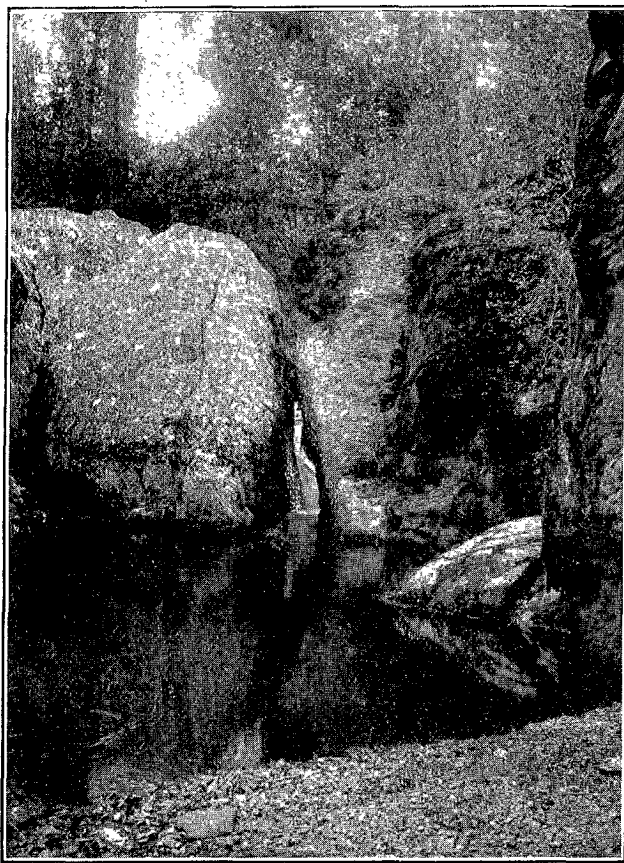


# The Advent Review and Herald Sabbath

Vol. 85

Takoma Park Station, Washington D. C., June 18, 1908

No. 25



Behold  
He  
Cometh

To the Law and  
to the Testimony

# Liberty, No. 2

*"A Nice, Orderly, Logical  
Exponent for a Good Cause,—Separa-  
tion of Things Civil and Religious"*

Filled with some of the best things written upon the proper relation of the church and the state, and containing some rare illustrations.

## How Others Regard It

As an illustration of how others regard this issue, we quote the following from the *Sabbath Recorder* (S. D. Baptist):—

"The last number of *Liberty* is of special value. It contains an address by William Lloyd Garrison made in 1848 on Sunday Laws and Liberty of Conscience; an address by W. W. Prescott before a committee of the United States Senate on the fifteenth of April last; and the memorial of the Seventh-day Baptists presented to the United States Senate in behalf of the American Sabbath Tract Society, on the third of March, 1908, together with other valuable matter. The magazine is well illustrated, with pictures of senators, Mr. Garrison and others, including Stephen Babcock and A. H. Lewis. A copy of this issue of *Liberty* should be in the hands of all those who seek information, or desire information for argument, in favor of full religious liberty."



## New Religious Liberty Tracts

Tersely written tracts on the timely questions of religious liberty. Envelope size. Just the thing to enclose with your correspondence. Every Seventh-day Adventist should have a good supply on hand. Order the tracts by number. Sent, post-paid, on receipt of prices given.

NO.	NO. OF PAGES	PER 100
1. Principles Too Little Understood..	8	\$.50
2. Sunday Laws .....	8	.50
3. Logic of Sabbath Legislation.....	8	.50
4. The Civil Sabbath.....	12	.75
5. Civil Government and the Church.	4	.25
6. Religious Liberty—What Eminent Authorities Say .....	12	.75
7. The Church's Greatest Need To-day	4	.25
8. Church Federation .....	12	.75
9. Limits of Civil Authority.....	4	.25
10. A Vital Question—Is the Sabbath a Civil Institution? .....	8	.50
11. What Are Works of Charity and Necessity? .....	4	.25
12. "Backward States" .....	8	.50

## A Rare Opportunity

We have on hand a few sets of the *Religious Liberty Library* containing such valuable pamphlets as "Civil Government and Religion," "Rome's Challenge," "The Legal Sunday," "National Sunday Law," etc., invaluable to those who are alive on present-day issues. Many of the tracts and pamphlets are now out of print, and can be had only in this form. The three cloth volumes which make up this set will be sent, post-paid, to any address on receipt of \$1.25.

## The Struggle for Religious Liberty in Virginia

by Charles F. James, D. D., president of the Roanoke Female College, is a complete record of the famous effort in which truth was finally victorious, and religious liberty was established. It is a splendid text-book for religious liberty workers, and is also an important reference volume for every one who is interested in the cause of religious freedom. Send for one to-day. Post-paid, \$1.25.

**LIBERTY, 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, JUNE 18, 1908

No. 25

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

ISSUED EACH THURSDAY BY THE  
Review & Herald Publishing Association

**Terms: in Advance**

One Year.....	\$1.50	Four Months.....	50
Eight Months.....	1.00	Three Months.....	40
Six Months.....	75	Two Months.....	25

No extra postage is charged to countries within the Universal Postal Union.

Address all communications and make all Drafts and Money-orders payable to—

REVIEW AND HERALD  
Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]

## Editorial

WE can now see with clearness that the ultimate goal of the evolution theory is the destruction of faith in revealed truth. Demanding recognition first in the field of science, it has extended its sphere of influence until it now dominates the field of theology. Having for its basic principle the proposition that in every field of activity, whether of material or spiritual agencies, there is constant progress toward a higher plane, this theory is bound to ignore all evidences of deterioration; and this seems to be most emphatically true in the interpretation of present conditions in the religious world. In the face of such revelations of moral turpitude as almost stagger conservative observers, the assertion is confidently made that this is merely an incident preliminary to thorough purification, the dust which accompanies a spiritual house-cleaning. In direct contradiction of such a view is the forecast made in the Scriptures: "Evil men and seducers shall wax worse and worse, deceiving and being deceived." "In the last days perilous times shall come. For men shall be lovers of their own selves, . . . having a form of godliness, but denying the power thereof." If we accept the inspired utterances concerning existing conditions, we must reject those roseate explanations which make the worse appear the better. The fundamental mistake is in substituting human authority for divine authority, and human philosophy for divine revelation. The only certainty is found in the Word of God.

THERE is a demand now for men who can properly appreciate the present situation, and who are willing, at any cost to themselves, to be the instruments in the hands of God for accomplishing the divine will. There is such an opportunity now for the effacement of self and the exaltation of God and his truth, as comes but few times in the history of a world. John the Baptist, the preacher of the wilderness, with his heart open to the light of God, stood against the current of religious sentiment which flowed so strongly in his day, rejected the traditional views of the recognized leaders, and became "the voice" to proclaim present truth to the people. In him the words of the prophets became personality among men confused by leaders ambitious for place and power. Sacrificing himself on the altar of zeal for the cause of the Messiah, despised and rejected of men, he accomplished the work required to fulfil the divine program, and obtained the approval of heaven. The same condition has again come around, and the same opportunity is again offered, at the same cost to those who embrace it. Faith in the fulfilment of the prophecies, faith in the work which God is doing at this time, and faith in the triumph of the truth in this generation, must conquer all doubts, and nerve the successful worker for the conflict. There is now a wonderful field for the exploits of a holy ambition.

### "Modernism" Explained and Condemned

THE tendency toward liberalism in theology has not been confined to the Protestant churches. The movement has appeared in the Roman Catholic fold as well, and there it is creating no little stir. What is termed "New Theology" among Protestants has been defined as "Modernism" in Roman Catholic circles, as being the best English equivalent of the Latin word used by the pope in his well-known encyclical upon this subject.

Those who desire to understand both sides of this controversy in the Roman Catholic Church will find a clear statement of the views of the pope and his opposers in a recent book<sup>1</sup> which will

doubtless have a wide reading, as it deals with a problem of great interest to all the different denominations. In this book there is a statement of the views of the so-called "Modernists" in the form of a reply to the recent encyclical of Pius X, which is printed in full in English. This document is declared to be a deliberate attempt "to present 'Modernist' views to the public under a false and unfavorable light," and the writers of the reply therefore deem it both their right and their duty "to expose the unfair attack which the encyclical seems to make" upon them, and to present from their own standpoint the teachings for which they have been condemned.

That "Modernism" and "New Theology" stand on common ground in denying the inspiration of the Bible is shown from this paragraph taken from the "Explanation of the Modernist System:"—

The common and traditional notion is that in the Bible we possess an orderly and complete history of the revelation of the Old and New Testaments, guaranteed true in every part by the authority of God, who, as he has inspired the Bible, may be called the principal historian; and also by the secondary historians, who were more or less immediate witnesses of the facts they record—such as Moses and Joshua for the Old Testament, Matthew, Mark, Luke, and John for the New. But this conception has been shaken to its foundations by literary criticism applied to the historical books of either Testament.

As we repudiate this fundamental claim of "Modernism," we can of course have little in common with the various arguments which are adduced to prove that the "Modernists" are the real conservers of the truth, the truly spiritual interpreters of all times; but we do commend, in a general way, the attitude of these men on the question of church and state. Their views are presented in the following paragraphs:—

Finally, the encyclical reprehends our desire to separate church and state. Here, again, the official church counts as a fault what is one of our best aspirations—one which she herself would welcome, were it not that her vision of facts is clouded by her ties and attachments to the worldly splendor which she enjoyed in a past age that can never come back again.

We quite understand those decisive practical reasons that moved the church in the Middle Ages to take to herself a political power which, however it may at times have hampered her spiritual influence, did, nevertheless, further the

<sup>1</sup> "The Programme of Modernism:" A Reply to the Encyclical of Pius X, *Pascendi Dominici Gregis*, with the Text of the Encyclical in an English Version. G. P. Putnam's Sons, New York; price, \$1.50, net.



development of medieval Europe in some ways. But the historical conditions which induced the church to assume a political responsibility separable from, if not quite incompatible with, her spiritual power, have long ceased to exist. The modern state is accepted as the instrument designed to regulate the development of the community in material and moral interests, so far as these affect the public life. It has a well-defined program and ample means of government. Things being so, the church should be only too glad to be able to lay down every sort of political preoccupation, and to retire back into the sphere of her spiritual dominion, confining herself to the religious guidance of souls. For her specific aims she has everything to gain from this separation of powers. What sort of sympathy is she likely to win from the best spirits of the age by those wretched remnants of a power that she has lost, or by her vain efforts to re-acquire it? What sort of popularity can these dwindling and decrepit aristocratic oligarchies confer upon her which, in exchange for a little paltry grandeur, would tie her to customs in open discord with modern tendencies? One thing we know, and we say it openly: we know that we are weary of seeing the church reduced, for all practical purposes, to a bureaucracy jealous of its surviving scraps of political power, and hungering to get back all it once had—to a group of idle men, who, having dedicated themselves to a priestly and apostolic calling, and having afterward attained the highest ecclesiastical grade, enjoy the most fabulously wealthy benefices as absentee incumbents. We are weary of seeing her reduced to a sterilized force, which, notwithstanding an apparent grandeur that wins the facile and unintelligent adulation of the multitude, acts as a brake on social progress; to an institution which squanders its vital energy in idly dreaming of what it used to be in ages gone by. We see no other effectual way of ending this miserable state of things than the entire separation of the church from political functions; the return to the simpler religion that will throw open the doors of the church to the excluded democracy, and enable her to pour out upon it those treasured riches of spirituality which the Christian tradition has stored in her bosom. Away, then, with all these empty political ambitions; away with all this plotting to reconstitute, on different but equivalent lines, that civil power which the church exercised in the Middle Ages. Let the church learn to be once more that great moral force which she was in her less imposing but more fruitful periods, and especially in her primitive days, and her history, which to-day traces the course of a parabolic descent, will receive a new and vigorous upward impulse.

Although we can not agree with these claims in behalf of the Roman Catholic Church, yet it is refreshing to read so clear a statement of the benefits arising from the separation of church and state.

In the closing part of the encyclical all the power of the church is invoked against the "Modernists," and their writings and their teachings are condemned in the strongest terms. It remains to be

seen whether these measures will be effective.

The full encyclical in English will be both interesting and valuable to those who wish to understand at first hand the position of the Roman Church on the various topics treated upon in it.

### Light for the Blind

As showing how God's providence is sending the light of his Word into the darkest corners, note the fact that the British Bible Society is supplying the Gospels in raised Braille type for the blind in the following languages of India: Bengali, Tamil, Telugu, Marathi, Malayalam, and Gujerati.

In China, blind colporteurs are employed to scatter the Scriptures, gathering a crowd by reading aloud with their fingers upon the raised print, and then selling the ordinary Scripture portions. Blind Chinese Bible women read in the mission hospitals. "The Chinese blind," says the Society's report, "can learn to read Braille much more rapidly than the sighted can master the intricate native characters."

The Society's English Bible, in raised Braille type, "fills thirty-nine volumes, which occupy a shelf seven feet long." It is an expensive book to produce, but is sold much below cost. It costs about seventy-five cents a volume, and is sold for twenty-five cents; in fact, portions are given away if need be.

Thus the word of the kingdom, whose glories "eye hath not seen," is brought near to the blind in these last days. How many among us are aware that every year, of late, numbers of blind persons have been brought to the full acceptance of the precious light of the third angel's message by reading our own paper for the blind, the *Christian Record*?

The recent council of the General Conference Committee took action especially urging our people to help circulate this paper among the blind in every State. The paper costs two dollars a year, and for this amount sent to your tract society office or to the *Christian Record*, College View, Neb., the publishers will send this paper, bearing the light of present truth, to some blind person for one year.

Thank God for the gift of sight granted you, and do not forget this way of helping those who are denied the joy of looking upon the beauties of this world, but who may be brought to rejoice in the hope of the world to come, where the eyes of the blind will be opened.

W. A. S.

To improve every opportunity to help others is one of the best means of insuring success in the Christian life. "Even the Son of man came not to be ministered unto, but to minister."

## The Rise and Fall of Religious Liberty in America

### Anabaptist Influence in England and America

It will not be out of place at the beginning of this article to take a glance at the conditions prevailing in England at the time when Anabaptist principles (and incidentally the principles of soul-freedom) were being promulgated on the Continent in the face of persecution.

Anabaptists fleeing from the bitter persecution of Catholic and Protestant alike on the Continent, crossed the English Channel by thousands, and settled in the eastern and southern counties of England. They were not received with open arms. Their doctrine, so inoffensive, so righteous, was looked upon by the state church, by the rulers, and by a great portion of the people, as a dangerous and revolutionary heresy. James I declared: "I will make them conform, or I will harry them out of England." Richard Hooker denominated freedom of conscience "a loose and licentious opinion of the Anabaptists." The Westminster Confession, which was adopted in 1647, set forth the illiberal principle that "civil government is designed to support the external worship of God, to preserve the pure doctrine of religion, and defend the constitution of the church." It further declares that any one who maintains or publishes erroneous opinions, contrary to the teachings and practises of the church, "may be lawfully called to account, and proceeded against by the censures of the church and the power of the civil magistrate;" that "the magistrate hath authority, and it is his duty to take order that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered, and observed."

A more perfect uniting of civil and ecclesiastical powers and functions could not have been presented by the Roman hierarchy itself. Whatever Rome did, the Westminster Confession authorized the church and the state officials in England to do. Forty-two years after the adoption of the Westminster Confession, 1689, the Toleration Act of William and Mary was passed. Toleration is always less than liberty; but this toleration act was not even full toleration. Quakers and Protestant dissenters were tolerated, but Catholics and anti-Trinitarians were outside the scope of its beneficence. Hallam, in the "Constitutional History of England," Vol. III, page 170, says that the passage even of this kind of toleration act was not accomplished "without murmurs of bigoted churchmen."

With such a condition obtaining as late as 1689, it can readily be seen that there was little inclination to make it easy for the Anabaptists when they began to emigrate to England, more than a hundred fifty years before. But we do not need to infer what those conditions were. The same year that Henry VIII became head of the English established church, he issued two decrees against the Anabaptists, which show, first, that the Anabaptists were refugees from another country; and, second, that the spirit of the times was intolerance personified. King Henry's decrees were filled with invective and a cruel purpose to rid his realm of these dissenters, taking the harshest measures if necessary. All were to depart within ten days from the date of the decree, "on pain to suffer death, if they abide and be apprehended and taken."—*"Wilkin's Concilia," Vol. III, page 776.* Their only crime was "wicked errors and abominable opinions." "Cranmer and eight other bishops and clerics were subsequently commanded to proceed inquisitorily against the Anabaptists, to search for their books, and to scrutinize with all diligence their letters. Martyrdoms followed. The fires of Smithfield were kindled."—*"Religious Liberty" (King), page 34.* Thus a veritable Inquisition was established as a result of these decrees. Thus was demonstrated the fact that persecution does not depend upon *what* church is established, but upon the fact that *a* church is established. Church establishment and liberty of conscience can not dwell together in the same realm.

In spite of the cruel persecutions from which they suffered, the principles which the Anabaptists held continued to be disseminated throughout the realm. One of their principles, which was most obnoxious to the officials of the government and of the established church, was that "civil government had no concern with religious matters." Strange, is it not, that for holding such opinions, and promulgating them, Christian men should be hounded, exiled, tortured, drowned, and burned, and that by other men professing allegiance to the same Lord? But such was the ignoble inheritance from that black-cowled power regnant during the Dark Ages. It was an inheritance difficult to outgrow,—impossible to outgrow entirely where the condition that fostered it was continued,—and that condition was a union of church and state. Wherever the Anabaptists (or Mennonites) went, they found that condition; and wherever they found it, they opposed it, and taught the opposite principle. The influence of their persistent teaching in the Netherlands resulted in the establishment of religious liberty in that country when its inde-

pendence was secured; and there is not the least doubt that the measure of tolerance achieved in England in the time of William and Mary was due to the diffusion of the principles of soul-freedom which the Anabaptists were promulgating throughout the land. Some of the tracts which they published were written in prison—not written in ink, for this was denied them; but written in milk on white paper, which, when heated, revealed the words of their arguments. Said one, "Their arguments were written in milk and answered in blood." There comes down to us from that people a phrase that has become familiar to American ears. They taught, says Motley, that "every man was to worship God according to the dictates of his own conscience." We have used that expression until we have come to feel that it is a product of American thought; but it comes to us out of the bitter experiences of a despised people, who paid with their lives for advocating it.

