

The Advent REVIEW And Sabbath HERALD

WASHINGTON, D. C., THURSDAY, MAY 24, 1906

“Behold, He Cometh”

Here is the great fact unequivocally stated. Christ has not gone to heaven to stay there. He has gone for His church's benefit; and for His church's benefit He will return again; not in spirit only, not in providence only, not in the mere removal of men by death, but in His own proper person, as “the Son of man.” Few believe this, and still fewer lay it to heart. Many sneer at the very idea, and would fain laugh down the people who are so simple as to entertain it. But it is nevertheless the immutable truth of God, predicted by all His prophets, promised by Christ Himself, confirmed by the testimony of angels, proclaimed by all the apostles, believed by all the early Christians, acknowledged in all the church creeds, sung of in all the church hymn-books, prayed about in all the church liturgies, and entering so essentially into the very life and substance of Christianity that without it there is no Christianity, except a few maimed and mutilated relics too powerless to be worth the trouble or expense of preservation. That religion which does not look for a returning Saviour, or locate its highest hopes and triumphs in the judgment scenes for which the Son of man must reappear, is not the religion of this Book, and is without authority to promise salvation to its devotees. And those addresses to the churches which have no “Behold, He cometh” pervading or underlying them, have not been indited by “the seven spirits of God,” nor sent by Him whose Apocalypse is the crown of the inspired canon. Murmur at it, dispute it, despise it, mock at it, put it aside, hate it, and hide from it, as men may, it is a great fundamental article of the gospel, that that same blessed Lord, who ascended from Mount Olivet, and is now at the right hand of God the Father Almighty, shall come from thence to judge the quick and the dead, and to stand again on that very summit from which He went up. This is true, as Christ Himself is true; and “he that hath an ear to hear, let him hear.” Amen.—Joseph A. Seiss, D. D.

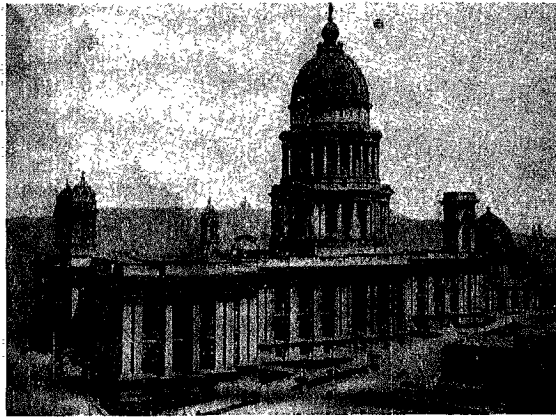
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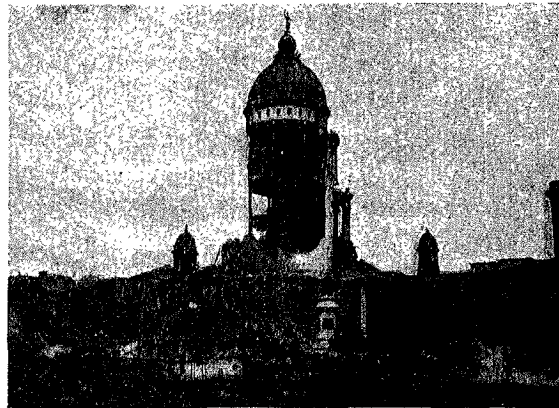
What These **SIGNS OF THE TIMES** Things Mean

EARTHQUAKE

SPECIAL



San Francisco's magnificent City Hall, which cost six million dollars, as it appeared before the Earthquake. The lower picture shows it in ruins



EARTHQUAKE

SPECIAL

Pacific Press Publishing Company, Mountain View, Cal.

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- THE "QUEEN OF THE WEST" LAID LOW
- SAN FRANCISCO
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- WHAT DO THESE THINGS MEAN?
- SAN FRANCISCO'S SISTER CITIES TO THE RESCUE
- HOW SAN JOSE FARED
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Editorial

"His Mighty Power"

THE eternal power and Godhead of the Creator are seen in the things of nature, and at times this power is manifested in a way that humbles the pride of men by a revelation of the utter impotence of human power before it. No human mind can measure the vastness of the power which moves the solid earth as though it were water, and in a moment completely changes the whole appearance of its surface. Yet all this power is but a small fraction of that constantly exercised by the infinite Being who guides the worlds in their courses and upholds all things by his word. This power speaks wrath and consternation to the wicked, but how different its significance to the righteous! To the believer the mighty power of God is "his glorious power," the power to save from sin, the power to give a new and perfect life, the power to obey the divine law. God would have his children know "what is the exceeding greatness of his power to us ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." The exhibition of the mighty power of God, in whatever way, is to the believer only an additional reason for trust in him. In that day, soon to come, when God's power is shown as never before in judgments against sin, when the whole earth reels to and fro, and the wicked call for rocks and mountains to fall upon

and hide them from him with whom they are being brought face to face, all this power will speak to the righteous of salvation. "Lo, this is our God; we have waited for him, and he will save us."

The Gospel to Abraham

FROM the Word of God we learn that "the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed." The full statement, from which this quotation is taken, is as follows: "Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed." After Abram, in obedience to this instruction, had come into the land of Canaan, the Lord appeared unto him and said, "Unto thy seed will I give this land." The Spirit of God has unfolded the meaning of these promises in these words: "Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

It is thus clear that the gospel which was preached unto Abraham in the promise, "In thee shall all the nations be blessed," was the gospel of Christ, and that the blessing vouchsafed to him was the blessing of the gospel of Christ,— the blessing of righteousness by faith. "For not through the law was the promise to Abraham or to his seed that he should be heir of the world, but through the righteousness of faith." "And if ye are Christ's, then are ye Abraham's seed, heirs according to promise." All the blessings promised to Abraham were promised to Christ and through Christ, and they are shared in by those only who are in Christ.

That this is the same gospel which was preached by the apostle Paul is evident from these earnest words: "I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; which is not another gospel: only there are some that trouble you, and would pervert

the gospel of Christ. But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema." And it should be remembered that these words were addressed first to the same people to whom he declared that "the scripture . . . preached the gospel beforehand unto Abraham." Evidently the apostle Paul knew nothing of the modern error that the first instance of the preaching of the gospel was at Jerusalem on the day of Pentecost.

But we must go back of Abraham's time to find the first instance of the preaching of the gospel. Before our first parents were expelled from the garden of Eden, the good tidings were announced to them: "I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel." This is the same gospel that is defined by the apostle Paul to be "the gospel of God . . . concerning his Son, who was born of the seed of David according to the flesh." In fulfilment of this promise "when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons." Thus the gospel of Christ the Redeemer was preached in Eden, showing the only way from Eden lost to Eden restored.

From a statement made in the epistle to the Hebrews it is also clear that the same gospel was preached to the children of Israel in the wilderness that was preached to the church in the first century after Christ. Let us read the passage: "But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." The gospel preached after the coming of Christ was simply a continuation of the gospel which was preached before his coming. The gospel which did not profit the children of

Israel, because they did not believe it, was proclaimed to their lineal descendants after the resurrection of Christ, and has since been "made known to all nations for the obedience of faith." During all the centuries, from the entrance of sin until the present day, there have been those who believed the simple gospel of Christ and have been saved by it, just as it is recorded of Moses: "By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward." Moses believed the gospel of Christ.

All this effort to show that a new gospel was introduced at the time of the first advent, or that the preaching of the gospel began at that time, is the result of a failure to understand the unity of the plan of salvation, and to grasp the full meaning of the declaration that "Jesus Christ is the same yesterday and to-day, yea and forever." The Saviour of the New Testament is the Saviour of the Old Testament, and the gospel of the New Testament is the gospel of the Old Testament. The gospel of righteousness by faith which was preached to Abraham is the gospel which should be preached in all the world to-day. It is the gospel of the kingdom.

The Eastern Question

AGAIN the attention of the world is brought to the Eastern question, by another step, and an important one, toward the expulsion of the Turk from Europe, and the final fulfilment of the prophecy of Daniel 11. There is a new alignment of the powers of Europe, and Turkey finds herself no longer supported by the power which for so many years has stood between Russia and Constantinople. Great Britain is no longer the protector of the Ottoman empire. Recently Turkey undertook to assert her claim to sovereignty in Egypt, by the occupation of the town of Tabah, at the head of the Gulf of Akabah. Great Britain peremptorily ordered Turkey out of Egyptian territory, and the latter was forced to comply; but what is more significant, Great Britain and Russia appear to have reached an amicable understanding with regard to Russia's future relations with Turkey. The following paragraphs on the subject give the view of the editor of the *New York Sun*:—

We are not surprised at the uneasiness caused in Constantinople by the strange spectacle of Russia's ambassador supporting Great Britain's demand for the withdrawal of Turkish troops from Tabah, the Egyptian frontier town, and

for a delimitation of Egypt's eastern boundary. When the two Christian nations which for a century have pursued diametrically different policies with regard to the Ottoman empire are found in cordial co-operation, the expulsion of the Turks from Europe may well seem to be not distant.

At the time when the treaty between France and Great Britain was signed, and all the old causes of friction between the two countries were eliminated, we pointed out that a logical result of the friendship thus established would be a readjustment of England's relations with the French republic's Russian ally. The drift of things in this direction was accelerated rather than checked by the offensive and defensive alliance concluded between Great Britain and Japan, for thereby Russia's aspirations were diverted from the far East and the central East to the near East. Nor is it any longer a matter of vital concern to England, now that her possession of Egypt and the Suez Canal is assured, to shut out Russia from the Bosphorus. For these reasons British public opinion has undergone a remarkable change with reference to Russian expansion in south-eastern Europe. . . .

