time was given to a study of the duties of church officers and the responsibility which rests upon them. The elder is to "feed the flock of God." This means much. Officers in our churches should be leaders. They should take the burden in the local church to carry forward the plans laid for the advancement of the work, just as the conference officers assume the responsibility in the conference. The burden of increasing the tithe and the offerings to missions, carrying forward aggressive missionary work, and maintaining the weekly prayer-meeting, looking after the discouraged and backslidden, are among the duties which rest upon those chosen to lead in the work in the local churches.

I was glad to meet with the Sabbath-keepers in this part of the New Jersey Conference, and the spirit of unity and brotherly love which prevails is especially encouraging. All departments of conference work are being revived and built up. The Lord is blessing the labors of Elder Kneeland and those associated with him in the work to strengthen

and extend the message in the conference. A number of canvassers will soon enter the field. Several tent companies will do pioneer work in new fields the coming summer. A camp-meeting is to be held later in the season.

Let all pray that the message in this conference may be greatly blessed of the Lord, and that as the faithful laborers go forth, they may have an abundant harvest of souls. G. B. THOMPSON.

The Missouri Canvassers' Institute

OUR canvassers' institute closed March 23. Sixteen canvassers started for their fields of labor, all of good courage, and trusting in the Lord for success. May God's blessing attend their efforts.

W. F. SURBER, *Field Missionary*.

Field Notes and Gleanings

BROTHER WM. CUBLEY reports an increasing interest in the meetings he is holding in Freeland, Tex. Several have already decided to obey the Lord and keep all his commandments.

BROTHER W. H. THURSTON writes from Peterboro, Ontario: "We are having interesting cottage meetings, and the outside attendance is from eight to twelve. Six have already acknowledged the truth, and are still attending the meetings. Some others are interested, and have opened their doors for us to come and study the Bible with them. Brother Washington Morse, who is ninety-two years old, is selling papers, and the Lord is blessing him in his work, and he is averaging thirty papers each day in good weather. His wife intends joining him in the paper work in the spring. Brother Morse is one of the pioneers in this cause, and it is refreshing to see the interest he still manifests in the work, and the active service he is still rendering for the salvation of souls."

FROM St. John, New Brunswick, Brother J. O. Miller writes: "Our labors here have not been without fruit. This gives us courage, knowing that God is working to lead sinners to repentance. Nine adults, who were before strangers to the truths presented by us, are observing the Sabbath, and ten others are considering the question of taking the same step. We hold public preaching services every Sunday evening, and have a large attendance from the outside. My wife and I hold class meeting each evening during the week except Friday, when we conduct a prayer-meeting at our home. During the day, while making family visits, we scatter tracts. I have sold forty dollars' worth of 'Christ's Object Lessons,' and twenty-five dollars' worth of 'Daniel and the Revelation' and 'Coming King.'"

BROTHER H. S. PREENER, writing from Baltimore, Md., says that his "brief stay in the Chesapeake Conference has been a golden chain of good circumstances. Big victories have been gained every morning through the power of God. A Bible reading has been held five afternoons in the week and one every night save Saturday, and in not one instance without fruit. One, two, and

three of a company have rallied to the standard, 'The commandments of God, and the faith of Jesus.' One preacher is keeping the Sabbath and studying further, and another is awaiting developments, with the hope of following his colleague as he blazes the way. Two of the company attending the Bible reading in German have become obedient. To God be all the praise."

Received on the \$150,000 Fund up to March 31, 1908

*Atlantic Union Conference

| | |
|----------------------------|-------------|
| *Central New England | \$ 2,772.18 |
| Greater New York | 1,501.31 |
| Maine | 852.89 |
| *New York | 2,326.50 |
| *Southern New England..... | 1,210.50 |
| *Vermont | 1,344.74 |
| *Western New York | 2,071.09 |

Total 12,079.21

Canadian Union Conference

| | |
|--------------------|--------|
| Maritime | 317.43 |
| Quebec | 169.94 |
| Ontario | 805.18 |
| Newfoundland | 20.80 |

Total 1,313.35

Central Union Conference

| | |
|-----------------|----------|
| Colorado | 4,518.19 |
| Kansas | 3,703.05 |
| Missouri | 1,965.12 |
| *Nebraska | 5,819.18 |
| *Wyoming | 808.00 |

Total 16,813.54

*Columbia Union Conference

| | |
|-----------------------------|----------|
| Chesapeake | 624.53 |
| *Eastern Pennsylvania | 2,548.91 |
| *New Jersey | 1,202.45 |
| *Ohio | 6,301.43 |
| *Virginia | 1,034.77 |
| *West Pennsylvania | 1,969.46 |
| *West Virginia | 558.86 |