The relations between the immigrant Dutch Anabaptists and the common people of England became very close in this way. The Dutch immigrants were a people skilled in manufacture, and carried on their business in England. But it was required of them that each manufacturer should educate a certain number of English lads in the business which he was conducting. The enforced apprenticeship system opened a field for the Anabaptists, which they were not slow in improving, and operated perhaps as extensively as any other factor in bringing about toleration for dissenters.

The Dutch Anabaptists thus planted in many English minds the idea of soul-freedom; and from a people thus educated, there came to the New World some who would carry on the struggle for freedom to worship God untrammelled by oppressive laws. There came others also seeking freedom to worship God, but unwilling that those who differed from them should enjoy the same freedom which they demanded for themselves. Concerning these two parties and their attitude toward freedom of conscience, we will study in our next article.

C. M. S.

### A Good Number

THIS is what can be truthfully said of the Temperance Number of the *Watchman*. And it should also be said that this special should receive a very large circulation. The number is clean, neat, and artistic in appearance. Its articles are short and interesting, and they deal effectively with the most vital features of the temperance question. One of the articles is from the president of the National W. C. T. U.; another is from the president of the W. C. T. U.

of Tennessee. The first item on the publishers' page appropriately states that "this issue of the *Watchman* voices the mind of the denomination which owns and publishes it,—that is, the Seventh-day Adventists,—on the temperance question. We stand uncompromisingly for the prohibition of the liquor traffic in city, county, State, and nation."

That is right. We are a temperance people, and we should be more earnest in our work in behalf of the temperance movement.

This is a very opportune time for our people to bring out a Temperance Special. And now that it is out, we should give it a great circulation. A tremendous effort is being made in the South to free the people from the terrible curse of the saloon. We should be to the front in a good work of this kind. This Temperance Special will do good work, and it will place us on record on the temperance question just to the extent that we place it in the hands of the people. Then let all respond promptly and most earnestly to this opportunity.

A. G. DANIELLS.

### Heavenly Treasure

WHEN Christ uttered the words, "Where your treasure is, there will your heart be also," he made a statement which has been repeated in all succeeding ages. Our own experience has verified its truthfulness. The lives of all our friends and acquaintances demonstrate in its behalf. The whole realm of human knowledge bears testimony that, "Where your treasure is, there will your heart be also." Christ did not wish his people to set their affections upon this earth. Here are thieves and moth and rust. Here riches take to themselves wings and fly away. These things are not worthy the affections of God's children.

Said the Master, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." On another important occasion he said, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." To the rich young man, who asked the way of eternal life, the Master said, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me." Again, he said, "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

These texts show two things,—the vanity of earthly riches when one's heart is set on them, and the value of treasure laid up in heaven.

The heavenly treasure seems to be partly, at least, like the treasures of earth. Earthly treasures properly used prove to be treasures laid up in heaven. It is impossible for us to take our money there, and make an actual deposit in the bank of heaven. This God neither expects nor requires. But a way of transferring the treasures of earth to heaven has been provided by the Lord. Here on earth we are to care for God's poor, the orphans, the aged, the widow, and the unfortunate. What we do for our fellow men is reckoned as treasure laid up in heaven.

The gospel message is the greatest boon God ever gave to mortals. The blessing which the third angel's message has been to us, it may be to others. It has made us a temperance people. It has dimmed the present enjoyments of earth, while the future, eternal glory is radiant with hope.

The treasures of earth are prized only as they supply our daily needs, and can be transferred to heaven. God's people should be rich in heavenly treasure. No thief can steal that treasure, no fire destroy, and time will never cause it to decay. Week by week we are earnestly entreated to send a portion of our earthly treasure on to heaven. Ten cents a week is not much, but it is something, and God's blessing can make it more.

The midsummer offering is at hand. July 4 will be another ingathering day, when each can do something in laying up treasure in heaven. How much will you place in heaven's store-house? God lives, and his eye is over his work. Let us bring an offering such as we wish placed to our account in glory.

I. H. EVANS.

### **The Foreign Mission Seminary Endowment Fund**

It has been only one short year since the General Conference Committee, in council at Gland, Switzerland, decided to turn the Washington College into a Foreign Mission Seminary for the purpose of giving special instruction and training to volunteers for mission fields. This decision met with the most hearty approval of our people everywhere. Such a school seemed to be just what every one wanted; and from the time the plans for the Seminary were made known, we received the warmest sympathy and cooperation of all in our efforts. This helped us to make the change without delay, and to secure a fairly good attendance of prospective missionaries for the first year.

The experiences and results of our efforts thus far in carrying out the plans for such a school have been very encouraging, and have, we believe, given ample evidence of the wisdom of the enterprise.

Nearly one third of all who attended

the Seminary have been selected by the Mission Board for service in foreign lands. Others will continue in the school for better preparation. The acquaintance the members of the Mission Board have formed with the young people in the Seminary has been a great help in making intelligent selections for various openings in distant lands. This one great advantage alone, to say nothing of many others, will fully justify us in maintaining a school of this kind at our headquarters.

But our experience thus far has led us to see that we shall find it somewhat difficult to secure the attendance of the very class of students for whom the school is intended; namely, those who have secured a general preparation in our regular colleges and academies for service somewhere in the cause. We find that the majority of our young people who have spent a number of years in our other schools have about exhausted their resources, and are unable to provide immediately the means to take a special course in the Seminary before going to foreign fields. The calls are so pressing, the work to be done is so great, and the time in which to do it is so short, that we can not afford to have these young people spend a year or two earning money to pay their way through the Seminary. Much, every way, would thus be lost.

In view of this it is felt by many of our conference officers and ministers that steps should be taken to aid these volunteers for mission fields in taking the special course they need at the Seminary. Among other things it has been suggested that our young people might give substantial aid in this direction. This suggestion has been heartily seconded by our young people's workers, and a plan has been devised whereby the Young People's Missionary Volunteer Department of the denomination shall provide a permanent scholarship fund, to be lent to students who have not the means to pay their way at the Seminary.

The details of the plan agreed upon are as follows: that a scholarship be placed at \$150, and that this scholarship be divided into shares of \$2.50 each. To every person or Missionary Volunteer society contributing one or more shares, or a full scholarship, will be given a certificate showing the amount given, and the purpose for which the gift is to be used.

The money raised by this plan will constitute a permanent scholarship fund, and will be under the control of the board of trustees of the Washington Foreign Mission Seminary, in council with the officers of the General Conference Committee and of the Young People's Missionary Volunteer Department.

As we considered how to raise this

fund, we could think of no way which seemed so appropriate as to place this work in the hands of the Young People's Missionary Volunteer Societies. The Foreign Mission Seminary and the Young People's Missionary Volunteer Department were both brought into existence at the same council, and that council was the first ever held by the General Conference Committee in a foreign country. It has accordingly been decided to give the young people of the Missionary Volunteer Societies the privilege of soliciting the scholarship endowment fund. The officers of the general, union, and local Missionary Volunteer departments have been requested to take the entire management of this enterprise.

And now we earnestly request all our young people to join in this good work. Every one should be able to secure from friends at least \$2.50—the value of one share. Six thousand shares would provide the one hundred scholarships that should be raised. This will help a large number of young men and women of ability, culture, and consecration to secure the special training they need before going to the mission fields. How can money be put to better use in this world than in preparing young people for valiant service in the Master's vineyard? Here is a most excellent opportunity for our people to render great service to the cause they love so dearly.

To all our young people who shall take part in the work of raising this endowment fund we extend a hearty Godspeed.

A. G. DANIELLS.

## **Note and Comment**

### **Waning Regard for the Scriptures**

At Boston a short time ago, Cardinal Gibbons was asked whether he believed the people of America were growing better, from a religious point of view. His reply is worthy of note:—

In their respect for religion I am afraid the people of America are not what they were fifty or sixty years ago. For instance, our statesmen of America fifty or sixty years ago showed a familiarity with, and a regard for, the Holy Scriptures and the Word of God, which I am sorry to say does not present itself to-day. I remember one speech of Daniel Webster, which contained fourteen quotations from Holy Scripture, which showed Mr. Webster's study of the Holy Word, and his respect for its spirit. Indeed, Webster dovetailed his speeches with appropriate quotations from Scripture, showing his innate respect for the Word of God. This practise, I repeat, is neglected by the public speaker of the present day.

We naturally gather from this reply that familiarity with the Scriptures on the part of the layman is a good thing, approved of by the cardinal, and indicative of a good religious condition

among the people; and further, that ignorance of the Scriptures is indicative of decline or retrogression in the religious life of the people. The Bible with which Daniel Webster was familiar was the King James Version. In view of the help of the Bible in bringing about better religious conditions among the people, as thus acknowledged by the cardinal, it can but seem a pity that so many copies have been committed to the flames by Roman Catholics, and that, too, in the avowed interests of the church.

### **Saving the Nation**

THE assertion made by a writer in the London *Times* that American civilization is shaped by the schools of the country, arouses a Roman Catholic paper to make very strong charges against the national school system, especially as represented by the State universities. With characteristic modesty this paper then makes this statement:—

There is a school that will save the nation, and it only is capable of doing so—the Catholic school, whether the same be an academy, college, or university.

We are heartily in accord with the principle that a proper education should include religious instruction, but there must not be mingled with such instruction any idea of saving the nation. The salvation of Christ is for individuals rather than for nations as such.

### **A Well-Grounded Suspicion**

IN an article in the May number of *Unity* (Chicago) Prof. Charles B. Clark, of the chair of philosophy and education in Alfred University (Seventh-day Baptist), treats of the subject of religious life in colleges and universities. The lack of restraint which prevails in these institutions at present will, as he thinks, "in the course of evolution give us a higher type of self-control on the part of those who exercise voluntary self-discipline, yet we are purchasing the results at a fearful cost of ruin." It is a serious question with us, however, whether the seeds of lawlessness will yield a crop of self-control. Professor Clark further says:—

There is a more or less general feeling, too, among a large proportion of our population, that our colleges and universities are hotbeds of infidelity. There is considerable feeling that the average college professor teaches a more or less disguised form of infidelity, insinuating with his regular instruction more or less irreligion and spiritual poison. It is needless to say, here, that the suspicion that the religion of an educated man is bound to be of a questionable character is absolutely unwarranted and unfair. No more genuine or sincere Christians can be found anywhere than among our college professors and instructors. These men are, to be sure, sometimes not altogether orthodox, but

that is no reproach to their religion. As a class, our university and college professors are thoughtful, reflective men, and it is their very sincerity in religious expression that gives rise to the suspicion that they are irreligious.

We do not have to seek far to find the reason why the colleges and universities, both in this country and in Europe, are held in suspicion by conservative Christian believers as either encouraging infidelity or at least not exerting any strong influence against it. The marked rationalistic tendency and the growing inclination to adopt the results of scientific research as of more authority than revelation, have furnished abundant ground for such a suspicion. Furthermore, we can not excuse a denial of faith in the fundamental things of the gospel as being due simply to "their very sincerity in religious expression." There is the sincerity of belief and unbelief, and there is no need of confounding the two. It is absolutely certain that not many modern college professors are contributing anything toward staying the tide of unbelief and infidelity which is sweeping the young men of the country over the bar and out into the sea of uncertainty, agnosticism, and moral ruin. The responsibility for inaction in this time of grave danger must rest where it belongs.

### **Political Christianity**

AN effort was made to secure the recognition of Jesus Christ as "our leader" at a State prohibition convention recently held in Washington State. After creating considerable stir the proposition was voted down. In its comment on this incident the Chicago *Israelite* said:—

The ministers who opposed the insertion of the acceptance of Jesus Christ in the prohibition platform of Seattle were right when they declared that it would arouse the hostility of the Jews, but not on the ground that they put it. Jews and all other good citizens of this country should oppose the recognition of any distinct religion in any platform. It has no place there. The Jew objects to it not on the ground that he is a Jew, but on the ground that he is a citizen of this country, and it is one of the fundamental principles of this country that church and state should be kept separate. To drag the name of Jesus into a political platform is a reflection on Jesus as well as on the platform.

The misrepresentations of Christianity ought not to be charged up to the account of Christianity, although it is almost inevitable that it will be done. Any attempt to unite church and state is a repudiation of one of the fundamental principles of Christianity, and it is a pity that Jews should be compelled to maintain this principle against the aggressions of professed Christians. To the average Jew Christianity stands for a false sabbath, a false diet, and a false idea of the sphere of civil government; it is therefore no wonder that few Jews

are converted to Christianity. Genuine Christianity stands for the true Sabbath, the true diet, and the true idea of the sphere of civil government. The Jew ought to have this kind of Christianity presented to him.

### **The Call to This Generation**

THERE are some men whose souls are stirred with a sense of the responsibility resting upon the people of this generation, and they are seeking to arouse all professed Christians to earnest action in proclaiming the gospel to the world. Mr. John R. Mott is well known for his zealous efforts in behalf of "the evangelization of the world in this generation." In a recent address at the Men's Missionary Convention in Philadelphia he said:—

God help us to work, and so to plan, not as though we had two or more generations in which to do the work, but as though we had but one; or, it may be, but part of one.

This appeal ought to quicken the blood of every one who believes that this is the last generation, the last opportunity for carrying the gospel to the unsaved. May the Holy Spirit, whose power alone is sufficient for the work, lay hold upon hearts, and may more abundant offerings testify to the rising temperature of missionary feeling, until an army of witnesses shall be found in every land to be the voice saying, "Fear God, and give glory to him; for the hour of his judgment is come." This message must be given, will be given. Let no one miss his opportunity.

### **Overspreading Lawlessness**

FROM all parts of the world come the reports of both organized and individual lawlessness. The latest developments are in India. Referring to this, the London *Daily News* says:—

That an anarchist conspiracy, after the South-European model, should be added to all the grievous complications already existing in the Indian problem,—this is indeed a horrible, and would yesterday have been deemed an inconceivable, thing.

This new outcropping of the revolutionary spirit in an unexpected quarter causes astonishment and inquiry. A writer in the London *Daily Mail* asks:—

Whence comes this wave of pessimism, manifesting itself in nihilism, that is moving among the peoples of the East?

There is no cause for wonder, and there is no occasion for misunderstanding the meaning of these exhibitions of the anarchistic spirit. In the light of God's Word we may rightly interpret these things, and may know that they mark the crisis of the world's apostasy from God, and indicate the near coming of him whose right it is to reign. In the face of ominous events the believer may take courage.

## 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.

*Nain*

A. W. SPAULDING

Rest the bier, comrades. Drop to the earth your burden:

Hands that the King has touched are devoted to other deeds.

He has raised gladness up from the leaden couch of sorrow;

He has passed on his way to the finding of others' needs,

And he bids you follow him.

Time there was when he looked on your tears with pity,

Fashioned his way to meet you as you sought the grave.

Now,—hear his calm voice as he questions in gentle wonder,

"Know ye not, friends, that I came? that my hand was stretched to save?"

Why are your eyes still dim?"

Glowing with love is the path that stretches toward Judah,

The path that lies thick with stones, and scarred by the autumn rains.

Feet there must be upheld by the spirit of that strong Master,

Pressing on to the Bethanys, leaving behind the Nains:

The cup has yet to brim.

Lazarus sleeps, but his sleep shall find an awakening;

Cometh the day of the visitation on Olivet's height.

Lift up your heads, and voice not a bitter and weary sorrow;

Behold, the captives shall burst through the gates of the hades night,

In the arms of the cherubim.

Bethel, Wis.

### Disseminating Temperance Principles

MRS. E. G. WHITE

God bids his people blend harmoniously in their service for him, that they may work in Christ's lines. This last message of warning must be brought to the world, and there are continual calls for those who will go forth and carry the message to the missionary fields that are calling for help. There are some who can not themselves go to these fields, but they can help with their means in support of the work.

Many can engage in the work of selling our periodicals. Thus they can earn means for the work in foreign fields while sowing seeds of truth in the byways and hedges in the home field. Such labor will be blessed of God, and it will not be done in vain.

Wherever you are, let your light shine forth. Hand our papers and pamphlets to those with whom you associate, when you are riding on the cars, visiting, conversing with your neighbors; and improve every opportunity to speak a word

in season. The Holy Spirit will make the seed productive in some hearts.

As a people we should cultivate kindness and courtesy in our association with those whom we meet. Let us avoid any abruptness of manner, and strive always to present the truth in an easy way. This truth means life, eternal life to the receiver. Study therefore to pass easily and courteously from subjects of a temporal nature to the spiritual and eternal. A most courteous manner characterized the work of the Saviour. Seek in the most gentle way to introduce your mission. While walking by the way, or seated by the wayside, you may drop into some heart the seed of truth.

I have words of encouragement to speak in regard to the special number of the *Watchman*, which the Southern Publishing House is soon to bring out. I shall rejoice to see our conferences help in this work by taking a large number of this issue for circulation. Let there be no forbiddings placed upon the effort, but let all take hold to give this temperance number a wide circulation.

There could be no better time than now for a movement of this kind, when the temperance question is creating such wide-spread interest. Let our people everywhere take hold decidedly to let it be seen where we stand on the temperance question. Let everything possible be done to circulate strong, stirring appeals for the closing of the saloon. Let this paper be made a power for good. Our work for temperance is to be more spirited, more decided.

Precious light will be given in the publications you scatter through the towns and cities. Your humble prayers, your unselfish activity, will be blessed of God, and the truth as it is in Jesus will come to those who need it. The words that Christ spoke to men while he was in the world, he will speak again through his humble faithful followers. Through them he will give to men the bread of life and the waters of salvation. Brethren, take up this work in humility of heart. The simplicity of true godliness will cause you to be respected, and will lead men and women to seek the source of your power. Believe, and you will receive the things you ask for.