It must be obvious to every well-informed and candid Turk that from the time when General Diebitsch advanced to Adrianople, some three quarters of a century ago, up to the conclusion of the treaty of San Stefano in 1878, there has never been an hour when the Ottoman sultan did not practically rely upon Great Britain's fleet to protect Constantinople from a Russian army. That protection can be counted on no longer. In view of the cordial understanding which was established primarily between England and France, but which inevitably tended to create amicable relations between the former country and the latter's Russian ally, the Sultan Abdul Hamid must recognize that no British prime minister is likely to follow Lord Beaconsfield's example and interpose to save his capital by sending a fleet to Besika Bay. For the moment, of course, the Ottoman ruler has no molestation to dread from the northeast, for Russia is absorbed in the process of national self-regeneration. But whatever may be the outcome of the great political experiment now making at St. Petersburg, whether the popular hunger for expansion shall find expression through representative institutions, or a restored autocracy shall seek to atone for acts of perfidy by military glory, the eyes of the Russian people are certain soon to revert to the city on the Bosphorus. . . .

The support given by a Russian ambassador to a demand urged by Great Britain at Constantinople marks the beginning of the end of the Ottoman power in Europe.

When the end of Ottoman rule in Europe shall come,—when the Turk, driven into Asia, shall plant the tabernacles of his palace "between the seas in the glorious holy mountain," then "shall Michael stand up," "and there shall be a time of trouble, such as never was . . . and at that time thy people shall be delivered, every one that shall be found written in the book." We stand now at "the beginning of the end." L. A. S.

A Religious Boycott

A RELIGIOUS boycott is threatened in Chicago. A Methodist "rally" was recently inaugurated there, with meetings in the Auditorium led by a number of bishops, and plans have been laid for a great revival. But the Methodist Book Concern having broken with the labor unions, the latter now come forward and declare that they will not permit any revival to be conducted in Chicago by the Methodist Church.

The *Chicago Tribune* states editorially that because the Methodist Publishing House does not pay the union scale of wages, "the Methodist bishops have been notified that if they persist in their announced intention to hold revival meetings on a large scale, the meetings will be boycotted, picket lines will be established to prevent, so far as possible, attendance upon them, and it will be brought to the attention of all the unions that the Methodist Church is unfair."

This is probably the first time that trades-unionism has come into conflict with a church. We know it will not be the last time. A religious boycott, as this incident shows, is not at all impossible; and the spirit which will attempt to break up a religious revival will not stop at anything. It will be no long step from this to the boycott prophetically described in Revelation 13, when those who refuse homage to the "beast" power of which the prophecy speaks will be forbidden to buy or sell. We are living almost in sight of the end.

L. A. S.

History, Rome, and the Government

A ROMAN Catholic journal, *The New World*, publishes in a recent issue notices of two books, one of which it approves, while the other is declared to be "inaccurate and offensive." Of the latter, which is a history of the Philippines written by David P. Barrows, for use in the Philippine schools, a Catholic correspondent writes:—

The book was published and made its due appearance at Manila. A protest was immediately entered by the Catholic authorities against its use, and the papers forwarded to the War Department. After a careful investigation of the case, the department prohibited the use of the book in the Philippine schools. This was done on the ground that it was not good policy to allow the use of books published by school officials, and the department wanted to avoid even the appearance of "graft" in the public schools.

The American Book Company, which had published the book and was financially interested in its sale, called the attention of the War Department to a parallel case in Cuba, where a geography was allowed to be sold of which the superintendent of Cuban schools was the author. "Then," says the correspondent,

"the department of war informed the book company that the history contained statements offensive to Catholics, and would not be, on that account, introduced in the Philippine schools. That decision is final, and the prospects of the future use of the history are not worth considering."

Of the other book, "Lawler's Essentials of American History," *The New World* says that it "is a well-balanced book," whose "author shows a scholarly mind and a desire to be fair and unbiased in his presentation of facts. The missionaries of early days are given credit for their heroic and self-sacrificing acts—for their devotion even unto martyrdom for the cause of religion and Holy Mother Church."

"Professor Lawler's statement of fact is convincing to the most skeptical," says *The New World*, "that the Catholic Church through her ministers was the civilizing power that founded, peacefully conquered, and civilized the Western hemisphere. . . . The duplicity of England in our times of peril and the persecution of the Catholics under English regime are fittingly emphasized. The book is a good specimen of historical writing, and no one can read it without concluding that by every right of justice, the founding, the civilizing, and in a great measure the preservation of the American republic are due to the Catholic Church."

America was discovered at a time when the Old World was almost wholly Catholic, and it is not surprising that Christopher Columbus, its discoverer, should have been of that religion. But the statement that America was discovered by a Catholic, brings us to the end of all that can be truthfully said to the credit of the Catholic Church in connection with American history. American history, as regards all that which gave character to the nation, began with the landing of the Protestant Pilgrims on the shores of New England. All the early colonies, with one exception (Maryland), were Protestant. The men who fought the Revolutionary War were almost wholly Protestants. Washington was a Protestant. So was Jefferson, the author of the Declaration of Independence. The men who framed the Constitution were Protestants. Lincoln, Madison, Andrew Jackson, all the great Americans who left their impress upon the history of their times, were Protestants. The principles of the national Constitution and of the State constitutions are Protestant. The educational system of the country is Protestant—anathematized by the Catholic Church.

So much for the claim that this republic is mainly indebted to the Catholic Church for its present greatness. It is wholly untruthful. Yet Rome demands

that American histories should make such claims. Only histories of this kind, which will ascribe to Rome the credit for the world's mental, moral, and material progress, will have her approval. The whole issue between Romanism and Protestantism is involved in the controversy. Rome's claim to be the dispenser of all that is most valuable in political, social, and religious life is a denial of every claim of Protestantism, and governmental sanction of books making such claims or setting forth the Catholic Church in such a light, is governmental opposition to Protestantism.

Whether it is true or not that the War Department prohibited Barrows's Philippine history in the islands because it "contained statements offensive to Catholics," we do not know. But if it is true, the prohibition rested upon a basis which afforded it no justification whatever. In writing history, the truth of a statement is the whole question to be considered; no other is of any importance. That is all history pretends to be, and all that real history can be,—a chronicle of facts stated just as they occurred, without reference to either praise or discredit which they may cast upon any person or organization of people. Any other kind of history is worse than useless.

It is an interesting question for Protestants whether or not the Catholic Church, notwithstanding its numerical inferiority in this country, is to be able to control the government in so important a matter as the teaching of history. The attempt to do this will certainly not be confined to the Philippines.

L. A. S.

The Lake Union Conference

THE third biennial session of the Lake Union Conference was held in Berrien Springs, Mich., May 8 to 18. About one hundred and forty delegates were in attendance. Besides these, one hundred or more workers connected with the various institutions and lines of local work were present. In addition to the laborers of the union conference, Elders W. W. Prescott, I. H. Evans, G. B. Thompson, and the writer were present during the latter part of the meeting.

It was a matter of deep gratitude to all that Elder Moon had so fully recovered from his operation and illness as to be able to attend and preside at this meeting. He was unanimously chosen as president for the coming term.

The session from the beginning to its close was marked with deep spirituality, and the utmost harmony prevailed throughout. In some respects this meeting was in marked contrast with the one held at this same place two years ago. The spirit of courage and hope was

very marked in all the deliberations, and all lines of the work were given the most careful and prayerful consideration. Plans were formulated to push the message the Lord has committed to our hands with renewed vigor, and to finish the work in this generation and bring the coming of our divine Lord which has been so long delayed.

The needs of the mission fields of the world, where millions are yet waiting for the advent message, were not forgotten, and after responding to some of the calls for help from needy local fields, a resolution was passed appropriating all their surplus tithe, amounting to several thousand dollars, to the extension of the work "in the regions beyond." Various other steps of an aggressive character were also taken.

The leaflet written by Elder A. T. Jones dealing with the General Conference organization and the reliability of the Testimonies, and now being widely circulated, was in the hands of the delegates, who asked the officers of the General Conference what explanation could be made of the charges it contains.

In response to an invitation from the Lake Union Conference Committee, the writer took some time during the last two days in making a reply to the charges against our denominational organization and administrative work, and against the Testimonies of the Spirit of God. Elder Jones himself was present during a portion of this time.

A large part of the pamphlet which has been prepared by the General Conference Committee in reply to Elder Jones's leaflet was read. The Spirit of God was present in a marked manner during this time, and the mist and fog which have enveloped many minds were cleared away, new hope sprang up in hearts, and faith and confidence in the integrity of this message and in the divine source of the Testimonies were strengthened. Ministers and people reconsecrated themselves and all that they have to the carrying forward of this message. The power of God was manifested in our midst, and the impressions made on hearts will not soon be effaced.

At the close of these meetings, Elder W. J. Stone, president of the Indiana Conference, said he wished to read to the delegation a statement which the executive committee of the Lake Union Conference had adopted, expressing their attitude regarding the charges preferred by Elder Jones in his leaflet. He then presented the following statement:—

In view of the fact that a leaflet entitled "Some History, Some Experience, and Some Facts," prepared by Elder A. T. Jones, of Battle Creek, Mich., is being widely circulated throughout this

union conference, and is, in our judgment, calculated to do great spiritual harm, we deem it proper to make the following statement of our position:—

1. We very deeply regret the unwise course Elder Jones has taken in thus making most serious charges against our General Conference administration, and in attempting to establish the claim that the instruction professedly given through the spirit of prophecy is unreliable.