Total 14,240.41

*District of Columbia

| | |
|----------------------------|----------|
| *Washington Churches | 1,384.54 |
|----------------------------|----------|

Lake Union Conference

| | |
|--------------------------|----------|
| East Michigan | 3,158.46 |
| *Indiana | 5,246.02 |
| North Michigan | 1,705.22 |
| *Northern Illinois | 2,913.36 |
| Southern Illinois | 1,425.71 |
| *West Michigan | 8,733.70 |
| Wisconsin | 5,044.25 |

Total 28,226.72

North Pacific Union Conference

| | |
|---------------------------|----------|
| Montana | 691.64 |
| *Upper Columbia | 3,036.43 |
| *Western Washington | 3,308.13 |
| Idaho | 1,019.40 |
| Western Oregon | 2,955.15 |
| Hawaii | 21.05 |
| Alaska | 20.00 |

Total 11,051.80

Northern Union Conference

| | |
|--------------------------------|----------|
| Iowa | 7,444.63 |
| *Minnesota | 5,728.28 |
| *South Dakota | 2,664.47 |
| *North Dakota | 2,134.93 |
| Conference not specified | 73.82 |

Total 18,046.13

Pacific Union Conference

| | |
|---------------------------|----------|
| Southern California | 3,582.10 |
| *Arizona | 466.79 |

| | |
|--------------------------|-----------|
| *California-Nevada | 10,249.03 |
| *Utah | 440.58 |

Total 14,738.50

*Southern Union Conference

| | |
|--------------------------------|----------|
| Conference not specified | 97.41 |
| *South Carolina | 266.09 |
| Alabama | 613.14 |
| *Tennessee River | 1,405.31 |
| *Florida | 951.48 |
| *North Carolina | 954.70 |
| *Cumberland | 1,347.32 |
| *Louisiana | 572.54 |
| Mississippi | 413.08 |
| *Georgia | 457.97 |

Total 7,079.04

Southwestern Union Conference

| | |
|---------------------|----------|
| Not specified | 22.82 |
| Arkansas | 894.63 |
| Oklahoma | 3,924.79 |
| Texas | 2,488.90 |

Total 7,331.14

Western Canadian Union Conference

| | |
|------------------------------|----------|
| *Alberta | 1,211.30 |
| British Columbia | 222.00 |
| Manitoba | 336.55 |
| Saskatchewan Mission Field.. | 59.60 |

Total 1,829.45

Unknown

| | |
|---------------|--------|
| Unknown | 161.70 |
|---------------|--------|

Foreign

| | |
|-----------------------------|--------|
| *Algeria | 13.33 |
| Australia | 178.71 |
| Bermuda | 36.00 |
| China | 165.60 |
| South Africa | 439.02 |
| Jamaica | 66.01 |
| Yukon Territory | 20.00 |
| England | 279.11 |
| *West Africa | 50.00 |
| Mexico | 65.97 |
| Costa Rica | 6.25 |
| India | 190.25 |
| South America | 76.43 |
| Switzerland | 9.69 |
| Panama | 27.11 |
| Nicaragua | 9.00 |
| Central American Mission .. | 26.00 |
| Trinidad | 28.69 |
| Norway | 25.00 |
| Japan | 12.50 |
| Hayti | 5.00 |
| *Egypt | 51.55 |
| Palestine | 2.00 |
| Tobago, W. I. | 1.22 |
| Cuba | 8.00 |
| Hungary | 3.00 |
| Tahiti | 14.88 |
| France | 6.80 |
| Philippine Islands | 1.00 |
| Samoa | 8.00 |
| Barbados | 5.00 |
| Portugal | 1.00 |
| Straits Settlements | 10.08 |
| Pitcairn Island | 20.00 |
| New Zealand | 1.52 |
| Fiji | 4.87 |
| St. Kitts | 7.51 |
| Ireland | 1.21 |
| Russia | 5.00 |
| Denmark | 14.59 |
| Santa Domingo | 2.50 |

Total 1,899.40

Grand Total \$136,194.93

I. H. EVANS, *Treasurer*.

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

Current Mention

— During maneuvers at Portsmouth, England, April 2, the British torpedo-boat destroyer "Tiger" was run into and sunk by the cruiser "Berwick." Twenty-two of the destroyer's crew were rescued, but thirty-six were drowned.

— Because the Finnish Diet adopted a social-democratic resolution expressing sympathy with the Russian terrorists, the czar has decided to dissolve the Diet. The new elections will take place July 1, and the new Diet will meet August 1.

— The Supreme Court of the State of North Carolina on April 1 rendered a decision to the effect that the statute making it a misdemeanor for any one to carry into a prohibition county more than half a gallon of whisky or brandy, is unconstitutional. The chief justice filed a dissenting opinion, in which another justice concurred.