The Woman's Christian Temperance Union is an organization with whose efforts for the spread of temperance principles we can heartily unite. The light has been given me that we are not to stand aloof from them, but, while there is to be no sacrifice of principle on our part, as far as possible we are to unite with them in laboring for temperance reforms. My husband and I in our labors, united with these temperance workers, and we had the joy of seeing several unite with us in the observance of the true Sabbath. Among them there is a strong prejudice against us, but we shall not remove this prejudice by standing aloof. God is testing us. We are to work with them when we can, and we can assuredly do this on the question of utterly closing the saloon.

As the human agent submits his will

to the will of God, the Holy Spirit will make the impression upon the hearts of those to whom he ministers. I have been shown that we are not to shun the W. C. T. U. workers. By uniting with them in behalf of total abstinence, we do not change our position regarding the observance of the seventh day, and we can show our appreciation of their position regarding the subject of temperance. By opening the door, and inviting them to unite with us on the temperance question, we secure their help along temperance lines; and they, by uniting with us, will hear new truths which the Holy Spirit is waiting to impress upon hearts.

My brethren, be workers together with Christ. Make every possible effort in season and out of season to spread the light of present truth. The Lord has taught us how safe is the cable that anchors us to the living Rock. Here is an opportunity to labor for those who have truth on some points, but who on other points are not safely anchored. Keep in touch with the people wherever you can. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

"Draw nigh to God, and he will draw nigh to you." "Blessed is the man that heareth me, watching daily at my gates, and waiting at the posts of my doors." "He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." "In that day that I cried thou answeredst me, and strengthenedst me with strength in my soul."

I entreat every soul to seek for true conversion of heart, and then labor for the salvation of precious souls.

### A Call of the Eleventh Hour

F. E. FAIRCHILD

"YET if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God: and if it first begins at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Peter 4:16-18.

This solemn text is confronting every Seventh-day Adventist in the world. Not only does it speak in thunder tones to the faithful minister, Bible worker, and canvasser, but to every one for whom the precious blood of Jesus was shed on Calvary's cross. This scripture says that "if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." Now, the faithful canvassers are certainly included in this class. And when persecution and sore trials come in like a



deluge to drive them from their post of duty, should they not stand as true as the needle to the pole, thanking God for the "light affliction, which . . . worketh for us a far more exceeding and eternal weight of glory"? It is clear, from a study of the foregoing texts, that every worker will be brought into judgment, and will have to give an account for each misspent opportunity, and for unimproved talents.

I tremble when I think of these things, and my soul cries out, "O God, have mercy on me a sinner!" If those who obey the call to come up to the help of the Lord against the mighty, are brought into judgment for neglected opportunities and unimproved talents, how will it fare with those whom the Lord has long been calling to take up the work of circulating our literature?

How many there are to-day who are saying, "Suffer me first to go and bury my father," which may mean, Let me stay at home and take care of father and mother as long as they live, and then I will obey the Lord's call. To be sure it is a God-given duty, and should ever be our cherished privilege, tenderly to care for those who cared for us during our infancy, childhood, and youth; but we should not, for an excuse for not following our Lord and Master, say "Suffer me first to go and bury my father."

How many there are, who, when a call comes to enter the Lord's service, begin with one accord to make excuses, which are of no more worth than was the man's who had married a wife, and therefore could not come.

My prayer to God is that he may help us to redeem the time, for the days are evil. Soon the work will be finished, the sheaves will all be gathered, the stars will all be set in the crowns, and the Lord of glory will come in the clouds of heaven. How good it will be then to hear the "Welcome" and the "Well done," said unto us; and to enter with our dear Saviour through the gates of the city of God, to dwell with sinless beings throughout eternity.

*Bozeman, Mont.*

### "My Kinsmen"

M. C. STRACHAN

"I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Rom. 9:1-3.

In these verses we have an expression of Paul's anxiety for the salvation of his own people, the Jews. His concern for Israel is remarkable in many particulars. First, it stands out in strong contrast with the fact that he was an apostle to the gentiles, and he took special pride and glory in the commission given him; so much so, that he said, "I magnify mine office" as a preacher to the gentiles. Notwithstanding the fact that he

was appointed a preacher, and an apostle, and a teacher of the gentiles, he never forgot that he was a Jew by birth; and he ever felt the debt of love he owed to his own race; and in language most strong and positive he declares, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." It may seem a dreadful wish; but so much does Paul value the salvation of the many thousand souls of his own kin above that of his own soul, so greatly does he desire the glorifying of Christ and his grace in the salvation of these souls. O what love is here expressed for one's own race!

This concern of Paul for his race is not only remarkable in this respect, but the sincerity of the expression stands out in the most emphatic language. He says, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost." In other words, he wishes it understood that the testimony of the Holy Ghost enlightened and confirmed his conscience as to the honesty and truthfulness of his statement. And when a man is honest and true in an expression that comes from an unbiased conscience, he needs no other witness to attest his statement save the witness of the Holy Ghost.

But there is one feature in connection with Paul's remarkable concern for the salvation of his own race, which seems most characteristic of the text, and that is the intensity of his anxiety. "I could wish that myself were accursed from Christ for my brethren, my kinsmen in the flesh." His burning desire for the saving of his own countrymen is expressed again in Rom. 10:1. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." And note that this language is addressed to another nation. But he tells this foreign nation to whom he is sent as a preacher that the burning desire and zeal of his heart is toward his own race, the Jews.

In view of the foregoing, is it not a true virtue for a worker who enters the cause of truth, and goes forth to preach the gospel of the kingdom, to be interested in the saving of his own race? True the Saviour's commission is, "To all the world," and, "To every nation;" but, the man who goes forth into this spiritual warfare, carrying with him no special burden for his own race, surely lacks the element of apostolic patriotism. What kind of man is he who is not zealous for the highest good of his own countrymen?

We have the warning given through the spirit of prophecy in regard to the misdirected efforts of some workers in this particular: While we are to bear in mind the fact that the harvest-field embraces every nation, kindred, tongue, and people, and all these, more or less, have no small claim upon our labor and service, still we must not avoid the conclusion that each worker should carry a special burden for his own people.

*Washington, D. C.*

### The Fourth of July

G. B. THOMPSON

PATRIOTISM has taken on strange forms of expression in this land. On July 4 will be celebrated again this nation's natal day — of its independence the one hundred thirty-second. Once the Declaration of Independence was read upon this day, and the great constitutional principles upon which the republic is founded, were considered; but this is a thing of the past. This country has grown great in material things, and they seem almost to have hidden from view that which has made it truly great.

That it will be a day of feasting, and of slaughter, and of destruction of property, there is no doubt. The instruments of death are already prepared; and in every city and hamlet these implements of destruction are being displayed. In giving expression to the pent-up patriotism of the millions of this nation, the usual number of victims will be injured, maimed, and killed. Last year there were reported from the large cities alone, says *The Era*, "over three hundred deaths from lockjaw, following injury to hands; four hundred forty persons lost one eye; and over a hundred children were reported as having both eyes blown out by explosions on this one day." Should this same record of mortality be kept up this year in celebrating the nation's independence, as it probably will, it will vastly outdo, in the destruction of the children alone, the Collinwood, Ohio, disaster, which so shocked the nation a few months ago. When the smoke of the celebration of the "glorious Fourth" shall have died away, and so-called "patriotism" exhausted itself, thumbless, armless, and sightless victims will be left as a sad reminder in the land. That such revels are no expression of true patriotism, everybody knows.

There is a question we must each settle; Shall we imbibe the prevailing spirit, and if not wholly, then in part, go with the multitude in the way of the world? Shall we use some of the means lent us of the Lord to purchase for the children giant fire-crackers, toy pistols, and in going sight-seeing? The fourth of July falls this year on the Sabbath — God's memorial of creation. It is a religious liberty day. A program has been prepared for the study of the great principles of civil and religious liberty, and for considering the omens which stand as warning signals along the highway of time announcing that the foundations of our republic have been undermined, and the structure is tottering. The torch of liberty is slowly but surely being extinguished, and an image to the beast is being formed.

Such things mean much to this people. It speaks of a time of trouble such as never was, of the end of sin, and the ushering in of the reign of righteousness on the earth.

On this day our annual midsummer offering is to be taken, and from every point of view it should be the most liberal we have ever made. The rapid ex-

pansion of the work has drained the treasury, and it must be replenished. Nearly all our conferences are behind in making up the sum equal to ten cents a week per member. A liberal offering on this day will help us in making up this fund. Let us consecrate ourselves anew to God, and liberally remember our needy missions at this time. Instead of spending money for vain amusements, shall we not turn all into the Lord's treasury, to be used to glorify his holy name?

Takoma Park, D. C.

### A Modern Tale — and Its Moral

ONE OF OUR MISSIONARIES

IT was in the heart of a heathen land. For several days the tom-toms had been beating by day and night in connection with some heathen festival. During the day the fierce rays of the sun beat pitilessly down. At night the air was stiflingly still, and one lay and tossed in fitful sleep, awaking in the morning without that rested, refreshed feeling enjoyed by friends on the other side of the world,—for it was winter there.

Patiently enduring this, was a tired wife and mother, not long since arrived in the midst of all to her so new and strange. Her heart was bravely trying to bear it with resignation for the sole purpose of telling these people of the love of Jesus as revealed in the third angel's message. But it was a struggle, for a sensitive heart always recoils from that which is strange and new and degraded. Then the heat had made the children cross and fretful, and husband was not able to enter fully into her feelings. As afterward proved, the germs of tropical malaria, with their peculiar depressing power, were beginning a battle with her system.

Do you wonder that the heavens above seemed almost like brass, and the parched, blistered earth beneath like iron?

But lo, suddenly, unexpectedly, there come in through the door, in the early morning, two messages from girl friends across the seas. Just simple, breezy, chatty letters full of good cheer, news of loved ones, and the folk of former days. "As cold refreshing water," indeed, did those letters come to that thirsty soul in this far country. The depression lifts. The nervous system relaxes. The sky is no longer brass. The struggle with the malaria germs is taken up with a cheerfulness that ends in their utter defeat. The arm of usefulness of one family in a dark and heathen land is strengthened. And all because of two letters written, perhaps, with but little thought of the good cheer they would bring.

The positive side of the lesson that this true tale conveys is not hard to interpret. But there is a negative side that needs emphasis. It has to do with the letters that have never been written. In a land of prosperity, surrounded by all material comforts, is your time so fully occupied with the many things that seem so im-

portant to you that you have not *spared* time to write such letters? If so that lonely warrior may have fainted under the stress of the struggle in the heat and burden of the day, for the want of the cool, refreshing draught your message of sympathy and love might have brought.

"It isn't the thing you do, dear,  
It's the thing you leave undone,  
Which gives you the bit of heartache  
At the setting of the sun.  
The tender word forgotten,  
The letter you did not write,  
The flower you might have sent, dear,  
Are your haunting ghosts to-night."

### The Book of Daniel

True and False Education

THE EDITOR

Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. And at the end of the days which the king had appointed for bringing them in, the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Michael, and Azariah: therefore stood they before the king. And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm. And Daniel continued even unto the first year of king Cyrus. Dan. 1: 17-21.

#### The Testimony of Josephus

THE experience of Daniel and his companions in refusing to partake of the dainties and the wine from the king's table, and the result of their temperate manner of life in their marked attainments in knowledge, are mentioned by Josephus, the well-known Jewish historian. The following extract deals with this subject:—

"Now Daniel and his kinsmen had resolved to use a severe diet, and to abstain from those kinds of food which came from the king's table; and entirely to forbear to eat of all living creatures. So he came to Ashpenaz, who was that eunuch to whom the care of them was committed, and desired him to take and spend what was brought for them from the king, but to give them pulse and dates for their food, and anything else, besides the flesh of living creatures, that he pleased; for that their inclinations were to that sort of food, and that they disliked the other. He replied, that he was ready to serve them in what they desired; but he suspected that they would be discovered by the king, from their meager bodies, and the alteration of their countenances; because it could not be avoided, but their bodies and complexions must be changed with their diet; especially while they would be clearly discovered by the finer appearance of the other children, who would fare better; and thus they should bring him into danger. However, they persuaded Arioch to give them what they desired for ten days, by the way of trial; and, in case their habits of bodies were not altered, to go on in the same way; as expecting that they should not be

hurt thereby afterward; but that if he saw them look worse than the rest, he should reduce them to their former diet.

"Now it appeared that they were so far from becoming worse, by the use of this food, that they grew plumper, and fuller in body than the rest; insomuch that he thought those who fed upon what came from the king's table seemed less plump and full; while those that were with Daniel looked as if they had lived in plenty, and in all sorts of luxury. Arioch, therefore, from that time, securely took himself what the king sent every day from his supper, according to custom, to the children; but gave them the afore-mentioned diet; while they had their souls in some measure more pure, and less burdened, and so fitter for learning; and had their bodies better adapted for labor. For they neither had the former oppressed and heavy with variety of meats; nor were the other effeminate on the same account. So they readily understood all the learning that was among the Hebrews, and among the Chaldeans. As especially did Daniel, who, being already sufficiently skilled in wisdom, was very busy about the interpretation of dreams. And God manifested himself to him."—"Antiquities of the Jews," book 10, chapter 10, par. 2.

#### The Divine Purpose

It is the purpose of God that humanity shall co-operate with divinity in carrying out the divine will. The experience of Daniel and his companions is a good example of the application of this principle. They refused the food which clogs the system and beclouds the mind, and chose that simple diet which would supply the needed nourishment in a form best adapted to student life, leaving the mind in the best possible condition for acquiring knowledge. When they had thus recognized their obligation to follow the light which God had given concerning the building up of the body, and the proper treatment of it as designed to be the temple of God, then special gifts were imparted to them, and "God gave them knowledge and skill in all learning and wisdom."

#### Faith and Study

There is an important lesson to be learned in this connection. Submission to the will and way of the Lord is not a substitute for the faithful application of all the mental powers in acquiring knowledge. A proper diet is a good preparation for study but does not take the place of study. That faith in God which is revealed in obedience to all the divine requirements is the key of knowledge, and with it the treasure-house may be unlocked, but the mere possession of the key does not put one in possession of the knowledge. The treasure-house must be unlocked, and its contents appropriated, or a person of great faith may still remain in ignorance. Every faculty of the mind must be brought into action, all the powers must be marshaled for the best effort, and all the dormant energies must be aroused.

**Facts and Wisdom**

Furthermore a distinction should be made between the acquisition of facts together with the deductions drawn therefrom by human reasoning and the possession of wisdom and understanding. An encyclopedia is not a man, and there is "knowledge which is falsely so called." There are some who have devoted themselves assiduously to study without placing themselves under divine control, and who are led on to conclusions which deny the true God and the gospel of his grace, and which exalt man above God. Looking at the question from God's standpoint we must conclude that, however great the literary distinction attained in the eyes of the world, they have not acquired wisdom and understanding. "The wisdom of this world is foolishness with God. For it is written, He that taketh the wise in their craftiness: and again, The Lord knoweth the reasonings of the wise, that they are vain. Wherefore let no one glory in men." "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."

**The Value of Wisdom**

The wise man glories in the value of true wisdom in these words:—

"Happy is the man that findeth wisdom,  
And the man that getteth understanding.

For the gaining of it is better than  
the gaining of silver,

And the profit thereof than fine gold.  
She is more precious than rubies:

And none of the things thou canst  
desire are to be compared unto  
her.

Length of days is in her right hand;  
In her left hand are riches and honor.  
Her ways are ways of pleasantness,  
And all her paths are peace.

She is a tree of life to them that lay  
hold upon her:

And happy is every one that retaineth  
her.

Jehovah by wisdom founded the earth;  
By understanding he established the  
heavens.

By his knowledge the depths were  
broken up,

And the skies drop down the dew.

My son, let them not depart from  
thine eyes;

Keep sound wisdom and discretion:  
So shall they be life unto thy soul,  
And grace to thy neck."

Moreover, true wisdom in its highest sense is a personality, and can not be attained apart from the gift of the Son of God, Christ Jesus, "who was made unto us wisdom from God." Sin is folly. The rejection of the unspeakable gift of God is the rejection of the highest good. Man was originally created in the image of God, with capacities which ally him with the source of wisdom, and the purpose of true education is to restore the image of God in the soul and to bring us again into unbroken fellowship with God. Jesus is the way to God, and apart from him likeness to God is impossible. The highest development of the human faculties, the thinking

of the thoughts of God after him, is to be attained only in him who is the truth.

**True Wisdom Recognized**

Such was the wisdom which was sought after and obtained by the Hebrew youth in Babylon. It was the purpose of Nebuchadnezzar that they should be instructed in "the learning and the tongue of the Chaldeans," and his plan was carried out, but above and beyond this technical knowledge, necessary under the circumstances, was that wisdom and understanding which was bestowed upon them as the result of their loyalty in the service of God. That their attainments were of a practical kind, and such as were recognized by men of the world, is shown by the fact that in what we would call a competitive examination they carried off all the honors and were assigned to service in the king's palace. The sequel justified the selection thus made, for not merely on their first appearance before the king did they display a superior wisdom, but "in every matter of wisdom and understanding," in the administration of the affairs of the realm they were head and shoulders above the professional wise men of Babylon, Nebuchadnezzar himself being the judge.

In the compromise which was made with heathenism in Jerusalem, and in the surrender made to the world, there was an apparent triumph of the religion of Babylon. The temple and its services,—the pride of every Hebrew heart—whose boasted sanctity had been made to serve as a cloak for many an evil deed, had not been the hoped-for charm to repel the invader, and to bring victory to the Jewish forces. Alienated from God, deprived of that heavenly wisdom which is the heritage of God's people, having no help but the arm of flesh, the inhabitants of the city of David became an easy prey to their foes, and the trophies of victory were taken to Babylon and deposited in the treasure-house of the god of Babylon, constant reminders of the failure of Jerusalem's God to preserve his sovereignty above the gods of the nations. But the failure was the people's not God's. And now through Daniel and his companions the all-conquering might of the invisible King is to be displayed, and Babylon is to be captured by the captives who were trained at Nebuchadnezzar's command, and the true temple service is to be maintained without visible priest or altar.