2. Our own experience in connection with the administration of General Conference affairs leads us to disagree wholly with the charges preferred by Elder Jones. During our entire connection with the message we have not seen manifest the spirit of domination here alleged, but have always had most friendly co-operation, and have experienced the fullest freedom in carrying forward our work.

3. We have the fullest confidence that Elder Jones's conclusions concerning the Testimonies rest upon no sufficient basis, and we wish, while most kindly, yet most earnestly protesting against the charges preferred, also to assure our brethren and sisters in the local churches throughout the Lake Union Conference, that they need be in no way disturbed or unsettled by the groundless assertions being circulated among them by means of this leaflet.

4. We take great pleasure in declaring our confidence in the administration of affairs of the General Conference, and in extending to it our earnest and loyal support in carrying forward and fostering the message in all its phases in the various portions of the wide harvest-field.

5. We regard Elder Jones's assertions concerning the unreliability of the Testimonies as having no weight when considered in the light of the history of this denomination, and we deem it a privilege to again express our thankfulness to our Heavenly Father for the gift of the spirit of prophecy manifest in our midst, and renewed confidence in its integrity, and to pledge greater faithfulness in the future to the instruction which comes to us through this instrumentality.

ALLEN MOON,
WM. COVERT,
W. J. STONE,
A. G. HAUGHEY,
E. K. SLADE,
H. H. BURKHOLDER,
C. McREYNOLDS,
S. E. WIGHT,
W. D. PARKHURST.

As soon as this statement was read, the delegates stated that the sentiment expressed in it was in exact harmony with their feelings regarding the matter, and they requested that they be permitted to vote upon it, and that it be published as an expression of the attitude and feeling of the Lake Union Conference. Requests then came from the large congregation present, outside of the delegation itself, that they, too, be allowed to express themselves upon the question. These requests were granted, and by a rising vote the above statement was unanimously adopted as expressing the views of all present.

We feel exceedingly thankful to God

to see this decided protest entered against the charges being circulated in our churches everywhere by means of this leaflet. Never were we more profoundly impressed with the power and energy contained in this message. It is its own defense. Its truths are what have given it its strength. They are very dear to the hearts of our people throughout the world, and they expect to stand loyally by them and enjoy the final triumph of the message so near at hand.

The Lord greatly blessed his servants at this meeting, and we believe that it marks a new era in the work of the Lake Union Conference. We pray that this may be so.

A. G. DANIELLS.

Note and Comment

WHAT are spoken of as "freaks" of the earthquake in San Francisco, show that it was not merely a quaking of the ground that occurred on that memorable morning, but that the erstwhile solid earth suddenly became like the surface of wind-swept water, and moved in waves which met and broke like sea waves, having a much more destructive effect in some places than in others close by. A writer in *Collier's Weekly* says:—

A building that lay under the breaking point of an earth wave was pulled apart as you pull apart a piece of bread, or its sides ground together, or it fell like a house of cards. For blocks the pavement was scarcely disturbed; then there would be a block where it had been turned into miniature hills and valleys. The stone blocks of the post-office seemed to have been screwed about like dominoes under the hand of a player, and still the building stood. But if the seven-million-dollar city hall had been built with a view to earthquake destruction, its fate could not have been worse.

✓ The nature of the power which gives this motion to the surface of the solid earth is a mystery no human mind has solved. But certainly such forces do not manifest themselves independently of the will of God. "There is no power but of God." Even the falling of the sparrow is a matter of note to him. These destructive events occur only as God permits them to occur; and in permitting them he has a purpose, which it is incumbent on men to discover. To say that God had nothing to do with the San Francisco earthquake is to deny God altogether.

To the framers of the national Constitution, some of the press statements of to-day regarding existing relations between Congress and the chief executive would make strange reading. For example, head-lines in the Washington

Times of May 16 state that the President's hands are tied in Congress by the loss of his allies; and the question is asked, "How is President Roosevelt to accomplish results in legislation, now that he has broken with the Democrats?" It is further stated that "the President has been in need of the Democrats to get results on more questions than rate regulation. He could not have passed the Philippine tariff bill through the House but for the Democratic votes," etc.

From these and many like statements that might be quoted one would suppose that he would find prominently set forth in the Constitution that it is the duty of the president to frame legislative measures and secure their enactment into laws by Congress. Yet if with this supposition in mind he should read the Constitution, he would find from beginning to end no suggestion of any such thing, but on the contrary, would learn that the executive and legislative branches of the government are co-ordinate, neither having any control over the other; and that the chief executive is not therefore authorized to concern himself at all with what Congress may do in the matter of legislation. Congress is elected to have entire charge of the making of laws, and the executive department exists to see that the legislation enacted by Congress is carried into effect. The president is simply the head of the executive branch of the government.

But so far has the nation lapsed, in practise, from the ideal of republican government embodied in the Constitution, that to-day no other man has so much to do with the legislation of the government as the president, who does not belong to the legislative branch at all. An observer of events at the seat of the government might be excused for raising the question whether Congress is needed at all, if its chief concern is to enact administration measures, somewhat amended perhaps, into laws. If the president is to initiate legislation by presenting the chief measures to come before Congress, and is to exercise a controlling and guiding influence over the deliberations of the legislative body, so that the action taken is mainly such as he suggests, why not authorize him to make the laws himself as well as execute them? That would be a vastly cheaper way of running the government, and the ends arrived at would be substantially the same. If such a question would not be entirely pertinent to-day, it will be so at no distant date in the future if the tendency to combine in the president both the executive and the legislative functions of the government continues. The tendency is directly away from republican government, and in the direction of one-man power.

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.

A Little Way From This

MRS. MARY V. NOWLIN

A LITTLE way from this and it will all be ended,—

The sorrow, the crying, and the pain;
A little way from this the broken hearts
be mended,
And we shall find the smiles we lost
again.

A little way from this, some fair and
golden morning

Shall we behold the snow-white cloud
arise;
And it will have for its most beauteous
adorning,
All, all the glory of the upper skies.

Behold, with clouds He cometh, and
every eye shall see;

None from the glorious view will be
shut out.
Some will cry, "O rocks, O mountains,
fall on me!"
And some will greet their Master with
a shout.

A little way from this, O weary, sad
hearts weeping

For loved and lost that you have bur-
ied deep,
The trump will sound, and the dear ones
sweetly sleeping
Will wake forever from their dream-
less sleep!

A little way from this the harp strings
mutely waiting

For fingers, O so tired and worn with
pain!
Will vibrate with a song past human
power relating,
And heaven will thrill with one harmo-
nious strain.

A little way from this, the pearly gates
wide swinging

And everlasting doors uplifted high,
The "nations who have kept the truth"
will welcome, singing
The glory of their King as they
pass by.

Day, O, long expected, hope of all the
ages,

The hope that lights the tomb, and
dries the tear!
O day of glad fruition, foretold in sacred
pages,
A little way from this, and thou art
here!

A little way from this—but now to
know the meaning,

But now to know the cleansing and
the power,
And for our strength each day on Jesus
to be leaning,—
O, sweet will be the coming of that
hour!

And glad will be the meeting with
earthly loves long parted—

We've ever missed them from the ac-
customed place—

To clasp the vanished hand that left us
broken-hearted,

But gladder far to see Him face to
face!

Washington, D. C.

The San Francisco Earthquake

MRS. E. G. WHITE

WHILE at Loma Linda, the second
night after the dedication of the sani-
tarium, there passed before me a most
wonderful representation. During a
vision of the night, I stood on an emi-
nence, from which I could see houses
shaken like a reed in the wind. Build-
ings, great and small, were falling to the
ground. Pleasure resorts, theaters,
hotels, and the homes of the wealthy
were shaken and shattered. Many lives
were blotted out of existence, and the air
was filled with the shrieks of the injured
and the terrified.

The destroying angels of God were at
work. One touch, and buildings so
thoroughly constructed that men re-
garded them as secure against every
danger, quickly became heaps of rubbish.
There was no assurance of safety in any
place. I did not feel in any special peril,
but the awfulness of the scenes that
passed before me I can not find words to
describe. It seemed that the forbear-
ance of God was exhausted, and that the
Judgment day had come.

The angel that stood by my side then
instructed me that but few have any
conception of the wickedness existing in
our world to-day, and especially the
wickedness in the large cities. He de-
clared that the Lord has appointed a
time when he will visit transgressors in
wrath for persistent disregard of his law.

At about one o'clock I awoke, and
was impressed to write out some things
regarding the supreme rulership of God,
and the sacredness of his law. When I
met my secretary early in the morning,
I told her that wonderful representations
had been passing before me in the night
season. After breakfast, we received a
message asking us to go to Los Angeles
by the afternoon train; but I was un-
able to take any part in preparing for
the journey. I was as one dazed by the
awful scenes that had passed before me.

We went to Glendale, near Los
Angeles, and the following night, April
17, further representations passed before
me. I seemed to be in an assembly,
setting before the people the require-
ments of God's law. I read the scrip-
tures regarding the institution of the
Sabbath in Eden at the close of the crea-
tion week, and regarding the giving of
the law at Sinai; and then I showed that
the Sabbath was to be observed "for a
perpetual covenant," as a sign between
God and his people forever, that they
may know that they are sanctified by the
Lord, their Creator.