— There has been another abortive attempt at an uprising in Hayti, in which the chief of the cavalry and several other army officers are said to be implicated. This has given the government cause for searching all quarters of the city of Port au Prince; and it is reported that the French minister to Hayti is alarmed lest the government troops attack the consulate.

— The Pennsylvania Railroad has issued an order to discharge all foreigners employed on its system. The inference is that it proposes to make itself felt in the coming presidential election in the States where it operates. Similar action against foreigners has been taken by several other corporations in the State of Pennsylvania, and large numbers of men thus thrown out of employment are leaving for Europe.

— By an explosion of gas in a coal-mine at Hanna, Wyo., March 28, the workings were wrecked, and the twenty men who were working to extinguish a fire previously started, were killed. Some hours later while a party of fifty rescuers were at work, a second explosion occurred, which entombed these, and they all perished. In this same mine about five years ago 169 men lost their lives by a similar explosion.

— It is reported that 500,000 women will attempt to control the spring elections in the State of Illinois by exerting the influence of telepathy upon the voters. By this means they hope to route the saloons. They are attempting to use this force in the campaign. Whenever a speaker is advertised to speak in favor of licensing the saloons, the women go to the hall, and, by concentrating mental effort, endeavor to confuse him.

— Closely following the invention by Hiram Percy Maxim of a noiseless gun comes the announcement that another inventor, Oliver A. Smith, has perfected a device that produces the same result. It is simple in construction, can be carried in the vest pocket, and attached to the muzzle of the gun as desired. In this connection might also be mentioned a gun which, by the application of electricity, imparts an initial velocity of 30,000 feet a second to projectiles of all dimensions. It is the invention of W. S.

Simpson, a Scotchman; and experts who have examined the model and its working express the belief that with these guns it will be possible to throw shells from London to Paris. Continually new engines of destruction are being perfected which render obsolete former means of defense.

— A resolution for home rule in Ireland, introduced by the nationalist leader, John E. Redmond, was adopted by the British House of Commons, March 30, by a vote of 313 to 157. This is the first time that a resolution for home rule has passed the House of Commons by a large majority. Gladstone's bill of 1893 passed by a small majority, some amendments by a majority as small as five or six, and no provision by more than forty. The large majority seems all the more remarkable in view of the provisions of the resolution. It demands a parliament in Dublin and executive responsibility to that parliament.

— A funeral procession in Rome on April 2 was the pretext for a large assemblage which made an anti-clerical demonstration against the Austrian ambassador to the Vatican. Many anarchists later joined in the procession, and the police, in attempting to break up the crowd, killed three men and wounded fifteen others, some of them fatally. The mob returned the volley with bricks, wounding thirty-one of the police and soldiers. On the day following, the workmen inaugurated a general strike as a protest against the firing done by the police; and while the government took prompt measures to restore order, arresting seventy anarchists, yet the order of the mayor placing the flag over the Capitol tower at half mast would surely seem to indicate sympathy with the anti-clericals. No such action has ever before been taken under like circumstances.

— Some international interest is awakened over the attitude assumed by United States Consul Fisher at Harbin, China, toward the director of the Eastern Chinese Railway, who claims to have jurisdiction over the railway zone including Harbin. Acting under instructions from the State Department at Washington, Consul Fisher has refused to recognize or admit that he should have anything to do with the Russian administration of the territory, since he is the accredited representative to China alone. It is thought that this is one indication of the way in which the United States intends to maintain the "open door" in Manchuria. There have been many protests by China because of failure on the part of the railway management to live up to the terms of the contract made in 1896 between the Chinese government and the Russo-Chinese Bank, and at the close of the Russo-Japanese War both contending nations agreed in the Portsmouth treaty, completely and simultaneously to evacuate Manchuria, and to restore to China the exclusive administration of the province. When the American consul raised the flag over his consulate without in any way recognizing the authority of the Russians in this territory, Russia deemed it of sufficient importance to be taken up with the State Department at Washington. It is stated that the German consul at Harbin sided with the American, and the French consul with the Russian demands.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

The Importance of Upholding Health Principles

THE young people of the St. Helena Sanitarium training-school are known as Seventh-day Adventist medical missionary nurses. As such they are to go out into the world, bearing the advent message. The light of this message is to go to all lands, and penetrate even the darkest parts of the earth. We each have a part assigned us in this work. It can never be done by committees on plans and resolutions. It means personal consecration, personal sacrifice, personal work. It means a mighty faith in this message as the truth which the world must have.

As a company of workers on the "hillside" we may not feel that the world is watching to see if we live up to the principles which we advocate. But when we go out among the people, our example will count for or against their souls' salvation. The world is watching, ready to criticize with keenness and severity every one who acts a part in connection with God's work. Impressions favorable or unfavorable to Bible religion, are constantly made on the minds of all with whom we come in contact.