**Two Systems of Education**

In the providence of God the two systems of education were brought into competition in Babylon. The divine method is to seek first the kingdom of God and his righteousness through loyal submission to the divine government, and to receive wisdom as the gift of God, with every power of the being put to the stretch to reveal this fellowship with God in Christ as the attainment of the highest human ambition. The worldly method is to exalt human authority, and to dwarf the soul by confining it to paths already trodden, and to the tradi-

tional attainments of a merely human wisdom, repeating in dead formulas the best guesses of a dead past. The wise men of Babylon are the representatives of this worldly system; the superiority of the divine system in which is imparted that wisdom which is true religion, is revealed in Daniel and his companions. Thus will be reversed the verdict rendered in the downfall of Jerusalem, and the conflict between the true and the false, transferred to Babylon, will there be renewed with victory on the side of the principles which had been discarded in Jerusalem. Having God with them, the four Hebrew youths are a conquering host before whom superstition trembles and ancient errors are unable to stand.

**Conclusion**

The key to the correct understanding of the philosophy of the book of Daniel is found in this first chapter which we have been considering. Both in the historical and the prophetic portions of this book the real theme is the gospel of that kingdom which will stand forever, and that loyalty to principle and that devotion to service which are revealed by Daniel and his companions in their first experiences in Babylon, and which secured for them the right to stand before the king, are the concrete proclamation of those conditions of citizenship which ensure the privileges of the everlasting kingdom. And the steadfastness of character manifested in these experiences is the demonstration of fitness to gain the victory in those supreme tests which proved to all the world the superiority of the true God and his religion over the false gods and the heathen philosophy of Babylon.

The significance of the simple statement that "Daniel continued even unto the first year of king Cyrus" becomes more clear when we recall that in that very year the proclamation was made for the rebuilding of the temple at Jerusalem. During all the seventy years of the captivity, while the temple was in ruins, Daniel in Babylon was the living representation of the true meaning of the temple and its services, himself the temple of the living God in which the true service was preserved, a type of those who will survive the final overthrow of antitypical Babylon, and who will continue forever.

**Christian Life All Gain**

REAL Christianity means constant giving, but not giving up. Yet it is hard for some people to get away from the idea that friendship with Christ means the loss of much that is desirable. It does not. One who is familiar with the beech tree knows that its dead leaves often adhere all through the autumn and winter, but that when spring comes, and the sap begins to run through every fiber, the old dead leaves fall. But this is not loss. Life banishes death. He who gives Jesus Christ the right of way in his life will not count it a loss to have his sins cast away.—*Selected.*



### *Nobody Knows but Mother*

Nobody knows the work it takes,  
To keep the home together;  
Nobody knows of the steps it takes,  
Nobody knows but — mother.

Nobody knows of the sleepless care,  
Bestowed on baby brother;  
Nobody knows of the tender prayer,  
Nobody — only mother.

Nobody knows of the anxious fears  
Lest darling may not weather  
The storm of life in after-years,  
Nobody knows but — mother.

Nobody kneels at the throne above  
To thank the Heavenly Father  
For the sweetest gift, a mother's love,  
Nobody can but — mother.

— *Selected.*

### *A Beautiful "Clear-up-er"*

LEA came slowly out of the house and sat down in a chair on the piazza. She chose the farthest chair a little round the corner and hidden by the vines. Lea's heart ached, and hearts ache best in solitude.

"I'm the only un-show-off-able Quimby there is," she sighed, rocking ashamedly. "Or ever, ever was," she added, as memories and tales of little Quimby aunts and uncles, cousins and even far-back grand-Quimbys recurred to her.

In the parlor back of the vines some one was playing a stirring march on the piano. It was Barbara — Barby could play beautiful music. Pretty soon somebody would say, "Won't you sing for us, Sylvy?" and Sylvy would sing. Then if she sat there in the veranda rocker long enough, Lea knew she should hear Luther declaim with splendid, big inflections "Horatio at the Bridge," or, "The Black Horse and His Rider." He would do it so beautifully, — everybody did things, sing-things and play-things and speak-things, so beautifully.

"Except me," sighed Lea.

She stopped rocking suddenly, and gazed despairingly about her. In her gentle, sore little soul rankled a dreadful feeling. Lea did not know its name was Envy. She thought it was a shame because she was a Quimby, and could do nothing to help entertain her friends.

Over the piazza floor were strewn blocks and odd-shaped bits of dissected pictures. Lea got up and went stooping painfully about picking them up. Jeffy and Mig were so scattery — and so dear! How many, many times a day folks had to clear them up!

Lea did not remember that it was almost always she who did it. To her order-loving little mind things lying

about out of their places were an offense; she had a way of stooping to pick them up as she went by. It was a beautiful habit, Lea's mother thought. Every Quimby — and in the family there were nine — liked to have Lea clear them up. But, oddly, it never occurred to them to praise her for it. No one ever said, "Won't you clear up for us now, Lea?"

The march came to an end with several mighty, inspiring thumps on the lower keys. The sad little fingers gathering up blocks outside the window heard a soft clapping. Then, after a few moments, a clear, sweet little voice began to sing. Sylvy's voice — Lea listened admiringly. It sang something beautiful about birds and flowers and brooks. The soft clapping began as soon as it stopped.

"Now, Luther, 'Won't you speak the 'Black Horse' for us, Luther?'" murmured Lea outside. But Luther chose another "piece." His big oratorical voice came out through the window impressively: —

"Girt round by rugged mountains  
The fair Lake Constance lies."

He had chosen the "Legend of Brengenz" instead of "Horatio" or "Black Horse." Lea knew it by heart, and followed him anxiously. Suppose he forgot! For the honor of the Quimby name he musn't! At a dreadful little pause she crept to the window to prompt him through the blinds, but he picked himself up and went on without assistance. Luther spoke pieces splendidly. Lea was proud of Luther — of Barbara, of Sylvia. But she was not proud of herself.

"I can't do a single thing!" she mourned, and went on sorrowfully clearing up. When the company by and by came out on the piazza to go away, the delighted eyes of the Quimby mother saw that it had been set in order, and she need not blush for the little disorderly litter as she had a while ago. "Lea," thought lovingly the Quimby mother. But no Lea was in sight.

In the parlor, after the impromptu little exhibition, confusion reigned. The chairs were moved about tipsily, sheets of music were scattered over the piano and floor, empty cups stood about.

They had been the "company" and that was the explanation of the exhibition. The Quimby mother did not believe in showing off to persons out of the family; but she always yielded to Miss Getty and Miss Ann Mary, because they were lone, little, old sisters from the Old Ladies' Home, and asked in such dear, eager old voices. They deserved to be entertained, reasoned the Quimby mother.

Lea went in through the rear door,

through the library into the empty parlor. Empty! It looked running over full to Lea! She began at once to set it in order, and by the time the two little old women had succeeded in tearing themselves away, and the procession of Quimbys came back into the house, the room was spic-and-span again. But no Lea — she was hurrying out to the kitchen with the empty cups and the sugar bowl. She could not know that the tired Quimby mother said, "Bless her," and meant *her*.

That night, after the different "stages" of little Quimbys had all gone to bed — Jeffy and Mig at seven, Luther and Sylvy at eight, and Barby and Lea at half-past — the Quimby father and the Quimby mother and the baby, who refused to go to bed at all, sat under the nursery lamp and softly talked. Lea could hear them through her half-opened door — the Quimby baby loudest of all. He was showing off, thought Lea, laughing to herself in the dark. The little beloved, singing and speaking his little foreign pieces!

Thinking of the baby made her for a minute forget the sore place in her heart. But she felt it again presently.

"Sylvy's voice grows sweeter and stronger, William." The Quimby father was William.

"That so?" he said. "Good! I must get her to sing for me."

"And Barby to play for you — and Luther Boy to declaim!" laughed the Quimby mother with a tender little undernote. "They all performed for Miss Getty and Miss Ann Mary this afternoon. I couldn't refuse the little old ladies, William. The children did beautifully; but, William —"

Lea's wet face, burrowed deep in the pillow, came up quickly at the next thing the Quimby mother said. It was so very unexpected and so good sounding! Lea could hardly believe her ears.

"But, William, our little Lea has the most beautiful talent of them all, did you know it?"

No, the Quimby father did not know it, and while he waited for the rest, Lea waited too. She sat up perfectly straight and held her breath. What could it be the Quimby mother was going to say? "The most beautiful talent of them all" — not the most beautiful one! She must have heard wrong, Lea thought. Still, her ears were such good hearers —

"She has the talent of helping people — mothers," the tender voice explained out there to the Quimby father. The tenderness was a new kind that sent a little sob upward into Lea's throat, and made her feel like getting up into the Quimby mother's lap and hiding her happy face. It was different from the other kind that had been a pride-tenderness. This was the — the love-kind.

"She is all the time doing beautiful little things to help me. You can't think, William! She picks up the babies' play-things, and clears up the rooms. If that isn't a beautiful talent —"

"It is," the Quimby father nodded. Lea could hear him nod. "It's the best



kind of talent, Mary. I've a good mind to go in and kiss the child!"

"I'll go with you!"

They were coming. Lea sank down in a little heap and waited. She shut her eyes because she thought they wanted to find her asleep. Very quietly she lay in the darkness. There was no sore place now in her heart. She had a talent, too! It was a beautiful one! She was a good clear-up-er and they were coming in to kiss her for it. Why, that would be like clapping. People clapped when Barby and Sylvy had talents—and Luther.

Lea held her breath and waited in a little transport of happiness. Her small, expectant face was uplifted and ready.

"Bless her," the Quimby father said, and kissed it softly in the dark.

"Bless her!" whispered the Quimby mother, and kissed it again and again. Mothers are not satisfied with once. Lea felt her smooth cheek against her own and the happiness grew bigger and bigger. In her heart was a great desire to get up and go downstairs and clear somebody up right now for this dear Quimby mother. But wait till to-morrow—O, wait till to-morrow!—*Annie Hamilton Donnell.*

### Be Simple in Hospitality

I PRAY you, O excellent wife, not to cumber yourself and me to get a rich dinner for this man or this woman who has alighted at our gate, or a bed-chamber made ready at too great a cost. These things they can get for a dollar at any village. But let this stranger, if he will, see in your looks, in your accent, and behavior and will, that which he can not buy at any price in any village or city, and which he may well travel fifty miles and dine sparsely and sleep hard in order to behold.

Certainly, let the board be spread, and let the bed be dressed for the traveler; but let not the emphasis of hospitality lie in these things. Honor to the house where they are simple to the verge of hardship, so that there the intellect is awake, and reads the laws of the universe.—*Ralph Waldo Emerson.*

### Rattling Windows

ON stormy or windy nights, such as we have frequently in cold, wintry weather, the rattling of a loose sash will occasion much loss of sleep, and in order to prevent the noise, it is only necessary to insert a bit of wood at the side of the sash. This wooden "stop" may be made slightly wedge-shaped, and lightly driven in the opening as far as required to keep the sash steady. The head of the wedge may be tied with a bit of twine and fastened to the side of the window, so it will always be in place. All loose boards, and shutters should be tightened up wherever located, as this will prevent one of the most troublesome annoyances of the stormy, winter night.—*The Commoner.*

# THE WORLD-WIDE FIELD

## Costa Rica

H. C. GOODRICH

WE are glad to note progress in the present truth in Costa Rica. With my daughter Mildred I landed at Port Limon, March 25, and the next day started for San Jose, the capital of Costa Rica, one hundred two miles distant by rail. The scenery along this road is very beautiful. The road winds around the mountains, which rise in places hundreds of feet on the one side, while on the other are precipices just as high. The valleys are thickly settled, and the growing crops and tile-roofed houses as we looked down upon them from the passing train, made a beautiful sight. It made me think of the great message that is given to us to give to every nation, kindred, tongue, and people, even to the people of these valleys, before our work is done.

Leaving the coast, we leave also the

bananas and cacao. At San Jose nearly all the fruits and vegetables of the Temperate Zone are raised, and because of its beautiful climate is fast becoming noted as a health resort. At Pacuarito we have a church of seventy members, which has been organized and built up by Elder H. Louie Mignott. They have a very neat church building, which is furnished with a good organ and a bell; and scarcely a quarterly meeting passes that some have not been added to their number. I found Elder Mignott holding meetings in a sawmill at Siquirres, which is given to him free of charge. Several have already begun the observance of the Sabbath at this place, and there is a good interest to hear the truth. I noticed with much pleasure that the church at Pacuarito, which is only three miles from Siquirres, have done what they could to help in these meetings. This has been a great encouragement to Elder Mignott, and has helped a good deal in his success.



PORT LIMON, COSTA RICA

English-speaking people; the laborer here must have the Spanish language. The people, too, are more industrious. The land is better tilled, and the common people seem more prosperous; as we approach Cartago, about ninety miles from Port Limon, and at one time the capital of Costa Rica, we notice a change in the climate. The air is delightfully cool, and toward night is almost cold. We reached San Jose about five o'clock, after a ride of seven hours. Here our pioneer worker, Brother T. M. Brown, has been working for two years, sometimes encouraged with success, then almost disheartened by the turning away of those who have received the word. His work has been from house to house, and during the past year ten adults have accepted the faith. Five of these were baptized at this visit, among them the first fruits of the Spanish people in Costa Rica. Brother J. B. Stuyvesant, who has been in these countries for several years as a self-supporting missionary, has joined Brother Brown in the Spanish work of Costa Rica, and is giving his whole time to the work of the ministry.

Leaving San Jose, I came to Pacuarito. The principal crops raised here are

During our stay in San Jose we witnessed the ceremonies of "holy week," including the celebration of Good Friday and Easter Sunday. Thursday night in one of the large churches was a garden filled with ferns, palms, and other plants, in the farther corner of which was a life-sized image of Jesus, appearing as if bowed down with grief.

Two women sat within the enclosure of the garden, selling bits of ribbon which had been blessed by the priest. Hundreds of people were coming and going to see the garden, and buy the bits of ribbon. A little way off in the garden was a life-size image of Peter, while a rooster, tied by a string, was occasionally crowing.

Friday morning the image of Christ, mounted on a float, and carried on men's shoulders, himself bearing a large cross, was led forth to be crucified. Good Friday is the great day of the year. The stores are all closed, and all business is stopped; not a railway train, nor a street-car, not even a carriage, is allowed to run in all the country; everything stops. The procession left the Carmon church, led by a band of more than sixty pieces, playing a funeral dirge. At twelve o'clock they arrived at the cathedral, and after a short delay a curtain was raised, and there was the Christ hanging on the cross. Flowers and sprigs of green hid the wood of the frame in which the cross was set; many candles were burning before him, and standing on either side were the disciple John, and Mary the mother of Jesus. At three o'clock there was a sermon in Spanish, on the evidence from

Scripture that Christ would come and die; then at four o'clock the image was laid in a gilded casket, with glass sides and top; this was followed by the images of John and Mary; and these in turn by a score or more of beautiful girls, five or six years old, with wings of feathers fastened to their shoulders to represent angels, all carried on floats on the shoulders of men. Again the procession was led by the band. The casket was followed by the bishop and by all the priests of the city. The crowd was so great that the police had to clear the way for the procession, which went to another church, called the Solidad, where the gilded casket with the image will remain till the holy week of another year.

On Sabbath, business was resumed again in some measure. Sunday morning at daybreak there was another procession, which filled the street from side to side for several blocks. The images of Mary and John were again carried in the procession, and the same band played a lively air. Above the heads of all the people was a great framework of irregular shape, covered with what looked like loose cotton; this I understood to represent the cloud which received Jesus out of their sight. This ended the ceremonies for holy week. Only the dead past was before the people. The power of the living Christ Jesus, who saves us from our sins, who sits with his Father in judgment, who will come again in power and great glory, was not known by the people, nor did it seem to come into their minds. Only the glory of the ceremonies was before them.

A gloom of sadness hung over the whole city, and every flag, both government and private, hung at half-mast. The people came in crowds to the churches, prostrating themselves before the images of the saints, some of the more devout visiting all the churches, bowing low before every image and every picture, reading prayers before each, in their efforts to find peace with God. And yet the people were not all at the churches. A great many had left the town to escape these ceremonies. They have lost confidence in the only religion they ever knew. Many have gone into spiritualism, and more into infidelity. While a great many of those who remain in the church wonder at its corruption, they feel afraid to leave the fold. Surely the harvest is great, but the laborers are few.

*Cristobal, Canal Zone.*

### **Notes of Travel in Turkey** —No 1

CLAUDE D. AC MOODY

SHAKSHAK, MARCH 11.—This afternoon of ideal weather finds me in a little Armenian village of one hundred houses, all of which are made of sun-dried bricks of mud and straw. The village is situated at the top of a high hill. We will not look into the village itself; for all that we see are its filthy,

narrow streets and rickety old houses; but we will look off to the Sea of Marmora on one side, with the Princes Islands in the distance, and off to the south to the range of mountains lining the south coast of the "marble sea." With the glasses, Constantinople can be seen, commanding the exit of the Bosphorus into the Marmora. From the point where I am penning these lines I can see the ruins of what is said to be the birthplace of the mother of Constantine the Great. It is close to the sea. Near this old ruin is seen what appears to be the remains of an old stone road, built out into the sea. How far it might have extended is not at all certain; but it is thought by some to have one time reached across to the Princes Islands, which are a considerable distance from the shore. The line of hills stretching back at an angle from the sea to the southwest presents a beautiful sight from the more elevated position of the village. In the evening, as the sun sinks behind the mountains, the valleys between the ridges, filled to the lip of each hill with a smoky haze, have the appearance of vast depths of violet.

We reached this village by twelve hours' travel on horseback from Bagtchedjik (little garden), where I have conducted an institute for two months this winter, which closed last week. Ten students were in attendance. Though we have labored under some trying disadvantages, not having a good interpreter part of the time, still the Lord has blessed the effort, and the students, many of whom are quite young, have been of good courage. One young man who was in the institute will do some Bible and tract work this summer. We do need ways and means for educating our youth so as to prepare them for the field. This institute has been a start in the right direction; and we are glad to have been able to conduct it. Of course we have no rights from the government to conduct a school, and but for very friendly relations with the civil heads of the church communities and Turkish officials in Bagtchedjik, we could not even have conducted the institute without being interfered with by the authorities. We hope and pray that the institute plan may develop into a permanent school, with a permit from the government to conduct it.