Then I dwelt upon the supreme ruler-
ship of God above all earthly rulers.
His law is to be the standard of action.
None are to pervert their senses by in-
temperance, or by yielding their minds
to satanic influences; for this makes im-

possible the keeping of God's law.
While the divine Ruler bears long with
perversity, he is not deceived, and will
not always keep silence. His supremacy,
his authority as Ruler of the universe,
must finally be acknowledged, and the
just claims of his law vindicated.

Much more instruction regarding the
long-sufferance of God, and the necessity
of arousing transgressors to a realiza-
tion of their perilous position in his
sight, was repeated to the people, as re-
ceived from my instructor.

Wednesday morning, April 18, I was
to speak in the church at Los Angeles,
where the Southern California Confer-
ence was assembled. As we neared the
church, we heard the newsboys crying,
"San Francisco destroyed by an earth-
quake!" With a heavy heart I read the
first hastily printed news of the terrible
disaster.

Two weeks later, on our homeward
journey, we went by the way of San
Jose, Mountain View, and San Fran-
cisco. As we traveled northward, we
saw some of the effects of the earth-
quake; and when we entered San Jose,
we could see that large buildings had
collapsed, and that others had been
seriously damaged.

At Mountain View, the new post-of-
fice and some of the largest stores in
the town had been leveled to the ground.
Other buildings had partially collapsed,
and were badly wrecked. When we saw
the fallen walls of the Pacific Press, we
were sad at heart; but we could not help
rejoicing over the fact that no lives were
lost. Here, as also in San Francisco,
the Lord mercifully spared his children.

We were glad to learn that the pro-
posal of our brethren in Washington,
that the situation of our institutions at
Mountain View and in San Francisco
should be presented in all our churches,
met with general favor, and that all will
be invited to contribute something to-
ward a fund for their relief. We be-
lieve that our people will respond
liberally in offerings to meet the present
necessities of our institutions that have
suffered. There is no necessity of
urging our people to help these institu-
tions; for we believe that all will re-
spond with gifts, and with a tribute of
thanksgiving to God for his protecting
care over his children.

In this their hour of need, the mana-
gers of the Pacific Press are not idle.
They have enclosed their building, and
are now repairing the damaged rooms
inside. The machinery was injured but
little, and very soon the presses were at
work. The office is now busy with the
publication of a special edition of *The
Signs of the Times*, containing an ac-
count of the earthquake, and some arti-
cles regarding the meaning of such
disasters. A commendable effort is
being made to give this Earthquake
Special a large circulation, and to ac-
company its distribution with many
books and tracts.

Just now, when people are thinking
seriously, literature on the meaning of
the signs of the times, wisely circulated,

will have a telling effect in behalf of the truth. At this time, when awful calamities are sweeping away the most costly structures as if by a breath of fire from heaven, many sinners are afraid, and stand trembling before God. Now is our opportunity to make known the truth to them.

Brethren and sisters, will you put on the Christian armor? "Your feet shod with the preparation of the gospel of peace," you will be prepared to walk from house to house, carrying the truth to the people. Sometimes you will find it trying to do this kind of work; but if you go forth in faith, the Lord will go before you, and will let his light shine upon your pathway. Entering the homes of your neighbors to sell or to give away our literature, and in humility to teach them the truth, you will be accompanied by the light of heaven, which will abide in these homes.

God's judgments are abroad in the land. Shall we allow these things to come upon the world without telling the people the meaning of these terrible calamities, and how every one may escape from the wrath to come? Shall we let our neighbors remain in darkness without a preparation for the future life? Unless we ourselves realize where we stand, the day of God will come upon us as a thief.

Time is precious. The destiny of souls is in the balance. At infinite cost a way of salvation has been provided. Shall Christ's great sacrifice be in vain? Shall the earth be entirely controlled by satanic agencies? The salvation of souls is dependent on the consecration and activity of God's church. The Lord calls upon all who believe in him to be workers together with him. While their life shall last, they are not to feel that their work is done. Until the time comes when Christ shall say, "It is finished," his work for the saving of souls will not decrease, but will grow in importance, and be far-reaching.

On our way home from Mountain View, we passed through San Francisco, and for an hour and a half viewed the destruction wrought in that great city. Buildings that were supposed to be proof against disaster, are lying in ruins. In some instances buildings were partially sunken into the ground. The city presents a most dreadful picture of the inefficiency of human ingenuity to frame fire-proof and earthquake-proof structures.

San Francisco has been laid low, but other cities still remain standing. The mercy of God is shown by his long forbearance. He is holding back his judgments, waiting for the message of warning to be sounded to all. There are many who have not yet heard the testing truths for this time. The last call of mercy is to be given more fully to our world. The Word of God portrays the wickedness and corruption that will exist in the world in the last days. As we see the fulfilment of prophecy, our faith in the final triumph of Christ's kingdom should be increased. We

should go forth with courage to do our appointed work.

The Lord is soon to come. In fire and flood and earthquake, he is warning the inhabitants of this earth of his soon approach. O, that the people may know the time of their visitation! We have no time to lose. We must make more determined efforts to lead the people of the world to see that the day of judgment is near at hand. Carefully prepared literature on the significance of the scenes we are now witnessing, is to be circulated everywhere. Our understanding is to be quickened by the Holy Spirit. O, if our people would feel as they should the responsibility resting upon them to give the last message of mercy to the world, what a wonderful work would be done! A thousand times more work for God might be accomplished if all his children would fully consecrate themselves to him, using their talents aright.

A Strong Foundation

JOHN M. HOPKINS

"If the foundations be destroyed, what can the righteous do?" Ps. 11:3.

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." 2 Tim. 2:19.

The church of Christ is spoken of in the Scripture as a temple, or a spiritual house. Now the question arises, Upon what foundation does this temple rest? Is the foundation strong and secure?

In the first place, the foundation of all is the character of God. He is the fountain, the source, the life, of all things. He is the perfection of truth, the perfection of holiness, the perfection of wisdom, of love, of power, and of strength. Not only is he the source of all these perfect qualities, but he is all this inherently; and not only for to-day, but from eternity to eternity. This is God. And David declares, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Ps. 90:2.

This is God in character; this is God in eternity. This is the strong foundation. He is the foundation, and the whole Christian church rests upon this foundation. It rests upon infinite wisdom, upon infinite strength, upon infinite truth, upon infinite love, upon infinite justice; it rests upon the eternity of God.

And all this blessedness was manifested to the world in the person of Jesus Christ, the Son of God, the Son of man. Of him the prophet Isaiah declares: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation." Isa. 28:16. Of him Paul says: "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Eph. 2:20.

Of the Son it is said: "For it pleased the Father that in him should all fulness dwell." Again: "For in him dwelleth

all the fulness of the Godhead bodily." And next follows the blessed assurance: "And ye are complete in him, which is the head of all principality and power." Col. 1:19; 2:9, 10.

Here, then, beloved in the Lord, is the Christian's strong foundation. It is in Christ, the living expression of the eternal God among men. And all this was expressed by Christ in his teaching, in his knowledge and understanding of the very thoughts and motives of men, in the mighty miracles he wrought, in the acts of love and mercy he performed for the suffering, in his godlike fortitude under temptation and trial, in the judgment-hall, upon Calvary, in his triumphant death and resurrection, and in his glorious ascension.

And now, beloved, as God is true, as Christ is true, as Christ for us met and vanquished the foe in every assault he made upon him,—as Satan could not overthrow this strong foundation then, no more can he now.

Wherever you are, my brother, my sister, you stand upon this strong foundation, so that you may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me." Heb. 13:6. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Ps. 46:1-3.

As sin increases, as the controlling Spirit of God is withdrawn from the earth, just so rapidly will these destructive agencies now working in the earth increase in frequency and power. And as spiritual wickedness increases, the Holy Spirit will be withdrawn from the hearts of men, and they, with their leader, Satan, will make the way of the righteous more and more difficult.

We have already quoted a part of Isa. 28:16. The remaining part of the text reads: "He that believeth shall not make haste." Verse 17 reads: "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place."

The "winds" of false doctrines and political strife are indeed blowing, and will blow more furiously. Those who "keep the commandments of God, and the faith of Jesus," in these closing hours of probation are the special objects of Satan's hatred and destructive power. Deception in every form must be met and resisted. But the Lord's people can meet it only with the truth, in the name, and strength, and wisdom of God. And here is the sure, the strong foundation. Let us, in our closets upon our bended knees, study the Word of our God. Let us make sure that our house is built upon the rock Christ Jesus, always knowing, always rejoicing, in the blessed assurance that "the foundation of God standeth sure."

Villard, Minn.

"Instead"

INSTEAD of the thorn there shall come
up the fir tree,
Instead of the brier the myrtle shall
spring,
Back to its primeval freshness and
beauty,
God will creation triumphantly bring.
Streams in the desert shall heal the
parched places,
The rose in the wilderness fragrance
shall shed,
The mountains and hills shall break forth
into praises,—
Wonderful word of Jehovah—"In-
stead."

How sweet the assurance to hearts that
are weary!
What hope it awakens, what strength
doth convey!
Sunshine shall follow the days that are
dreary,
Sorrow and sighing shall vanish away;
Symbol and type and the gospel's glad
story
Say to the fainting, "Lift up your
head,
Soon shall this sad earth be filled with
God's glory;
He, for the curse, will give blessing
instead."

Behold, on the altar a victim is lying,
Upraised is the knife in the patriarch's
hand;
The child of the covenant promise is
dying,
An offering made at Jehovah's com-
mand;
When, lo! at the word of the angel from
heaven
The son is restored as "alive from the
dead."
The Lord for himself hath a sacrifice
given,
The ram in the thicket is offered in-
stead.