The world watches to see what fruit is borne by professed Christians. It has a right to look for self-sacrifice from those who claim to believe advanced truth. As young people we ought to be earnest, consecrated Christians, living up to the light God has given us. We can not expect to be an aid in helping to proclaim the advent message, if by our own lives we do not live out its principles.

The Lord has given us a message in regard to health reform. We have grown up with this message as part of our education. The principles taught have become common to us, and we are largely indifferent to them. Can God be pleased when health reform workers by their practice teach principles that are entirely opposed to their profession? Guilt rests upon us who have had so much light upon health reform, because we have not appreciated or improved the light. The greatest objection to health reform is that those who advocate it do not live it out. We become stumbling-blocks to many who are earnest in their desires to know what is right. Our words, our actions, and our dress are daily, living preachers, gathering with Christ or scattering abroad.

As we enter the homes of the sick and the dying, they will look to us for help, and many times where our words would fall on prejudiced ears, our lives might forcibly send home the message we are so anxious to convey.

All who are truly engaged in the work of the Lord for these last days will have a decided message to bear. The world needs to see in Christians an evidence

of the power of Christianity. We are to be living teachers of the gospel. The same interest and tenderness that Christ manifested toward us we are to manifest toward others. We are to work with patience, with interest, with determination, believing that Jesus can do much through human ability consecrated to his service. The men and women who are most successful in winning souls for Christ are those who in humility open the Scriptures in households, and who talk familiarly with the members of the families, not about things of little importance, but of the great themes of redemption.

We must know the great truths of our day, and knowing them, we must live them out, and not rest until those with whom we come in daily contact have also heard and believed. We are not here simply to learn a trade, or to become professional men and women. We are learning how to carry the message of a soon-coming Saviour. The great possibility of this work is nothing less than the consummation of the hope of every true advent believer—the ushering in of that glad day when “the righteous shall inherit the land, and dwell therein forever,” where the inhabitant shall not say, “I am sick,” and “the voice of weeping shall no more be heard.”

DAISY INGLE.

Findings

DR. J. P. TETER has for some time been pursuing Bible studies at Fernando College, preparatory to engaging in medical missionary work wherever most needed.

Dr. Orville Rockwell has accepted the superintendency of the Nebraska Sanitarium at Lincoln, Neb., upon the departure of Dr. W. A. George from Lincoln.

Dr. Julia White writes from Loma Linda: “We have a goodly number of young people here who will be ready in a few more months to be sent to foreign fields. This is the success of our work, getting our workers right out into these places. We have perhaps two or three men and their wives who could go to almost any mission field, and also many others who will be ready a little later. Our school is prospering. The students are doing well. The medical students are progressing very well in their studies.”

A copy of “Proceedings of the Medical Missionary Convention,” held at Loma Linda, Oct. 28-31, 1907, is at hand. This is a booklet of one hundred twelve pages, and is full of valuable articles on the most important topics pertaining to medical missionary work. Every physician and nurse in our ranks should have one of these, and should study it; in fact, every Seventh-day Adventist should be thoroughly posted on the subjects treated therein. The price of the booklet is fifteen cents. Order of Pacific Union Conference of Seventh-day Adventists, Mountain View, Cal., or send twenty-five cents for copy of these proceedings and copy of “Minutes of Medical Missionary Council,” held in Washington last June, to the secretary, W. A. Ruble, M. D., 1 and 2 Iowa Circle, Washington, D. C. Both booklets are valuable.

NOTICES AND APPOINTMENTS

Glendale Sanitarium Training-School for Missionary Nurses

THE next training-class begins June 1. There are vacancies for a limited number of applicants. This institution offers special facilities to persons of promise who are anxious to fit themselves as missionary nurses. Liberal monthly allowances are made for the first, second, and third years, to cover incidentals, so as to enable worthy individuals to get such training. Write for new calendar. Address Dr. Etta Gray, or Miss Nora Lacey, Head Nurse, Glendale Sanitarium, Glendale, Cal.

For Home Missionaries

THE *Signs of the Times* bearing date of April 15, the forty-third anniversary of the death of Abraham Lincoln, presents some striking characteristics of that noble man, and some of the great principles of liberty for which he stood. In addition, it makes prominent the glorious theme of a far greater liberty than that for which men struggle, that liberty in Christ Jesus, to which he invites all who will accept of his plan of salvation, and live in his “law of liberty.”

Mrs. Emma H. Adams presents the deliverance of God's people of old in a masterly word-picture entitled, “That Marvelous Transmigration.” Members of the Bible Band will find this excellent article especially helpful, and its inspiration will bring a new view of God's workings in the earth, and a desire to read and study the wonderful story again and again. It will strengthen faith in the Word of God, and create a desire to know it better. The number deserves a wide circulation. All orders should be addressed to the Pacific Press Publishing Assn., Mountain View, Cal.