I have just passed a Sabbath and several days with the brethren here, enjoying some good meetings with them. Their membership is twenty-three, all of whom are rejoicing in the message of Christ's soon coming. This is one of the places where I live strictly Turkish fashion. For one week I have sat Turk fashion to meals by a table about ten inches high, and dipped from the large dish in the center of the table.

LALEDERS, March 12.—The season is opening especially early even for this country. Constantinople is on the same parallel of latitude as New York City, but the spring comes much earlier. Since the middle of February the weather has been delightful. It is therefore very

pleasant traveling on horseback. Yesterday afternoon a breeze came from the sea, and blowing gently across the Bythinian hills, dotted here and there with flocks of sheep with their shepherds, it had an exhilarating influence upon the traveler. One could dream himself in the years gone by, when our Lord and Master drew forth those sublime lessons of the kingdom of heaven from the flocks and herds and hillside scenes of Judea. A few days ago I saw a shepherd in the midst of his flock, with a little lamb under each arm. Jesus could not have drawn a more significant picture of his care over his people from any source than from the life of these Oriental shepherds. They spend the nights in all seasons with their flocks, so that they are "wet with the dew of heaven." Likewise our great Shepherd cares for his sheep, bearing the weak ones in his strong arms. He has endured the ravages of sin that we might be gathered at last safe from all the storms of this cursed earth.

We have only one brother and one sister in the faith in this village. They are numbered with the Shakhshak company,—the place from which I wrote yesterday. These were very anxious that I should visit their place, and speak to some of the village people. It is my first visit here. Last evening between sixty and seventy people gathered to talk, ask questions, and hear a lesson from the American who had come to their village. Through my faithful interpreter the Lord blessed as I opened to them the simple and practical truths of the gospel. Buried in the dark superstitions of the old Gregorian Church, many unable to read, only the simplest lessons can be grasped by them. My congregation last evening would certainly have been a strange sight for our American brethren who have not traveled in Oriental countries. My interpreter and myself were seated each on a "minder" (the cushion placed on the floor of a Turkish house, which serves in the place of a chair) at one end of a room, with a little low table about eighteen inches high before us, upon which was a lamp and a large ancient Armenian Bible. At each side of the room, and across the center, "minders" were laid, and occupied by the simple Armenian villagers. After I had spoken for about an hour, we passed through what is a usual ordeal in such a place as this,—listening to and answering all manner of questions, religious and secular. I would remark here that, though this village is but about forty-five miles from Constantinople,—in fact I saw Constantinople this morning early by the aid of strong field-glasses,—the people, in common with many other villagers within short radius from Constantinople, seem nearly as far removed from the world of affairs as they would be if the Sahara desert intervened. Villages of one, two, and three thousand inhabitants have no postal service. To all who could read Armenian, we gave some of our Armenian tracts. There are hundreds

of these places, which have never been entered by the Protestants, to whom we long to send workers to enter the open doors. Of course progressive work in any place lays us liable to interference from the government, but with care one can go ahead even under difficulties.

This morning we have just come from a walk to an ancient Greek cemetery. Unfortunately there were no inscriptions to be found. I was told by those attending me that there were some inscriptions, but that they had been destroyed or carried away. This whole country is covered with the relics and ruins of ancient civilizations. Alexander passed not far from this part of the country after the battle of Granicus. Later it was the scene of campaigns by the Philips of Macedonia.

*Constantinople.*

### Canton (China) Workers' Meeting

MRS. J. N. ANDERSON

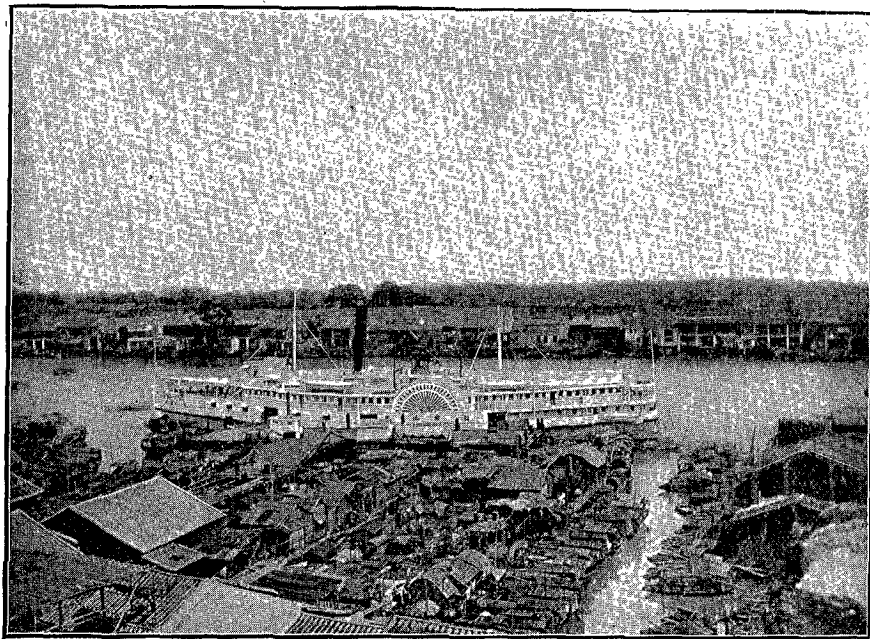
THE workers of the Quangtung province, both native and foreign, met in a general workers' meeting at Canton, March 12-18. Elder Keh Nga Pit from Amoy was present, and his long experience in the gospel ministry and in educational work, combined with an unflagging enthusiasm for the cause, makes him especially valuable help in a meeting where, as in Quangtung, most of the workers are young men of short experience. All of the workers except the teacher of the Kongmoon girls' school were present,—some thirteen regular native workers in all, including the teachers. These, together with the older pupils from the two girls' schools and the boys' school, made up an altogether inspiring congregation.

The meeting began with a prayer service at seven o'clock, on Thursday. The topics assigned for that day were as follows: forenoon, ten to twelve o'clock, "Our Message;" afternoon, two to four o'clock, "The Selection and Training of Workers." Elder Keh led in the first topic with an address, a synopsis of which will appear later. Real earnestness and enthusiasm were manifested from the first, and the discussion by other workers, which followed, leads to the expectation that God is laying upon these young people the burden of this message to their own race. Other topics considered were, "Means and Methods of Advancing the Message;" "Our Schools, Their Aim and Management;" "Narcotics and Stimulants, Our Attitude Toward the Use of These;" "The Sabbath-school;" "Street Chapel Work;" "Country Work;" etc. A question-box offered opportunities for the discussion of miscellaneous topics, and was made very helpful. There was general Bible study each morning.

The subject of narcotics and stimulants is a vitally interesting one here in South China, where men and women alike smoke everywhere and all the time to the full limit of their means, and where only the very poor do not afford

at least a few cash worth of wine with the family meal. Dr. Law Keem dealt with the subject very pointedly both from a physical and spiritual point of view. To receive callers without pipes, and to entertain guests without wine at meals, is, in Canton, niggardly and discourteous,—a breach of custom, which to most people is worse than sin against God. To refuse these courtesies from others is quite as bad, or even worse, and calls for no little moral stamina on the part of church-members. Heathenism appears to be a very fat-stalk for the grafts of all foreign vices; and while the stung and poisoned nation of China is stirring herself to be freed from the curse of

which gathered to it. First there was Hung Hei Ying, the pastor of an independent congregation of Christians, some two hundred miles from Canton, in the vicinity of Swatow. Once a mandarin (government official), he left that work because, as is usually the case, the salary was insufficient to support him in proper style without "squeeze" ("graft" it is called in America). Later he became a Christian worker, and being a man of some means has supported himself for some years past. He began to keep the Sabbath about one year ago, with his wife and a family of five children. A greater part of his congregation, who are mostly farmers, now stand



HOUSE BOATS, CANTON RIVER

opium. Western enterprise is literally walling her streets with cigarette and tobacco posters, and filling her shops with bottled wines and liquors vastly more dangerous than those of home manufacture. One speaker, in pointing out our duty in the face of this situation, said, "Why should virtue be so overmodest? Why should we fear to offend these menacing twin evils? Vice is not so modest. She flaunts her ugly fame through our street everywhere. Vice is boastful, *vaunting*, *TRIUMPHANT*. Let us not cower before vice because it is custom, but in God's strength carry the standard high as he has placed it."

So many good things were said that I have decided to give a few of them in other articles as an encouragement to our brethren at home to "have faith in God," and in his work in heathen lands. His Word prospers here as elsewhere, and in darkened China will ultimately bear the same fruits, though development on heathen soil may take place more slowly.

On Sabbath our rented chapel was more than filled by our own people, pupils from our schools, and their invited friends, though the street doors were not opened to allow a promiscuous attendance.

One very significant feature of this meeting was the circle of inquirers

intelligently with him keeping the commandments of God. This interest, I believe, was awakened through the Sabbath tract written by Elder Keh, and which he himself distributed at Swatow in calling at that port on his way to Canton. He related how, in the days when the Sabbath truth first dawned upon him, and his conscience was moved to obedience, he at first wavered under the persuasive arguments of friends, but his wife staunchly persisted that since it was God's command, they could do nothing else but obey. There has been caution both on the part of Brother Hung and on the part of the mission. He, as a thorough Bible student, has tested carefully every point of truth. It is possible, too, there have been some misgivings about connecting with a mission under a foreign board. On the part of the mission there has been a fear to encourage connection with a work so far distant from close supervision until its character was thoroughly known. Brother Hung's presence at this workers' meeting brought perfect confidence to both parties, and since his return home he writes a splendid letter in which he says his wife is very much pleased with what he has to say about his visit, and counseling together they wish to convey to the church here their desire to become members of the Seventh-day Adventist

Church forever. This will open the way for the organization of a church at his place in the north of this province.

Two relatives by name of Chan were present from the village of Ngoi Hoi, not far from Kongmoon, where Brother E. H. Wilbur is located with his family. They are representatives of a band of some twenty odd, as they report it, who have become interested, and are keeping the Sabbath according to their idea, as the fruit of literature sold in that section. They offer to support a chapel, and ask for leadership and further instruction.

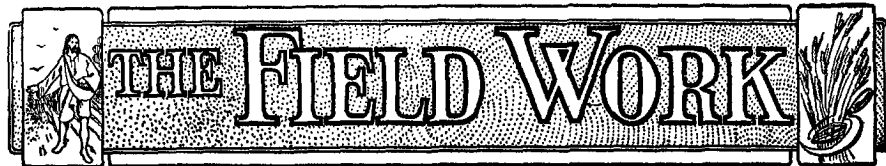
From a village ten miles out from Canton came another man, Ho Kei Yam by name, whose interest is very recent. So far we have had no opportunity to investigate the matter. He represented himself as educated for the ministry in a mission school, and that the people in this village are ready to furnish a site, erect a chapel, and do all they can to help if a work can be started there. This man was present at almost every meeting, sometimes walking the ten miles before breakfast to be at the early morning prayer-meeting.

Another call was presented by a man from Hoi Fung about half way between Canton and Swatow. Some years ago a few men in this district accepted Christianity and appealed to a mission for help. At the time that mission was unable to undertake the work, but a young preacher accepted the call on his own responsibility, and went there to work under the support of these Christian believers. They now have two chapels with a good company of believers at each. The work has far outgrown one man's capacity, and some time ago they appealed to one of the German missions for help. This mission could not undertake the work, but, after looking into the matter, wrote a letter to whatever mission these Christians should see fit to present it, seconding their plea for help. Through the influence of young men in our Bible school this man, Yim Tak Ming, had his attention called to present truth, and now brings a call from six hundred families for this message to be preached among them.

They are perfectly independent of any relation to any mission body, and want a chance to know the truths for these days. Brother J. P. Anderson went home with the man to stay a week. As he was leaving, they gathered around him, and pleaded like men begging for bread that he would promise them help. What answer will the brethren in the home land return to them?

Altogether this meeting was one of blessing and great benefit. On every side are evidences of fields white to the harvest while at this time we saw indications never so apparent before, that God is preparing witnesses for himself from among this people. We feel to do as Paul did when the brethren from Rome heard of his coming, and came to him at the Three Taverns,—thank God, and take courage.

*Canton, China.*



### **The Foreign Mission Seminary**

THE first year's work of the Foreign Mission Seminary is just finished, and we have great reason to thank God for his guidance, and for the prosperity granted us during the session. Our enrollment was seventy-seven for the year. The actual attendance remained almost unchanged, but three students leaving the seminary after December to the close of the year, aside from those who were sent to fill definite appointments in home and foreign fields.

While the work has been new, it could not be called experimental; for though we had no school among us to follow as a pattern, yet the great and positive need that brought the seminary into existence was of itself a guide to definite lines of study. With this need before us, we had but to arrange our courses to satisfy the demands. Briefly put, these requirements were as follows: (1) an advanced and thorough presentation, by recitation and lecture, of the great Biblical themes that make us a peculiar people, and give us a present-truth message; (2) practical and experimental knowledge in the treatment of simple diseases, and also of special diseases which are met with in the different countries to which the foreign missionary is preparing to go: the courses in tropical hygiene and diseases, hydrotherapy, sanitation, advanced physiology and anatomy were taught by physicians from foreign fields; (3) studies in modern languages, as, French, German, Spanish, Chinese, Hindi, etc., taken by students who were planning definitely for the fields in which those languages are used; and work in Latin, Greek, and Hebrew for those who were preparing as ministers, teachers, and translators.

It is almost unnecessary to say that the missionary spirit was excellent, and all the studies, lectures, and meetings had as their objective point the preparation of the foreign missionary. During the first part of the year we were crowded for class room, but several weeks before the session closed, we were able to come into the new seminary building, where we now greatly enjoy those conveniences which make it possible for us to carry on our work with the most favorable surroundings.

Besides the regular lines of work carried on by the instructors the past session, our location at headquarters has made it possible for us to receive special lines of instruction in organization, religious liberty, missionary qualifications, etc. The officers of the Mission Board visited the seminary very frequently, and became personally acquainted with all the students.

All the students this year have been planning for the regions beyond, or have been taking a thorough training in a course which would give them special fitting for the gospel ministry. The seminary has made special plans to have a strong ministerial course, covering every possible subject necessary for preparing young men to be efficient in that line of

work. That this course of study is necessary, need not be argued here; for it is apparent to all that one of the crying needs of this denomination is a stronger ministry, composed of those who have had special fitting for this line of work. The coming year we are planning to strengthen that course, as well as our course in foreign mission study.

The young men and women who have not already gone to foreign fields, but who are planning to return the coming year to continue their studies, are definitely engaged in the work of this denomination. One third of the students are out working for scholarships. The others are working in the ministry, or in the Bible work, or are connected with our institutions.

Already numerous applications have come in from those who will attend the coming session. Many of them have already been assigned to definite fields by the Mission Board, and will be here to spend one year on their way to their fields. The new building and facilities provided by the Mission Board, the strengthening of our faculty, the commendation and co-operation of our leading men throughout America, gives promise of a most successful session, and encourages us to believe that a large number will go out at the end of the next school year to grapple intelligently and understandingly with the conditions which they must meet in the regions beyond. H. R. SALISBURY.

### **Spain**

VALENCIA.—Last Sabbath was a good day for our little company in Barcelona. Before celebrating the ordinances, five new members united with us—four by baptism, and one by vote. The latter came to us from the Baptists. Three of the others came direct from the Catholic Church. All of these are heads of families. God has especially blessed some of these dear souls in gaining the victory over wine and tobacco. How thankful we are for the saving power of this gospel message! This company, with two others who were baptized earlier in the year, makes seven who have united with the Barcelona company during the present year. Another sister is ready to unite with us, but is prevented at present on account of sickness. It rejoices our hearts to see even a few souls come out of the dense darkness in which the people of this country are groping, to walk with those who "keep the commandments of God," and have the "testimony of Jesus Christ." We ask an interest in your prayers, that these new ones, as well as those who have been longer in the way, may be kept unspotted from the world.

Three days ago we came to this city, to be associated with my brother in some public meetings. He has been doing house-to-house work in Valencia for more than a year, but until ten days ago he had not been able to obtain a place for meetings. For the past few



weeks he has spent all his time looking for such a place. The difficulty is that there are very few who are willing to rent to Protestants, and especially for Protestant meetings. A few days ago, however, he obtained a vacant store, in which we have already held two services. The people have turned out in crowds. While the hall can accommodate only about one hundred sixty or seventy persons, fully three times this number sought admittance. It is a problem to keep order, but some manifest a deep interest. Pray that some at least of those who come may be brought to a knowledge of the truth.

Our hearts are burdened as we think of the great work that remains to be done in this country. There are hundreds of great cities and thousands of towns, which must be worked. The field is white for the harvest. Surely the Master would have more laborers in Spain. Who will come?

We are very grateful for the little organs sent us from America. These people love music. We are all enjoying good health at present except my brother, and he is able to attend to his work.

WALTER G. BOND.

### Argentina

THERE are many indications that we are entering upon a new era in our work here in this country. Some of the canvassers have had good success this last summer working for the *Verdad Presente*, our Spanish missionary paper. Wherever they have gone, an interest seems to be awakened. What we need most now is some one to follow up these interests. The first of January Brother Mangas, one of our Spanish canvassers, went to La Paz, Entre Rios, an entirely new field. He stayed two months, during which time he took many subscriptions for the paper. Such an interest was awakened that after the union meeting Brother Balada, from Chile, was asked to return with him. Now comes the glad news that fourteen precious souls have been buried with their Lord in baptism, and the interest is still good.