Alone in the garden, while others are
sleeping,
The sinless Redeemer a suppliant
kneels,
His earnest entreaty, his blood-drops, his
weeping,
To the heart of the Father his anguish
reveal.
Though bitter the cup that the Surety has
taken,
Though heavy the stroke that must
fall on his head,
He goes to the cross to be cursed and for-
saken,
To give us the cup of salvation instead.

Now saved on the ground of his infinite
merit,
His people rejoice in the soul-cleansing
blood,
Transformed by the might of his in-
dwelling Spirit,
They bear day by day precious "fruit
unto God."
All glory and honor and majesty giving
To him who redeemed them, their
glorious Head,
They count it their joy evermore to be
living,
No longer "to self," but "to Jesus"
instead.

Believer, rejoice! for the glad day is
nearing
For which all creation still travails in
pain,

When Christ, our Redeemer, in glory ap-
pearing,
Shall take to himself his great power
and reign;
When, Satan the evil usurper expelling,
To earth's farthest limits his kingdom
shall spread,
And peace and prosperity sweetly be
telling
That Jesus Emmanuel ruleth instead.
—R. W. Cowdery, in *London Christian*.

Daniel and the Critics

WHEN the higher criticism arose in
Germany about a century ago, it asserted
the utmost professions of loyalty to
Christianity and of desire to strengthen
the faith of the people in the Bible.
Whatever its real purposes may have
been at the time, it is certain that in its
later and more radical developments it
has revealed a deep-seated antagonism
that seems inspired by the malice of the
evil one himself. Proof of this is seen
in the fact that those parts of God's
Word most violently attacked are those
which most abundantly testify to the
stability and truthfulness of the Chris-
tian religion.

From the first, the book of Daniel has
been the chief storm-center. The battle
began with two lines of attack, historical
and literary criticism. Both schools of
critics placed the date of its composition
in the period of the Maccabees, 164 to
about 100 B. C. Some of the reasons
advanced are most childish and fanciful,
and cause us to wonder that their au-
thors have held so long a sway over the
minds of Bible students. For instance,
certain technical words in Daniel 2, ten
in number and mostly of Greek form,
were declared to prove its authorship to
lie in the period when Greek influence
was strongest in Judea, that is, in the
Maccabean age. These words have
been abandoned one by one until now
only two are contested, and these are
easily explained by the cosmopolitan
nature of the Babylonish court, proved
by new tablets and inscriptions.

Then, too, the general structure of the
language, with its variations in style,
was urged as being peculiar to the
second and third centuries B. C., and
as proving the writer of Daniel to have
been little more than a mere compiler of
legend and historical fact. Now, how-
ever, critics, some even among the most
destructive, are beginning to admit that
the book of Daniel was originally written
in Hebrew throughout (as we have it,
1 to 2:3 written in Hebrew, 2:4 to 7 in
Aramaic, the language spoken in Baby-
lon, with 8 to 12 again in Hebrew),
and that its variation in style can be
traced to the process of translating from
Hebrew to the Aramaic. As to the
literary style and general structure of
language, later study and discoveries in
philology place Daniel centuries before
rather than during the Maccabean
period. Because of the insistence with
which this claim has been put forward,
we quote somewhat extensively from a
statement by Professor Margoliouth, of
Oxford, himself prominent among

higher critics and expert in Semitic lan-
guages. The professor is discussing the
vast difference between the literary
style of the Apocryphal book of Ecclesi-
asticus, written about 200 B. C., and the
Hebrew literature of two and three hun-
dred years previous, to which period he
assigns the canonical book of Ecclesi-
astes:—

"If by 200 B. C. the whole Rabbinic
farrago, with its terms and phrases and
idioms and particles, was developed,
. . . then between Ben Sira [the author
of Ecclesiasticus] and the books of the
Old Testament there must lie centuries,
nay, there must lie, in most cases, the
deep waters of the captivity, the grave
of the old Hebrew and the old Israel,
and the womb of the new Hebrew and
the new Israel. If Hebrew, like any
other language, has a history, then
Isaiah . . . must be separated from
Ecclesiastes by a gulf; but a yet greater
gulf must yawn between Ecclesiastes and
Ecclesiasticus, for in the interval a
whole dictionary has been invented of
philosophical terms such as we traced
above, of logical phrases, . . . legal ex-
pressions, . . . nor have the structure
and grammar of the language experi-
enced less serious alterations. . .
Hypotheses which place any portion of
the classical or old Hebrew scriptures
between the middle Hebrew of Nehe-
miah and the new Hebrew of Ben Sira
will surely require some reconsidera-
tion, or at least have to be harmonized
in some way with the history of the
language before they can be uncondi-
tionally accepted."

Bishop Westcott has this to say on the
same point:—

"The character of the Hebrew of
Daniel bears the closest affinity to that
of Ezekiel and Habakkuk, or in other
words, to those prophets who lived
nearest to the assumed age of Daniel;
but it is less marked by peculiar forms
and corruptions than that of Ezekiel.
The Aramaic, like that of Ezra, is also
of an earlier form than exists in any
other Chaldaic document. . . . In addi-
tion to these two great elements—Ara-
maic and Hebrew—the book of Daniel
contains traces of other languages,
which indicate the peculiar position of
the writer. The use of Greek technical
terms marks a period when commerce
had already united Persia and Greece;
and the occurrence of peculiar words
which admit of an explanation by refer-
ence to Aryan, and not to Semitic, roots
is almost inexplicable on the supposition
that the prophecies are a Palestinian
forgery of the Maccabean age."

Daniel, then, which belongs to what
Professor Margoliouth terms the classi-
cal or old Hebrew, can not by the struc-
ture of its composition be assigned to
so late a period as that of Ben Sira's
Ecclesiasticus.

While speaking of Ben Sira, we might
notice another point raised against
Daniel. That is the fact that Ecclesi-
asticus, in a somewhat extended list of
old Jewish heroes, omits the mention of
Daniel. But, as Bishop Westcott wrote,

"the omission is not more remarkable than that of Ezra and the twelve lesser prophets." And to quote Professor Margoliouth again:—

"Ben Sirā, writing about 200 B. C., enumerates the famous men of the chosen line. In this list the name of Daniel does not appear. Had Daniel formed part of Ben Sirā's canon, the latter must have known of the work; and had he known of it, he must have mentioned Daniel among the famous men of Israel. This is how the argument seems. But the last premise is false, since he does not mention Ezra, although he mentions Nehemiah, and the destruction of one link destroys the whole chain."

The want of influence by the generally accepted Daniel on his contemporaries is also urged against the idea of a Daniel of so early a period as the captivity. Then when Ezekiel's two references to his piety are adduced, as evidence of his renown, we are curtly told that the idea of one so young as Daniel exercising so strong an influence over his nation is preposterous. But Daniel, according to the chronology worked out by many of the critics themselves, must have been at least forty years old, an age at which many of the world's greatest statesmen and warriors have arrived at the summit of their power. The work of our Saviour among men was finished before he reached twoscore years. Nor did his influence cease with his own generation. Many of the books of the Apocrypha bear marked evidence of an intimate acquaintance with Daniel on the part of their authors, and as Professor Bevan, also a prominent higher, and even a destructive, critic, says, "The more we realize how vast and how profound was its influence in post-Maccabean times, the more difficult it is to believe that the book existed previously for well-nigh four centuries without exercising any perceptible influence whatsoever."

Exactness in the detail of Daniel's prophecies is urged against the integrity of the book. But exactness ought to be the first characteristic of a prophet, and it is to him as essentially a prophet that the Lord himself refers to Daniel in Matt. 24:15. So when we take away the prophetic character of Daniel's work, therefore, we make utterly meaningless and empty the Saviour's words.

If we turn from textual to historical criticism, we also find Daniel holding his own against destructive criticism. For years the greatest difficulty confronting the student of the Bible was the reconciliation of certain statements affecting the chronology of Daniel, Ezekiel, and Jeremiah that seemed contradictory. But closer study of the Bible itself, and the discovery of new inscriptions on the ancient monuments, afford constant affirmation of the truthfulness of the divine record. The camp of the critics is divided. Position after position is being surrendered to the friends of the book of Daniel.—*T. C. O'Donnell, in The Present Truth.*

Dedication

I CAN but offer Thee a lowly home,
Lowly as that to which thou cam'st of
yore;
Yet, if thou wilt, O Saviour, deign to
come,
That home shall be a palace evermore.

I can but offer thee a lowly gift,
Not mine the gold, the frankincense,
the myrrh;
But if thou wilt receive, thy love shall
lift
My humble gift above earth's treasures
rare.

I can but offer thee a simple song,
Not mine to use the poet's glowing
fire.
Yet if thou listen, it shall seem among
The swelling anthems of the heavenly
choir.

I can but offer thee a sinful heart,
How sinful knowest thou, who for sin
died;
But if thou take it, sin shall all depart,
Nor e'er return, if thou within abide.

Take, then, O Saviour Christ, take all I
bring,
My home, my gift, my song, my yearn-
ing heart,
Take all, for all are thine, my God, my
King;
These have no lasting good from thee
apart.

—*S. Wilcox Stocker.*

The Curse of Meroz

MEROZ was a small village on the confines of Issachar and Naphtali, on the way of the fugitives of Sisera's army when pursued by the army of Israel, under Barak.

The inhabitants of this village were cursed bitterly (Judges 5:23), not because they were suspected of sympathy with the enemies of Israel, nor because they in any active way aided in the escape of fugitives, but simply because they came not to the help of the Lord against the mighty enemies of Israel.