California Camp-Meetings

THERE will be three camp-meetings held in the California-Nevada Conference this year. The first one will be held in the San Joaquin Valley, at Lodi, beginning May 1, and closing May 10. As the time for this meeting is near at hand, it is hoped that our people in the San Joaquin and Sacramento Valleys and Nevada will make preparation to attend. Bring your children, and invite your neighbors to attend this annual feast with you. Come to receive a blessing, and to be a blessing. The camp-ground is situated at the southeastern part of the city, within the city limits, about half a mile from the depot. The street-cars pass the station and stop within one block of the camp-ground. Tents will be pitched to accommodate one hundred families. There will be hay or straw on the ground to fill bedticks.

We expect the Lord to meet with us here. Sister E. G. White is expected to attend this meeting if her health will permit. These blessed privileges of assembling where we can worship the Lord in peace, will soon be a thing of the past; therefore let us improve them while they last.

In behalf of the California-Nevada Conference Committee, H. SHULTZ.

Warning!

WE would warn our people against a blind man representing himself to be an evangelist, and professing to be a Seventh-day Adventist. He obtained a large sum of money under false pretenses while in Baltimore, Md.—not from our people, however. He is about five feet ten inches tall, has dark hair, smooth face, and a very pronounced Irish brogue. Any

information regarding him will be appreciated by the writer, whose address is Takoma Park, D. C. MORRIS LUKENS.

Business Notices

THIS department is conducted especially for the accommodation of the Seventh-day Adventist readers of this paper.

Brief business notices will be published subject to the discretion of the publishers, and on compliance with the following—

Conditions

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

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

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

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

No discount for several insertions.

WANTED.—To correspond with any one desiring a teacher in the home, and giving an opportunity for gardening. Address M. Jaffray, 634 Whitney St., Belvidere, Ill.

FOR SALE.—Cooking Oil, best grade. Freight prepaid between Colorado and Ohio. 5 gal., \$4; 10 gal., \$7.75; 15 gal., \$11. Other States, please ask for prices. Address R. H. Brock, 404 North Second St., Arkansas City, Kan.

NOTICE!—Small company of Seventh-day Adventists going to New Mexico to engage in farming, can accommodate few more. \$10 per acre—terms. Send for literature. Address W. A. Ross, 1537 Wrightwood Ave., Chicago, Ill.

FOR SALE OR EXCHANGE.—A first-class and good-paying sheet metal shop. An opportunity of a lifetime if taken soon. Large furnace trade, metal roofing, and tin work of all kinds. For particulars, address N. H. Pool, Coldwater, Mich.

FOR SALE.—4¼ acres 3 miles from Santa Cruz, Cal. New house, barn, chicken-coops and yard; ½ acre strawberries. Gasoline engine. Abundance of soft well water. Price, \$3,000. Address F. C. Foland, R. F. D. 2, Box 611, Santa Cruz, Cal.

FOR SALE.—Peanut Butter, 10 cents a pound; Olive-oil, \$2.50 a gallon; 50 pounds Coconut Oil, \$7; Vegetable Cooking Oil, 10 pounds, \$1.10; 60 pounds, \$6. Cash with order. All absolutely pure. Address Vegetarian Meat Company, Washington, D. C.

THE Otter Lake (Mich.) Medical and Surgical Sanitarium makes a specialty of the care and treatment of insane and nervous cases, in addition to its general line of work. All insane cases treated during past two years have recovered. Chronic invalids cared for. Low rates.

ROYAL PEANUT BUTTER is all that we claim for it. Made only from No. 1 Spanish peanuts, carefully selected, and everything objectionable removed. Southern California Extracted Honey in convenient packages. Write for prices. Address Cleveland Health Food Co., Cleveland, Ohio.

FOR SALE.—Purest, most healthful Vegetable Oil for cooking and salads: no odor, keeps indefinitely: gal. can, \$1; 5-gal. can, \$4. Also pure virgin Olive-oil: gal. \$2.75; half gal., \$1.40; quart, 85 cents. Lunch Nutrena, a hygienic fat and blood producer: 1-lb. box, 35 cents; send for samples. Address E. W. Coates & Co., 535 W. 110th St., New York City, N. Y.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor; keeps indefinitely: 5-gal. can, \$3.50; 10-gal. can, \$7; crate of 8 one-gal. cans, 80 cents a gal.; 64 cents a gal. in ½ bbl. and bbl. lots; 30 gal. and 50 gal. shipped direct from factory at Louisville, Ky. Address Sanitarium Cooking Oil Co., Box 442, Louisville, Ky.