One of the canvassers is working with splendid success in the province of Cordoba, also a new field. He sells about eight books a day, besides tracts, and taking subscriptions to our different papers. He sells many Italian books there. All along the route he reports places where there are those who are anxious to know more of the truth. We have no one to send. Brother Block, the only minister we have free for field work, besides the president of the conference, recently made a visit to the Concordia church. He reports his visit in the *Revista Adventista*. After recounting some of their experiences when he with others first went there three years ago to begin the canvassing work, and was obliged to sleep outside of the village under some trees for three nights, before finding rooms, he tells of the change that has taken place in these three years. "Never was the interest better than just now. Our brethren show a real missionary spirit. Some are canvassing. Every week they hold meetings among the people. In different ways they are working for them. They visit the sick and pray with them. There is a real interest to bring souls to Jesus. A number have

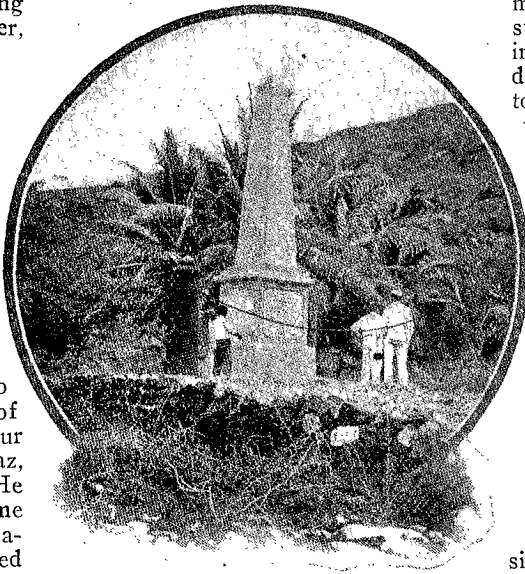
accepted the truth through their efforts. I went from house to house among the brethren, finding them awake and praying. Large and small take part in seasons of prayer. On April 8 I had the privilege of baptizing three believers who were brought to the truth through their labors." In Tandil, south of Buenos Aires, we have a company of Danish believers. Through their efforts some more of their nationality have accepted the truth, and others are interested.

Never before have we felt the urgent need of more workers to follow up the many interests being created all over this conference. Surely the Lord is preparing the hearts of some of our brethren of more favored lands to heed the call.

ARTURO FULTON.

### Hawaii

HONOLULU.—We thank God and a society of our young people in the State of Washington for a large club of the



MONUMENT ON OAHU, H. T.

This monument marks the spot where Captain Cook, the great explorer, was killed.

*Signs*, which we are distributing each week. We try to place these where they will be read, and we discontinue them after a few weeks, if the people give no evidence of interest. We pray that God will save some precious souls through these printed pages.

We feel the necessity of a great work being done here. This is considered a strong strategic point by most denominations. It should be a place of ingathering, and again of distributing workers to nearly all parts of the world. Laborers for the Orient may be prepared for usefulness here better, in some respects, than in the United States; for while learning all parts of the message, they may gain an experience by presenting these truths to their own people, thus keeping in close touch with their own nationality. Then also they do not become so thoroughly Americanized that they seem like foreigners when they go to work in their own country.

There are several who are preparing to carry the message to other parts of the world, especially in China. We all realize the need of many being speedily prepared for that large field; and where will they come from if not from this little island, with its thousands of Chinese inhabitants,—people who do not

have to spend years in acquiring a language which has no connection with their own in any way, either spoken or written? Those who have not studied the Chinese language have no conception of the stupendous task assigned to our missionaries in learning to speak and read it. The Chinese say that it is easier to learn to speak and read English than it is for them to learn to read their own language.

God will surely raise up a large number of workers to finish this work quickly, and we believe that many of them are right here. Pray that they may be gathered out, and fitted to carry the message to the ends of the world.

I am studying with a Chinese woman who has been a worker with her husband in China, he having been a minister there for several years. She has been a Bible worker here for the past ten years, and is a devout Christian. She has a large and well-educated family, two of her daughters being in colleges in the States, sent by her church to be prepared to be missionaries. One son is a minister. She studies with me; then reads the texts in her Chinese Bible, that she may understand them better; then teaches them to her children at home. She teaches these same truths to her Bible readers, and sends them to her daughters. We need the prayers of faith of the Lord's people that she and others may go forward, accepting the truth in its fulness. Such workers as this woman and her family can be, are needed right here, and beyond for the Orient.

We thank God for what he is doing here, but we are anxious to see the message go forward faster.

MRS. C. D. M. WILLIAMS.

### Closing Exercises at Union College

It was my privilege to attend the closing exercises at Union College, College View, Neb. The past year has been one of the most prosperous and encouraging in the history of that institution. During a portion of the year the attendance was over five hundred. Both the faculty and the students have been blessed with good health, and have enjoyed their work. A good spiritual atmosphere has pervaded the school. The great majority of the students were there for the one purpose of securing a preparation for efficient service in the cause of their Redeemer. The consecration of life to the Master's service was not a sentiment worked up for the closing exercises of the college; one could feel that it was the deep, abiding conviction of the students. A large company—about one hundred fifty—entered the canvassing work. Others have taken up the various lines of gospel work for which they have been making preparation.

Sabbath morning, May 23, Professor Kern preached the baccalaureate sermon. The large church building was packed with an interested and sympathetic audience. The formalities of the occasion were not allowed by either the speaker or the audience to dim the luster of the subject, nor cool the spiritual fervor appropriate at such a time. The sermon was based upon the text from which the class motto, "To Hasten His Coming," was taken,—2 Peter 3:10-14. It was full of good thoughts, and delivered with an earnestness which made a deep im-

pression upon an attentive audience.

The regular graduation exercises were held Sunday evening, May 24, and it was my privilege to address the graduating class on this occasion. The lesson I endeavored to impress was drawn from the words of Mordecai to Esther, "Who knoweth whether thou art come to the kingdom for such a time as this?"

Twenty-nine were graduated from the various departments of the institution, being one of the largest classes ever graduated from Union College. Nearly every one had definitely consecrated his life to the service of God, wherever he may call.

The presentation of the diplomas by Prof. C. C. Lewis, the president of the school, closed the service of the evening, and the school year for 1907-08. All were full of courage, and the majority of the students looked forward to the opening of the next term, fully expecting to be present.

I sincerely hope that our people in the Union College district will make an earnest effort to place their young people in this school at the earliest opportunity possible. The great advantages which that Christian institution offers should not be missed. A. G. DANIELLS.

### Asia Minor

LEAVING Aintab, by traveling seven days I reached Malatia. This is a pleasant city in the province of Mamouret ul Aziz, or Kharput, situated toward the west. About nine years ago, a young man of Malatia went to Adana to earn his living. Just at that time I was also there, and this young man accepted the truth, and united with our church. Knowing that there was an able man in Malatia who was fond of Bible study, he directed me to him, and we began a profitable correspondence. This old gentleman began reading our tracts, and to study the readings I sent him. He at once began to keep the Sabbath, and about fifteen souls followed him. This brought an agitation in the city. Some of them were arrested, and put in jail.

A Protestant minister was the chief agitator. He proposed to save them if they would put away the Sabbath and keep Sunday. They refused. The governor of the city sent them to Kharput, where the vali lived. The weather was very cold; the roads were covered with snow. But these brave brethren were glad to go. The people were rejoicing over the calamity which had befallen them.

After three days of hard journey, they were presented to the vali. He examined them, and found no fault in them, and they were released, and returned to Malatia. But the governor did not allow them to work on Sundays. I continued sending them readings. A few souls went back, not willing to suffer persecution, but others stood fast. An Armenian brother, our minister who lived at one time in Eguin, visited them, but was hardly allowed to remain one night, and was sent away with a soldier.

About two months ago God opened a way for me to visit these needy souls. I am sorry to find that the first dear old brother died two years ago. He was mourned by many, because he was a father in the city, and a counselor. Now I see three families rejoicing in the truth. Their joy is great because I am with

them. In these families there are fifteen adults. We are studying the Bible, and others also attend our studies.

Malatia is a city of gardens and fruits. The water is pure and plentiful. The chief fruits are apricots as sweet as honey, apples, pears, and grapes. One can hardly imagine the plenteousness of these fruits. Consequently they are very cheap. This is the paradise of Asia Minor. We should be thankful that the Lord has planted here his servants to be a light in the darkness. Pray for this field. Z. G. BAHARIAN.

### Received on the \$150,000 Fund up to June 9, 1908

<i>*Atlantic Union Conference</i>	
*Central New England .....	\$ 2,786.02
Greater New York .....	1,512.06
Maine .....	852.89
*New York .....	2,326.50
*Southern New England .....	1,210.50
*Vermont .....	1,404.74
*Western New York .....	2,073.09
Total .....	12,165.80

<i>Canadian Union Conference</i>	
Maritime .....	566.49
Quebec .....	181.64
Ontario .....	813.78
Newfoundland .....	20.80
Total .....	1,582.71

<i>Central Union Conference</i>	
Colorado .....	4,674.04
Kansas .....	3,952.97
Missouri .....	2,003.50
*Nebraska .....	5,819.18
*Wyoming .....	872.81
Total .....	17,322.50

<i>*Columbia Union Conference</i>	
Chesapeake .....	804.01
*Eastern Pennsylvania .....	2,560.01
*New Jersey .....	1,246.98
*Ohio .....	6,402.43
*Virginia .....	1,034.77
*West Pennsylvania .....	1,976.56
*West Virginia .....	558.86
Total .....	14,583.62

<i>*District of Columbia</i>	
*Washington churches .....	1,401.54

<i>Lake Union Conference</i>	
East Michigan .....	3,181.78
*Indiana .....	5,249.02
North Michigan .....	1,705.22
*Northern Illinois .....	2,968.06
Southern Illinois .....	1,466.96
*West Michigan .....	8,733.70
Wisconsin .....	5,046.73
Total .....	28,351.47

<i>North Pacific Union Conference</i>	
Montana .....	886.64
*Upper Columbia .....	3,036.43
*Western Washington .....	3,364.53
Idaho .....	1,037.65
Western Oregon .....	2,992.35
Hawaii .....	21.05
Alaska .....	20.00
Total .....	11,358.65

<i>*Southern Union Conference</i>	
*South Carolina .....	268.09
Alabama .....	623.14
*Tennessee River .....	1,405.31
*Florida .....	951.48
*North Carolina .....	954.75

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

*Cumberland .....	1,360.99
*Louisiana .....	572.54
Mississippi .....	413.33
*Georgia .....	457.97
Conference not specified .....	97.41

Total ..... 7,105.01

<i>*Northern Union Conference</i>	
*Iowa .....	9,654.36
*Minnesota .....	5,766.98
*South Dakota .....	2,672.47
*North Dakota .....	2,156.63
Conference not specified .....	73.82

Total ..... 20,324.26

<i>*Pacific Union Conference</i>	
*Southern California .....	4,925.38
*Arizona .....	466.79
*California-Nevada .....	10,254.03
*Utah .....	440.58

Total ..... 16,086.78

<i>Southwestern Union Conference</i>	
*Arkansas .....	938.93
Oklahoma .....	4,167.53
Texas .....	2,606.15
Conference not specified .....	22.82
New Mexico .....	2.00

Total ..... 7,737.43

<i>Western Canadian Union Conference</i>	
*Alberta .....	1,211.35
British Columbia .....	224.50
Manitoba .....	349.76
Saskatchewan Mission Field .....	59.60

Total ..... 1,845.21

Unknown ..... 161.70

<i>Foreign</i>	
*Algeria .....	13.33
Australia .....	178.71
Bermuda .....	36.00
China .....	165.60
South Africa .....	439.02
Jamaica .....	73.86
Yukon Territory .....	20.00
England .....	282.77
*West Africa .....	50.00
Mexico .....	65.97
Costa Rica .....	6.25
India .....	418.25
South America .....	82.81
Switzerland .....	9.69
Panama .....	27.11
Nicaragua .....	9.00
Central American Mission .....	26.00
Trinidad .....	28.69
Norway .....	25.00
Japan .....	12.50
Haiti .....	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 .....	6.00
Straits Settlements .....	10.08
Pitcairn Island .....	20.00
New Zealand .....	1.52
Fiji .....	4.87
St. Kitts .....	7.51
Ireland .....	25.56
Russia .....	5.00
Denmark .....	14.59
Santa Domingo .....	2.50
West Caribbean .....	96.35

Total ..... 2,228.63

Grand Total ..... \$142,255.31

I. H. EVANS, Treasurer.

Massachusetts

FALL RIVER.—Four persons, two brethren and two sisters, were baptized by the writer last Sunday morning in Watuppa Lake. The day was beautiful, and a good company assembled to witness the ceremony. A number of young people who have been regular attendants at our meetings for some time were especially impressed with the service, and expressed themselves as desirous of being baptized in the near future.

A little company of eight adult members was temporarily united together by signing a covenant in anticipation of a time when a regular church organization may be perfected.

H. C. HARTWELL.

Field Notes and Gleanings

FROM Colorado Brother C. H. Bates reports the baptism of four persons at Kline. Brother M. Mackintosh baptized five at Florence.

FIVE young people of the students of Cedar Lake (Mich.) Academy were baptized into the faith, Sabbath, May 16, by Brother W. R. Matthews.

THE church at North Creek, N. Y., was encouraged by the addition of nine young people who were baptized May 24, by Brother A. J. Clark.

AT the close of the Manson (B. C.) Academy, eight young people followed their Lord in baptism. Nearly all of these have gone out in the canvassing work.

FROM Iowa comes word of the baptism of three persons at Sandyville, by Brother M. W. Lewis. Others report the baptism of one person each at Waukon and Winterset.

SABBATH, May 16, six students from the Mount Vernon (Ohio) College and church-school were baptized, and Sabbath, May 23, seven more from the college signified their desire to walk in newness of life by the ordinance of baptism.

AFTER relating some individual experiences in his work in Minneapolis, Minn., Brother F. E. Rew, says: "The net result of our efforts is that six persons have obeyed the command, 'Repent, and be baptized;' three others are keeping the Sabbath now, and several others are much interested."

SISTER ALICE M. BURGHART, of Minnesota, writing of her experience in colporteur work in the cities, says: "The experiences we meet while working in the city are often of such a nature that we stop short in our work and thank the Lord that we are privileged to be co-laborers with him in bringing souls to the light of the gospel."

BROTHER P. M. HOWE writes of visiting those who have recently accepted the truth in Niagara Falls, Ontario: "Quite a number are desiring baptism, and four went forward in this ordinance on the afternoon of the twenty-fourth. Besides those who are now keeping the Sabbath, a number of others are deeply interested, and it is hoped that more will obey the truth."

The Publishing Work

Conducted under the auspices of the General Conference Publishing Department.

C. H. JONES - - - - - Chairman  
E. R. PALMER - - - - - Secretary  
H. H. HALL - - - - - Assistant Secretary

Early Experiences in the Publishing Work—No. 5

IN the early days of the proclamation of the third angel's message the work was confined almost exclusively to those who had been in the first and second messages. This was so for two reasons: (1) It was the Lord's purpose that those who had been in the former messages, should have an opportunity to be assured that the past movement was indeed the work of the Lord, and learn of its connection with the third angel's message which was to follow the other two; (2) As stated by Sister White respecting those early times, in an article in the REVIEW of Nov. 20, 1883, "It was then next to impossible to obtain access to unbelievers. The disappointment in 1844 had confused the minds of many, and they would not listen to any explanation of the matter."

The work of Elder Joseph Bates, as a pioneer in planting the message among the advent people, led him to make constant inquiry for those who had been in the former movement, and who still held fast faith that the Lord's coming was indeed near. His burden was to visit such, and explain to them the clear line of truth which established the past movement as indeed the work of the Lord, and, as some expressed it, "enable them to find their moorings."

Again Elder Bates was moved upon by the Spirit of the Lord to write and publish. He readily saw that it would be a great aid in the work if he could have reading-matter to place in the hands of the people, showing how the Lord has led, and fulfilled his word, in this great second advent movement. So he entered upon this third effort in printing, by writing a book of eighty pages addressed to "The Little Flock." The title page of this book was "Second Advent Waymarks and High Heaps, or a Connected View of the Fulfillment of Prophecy, by God's Peculiar People, from the Year 1480 to 1844; by Joseph Bates." Imprint of Benjamin Lindsay, New Bedford, Mass., 1847. Quite a portion of this tract was reprinted in the Bible Training School, Nos. 1-5, 1907.

When Brother Bates had written his book on the "Waymarks," he found himself again without the necessary money

for publication; but his earnest prayers ascended to the Lord to open the way that the important document might be printed. The Lord moved upon the heart of a young widow to dispose of her cottage. She said she "could go out to service, and get along without the house and lot." Having sold the place, she put in the hands of Elder Bates the needed amount of money for the printing of this third book, which was soon on its way confirming the faith of the "little flock." The Lord did not leave the widow to suffer because of this sacrifice, which was indeed a proof that the cause of God and its advancement was the first great object in life before her. Although the remainder of her life-time was a period of widowhood, she was spared many years, and died steadfast in the faith. The son of her youth, and his descendants, are rejoicing in the hope of soon meeting that devoted mother in the kingdom of God.

J. N. LOUGHBOROUGH.

Putting in Full Time

I HAVE just been looking over the reports of the workers in the Southern Union Conference, and while I rejoice to see so many names of persons who have recently enlisted in our ranks, it pains me when I see how little time many of the workers are putting in, and I wonder what can be the matter. There are very few who have put in good time. How shall we feel about this kind of work in the judgment? What excuse can we render then?

I remember once when I was a young man I hired out for fifteen dollars a month and my board. I never lost a day in eight months, and never put in a day less than from twelve to sixteen hours long. I was up in the morning before daylight, and worked until after dark during the months of June, July, and August, and never thought of grumbling or complaining. That would be about fifty-seven cents a day, or three and one half to four and one half cents an hour for hard work, through harvest. That year I saved out of eight months' wages one hundred ten dollars in cash, and thought I was doing well, and so I was. But what could I have saved if I had worked only fifteen or twenty hours each week? How long would my employer have wanted me? — Not long, I assure you.

I did all this for one object, and that was to gain a little of this world's goods. But now I am working for the Lord, and for souls who are perishing for want of light; and to put in only a few hours would indicate a lack of interest in this work, don't you think so? When a canvasser puts in full time, you can rest

One Week's Work in Alberta

NAME	BOOK	HOURS	EXHIBITIONS	ORDERS	VALUE
Ellen Randlett	G. C.	45	102	23	\$78.35
C. Armeneau	G. C.	43	67	16	53.75
H. C. James	G. C.	50	53	22	65.50
W. J. McCready	G. C.	25	28	13	39.75
Peter Rick	Heralds	43	78	28	53.80
Totals		206	328	102	\$291.15

Our object in publishing the report given above is that we may call attention to its excellent features, which give us an example worthy of imitation. If all our canvassers would average as full time each week, the results of their efforts would be fully doubled. Would not such a result be worth trying for? Let us try!