Their sin was the sin of omission, only; and in their eyes, doubtless, it was, if indeed they considered it a sin at all, a very little one. But God's estimate was different. He sees not as men see, but looks upon the motives of the heart, and in this action of neutrality he saw that which called forth his bitter condemnation.

In refraining from taking part in this battle the inhabitants of Meroz were moved by what they made themselves believe were good and sufficient reasons, but which were, nevertheless, worthless. Their sympathies were probably with Israel; they hoped for a victory for God, and perhaps expressed themselves as on the side of Barak; but when it came to active participation in battle, they preferred to be excused. Perhaps they thought of their numbers, and reasoned: We are so few that we are not of sufficient account to make any difference as to the result of the battle, and therefore we will keep from any action or interference whatever. But their refusal to

act for Israel immediately arraigned them on the side of Israel's enemies. By permitting the enemies of God to pass through their village unmolested they themselves became enemies; for he that is not for God is against him.

They maintained as they supposed strict neutrality, and doubtless thought that even if they did not do any good; they were doing no harm; but God thought otherwise. It was their business to be actively engaged for God, instead of in a condition of neutrality, which all their protestations of sympathy could not redeem from criminal indifference.

Perhaps they lacked faith in the result of the battle, and thought it would be as well not to be actively engaged; for then, in case of defeat, they would escape the vengeance of their enemies. They preferred to stand well in the opinion of the Canaanites, and so prepare themselves against any possible contingency. They might have said, We believe that Israel is the people of God, and this is his battle, and he will win the victory anyway, and we can enjoy the fruits of victory just as well without risking our lives and reputations in the conflict. But whatever may have been the excuses of Meroz, they availed them nothing, and for their criminal negligence God cursed them.

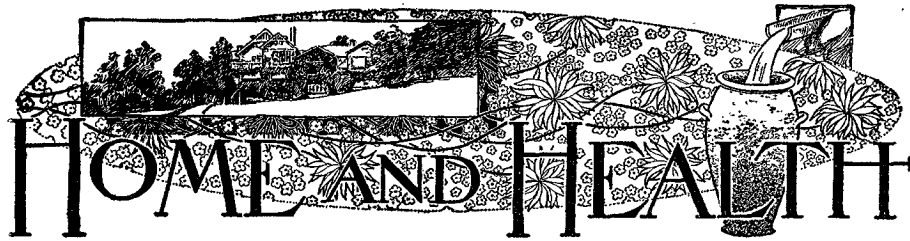
The sin of Meroz is a very common sin to-day. Many sympathize with the Israel of God in word only, and when the need comes for each one to bear his part in actual warfare against the foes of God and truth, excuses are multiplied. It is astonishing what a poor estimate some put on their own abilities all at once—people, too, who are not lacking in self-esteem on other lines of work; but when it comes to the work of God, they are suddenly bereft of all talents, and consider themselves of so little account as to have no influence whatever on the results to be attained. Refusing thus to come to the help of God in his battle against sin and error, will they not, like Meroz, have to bear his curse?

Some lack faith. They are inclined to think that this is indeed the people of God, and that they are fighting the battles of truth; but defeat is possible, and in the event of reverses it is just as well not to be very actively identified with them.

Some desire to stand well in the eyes of the world, and this is impossible if they are actively engaged in the Lord's cause; for an aggressive Christian life is likely to interfere with their business interests, and to prevent them from occupying the place in society to which they aspire. So they come not to the help of the Lord against the mighty.

Who will bear the curse of Meroz? Are you negligent? Are you cowardly? Are you faithless? Are you for any reason whatsoever excusing yourself from active work in the Master's cause? Remember Meroz and God's curse for the sin of omission.—*Selected.*

FAITH is never idle.



A Prayer for the Times

LET the warrior dream of the battle-field,

Let the statesman dream of the throne,

Let the sailor plow the tossing deep,
Where storm winds love to roam;
Let hurrying crowds seek the city mart,
And the city's glare and din,
Where human life in shaded strife,
Drinks from its cup of sin.

But give me a home in the wildwood free,

Where the mountain daisies spring,
Where forest trees clap their hands in joy,

And feathered songsters sing;
Yes, give me a home far, far away
From the million's trampling feet,
Where twilight calm brings the soul its balm,
And earth and heaven meet.

Then let the soldier seek the field,

And the sailor plow the deep;
Let statesmen wrangle over laws
They never mean to keep;

Let premiers war o'er capital
Where empire halls should stand,
Till passing years bedew with tears
Their sacred plot of land!

But give me a home mid the laughing flowers,

Where soft winds lullaby,
Where nature walks with unshod feet
While gladsome days go by;

Yes, give me a home where Mother Earth

Filleth her lap with bloom,
Where the hand of God still decks the sod,

And gives it sweet perfume.

— R. Hare.

The Open-Air Life

A GREAT deal of the disease to which man is subject is due to the unnatural conditions of life imposed on him by the march of civilization. The "natural man" was designed expressly for the open-air life, and the process of his adaption to an intra-mural existence has been both slow and painful, and only the fittest of his kind have survived.

An indoor life means the deprivation to a greater or less extent of such vitally important things as fresh air, sunshine, pure water, and opportunities for abundant bodily exercise. Because of the scarcity of fresh air and the superabundance of foul, consumption has become a veritable plague in the land; for lack of sunlight, anemia, rickets, the stunting of growth, and lack of vitality are rife; for want of pure water, so necessary to the upkeep of a healthy body (which consists of seventy-five per cent of water), people poison their systems

with bad beer and worse whisky; while the important organs of the body become torpid and disordered because the natural machinery is allowed to rust, so to speak, in idleness. There is reason for believing that the natural man was fairly long lived, simply because he lived a more natural life than is possible for his up-to-date descendants, who have to battle with such modern terrors as influenza, appendicitis, and neurasthenia. And when he died, he died simply, as he lived, without any evidences of that "complication of disorders" so common in these days of high living and not very plain thinking.

Probably the most beneficial and convenient way of obtaining all the benefits of outdoor life is to camp out, and this is a mode of life which appeals strongly as a rule to most young men, possessing, as it does for most of them, the crowning charm of novelty.

Tent life in fine weather is an ideal mode of existence, as it enables one to obtain the maximum of light and air, combined with due protection from the ruder elements. It also, as a rule, entails a certain amount of work, just sufficient to give a keener relish to the hours of idleness which follow. Early to bed and early to rise are among the orders of the day for campers-out, and though early rising *per se* is not to be counted as a shining virtue, the early riser in the country undoubtedly breathes a strangely exhilarating air which appears to be peculiar to those sunny summer mornings. One of the first effects noticeable in the camper-out is an increase both in appetite and in digestive power, because, owing to the greater purity of the air breathed, oxidization of the tissues is more rapid and perfect, so that the body's demand for food, as well as its capacity for effectually dealing with it, is greatly enhanced. And pure air not only favors a brisker tissue change, but also facilitates the removal of those many and various products of the combustion of the tissues—the ash and clinker of the human furnace—which, when incompletely removed, are so productive of serious forms of disease.

Another advantage of life under canvas is the prolonged exposure of the body to the health-giving and energizing rays of the sun. The light-colored clothing generally worn by campers-out favors this salutary action of the sunlight, which is dangerous only when its intensity is excessive. It is often forgotten how great an influence is exerted on the bodily tissues by the action of light alone, which is as necessary to the due elaboration of the blood of the human beings as

it is to the production of the chlorophyll of the vegetable kingdom. We are well aware how injurious to the healthy growth and development of flowers and fruits is the prolonged exclusion of the sun's rays, but we are apt to forget, when we immure ourselves by day in sunless offices or warerooms, how proportionately deleterious to our health is the lack of sunlight.

To those who are liable to chest troubles, the open-air life may be especially recommended. Most of the serious affections of the lungs are due primarily to a lack of fresh air, combined with the respiration of poisoned air laden with animal impurities and the germs of disease. Bad air is just as irritating to the lungs as bad food is to the stomach. The stomach, however, is at an advantage in that it can reject food which is likely to prove injurious to the system, whereas the lungs have no such privilege, and must admit the most dangerous impurities which happen to be present in the atmosphere respired. In crowded towns, when even the ventilation of the very streets themselves, let alone the houses, leaves much to be desired, people are poisoning themselves and one another daily, each literally breathing death to his neighbor. Under canvas, all the danger of poisoning by the volatile toxins of human respiration is avoided.