FOR SALE.—80 acres choice land, ½ mile from Bethel Academy, Wood Co., Wis. New 8-room house, besides pantry, closets; well, small orchard, barn, etc. 20 acres meadow and plow land, 15 acres to seed this spring. At least \$2,000 worth of wood on timber land. 3½ miles from 3 railroads; cream route. Address E. Albee, Bethel, Wis.

Address

BROTHER R. W. CLARKE's address is changed from Palmetto, Fla., to St. Petersburg, Fla.

Books Wanted for a Mission School

THE following-named readers, new or second hand, are needed for use in a mission school among colored children: "Gospel Primer;" "Bible Reader," by Sutherland; True Education Series, Nos. 1, 2, and 3; "Practical Primer;" "Bible Nature Reader;" and "Best Stories." Please send, prepaid, to Miss Pearl D. Bascom, Huntsville, Ala., Care of Oakwood School.

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:—

Florence Robbing, Laramie, Wyo., *Watchman*.

F. M. Gourley, Neoga, Ill., *Signs and Watchman*.

D. M. St. John, Box 56, Gardena, Cal., denominational literature.

Chas. Dunham, 97 Carson St., Pittsburg, Pa., *Signs, Life and Health, and Liberty*.

Alma Monck, 2838 Lanvala St., Baltimore, Md., *Review, Signs, Watchman, Instructor*.

Mrs. Kate Taylor, 2175 East Sixty-fifth St., Cleveland, Ohio, periodicals for reading-rack.

Miss Grace Allen, 1212 Long St., Chattanooga, Tenn., *Review, Signs, Watchman*, and tracts.

E. W. Bretz, 2036 Washington Ave., Springfield, Mo., Seventh-day Adventist literature for reading-rack.

Will T. Dawson, 971 Joseph Place, Memphis, Tenn., *Review, Signs*, and other English papers; also tracts.

Mrs. F. W. Halladay, Huntsville, Ala., appreciates the periodicals received, and desires a continuous supply for reading-racks in depot.

Amos Van Syoc, Room 15, Dewey Block, Pomona, Cal., *Review*, and other publications for reading-rack, also Lesson Quarterlies of 1907.

C. E. Hubble, R. F. D. 1, Box 86, Santa Ana, Cal., *Signs, Life and Health, Liberty, Bible Training School, Instructor, Little Friend*, and tracts.

Mrs. F. R. May, Box 189, Ochelata, Okla., *Signs, Liberty, Life and Health, Watchman, Little Friend, Instructor*, and tracts suitable for pioneer missionary work.

Mrs. D. A. Fitch, Glendale, Cal., *Signs, Instructor, Watchman*, and other publications suitable for general missionary work. A specialty is made of health publications.

Peter G. Argo, R. F. D. 1, Wheelock, N. D., *Signs, Watchman, Liberty, Life and Health, and Instructor*.

James Harvey, 1055 Brush St., Oakland, Cal., *Signs, Review, Life and Health, Liberty, Watchman, and Instructor* for use in reading-racks in Oakland, Berkeley, and vicinity.

T. J. Chambers, Grant Ave., Takoma Park, D. C., a large and continuous supply of *Signs, Watchman, Liberty, Life and Health, Instructor*, etc. These are earnestly requested for use in a number of reading-racks in the city of Washington.

Obituaries

PAULEY.—Died at Vinton, Iowa, Feb. 27, 1908, of hemorrhage of the brain, James L. Pauley, aged 82 years, 6 months, and 4 days. S. M. PAULEY.

BROWN.—Died at Minatare, Neb., Dec. 28, 1907, the son of Mr. and Mrs. A. C. Brown, aged 2 years, 5 months, and 18 days. Although so young, little Max gave evidence that the instruction of Deut. 6:5-7 had not been neglected. Words of comfort were spoken by the writer from Matt. 19:14, a verse which Max had often repeated and called his verse. B. L. DIFFENBACHER.

INGALLS.—Died at his home in Trempealeau, Wis., Feb. 1, 1908, Brother J. B. Ingalls. He was born June 13, 1824, and was converted in early life, and united with the Adventists. While in active life, he was earnest in advancing the cause he loved, both with his means and with his personal influence. He had taken the *Review* for forty years. He leaves a wife, seven sons, and one daughter.

MRS. H. O. HILLMAN.

BLUMENSHEIN.—Died at her home in Brainerd, Minn., Feb. 21, 1908, of consumption, Sister Levina M. Blumenshein, aged 45 years, 1 month, and 28 days. She joined the Seventh-day Adventist church at Medford, Wis., seventeen years ago, and was a faithful follower of Jesus until her death. She leaves a husband and six children to mourn their loss. Words of comfort were spoken by the writer, from Rom. 5:12.

GEO. L. BUDD.