E. R. P.

assured that he is anxious to reach the people, and bring this precious message to them. Such a course shows also that he is anxious to meet his Lord, which can never be done until this work is finished.

I notice, however, that a few have put in good time. Brother Elliott, of Alabama, a new worker, in last week's report shows sixty hours' work, and I see that his sales are over one dollar an hour. I have an idea that he felt good when the week's work was done. Brother Cheek, of Louisiana, was out forty-nine hours, and his orders were over one dollar an hour; Brother Collison, of the same State, reached the standard, forty hours, and was rewarded to the amount of \$1.32 for each hour's work.

It is not the good territory that these brethren have that enables them to take so many orders, but the hours' work that they faithfully put in; for I notice that those who put in only a few hours do just as well for the time they are out.

Now, dear workers, don't you think it is about time that we were waking up, buckling on the whole armor, and getting right down to business? What do you say? I shall watch the reports.  
—A. F. Harrison, in Report of Progress.

### Good, Sound Building

We all appreciate seeing any structure well built. It is interesting to see a tree grow little by little and take on strength and symmetrical proportions. It is equally interesting,—yes, far more interesting,—to see the work of God organized and built up in beauty and symmetry. State agents and general agents have many different ways of working: Some make a specialty of calling out large numbers of agents but give little attention to their training; while others begin with a few and qualify them thoroughly for efficient work before enlisting others. The first is a boom method which is sure to fail sooner or later and leave the territory in a worse condition than at the beginning. The second is a sound building process which lives and grows stronger as the years go by. The reports from several conferences are good illustrations of sound building. One of the best is found in the report from the New York Conference: Eleven agents have worked 1,348 hours, have taken 758 orders, and the total value is \$1,454.60. The average value of sales an hour is \$1.05. This represents good, sound work. This standard which has been attained in New York has resulted from the careful training and supervision of every agent who has entered the field. All the leaders of our canvassers will do well to study this method, and its good results. E. R. P.

ONE great reason for the enlistment of so many young people in our canvassing corps has been the deep interest and hearty co-operation accorded that line of work by the faculty and management of our schools. We can not sufficiently express our gratitude for this assistance. We have determined with the Lord's help to add not less than a thousand students to these schools during the coming season as at least a partial indication of our desire to help them in return for their kindness to us in our work.—James Cochran.

## Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

### India

FROM a personal letter written by Elder J. L. Shaw to Dr. W. A. Ruble, the following extracts are taken:—

"It seems very likely that we shall want a physician among the Tamil Sabbath-keepers in South India in a short time. Brother and Sister James, who are there, have some knowledge of our treatments, having worked for a time in Battle Creek. They are having some interesting experiences in treating the sick.

"As regards physicians practising in India having a degree from the A. M. M. C., I will say that it is possible for such physicians to practise anywhere in India or Burma without further qualification. It is not here as in Africa. Any one with almost any sort of medical training can put himself up as a doctor in India. There are some chemists who go by the name of doctors, diagnosing diseases and giving medicines. Nurses go out into the country districts, and give treatments and medicine according to their wisdom without any government interference. We are, however, always careful to caution our nurses not to attempt anything that they are not able to do. You may therefore tell any physicians planning to come to India that their degree from any medical college in America will be accepted in India, and they will be allowed to practise.

"We sent a cable last week for two nurses, as we are in desperate straits for help at the Mussoorie Sanitarium. Our accommodations, though limited, are filled with patients, and we have scarcely any trained help. Sister Smith, who has been in India for about six years is the only trained nurse at the sanitarium, and she is so badly broken down in health from the India climate, and, her long service in sanitarium work, that she can do only about half work, and that under trying circumstances. When we passed the recommendation last November, and requested the Board to send us out nurses at once, we thought it would be possible to get them here by April 1, when the sanitarium opened. From your letter of March 24 I could see that you had no one definite in mind, and for this reason a cable was sent. I do not know how we shall bridge over the time until the workers arrive. If we keep the work going, I fear it will be at the expense of a breakdown for Sister Menkel and one or two other workers who are working beyond their strength. You know how difficult it is to get people from one side of the earth to the other.

"It was necessary to call Sister Kurtz, who had been studying the Hindustani language, from her work to take up nursing. She came under protest; and if we do not relieve her soon, she will lose courage in studying the language. We have had many workers begin with the study of a language, and then because of pressing work in English lines be

pulled off from it after a few months' effort. The result has been to depreciate the native work, and we have scarcely any worker in India who can speak any of the Indian languages to any appreciable extent. At our general meeting a year ago last January, we took a very positive stand in reference to the languages, and are still contending for the native work to keep it from being encroached upon by the English work. We hope to send Sister Kurtz back to the native work just as soon as help comes from America. We hope help is on the way by this time.

"We feel very grateful to God for the turn our medical work has taken in this field. We believe it comes in answer to the earnest prayers and efforts of a faithful band of workers. Of course we have not been in Mussoorie long enough to know what our patronage will be. However, we are thankful that we have all that we can do, and more, at the present time. We should have made much more advancement in our medical work had we started our sanitarium in the hills some time ago, instead of trying to carry it on in a congested, sickly city like Calcutta. After a few years that climate takes the strength of our strongest workers.

"Our people in the home land little appreciate the trying climate of the plains of India, nor do new workers when they first come out realize it. The heat on the plains just now is beyond description. I came from Burma a few weeks ago, and stopped a few days in Calcutta, where the temperature in the shade was from 108° F. to 110° F., and in the sun from 120° F. to 130° F.

"We have great difficulty at this season to carry on our work on the plains, and find ourselves at our wit's end to know how to relieve different workers on the plains so that they can recuperate.

"This month the Mountain Mission Home is full of workers. Brother Burgess has typhoid fever, which he contracted on the plains, and has been hovering near the danger point for the past four weeks. Dr. Menkel thinks, however, he will pull through, and our workers are beseeching God in his behalf.

"I might write more at this time but will forbear. We are all of good courage. The work is onward in this field. Though there are many perplexities, God is for us, and we are seeing victory in his name."

### Graduation of Medical Students

It was the pleasure of the writer, in company with Prof. H. R. Salisbury and Dr. D. H. Kress, to attend the graduation exercises of the Woman's Medical College of Philadelphia, May 20. On this occasion four of our young women took their degree in medicine. These were Mrs. Dorothy T. Harbaugh, Miss Ora Barber, Miss Martha Canfield, and Miss Emma Behn. Dr. Harbaugh will connect for a year with one of the hospitals of Philadelphia, where she has an internship. Dr. Barber will return to her home State, California, where she will connect with one of our institutions. Dr. Canfield will take a short vacation, after which she also will unite with some branch of the work. Dr. Behn will return to Germany, and engage in work in one of our sanitariums there.



The faculty of the Woman's Medical College has been very considerate of the religious views of our young people, and made every provision possible in arranging classes so that they could complete their course without Sabbath work, for which we with these graduates are very thankful.

We are glad to welcome these young people into the ranks of medical workers in this great cause, and we wish them Godspeed.

Two weeks later it was the privilege of a larger number of our people here in Washington to attend the graduation exercises of the George Washington University in this city. Five of our young men were graduated as medical practitioners. These were Mr. Riley Russell, of Illinois; Mr. W. B. Scott, of Oregon; Mr. J. W. Hopkins, of Minnesota; Mr. A. W. Hewitt, of Ohio; and Mr. C. S. Bossert, of Wisconsin.

We have had word from several other young people, who are completing a medical education in other schools this spring. Mr. and Mrs. Heynemann, Miss Helen Kellogg, and Mrs. W. H. Riley, will complete the course in the American Medical Missionary College. The Drs. Heynemann will take further studies in Scotland, preparatory to engaging in the medical missionary cause in their native country, Australia.

Brother Chas. F. Curtis, who has for some time been connected with the Atlanta Sanitarium, will graduate from a medical school in Atlanta this spring. Dr. Curtis will remain in sanitarium work in Atlanta.

Mr. L. B. Amick will be graduated from the Chicago College of Medicine and Surgery.

Mr. G. M. Tolhurst will graduate this spring from the International Medical Missionary College, Atlanta, Ga., and is expecting to enter a foreign field as soon as the opportunity offers.

This is quite a company of young people prepared, as far as medical education is concerned, for aggressive work in the medical missionary cause. It is hoped they will all find a place of usefulness in the great work for the Master.

W. A. R.

## Current Mention

— On June 8 the Wheeling and Lake Erie Railroad went into the hands of a receiver with an indebtedness of about \$28,000,000.

— The International convention of Good Templars, convened in Washington, adjourned on June 9, to meet three years hence in Hamburg, Germany.

— A registered mail pouch in transit between Los Angeles, Cal., and New York City, and containing a large sum in currency, has been lost or stolen somewhere within the jurisdiction of the Kansas City post-office. The pouch is said to contain between \$50,000 and \$100,000.

— The Treasury Department at Washington, on June 10, paid over to three Indians from Oklahoma and Mexico, two hundred fifteen thousand dollars. This goes to two tribes of the Kickapoo Indians, whom the government has owed for many years on account of a treaty made with them concerning land released to the government.

— The battleships "Maine" and "Alabama" left San Francisco, Cal., on June 8, for New York by way of the Suez Canal, a voyage of 18,795 miles.

— During a fire in the Gold King mine at Gladstone, Colo., on June 7, six men lost their lives, eight were critically poisoned by gases, and thirty others more or less seriously poisoned.

— The crop-reporting board of the Agricultural Department reports a larger acreage sown to cereals this year than ever before. The excess over last year in the United States is 631,000 acres.

— The police of Portugal have discovered another plot against the lives of the members of the royal family. Several anarchists have been arrested, and bombs have been found that were to have been used to cause the death of the young king and his widowed mother.

— The Cincinnati health department, in its examination of dairy milk, has been putting red ink in milk which it has condemned, in order to prevent the sale of such milk to the milkmen's customers. It has been ascertained, however, that the red milk was being used for making "strawberry ice-cream."

— By the bursting of a steampipe on the new armored cruiser "Tennessee" at San Pedro, Cal., on June 4, seven men lost their lives, and a number were painfully scalded by the escaping steam. Rear Admiral Sebree barely escaped death, having left the boiler-room but a moment before the explosion occurred.

— The government of Chile has accepted the offer of a French and English syndicate to construct extensive harbor works at Valparaiso. The work will begin at once, and be completed in 1913. The improvements are to cost in the neighborhood of twenty million dollars. The completion of this contract will convert Valparaiso into a first-class port. The syndicate is to have the management of the port for thirty-two years.

— President Roosevelt and Secretary Taft have warned the president of Panama that the United States government will be compelled to interfere in Panama unless the authorities guarantee an honest election. There have been indications of a purpose on the part of those now in power in Panama so to manipulate the registry list as to insure their control of the coming election. As a result of the communication an electoral commission has been appointed to investigate the complaints of all parties.

— On June 9 King Edward of England and Czar Nicholas of Russia met at Reval, Finland. A royal welcome was given the British ruler, and after formal greetings the two sovereigns with their cabinet officers entered into conference over affairs of interest to the two nations. The press reports indicate a marked degree of cordiality between these two rulers, and it is felt that this imperial conference will have a molding influence upon the questions that are now absorbing European attention, notably the Macedonian question, the question of spheres of influence in Persia, and the disturbances on the Afghan frontier. At the close of the conference the king and czar made each other admirals in their respective navies. This meeting is commanding considerable at-

tention in Germany. It is reported that the German government has made "serious representations" to the Russian government over the matter, indicating Germany's great displeasure at the possible regrouping of the nations of Europe.

— Captain Christian Aamdt, of the steamship "Joseph J. Cuono," reports a singular experience on the voyage from Jamaica to New York. While the sea was calm, his ship was suddenly lifted about thirty feet on the top of a great wave which formed under her bow. The next moment the ship was in a trough of the sea, and the next on the crest of another similar wave. The captain believes he passed directly over a submarine volcano.

— Thus far during the month of June, storms have been frequent and destructive in the Middle States. On June 7 a tornado destroyed two hundred houses and killed two persons at Charles City, Iowa, and another did considerable damage at Manston, Kan. There were dangerous floods at North Topeka, Kan., and at Kansas City, Mo.; and reports from Helena, Mont., state that great damage has been done by floods in that State, and at least eight persons have been drowned.

— After a long and vigorous contest in which a special session of the New York Legislature figured, an anti-race-track gambling law was passed on June 11, penalizing race-track gambling in the State of New York. It is to the honor of Governor Hughes that he worked most untiringly for the enactment of this law. It was signed immediately on its passage, and the special session of the legislature adjourned at once. There was a majority of but one vote in the Senate in favor of the measure.

— There seems to be much excitement in Paris just now over the mysterious murder of a well-known artist and his mother-in-law in their home. Enemies of the government assert that the victims were strangled at the behest of the government, and openly assert that Parisians are menaced by a government of assassination. The inability of the police and detectives to apprehend the murderers, or find any likely clue to their identity, naturally gives some color to these bold charges, and helps to excite the populace against the present government.

— Two facts may give some conception of the vastness of the problem of the evangelization of China. In the United Free Church of Scotland there are some 1,600 ministers. That is about equal to, if not more than, the total number of male missionaries in China. Suppose that the ministers of the United Free Church were the only trained forces to supply the spiritual needs of Great Britain, the United States, France, Germany, Russia, Austria, Italy, and Spain, when could they overtake the task? But the population of China is equal to the population of all these lands. Here is another fact: If all the Bibles, testaments, and Scripture portions that have ever been published by the British and Foreign, American, and Scottish National Bible Societies, could be put into the hands of the Chinese people, a single copy to each, one fourth of the population would still be left without a copy. — *Missionary Review.*

## Christian Liberty

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

Conducted by the Religious Liberty Bureau

K. C. RUSSELL, - - - - - Chairman  
W. A. COLCORD, - - - - - Secretary

### Uniting Church and State

THE fact that the One Hundred Twentieth General Assembly of the Presbyterian Church of the United States of America—the largest and most influential gathering in its history—at Kansas City, Mo., May 21-31, without a dissenting voice approved of the course of Judge W. H. Wallace in his Sunday-closing campaign, referred to him as “the greatest judge in the United States,” and fully indorsed the Sunday-closing movement, and asked for strict legal Sunday observance everywhere, should cause observers of the seventh-day Sabbath no little concern.

The doings of this great assembly, taken altogether, are a stupendous object-lesson of the spirit of the times, indicative of what may be expected, when, according to prophecy, the church shall again have control of the reins of government, and direct the civic and religious affairs of a nation.

I wish the readers of the REVIEW might have been able to attend the sessions of this Presbyterian Assembly, as I have done. Church and state, by their respective representatives, came together upon the same platform, and spoke unitedly and with power for the same objects; chief of which, above all others, was that of compulsory civil-sabbath observance.

Governor Folk, the mayor of Kansas City, Judge Wallace and other judges, leaders of the American Federation of Labor, bishops, and laymen,—these, one and all, presented the same trend of thought: the state must legislate upon the great moral questions for which the church stands.

Religious legislation, in short, is what is demanded. Men who do not grant this demand will be debarred from civic positions; those who do not promise acquiescence in the plan of “making men good by law,” will be prevented from securing public office. And it is as obvious as the things stated, that the new federation of the Presbyterian Church is a mighty power with which government must soon be obliged to reckon. “Political corruption is destroying love of justice and regard for truth, and in order to secure public favor, legislators will yield to the popular demand for Sunday observance.”

In an address in a public meeting in one of the churches, presided over by Dr. Stanley, secretary of the American Sabbath Union, Judge Wallace launched out in a tirade against the “so-called religious-liberty men.” Religious liberty was not license to do just as one pleased, for this was a Christian nation; it had been so decided by the highest judicial authority in the land; and Sabbath observance, therefore, is right, and should be enforced by law. The Constitution recognizes Sunday in providing that the President may sign or veto a bill on any day. Sunday excepted, etc., etc.

Such statements are alarming. Though

so entirely un-American, so contrary to well-established principles of justice and right, and withal so unchristian, the vast audiences cheered and vociferously applauded the remarks,—an apologetic defense of religious intolerance and bigotry!

Where will all this end? Alone in the repetition of the persecuting work of dark and medieval days. Persecution is inevitable; it is bound to come to the small minority who “keep the commandments of God, and the faith of Jesus.” Increasing bigotry and intolerance, the collectivism of the age, has taken another long stride toward the goal of ultimate success. “Every enemy of the sabbath [Sunday] is an enemy of God,” says the One Hundred Twentieth General Assembly. Those who do not receive the Sunday as a Christian civil institution will be universally regarded as the enemies of public order and good government, and dealt with accordingly.

For half a century the spirit of prophecy has been pointing to the inevitable result of the co-operation of the dignitaries of church and state, in the enforcement of religious institutions. The crisis is not so far away. Soon, with the crushing force of an avalanche from the Alpine peaks, will Romish principles of custom and law come to us. Who will be able to stand? It will require more than human strength to stand in the hour of trial that shall come upon “all the world.”

In view of all this, with solemn reconsideration of our position, what should be the attitude toward the religious liberty work? Should we be listless, diffident, uninterested? or intensely alive to the situation? At the camp-meetings of this year, 1908, what can we do, under God, toward enlarging the sphere, increasing the influence, discovering the possibilities, of the religious liberty message?

Let us pray God that he may guide us to a better understanding of this great world-wide task allotted us.

JOHN S. WIGHTMAN.