Considering the healthfulness of camp life, its comparative cheapness, and its many other advantages, I am surprised that it is not very much more in vogue than appears to be the case. For healthy young fellows it affords the best means of spending a holiday, the beneficial effects of which must be lasting. It is especially advantageous to those engaged for the best part of the year in crowded shops or offices in large towns, where pure air and uninterrupted light are at a premium. In fine weather it is a form of life well adapted even for the slightly delicate, who can pitch their tents either inland or by the seaside, according to their choice or as the climatic conditions demanded by their own particular case require.—*Dr. Robertson Wallace, in The Young Man.*

Shade-Trees for Health

It is not shade alone that makes it cooler under a tree in summer. The coolness of the tree itself helps, for its temperature is about forty-five degrees Fahrenheit at all times, as that of the human body is a fraction more than ninety-eight degrees. So a clump of trees cools the air as a piece of ice cools the water in a pitcher. That is why the legislature has authorized the park authorities of New York City to plant trees in the tenement districts. If the air can be made cooler and purer by the trees, fewer children will die of heat ailments. As four thousand more children die in New York during June, July, August, and September than in any other similar period of the year, the importance of adopting every known means to save life is undisputed.—*Youth's Companion.*

THE WORLD-WIDE FIELD

The Philippine Islands

E. H. GATES

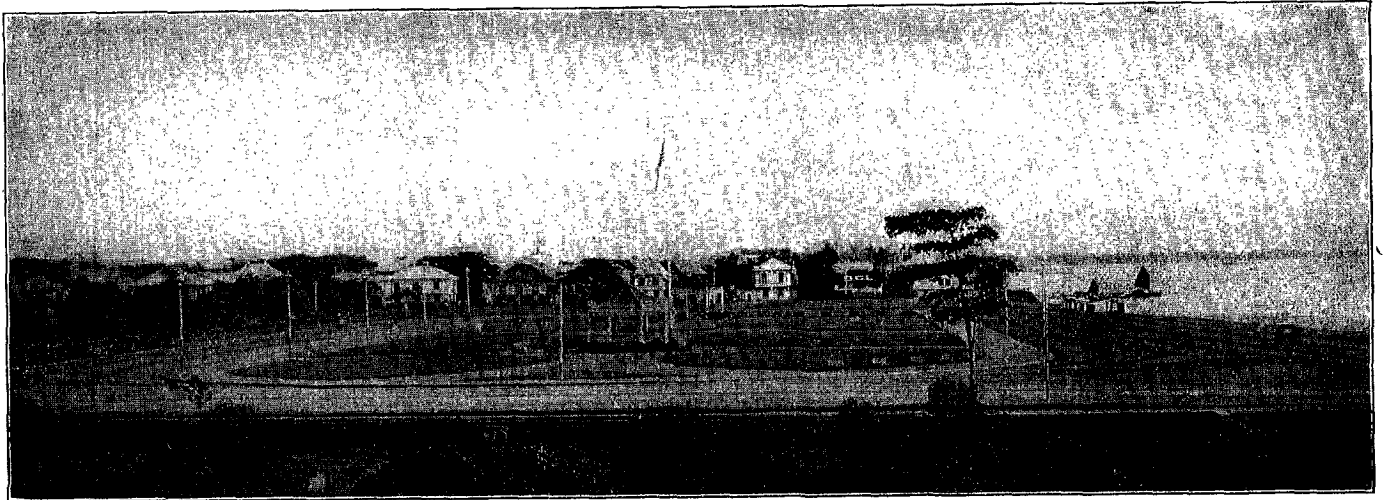
ALTHOUGH the Catholic Church has for the past four centuries ruled with a despotic sway in the Philippines, the united front of that body is now broken. A few years ago it was impossible for any one who was not in harmony with that church to do any religious work. Any attempt to hold religious service, or to circulate the Bible, or even to read it, was dealt with promptly, and with an unsparing hand. To-day, as far as the laws of the land are concerned, it is as easy to preach the gospel there as in any Protestant country. This condition of things must be a sad surprise to the church authorities, because for hundreds of years they have felt secure in their

of the sentence of excommunication, he joined the forces of the Insurrectos under the leadership of Aguinaldo, and was by him made vicar-general. When the insurrection was suppressed, and the Philippines came under American rule, Aglipay took the oath of allegiance to the new government.

In 1901 he made an effort to secure the co-operation of the Protestant ministers of the island in an effort to split the Catholic church in two. They very wisely refused to unite with a movement that went no further than to simply protest against the Romish church while leaving the people without the Bible. Aglipay was advised to study the subject more fully, and to unite with the Protestant cause. The next year he or-

new church. It is said that at least one million five hundred thousand members are in fellowship with Aglipay. These, of course, are Filipinos, as the movement is in opposition to the Spanish friars who have so long oppressed the people of the islands. It is true the movement does not make full-fledged Christians of the adherents, nor are they probably any better than the adherents of the old church; but they are cut off from their allegiance to the pope, and so are in a better condition to receive the truth. Another thing that is favorable is the fact that Aglipay now recommends the reading of the Bible. Many thousands of copies of the Scriptures have been purchased by the leaders of the movement, and sold to the people. This is all of the deepest interest, for until the Bible is made use of and obeyed, there will not be any permanent good as the result of this or any other revolt from the authority of the Romish hierarchy.

A few weeks ago when in Manila, I saw an article in one of the papers which stated that the pope at Rome was much



A PUBLIC PARK IN MANILA

wicked attempt to keep the masses in darkness and ignorance for the benefit of the clergy. To-day the different Bible societies have their agents stationed in the leading street of the walled city, almost under the eaves of the cathedral and other large churches. In different parts of Manila, and in other towns of the group, are many Protestant churches — Methodist, Presbyterian, Episcopal, Congregational, Baptist, United Brethren, etc. But although these denominations have made many converts and are pushing their work with great vigor, their efforts are insignificant compared with the movement known as the Aglipay movement.

Nearly four years ago a certain priest named Gregorio Aglipay left the Catholic Church, and formed what is known as the Independent Catholic Church of the Philippines. This priest had been educated in a Catholic seminary, and, although a Filipino, was advanced with great rapidity. But coming under the displeasure of the church authorities for some alleged irregularity, he was excommunicated. Failing to get a reversal

ganzed his Independent Church, and was elected archbishop.

Large numbers of the Catholics at once joined the new church, and many churches sent invitations to the new archbishop to occupy their houses of worship. Whole congregations, with their priests and priests' houses, joined the movement. In one province it is said that but three churches and priests continued to hold with the old church. Aglipay and his followers took possession of the church houses of the congregations that united with his movement, which led to a decision by the governor, Mr. Taft, called the Proclamation of Peaceable Possession. As the Catholic authorities denounced Aglipay's possession of the houses as trespass, and demanded that he give them up, the governor decreed that whichever party was in peaceable possession of the house should be considered the rightful occupant, and that the contrary must be proved in the courts before ejection could take place. By this decision large numbers of church houses worth hundreds of thousands of pounds have passed into the hands of the

offended at the time of the visit of Miss Alice Roosevelt, daughter of President Roosevelt, to Manila, because Miss Roosevelt showed more respect to Aglipay than the Romish church authorities thought should be shown to one under the frown of that church. It seems that when she visited Manila, and when the citizens of the place called on her, Aglipay was shown honors which were not accorded to the Roman Catholic friars. It is said that she committed the awful offense of having her photo taken standing by the side of this apostate priest. This the infallible pope counted as an insult to the church of which he is the head, and to him in particular. Since the many favors that have been shown to the Romish church by the United States, the pope seems to have the idea that the people of that great nation are his children, and that even the daughter of the chief executive must not show any respect to any one who is regarded as an enemy of that church. This ought to open the eyes of the people of that nation, and of every other, to the great danger of allowing the Romish church to

get any foothold in governmental matters. Let the United States once come under the rule of Rome, and the people will be ruled with the same severity that has characterized her dominion in the Philippines.

The Protestant churches have taken a noble stand in their determination to flood the Philippines with the written Word of God. The efforts of the Bible agents who go from island to island selling these Bibles, while putting up with all manner of hardships, is commendable. We could only wish them Godspeed. Now it remains to be seen what these workers will do when God's truth for these times shall be proclaimed among the millions of these islands. Up to the present time they have stood on the side of truth in declaring that civil governments have no right to coerce the conscience. It is to be hoped that the same liberality will characterize their actions when the law of God and the testing truths of the last message shall be proclaimed among them.

I learn that the different Protestant churches have divided the territory of the group among themselves into "spheres of influence," and that it is regarded a breach of missionary comity to get into the territory of another denomination. But God's last message must be given notwithstanding these regulations, and it will be given, and the honest in heart will recognize the voice of the true Shepherd.

(To be concluded)

Advice to Missionary Candidates

L. F. HANSEN

AFTER twenty years of varied experience in the stronghold of heathenism, Dr. Judson took occasion to write to the mission board on the above subject, and it is with a reverent hand that we copy the words of this noble man who served his generation so faithfully, and who, though "being dead, yet speaketh." In introducing his suggestions, he said:—

"I am desirous of setting down a few items which may be profitable to you in your future course. Brief items they must be, for want of time forbids my expatiating.

"In commencing my remarks, I take you as you are. You are contemplating a missionary life. First, then, let it be a missionary life; that is, come out for life, and not for a limited term. Do not fancy that you have a true missionary spirit, while you are intending all along to leave the heathen soon after acquiring their language. Leave them! for what? To spend the rest of your days in enjoying the ease and plenty of your native land?

"Second, in choosing a companion for life, have particular regard to a good constitution, and not wantonly or without good cause, bring a burden on yourselves and the mission.

"Third, be not ravenous to do good on board ship. Missionaries have frequently done more hurt than good, by

injudicious zeal, during their passage out.

"Fourth, take care that the attention you receive at home, the unfavorable circumstances in which you will be placed on board ship, and the unmissionary examples you may meet with at some missionary stations, do not transform you from living missionaries to mere skeletons before you reach the place of your destination. It may be profitable to bear in mind that a large proportion of those who come out on missions to the East die within five years after leaving their native land. Walk softly, therefore; death is narrowly watching your steps.

"Fifth, beware of the reaction which will take place soon after reaching your field of labor. There you will find native Christians, of whose merits or demerits you can not judge correctly without some familiar acquaintance with their language. Some appearances will combine to disappoint and disgust you. You will meet with disappointments and discouragements, of which it is impossible to form a correct idea from written accounts, and which will lead you at first almost to regret that you have embarked in the cause. You will see men and women whom you have been accustomed to view through a telescope some thousands of miles long. Such instruments are apt to magnify. Beware, therefore, of the reaction you will experience from a combination of all these causes, lest you become disheartened at commencing your work, or take up a prejudice against some persons and places, which will embitter all your future lives.