PYKE.—Died at her home, near Gaylord, Mich., Feb. 7, 1908, Mrs. Maria Pyke, aged 80 years. Mother united with the Seventh-day Adventist church at Gaylord about twenty-four years ago. She was a faithful and devoted mother, and will be greatly missed by her children, four of whom survive her. Her hope was bright till the last. The funeral was held at her home, and was conducted by H. S. Bullock (Baptist).

MRS. SARAH MUSSULMAN.

ANDERSON.—Died at her home near Kersey, Colo., Dec. 16, 1907, of lockjaw, Ruth Anderson, only daughter of Brother and Sister A. Anderson, aged ten years. Sister Ruth injured her foot by running a nail into it. The injury was not considered serious for several days, when she was taken with lockjaw. Ruth was baptized about eighteen months ago, and was a consistent Christian. She bore her intense suffering with patience. Funeral service was conducted by the writer.

R. E. HAY.

BEGUELIN.—Died at Battle Creek, Mich., Feb. 5, 1908, of tuberculosis, Mrs. Anna Beguelin, *née* Siess, aged 23 years, 7 months, and 20 days. She was born in Germany, was reared by Christian parents, and from her infancy loved the Lord, and kept the commandments of God and the faith of Jesus. She was loved by all who knew her. During her sickness, which lasted a few months, she endured her sufferings with fortitude and Christian resignation, and gave full evidence of her acceptance with God. She leaves a husband, a daughter, a father, three brothers,

three sisters, and many friends to mourn their loss. The funeral service was held in the Tabernacle, and was conducted by the writer, assisted by Elder G. W. Amadon.

A. C. BOURDEAU.

(French and German papers, *Messenger and Herald*, please copy.)

MESSICK.—Died at Cambridge, Md., Sister Helen Tyler Messick, aged 61 years. About seven years ago she accepted present truth under the labors of Elder V. H. Lucas. The funeral service was conducted by the writer in the Cambridge Seventh-day Adventist church. She was laid to rest in the blessed hope of a glorious resurrection.

CARLYLE B. HAYNES.

MOORE.—Died at her home in Laurel, Miss., Feb. 25, 1908, of a complication of diseases, Mrs. Ethal Moore, aged 33 years and 16 days. Sister Moore was a member of the Seventh-day Adventist church at Ellisville, Miss. She accepted present truth under the labors of Elder H. G. Thurston four years ago, and remained faithful unto the end. She leaves a husband, two children, a mother, and a brother to mourn their loss. Words of comfort were spoken by the writer from Rev. 14:13 and 1 Thess. 4:13-16.

T. C. CALTRIN.

POTTER.—Died at his home in Yola, Minn., Feb. 6, 1908, of pneumonia, C. H. Potter, aged 77 years, 9 months, and 19 days. He came into this truth under the labors of Geo. M. Dimmick in 1875, at Golden Gate, Minn. He had been a subscriber for the *Review* for thirty-five years, and prized it next to his Bible. About a year before his death he began to lose the use of his limbs, and finally became quite helpless. He leaves a wife and three sons to mourn their loss. Funeral service was conducted by Elder Pierce.

MRS. C. H. POTTER.

BANTA.—Died at Calistoga, Cal., Jan. 19, 1908, Mrs. Mary Martin Banta, aged 80 years, 8 months, and 28 days. In childhood Sister Banta gave her heart to God, and in her many trials tested the value of his sustaining grace. Twice she was left a widow. She was the mother of seven children. Her death is mourned by her husband and surviving children—Elder Geo. Snyder and two daughters. She united with the Seventh-day Adventist Church in 1883, and died in the blessed hope of Christ's soon coming. The funeral service was conducted by Elder W. T. Knox and the writer in the Adventist church at Calistoga. W. M. HEALEY.

MOORE.—Died at Keene, Tex., Feb. 13, 1908, Nancy Elizabeth Moore, *née* Robinson. Sister Moore was born in 1834, and was one of the first in Texas to accept present truth, which she heard for the first time from the mouth of Elder R. M. Kilgore, in 1876. She united with the Cleburne church, and was a faithful Seventh-day Adventist until her death. The last fifteen years of her life were spent in the canvassing field as constantly as her strength would permit. I have never met one who was more hopeful and joyous in the truth than this aged sister. She leaves two sons and two daughters, who were all present at the funeral, which was conducted by Elder H. B. French and the writer.

CLARENCE SANTEE.

KISNER.—Died at his home in St. Joseph, Mo., Feb. 24, 1908, Brother Kisner, aged 24 years. From earliest childhood he was an earnest Christian. His parents, Brother and Sister G. H. Kisner, have been for many years actively engaged in the work, and it was his ambition to become a worker for God. For about three years he was employed in the office of the Wisconsin Tract Society, but failing health made it necessary to give up the work he loved. With his young wife and parents he moved to Missouri, where, after a year of patient suffering, we laid him to rest. A noble and talented young man has laid down the armor, but the memory of his consistent life will be an inspiration to many.