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1908

ATLANTIC UNION CONFERENCE  
New York, Norwich .....Sept. 10-20

CENTRAL UNION CONFERENCE  
Missouri, Sedalia .....Aug. 6-16  
Kansas, Ottawa .....Aug. 13-23  
Colorado, Pueblo .....Aug. 20-30

COLUMBIA UNION CONFERENCE  
Chesapeake, Wilmington, Del., June 25  
.....to July 5  
Ohio, Mansfield .....Aug. 13-23

LAKE UNION CONFERENCE  
North Michigan (Northern Peninsula),  
Gladstone .....June 22-29  
Southern Illinois, Vandalia, July 30 to

.....Aug. 9  
West Michigan .....Aug. 13-23  
East Michigan, Lapeer .....Aug. 20-30  
North Michigan (conference), Petoskey  
.....Aug. 27 to Sept. 6

Wisconsin, Madison .....Aug. 31 to Sept. 13

NORTHERN UNION CONFERENCE  
North Dakota, Vela .....June 22-29  
North Dakota (local), Dickinson, July 6-12  
Iowa, Nevada .....Aug. 27 to Sept. 6

PACIFIC UNION CONFERENCE  
Southern California, Los Angeles, Aug. 6-16  
California (local), Eureka .....Aug. 6-16

### SOUTHERN UNION CONFERENCE

Louisiana, Lake Charles .....Aug. 6-16  
Tennessee River, Dixon .....Sept. 3-13  
Alabama, Cullman .....Sept. 3-13

### SOUTHEASTERN UNION CONFERENCE

South Carolina, Greenville, July 24 to Aug. 3  
Georgia, Atlanta .....Aug. 6-16  
North Carolina, Lexington .....Aug. 13-23  
Cumberland, Cleveland, Tenn., Aug. 26

.....to Sept. 6  
Florida, Palatka .....Oct. 1-12

### SOUTHWESTERN UNION CONFERENCE

Texas, Nacogdoches .....July 7-14  
Oklahoma (local), Muskogee .....July 15-20  
Texas, Keene .....July 30 to Aug. 10  
Oklahoma (State), Enid .....Aug. 20-31  
Arkansas, Fort Smith .....Sept. 3-13

### WESTERN CANADIAN UNION CONFERENCE

Manitoba, Carman .....June 23-28  
British Columbia, Armstrong .....June 18-21  
British Columbia, Vancouver .....July 1-6  
Alberta, Lacombe .....July 9-19  
Saskatchewan, Lumsden .....July 1-5

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

### British Columbia

THERE will be two camp-meetings held in our conference this year,—one at Armstrong, June 18-21, for the Okanagan and adjoining districts, the other in Vancouver, July 1-6, for the western part of the province. Good help has been asked for, and a good time is expected. Let every one plan to attend one or both of these meetings. Bring some one with you. Please note the date and place of these meetings.

W. M. ADAMS, President.

### Notice!

THE Chesapeake Conference of Seventh-day Adventists will hold its annual meeting at Wilmington, Del., June 25 to July 5, 1908. Officers for the ensuing year will be elected and such other business transacted as may properly come before the conference. The location of the camp is near Washington and Twenty-first streets. Those going to the ground will change to a Washington street-car, which runs near the ground. Let all our people prepare at once to attend this meeting.

L. F. STARR, President.

### A New Publication

Signs of the Times Monthly

READY JULY 15, 1908

IN response to repeated and earnest calls from the field, the publishers of the *Signs of the Times* have decided to issue a monthly journal, covering all phases of the message, for the use of agents and pioneer missionary workers.

It will be printed in magazine form; pages about 6 x 9 inches; and will contain 52 pages, including cover.

The cover will be printed in two or more colors, and the whole magazine will be beautifully illustrated throughout.

This new monthly magazine is in nowise intended to take the place of the regular weekly *Signs of the Times*, which has been used so effectually for over a quarter of a century. That will be published the same as heretofore.

The weekly paper is for home study, free distribution among friends and neighbors, in reading-racks, and in connection with missionary correspondence and Bible work.

The Monthly magazine is for sale from house to house, and on the streets, by children, young people, old people, sisters, and others who are not sufficiently experienced, or have not had the training, to sell books.

At the late meeting of the General Conference Committee held in Washington, D. C., April 14 to 26, the whole question was care-

fully considered, and the following resolution adopted:—

"Whereas, There is a strong demand from the field for a monthly magazine covering all phases of the message, to be used by agents in pioneer missionary work; and,—

"Whereas, For over a quarter of a century the *Signs of the Times* has been recognized as the pioneer missionary paper of this denomination; therefore,—

"Resolved, That we approve of the action of the board of directors of the Pacific Press Publishing Company in deciding to issue a monthly edition of the *Signs of the Times* in magazine form, with cover, to retail at ten cents a copy, this edition to be used especially to sell to business men as well as to the stores, and from house to house. And we further—

"Recommend, That the Pacific Press continue to publish the regular weekly edition of the *Signs* for general missionary work, the same as heretofore."

The first number of this new journal will be dated August, 1908, but will be issued early in July.

This journal in its monthly issues will cover every phase of the gospel message in short, concise articles, which will appeal especially to busy business men as well as to others. All the details have not been arranged, but the following departments have been suggested:—

#### The Outlook

Under this heading, attention will be called to all the important events of the month in the physical, social, religious, and political world, and the bearing they have on the fulfillment of prophecy. In other words, it will be a review and outlook of world conditions, originally written and up to date, no article to exceed one column. Particular attention will be given to great missionary problems of all denominations, the needs of the fields, and the progress of the work. These articles will be illustrated by maps and charts, as well as by statistical information. Thrilling incidents, illustrating God's providential care over his servants will also be given from time to time. This will be a most interesting and important part of the magazine.

#### Illustrated Bible Readings

Each number of the magazine will contain one or more short Bible-readings on some important topic, the answers to questions being given in the exact words of the Scripture.

#### Temperance

In this department, instruction will be given on true Christian temperance in all its various phases, as well as noting the progress made in the temperance-political field.

#### The Family Circle

Here it will be the purpose to present matter of interest and instruction to every member of the family, both old and young.

No reasonable expense will be spared to make this journal attractive and helpful to all classes.

#### Subscription Price

Single copies .....	\$ .10
5 to 25 copies, a copy .....	.05
25 to 500 copies, a copy .....	.04
500 to 1,000 copies, a copy .....	.03½
Special rates on large orders.	
Three months' subscription .....	\$ .25
Six months' subscription .....	.50
Yearly subscription .....	1.00
Ten or more copies, one year, to one address, one order, each .....	.50
Foreign subscriptions, including Canada .....	1.25

#### Agents Wanted in Every City and Town

Address your tract society, or—

SIGNS OF THE TIMES MONTHLY,  
Mountain View, California.

#### 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

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.—At once, a bread, cereal, and nut-food man. State experience, reference, and salary wanted. Address the Iowan Sanitarium Food Company, Des Moines, Ia.

WANTED.—By an experienced Seventh-day Adventist gentleman nurse a position in a sanitarium, or to take charge of bathrooms. Address Nurse, 42 E. Eighth St., Holland, Mich.

WANTED.—A middle-aged Adventist sister to keep house for a family of two on a farm. Church privileges. For further information address Mrs. J. P. Hansen, R. R. 37, Sand Lake, Mich.

WANTED.—Good all-round man, married or single, to work on farm. Opportunity for work all the year round for Seventh-day Adventist. Church privileges. F. W. Cogswell, R. F. D. 8, Vassar, Mich.

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.

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. Address Sanitarium Cooking Oil Co., Louisville, Ky.

COMMANDMENT POST-CARDS.—Ten beautifully embossed post-cards with appropriate ancient scenes in colors and gilt. One commandment on each card. Thirty-five cents a set. Money refunded if not more than satisfied. Address Queen City Post-Card Co., Department 7 A, Battle Creek, Mich.

FOR SALE.—Beautiful Imported Bible Card-board Mottoes; all have flowers with silver letters. Cord furnished to hang mottoes with. Special for 60 days: 5 for 50 cents; 12, \$1; 25, \$1.75; 50, \$3; 100, \$5. More you buy, the cheaper they are. All sent by mail. Address Hampton Art Company, Hampton, Iowa.

GOVERNESS WANTED.—Mrs. R. A. Lovell, 510 Walnut St., Knoxville, Tenn., desires to correspond with energetic Seventh-day Adventist, willing to become generally useful about home, and governess for two small children. Opportunity to learn treatments at Sanitarium Treatment Parlors. Write immediately.

FOR SALE.—Seven acres on high ground overlooking the Bluegrass section of Kentucky. A variety of large fruit, about an acre of raspberries, a few grapes. Buildings need repair. Half mile from depot. Good market within seven miles. Price, including garden planted, \$300. Address Box 145, Parksville, Ky.

RANCH FOR SALE.—In Santa Clara Valley, the Garden Spot of California, thirteen and one-half acres; about four acres excellent pasture; plenty of wood for family use; nine acres fine soil, easily cultivated, adapted for any kind of fruit or crops, or poultry; all fenced; fine new two-story barn, has been used as house; chicken-houses; cow-shed; new 200-egg incubator; several brooders. One and three-fourth miles from town and Seventh-day Adventist church, grammar and high school; close to good markets; price, \$1,800. For particulars address J. B. Greenwood, General Delivery, Oakland, Cal.

## Obituaries

MORRIS.—Died in Yazoo City, Miss., May 24, 1908, Sister Elizabeth Morris, aged sixty-five years. About five years ago she heard the truth of the third angel's message, and became a member of the church at Yazoo City by baptism. She was always of good courage in the Lord. The funeral service was held in the Seventh-day Adventist chapel, words of comfort being spoken by the writer, from Isa. 57:1. J. W. ALLISON.

RICE.—Died near Bullocksville, Alberta, April 14, 1908, of consumption, George W. Rice, aged thirty-seven years. Eight years ago he began to keep the Sabbath, under the labors of Brother E. H. Huntley, but did not unite with the church until a year and a half ago. He died with a bright hope of a part in the first resurrection. The wife, mother, three brothers, and two sisters are left to mourn. Words of comfort were spoken at the funeral by Elder Tait (Methodist). MRS. BESSIE RICE.

SAGE.—Died in Arcata, Cal., May 19, 1908, Sister Rebecca Adeline Sage, aged 70 years and 6 months. She was born in Pomeroy, Ohio, Nov. 19, 1837. She accepted present truth more than twenty-five years ago. Fourteen years ago, with her husband and children, she moved to Los Angeles, Cal., death claiming her husband a few months later. She was the mother of seven children, of whom six still live to mourn their loss. Sermon by the writer, from John 17:25.

A. J. OSBORNE.

MARVIN.—Died in Battle Creek, Mich., April 22, 1908, of heart failure, Brother James Marvin, aged 80 years, 7 months, and 6 days. Brother Marvin accepted the third angel's message in Vermont fifty years ago, and was ever since then a faithful adherent to the present truth. For several years he and his family took an active part in meetings as leading singers. In his last sickness his voice was clearly heard in songs of praise and in prayer. He died in the blessed hope. He leaves a wife, three children, and one brother to mourn. Funeral services were held in the Tabernacle, the writer and Elder S. D. Hartwell officiating.

A. C. BOURDEAU.

CANRIGHT.—Died at Coldwater, Mich., May 21, 1908, Sister Marie M. Canright. Miss Marie M. Grover was born in Scranton, Pa., March 30, 1827. While a young girl, her parents removed to Wilkesbarre in the same State. Later she came to Michigan, where she joined her brother Joseph Grover, and remained there until her marriage to Brother Canright, April 29, forty-nine years ago. After marriage she removed to Coldwater, where she has lived for many years. The aged husband and one daughter are left to mourn. Words of comfort were spoken from 1 Thess. 4:13, 17, by the writer. The interment took place in the Oak Grove Cemetery. JOHN E. HANSON.

PEARCE.—Died at Bay City, Mich., March 20, 1908, of heart-disease, after an illness of only about ten days, Mrs. Fannie Nelson Pearce. The interment took place on Wednesday, April 1, 1908 at Elm Lawn Cemetery, Elders A. R. Sandborn and J. G. Lamson officiating. Fannie Nelson was born near Alma, Gratiot Co., Mich., Oct. 19, 1868. When nine years of age, she moved with her parents to Cedar Lake, where the father had large lumber interests. She married Mr. A. E. Pearce Jan. 20, 1891, and a short time later the young people moved to Bay City, which has since been their home. To this union were born four children, who with the father are now bereaved. Very early in life, trained by God-fearing parents, Sister Fannie found her Saviour, and joined the Adventist church at Cedar Lake, later joining the church at West Bay City. The quiet excellence of her daily life leaves an example well worthy of imitation. She was faithful to the last. J. G. LAMSON.



WASHINGTON, D. C., JUNE 18, 1908

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

## CONTENTS

## Editorial

"Modernism" Explained and Condemned — Light for the Blind — The Rise and Fall of Religious Liberty in America — A Good Number — Heavenly Treasure — The Foreign Mission Seminary Endowment Fund — Waning Regard for the Scriptures — Saving the Nation — A Well-Grounded Suspicion — Political Christianity — The Call to This Generation — Overspreading Lawlessness ..... 3-7

## General Articles

Nain (poetry), A. W. Spaulding ..... 8  
Disseminating Temperance Principles, Mrs. E. G. White ..... 8  
A Call of the Eleventh Hour, F. E. Fairchild ..... 8  
"My Kinsmen," M. C. Strachan ..... 9  
The Fourth of July, G. B. Thompson ..... 9  
A Modern Tale—and Its Moral, One of Our Missionaries ..... 10  
The Book of Daniel, The Editor ..... 10  
Christian Life All Gain ..... 11

## Home and Health

Nobody Knows but Mother (poetry) ... 12  
A Beautiful "Clear-up-er" ..... 12  
Be Simple in Hospitality ..... 13  
Rattling Windows ..... 13

## The World-Wide Field

Costa Rica, H. C. Goodrich ..... 13  
Notes of Travel in Turkey, No. 1, Claude D. AcMoody ..... 14  
Canton (China) Workers' Meeting, Mrs. J. N. Anderson ..... 15

## The Field Work

The Foreign Mission Seminary — Spain — Argentina — Hawaii — Closing Exercises at Union College — Asia Minor — Massachusetts ..... 16-19

## The Publishing Work

Early Experiences in the Publishing Work, No. 5 — Putting in Full Time — One Week's Work in Alberta — Good, Sound Building ..... 19, 20

## Medical Missionary Department

India — Graduation of Medical Students 20

## Christian Liberty Department

Uniting Church and State ..... 22

Miscellaneous ..... 22, 23

AFTER spending some time attending to his duties as president of the Southern Union Conference, Elder G. A. Irwin is again at headquarters for a few days.

READINGS for the Midsummer Offering services, July 4, are being sent out this week by the Mission Board. These readings contain messages that will thrill the heart of every Seventh-day Adventist. Shall we not begin now to plan for a good, liberal offering to missions on that day? The very fact that July 4 comes upon the Sabbath this year, with the crying need out in fields before us, of itself suggests our making it a day of special uplift to missions by generous gifts.

MRS. MAYSE HOWARD-GAUTERAU, with her little boy and girl, passed through Washington last week on her way to San Diego, Cal., where she will spend the summer with her mother. Elder De Witt Gauterau is connected with the work in England.

DR. G. A. HARE of Fresno, Cal., one of the associate editors of *Life and Health* and the first medical superintendent of the Washington Branch Sanitarium, is spending a few days in Takoma Park. We are pleased to note that Dr. Hare has a very prosperous medical practise in Fresno.

ELDER ROBERT GREAVES and wife have arrived safely in Smyrna, being met by Brother Claude AcMoody, who remained one week, helping them in getting located. They have obtained comfortable quarters, and have entered upon the study of modern Greek, one of the principal languages of Smyrna. Their address is "Open Mail, via London, British Post-office, Smyrna, Turkey."

We hope no one will fail to read the article on the tenth page, entitled, "A Modern Tale—and Its Moral." The simple facts stated in this article ought to appeal to all who bear on their hearts the workers in distant and difficult fields. We shall be glad if many workers are cheered by encouraging letters as a result of this article; but we must caution all correspondents to prepay their letters at full foreign postage rates.

THE publishers of the *Signs of the Times* announce a monthly edition, in magazine form, of that valuable paper, the first number to be published next month. We have believed for a long time that there was a great field for such a publication, and we are confident that this step will result in placing this message before a constantly increasing circle of readers. The full particulars concerning this publication will be found on the twenty-second page.

## A Deception Exposed

ONE of our conference presidents, writing under date of June 9, gives the following information:—

We are in receipt at our office of literature printed by J. M. Garmire, which is being sent out to workers and people throughout our State, enclosed in envelopes bearing the return address of various Seventh-day Adventist conference presidents,—all addressed in the same handwriting, and mailed at the same office.

A note enclosed with this literature says that "these papers are being sent

out by instruction of the Lord through the spirit of prophecy."

So long as printed matter from this source was sent out on its own merits, we have not felt it necessary to refer to it in the REVIEW; but in view of the facts disclosed in this correspondence, we deem it advisable to warn our people against this latest effort to deceive and to mislead them. The use of such methods in behalf of any cause is sufficient to discredit it in the minds of thinking people, and the wonder is that professed champions of a reform movement which, it is assumed, is the one thing necessary to make the advent message triumph gloriously, do not perceive that fraud and deception employed to advance the interests of a so-called religious propaganda form a combination which repels every well-balanced mind, and from the most charitable standpoint possible stamps the whole effort as the mere ebullition of a crazy fanaticism.

There is no law to prevent any one from claiming to have the gift of prophecy, although it is quite another thing to establish the claim by convincing proof; but to state to Seventh-day Adventists that a certain course is being pursued "by instruction of the Lord through the spirit of prophecy" is a falsehood, so far as the intent of the statement is concerned, and is conduct unworthy of those making extraordinary professions of having advanced light and of seeking special purification from everything which defiles. The Saviour's instruction concerning the mote and the beam seems to be not inappropriate in this connection.

Our people may rest assured that neither our conference presidents nor the spirit of prophecy (as the expression is understood by them) will urge the dissemination of the literature prepared by J. M. Garmire, or vouch for its soundness. This advent movement is built upon a different foundation.

## Missionary Maps

THE General Conference, by the action of the April Council, has ordered five hundred copies of the Missionary Map of the World. The size of these maps is 50 x 87 inches, and they are printed by hemispheres, in colors. The maps were bought so that each of our churches could be supplied with this valuable means of awakening an intelligent interest in the regions beyond, and they will be ready for delivery in about two weeks. We shall be glad to have our churches order at an early date.

The regular retail price of this map is \$6; but as we are taking such a large number at one time, and paying cash for them, we secure them at the rate of \$2 each, so we can furnish them, post-paid, for \$2.25. Any who desire this map should send the money to the office of the General Conference, Takoma Park, D. C., and it will be forwarded at once.

I. H. EVANS.