MEADE MAC GUIRE.



WASHINGTON, D. C., APRIL 9, 1908

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

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THE \$150,000 fund report has been transferred to the Field Work Department, where it will appear from now until it is closed up.

ELDER G. B. THOMPSON left Washington last week to attend the session of the East Michigan Conference to be held at Flint, Mich., beginning April 6.

THE Hamburg meeting of the General Conference Committee appointed Brother L. Krug, a German nurse, to Jerusalem, to take the place of Brother Gregorious, of the Jerusalem medical mission, as

the latter is obliged to leave Palestine for a time on account of his wife's health.

WE call special attention to the matter appearing on the second page of this issue.

LETTERS from China report a most interesting and profitable committee meeting of representative workers, held in Shanghai, in February.

OUR South African paper, *The Sentinel*, appears in new form and dress with the February number, which is devoted especially to the temperance issue.

WE are glad of news of progress in Siberia.* At the Hamburg meeting of the General Conference Committee another laborer was appointed to that new mission field, Brother Karl Reifschneider, of Hungary, being recommended to locate in Omsk, Siberia.

THE April number of *Life and Health* is a valuable number, filled with excellent suggestions on a multitude of timely topics. The price is ten cents for a single number, but there are single articles in it that are worth much more than what is asked for the whole journal. There is no reason why many of our people should not be making a good living selling this journal. Some are doing so, and are doing good missionary work at the same time.

ON a recent Thursday Elder Robert S. Greaves and wife sailed from New York on the steamship "Cedric," bound for Smyrna, Turkey. Brother Greaves leaves the British Columbia Conference to join Elder Claude AcMoody in the Levant Mission field in answer to a pressing call for help in Turkey. They sail direct to their field, stopping at Naples, Italy, en route. May these dear workers have the rich blessing of God and the prayers of his people as they go into this difficult country to labor.

THE Methodist General Committee and Board of Foreign Missions is sending out through all the ranks of that denomination an earnest appeal for a fund of \$1,400,000 to be raised during the year for use in missionary work in the less enlightened countries of the world. That appeal contains the following statements, which will be read with interest by our people:—

All pagan and Mohammedan lands are now open to the heralds of the cross. There is a seething restlessness in all non-Christian nations. The people are reaching out for something, and they know not what. They have a soul-

hunger, and there is no bread. Now is the opportune time to give them the bread of life. In all lands there are points of light in the midst of surrounding darkness. These points of light must be multiplied and enlarged until the darkness is dissipated. Everywhere the fields are white unto the harvest, but, alas, the laborers are too few.

This sudden opening of the world's doors to the heralds of the gospel constitutes the most striking miracle of modern times, and presages the completion of the gospel work in the earth.

At a meeting of the members of the General Conference Committee in Europe, held in Hamburg the first week in March, it was arranged that Brother W. Ising, the German Union secretary, be ordained, and sent to Beirut, Syria. Brother Ising and wife have had a good experience in the European work, and their knowledge of English, German, and French will be a great help in entering the polyglot Syrian field, where, however, the Turkish and Arabic must be gained in order to do successful work.

"EVOLUTION AND THE SABBATH" is the title of a new sixteen-page tract by Geo. McCready Price, which ought to be in the hands of every Seventh-day Adventist. It shows the inconsistency of the geological theory of life succession, and of the evolution theory based upon it, also the reason and purpose of the Creator in establishing the Sabbatic institution. The Sabbatic institution as a memorial of creation is shown to stand squarely across the path of the evolution teaching and the geological theories concerning the formation of the earth. So likewise the third angel's message is set forth as "a protest against all false ideas of creation by evolution and redemption by development." The tract will well repay a careful study. Published by the Pacific Press Publishing Assn., Mountain View, Cal.; price, one cent each.

ON account of the Sunday-law agitation in the West Indies, the brethren in charge of our work there have found it necessary to issue a publication dealing with the matter. This is a sixteen-page pamphlet bearing the title "Liberty," and discussing forcefully and clearly the principles at stake in such legislation. From now to the end of time we may expect to have this question to meet in every quarter of the world. Countries that have long given little regard to the outward observance of Sunday are aroused by some agency to wonderful activity in behalf of that institution very soon after our work has been established there. It is all a part of the purpose of the enemy to mobilize his forces throughout the world into one compact body to resist and, if possible, to overwhelm the message and work of the third angel. It is one of the most striking signs of our times, a fulfillment of our expectations of many years, and should be a cause of encouragement to us, indicating the blessed consummation of our work.