"Sixth, beware of the greater reaction which will take place after you have acquired the language, and become fatigued and worn out with preaching the gospel to a disobedient and gainsaying people. You will sometimes long for a quiet retreat, where you can find a respite from the tug of toiling at native work—the incessant, intolerable friction of the missionary grinding-stone. And Satan will sympathize with you in this matter; and he will present some chapel of ease, in which to officiate in your native tongue, some government situation, some professorship or editorship, some literary or scientific pursuit, some supernumerary translation, or, at least some system of schools; anything, in a word, that will help you without much surrender of character, to slip out of real missionary work. Such a temptation will form the crisis of your disease. If your spiritual condition can withstand it, you recover; if not, you die.

"Seventh, beware of pride; not the pride of proud men, but the pride of humble men—that secret pride which is apt to grow out of the consciousness that we are esteemed by the great and good. This pride sometimes eats out the vitals of religion before its existence is suspected. In order to check its operations, it may be well to remember how we appear in the sight of God, and how we should appear in the sight of our

fellow men, if all were known. Endeavor to let it be known. Confess your faults freely, and as publicly as circumstances will require or permit. When you have done something of which you are ashamed, and by which, perhaps, some person has been injured (and what man is exempt?), be glad not only to make reparation, but improve the opportunity for subduing your pride.

"Eighth, never lay up money for yourselves or for your families. Trust in God from day to day, and verily you shall be fed.

"Ninth, beware of indolence which leads to neglect of bodily exercise. The poor health and premature death of most Europeans in the East must be eminently ascribed to the most wanton neglect of bodily exercise.

"Tenth, beware of genteel living. Maintain as little intercourse as possible with fashionable European society. The mode of living adopted by many missionaries in the East is quite inconsistent with that familiar intercourse with the natives which is essential to a missionary."—*"Life of Judson,"* page 577.

Being on the ground where Christianity waged such a long and persistent warfare on Buddhism, till it enjoyed its most signal triumphs, we seize with eagerness on every experience of others, to profit by it. The past history of the true church contains practical lessons, which will never become obsolete.

Insein, Burma.

Mission Notes

KOREA has practically no religion save ancestral worship, but is now accessible to Christianity.

"BUT as truly as I live, all the earth shall be filled with the glory of the Lord." Num. 14:21.

IN 1898 the Moravian Church, with less than forty thousand members, gave eighty thousand dollars to missions.

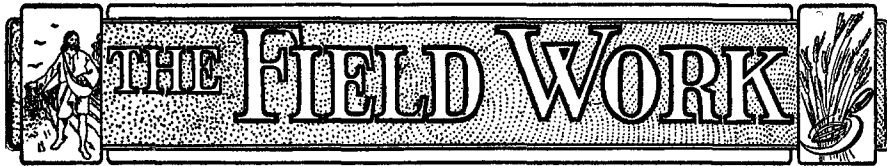
BUT "I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." John 4:35.

"BEHOLD, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim." Isa. 49:12.

IN the Uganda mission there are two hundred churches, and one hundred thousand souls already under the influence of the gospel.

THERE are one billion heathen in the world. There are ten thousand missionaries. Each missionary is responsible for one hundred thousand souls.

"THE harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Luke 10:2.



THE FIELD WORK

South Carolina

SPARTANBURG.—We are glad to say that the Lord is blessing our efforts in lifting up the standard of truth for the colored people in this place.

Although no one has taken a stand for the truth as yet, many are studying it with intense interest, in fact, it seems to be the only theme of interest for them, and we hope they will eventually accept it.

There is, however, a slight undercurrent of opposition, which occasionally runs so high as to be noticeable here and there, but the truth will triumph; for they "can do nothing against the truth, but for the truth."

A leaflet entitled "A Letter from Jesus Christ," is now being circulated by the "Holiness" people. In this leaflet is set forth the theory that the Sabbath was changed by Christ after his resurrection, and this letter, the original copy of which has been carefully preserved, and is now in possession of one of high position in Europe, was written by our Lord himself before his ascension. As this deception is so glaring, there is not much danger of many being swept away by it.

We have organized a Young People's Society and a canvassers' class in connection with our work. About ten are now engaged in the canvassing work, and are having rich experiences and good success. We are still working and praying for a church building.

D. E. BLAKE.

Hayti

CAPE HAYTIEN.—This place has always been a popular resort, and I think this is helping to make our work prominent; at least, it is a place that the better class will visit readily. The only time that it might prove an undesirable place is during a revolution. This is because it is bounded on three sides by the arsenal, forts, and military station. I feel much encouraged at the prospects for the work here the coming year.

The believers at Ranquette and at Hinche need further instruction, and there is an outside interest, also. I have planned to have Brother Isaac visit the companies at Grande Rivere and Ranquette periodically.

As I look at the work as it now exists in this republic, it seems clear to me that in the movement that occurred here the past year, the Lord prepared for the Haytians to carry this message among their own hills and towns to a large extent, by calling a goodly number of intelligent and serious young men into the cause.

Since I began this report, Brother Isaac has returned from a trip to Grande Rivere. He brings a good report of renewed interest there. He also brings me a message from the Catholic priest, a Frenchman, saying that he desires to have a conference with me the next time I visit Grande Rivere. Just what this means I do not know; but

Brother Isaac says he is friendly, and last week entered into an argument with some of our opposers, and silenced them in a discussion as to the merits of our work.

I hope that the Spirit and power of God are taking hold of the work everywhere as here. If so, it will mean that Jesus will come very, very soon.

W. JAY TANNER.

Dominica, West Indies

It being fine, dry weather, I left Roseau for a country district over forty miles from town. It was not so dry here, however; we had rain almost every day, so my plans had to be altered somewhat. I was able to hold only three open-air meetings. The rest of the three weeks was spent in visiting, selling papers, tracts, small books, and holding Bible readings.

I met a couple who were keeping the Sabbath, but still held their membership in the Methodist Church. The lady said that it was like the death of a mother to leave her church. I held Bible readings with them on different phases of the message, including health and dress reform.

The last Friday I was there was a glorious day to me. I spent it by the seashore in fasting and prayer. It was the world's anniversary of the crucifixion, and I wished it in a special sense to mark my crucifixion with Him; and as I prayed, then asked the Lord to direct me to passages that would be meat in due season, I opened the Bible and read such applicable portions that my soul was comforted and strengthened.

On Sabbath the man and his wife whom I have already mentioned came forward and desired baptism. He is the son of a local preacher, and she was superintendent of the Sunday-school, and daughter of another local preacher. They were certainly influential persons in church work. The children of the Sunday-school were very sad to lose her, but she invited them to Sabbath-school at her home.

She has not kept the knowledge of the Sabbath from children, adults, or parson, but has taught it freely to all, inasmuch that many are convinced. The last time the parson spoke, he declared Sunday was not Sabbath. I left other interested ones for whom I am praying.

Instead of returning on the steamer, I walked part of the way, to see the country and the people. Now on lofty highlands, then in valleys; on tortuous roads, then, shoes off, fording rivers; meeting kind strangers, Catholics and non-Catholics; selling and giving away tracts on the Sabbath question, etc., furnished a program varied enough to beguile part of the fatigue.

Our Sunday afternoon Bible class in town continues encouragingly. Among our students is an intelligent young man, a Catholic, who is telling his friends what he learns. Some, of course, do not want to hear.

The Catholic editor continues friendly. He has offered us his columns, which we have used. Despite the proscription of the Bible by his church, he urges the people to read it. We need your prayers.

P. GIDDINGS.

The South American Union Conference

THE South American Union meeting was held, according to appointment, at Parana, Entre Rios, Argentina, March 15-25. Two representatives from Brazil, Elders H. F. Graf and F. W. Spies, and two from the west coast, Elders F. H. Westphal and E. W. Thomann, besides the laborers and many of the brethren of the River Plate Conference, were present. Elder W. A. Spicer, of the General Conference Committee, arrived in good season, and rendered inestimable assistance in preaching and in organizing and planning our work. There was an average attendance of about one hundred and twenty-five, but many went home during the progress of the meeting to give opportunity for others to come. The Entre Rios Railway gave half fare to the meeting, as did also the Buenos Ayres and Rosario line. The evenings were devoted to the preaching of the message in the Spanish language, and the meeting being located in the very heart of the capital of the province, a city of about thirty thousand inhabitants, many had an opportunity to hear the truth for this time. The attendance was fair, and some became very much interested, and requested that the work might continue. This is being done by house-to-house work. This, as well as other efforts made in new places in these fields during the last two years, shows that everywhere there are honest souls waiting for the truth. Evidently this is a time specially favorable to giving the third angel's message in South America.

The superintendent's report showed an increase in every part of the work. In the two years the tithe had practically doubled, increasing from \$6,316.01 to \$12,382.62. The increase for 1905 was \$4,535.96. The Sabbath-school offerings gained \$533.64, from \$763.88 to \$1,297.52. Other regular mission donations had increased from \$897.62 to \$1,496.23, or a gain of \$598.61. Thus the total increase in these funds during the two years was \$7,198.86. There was even a larger increase in donations for local and special enterprises. This increase was not entirely due to increase in membership, for the tithe was raised from \$4.28 per capita in 1903 to \$6.10 in 1905. The church-membership during the two years increased 560, the increase during 1905 being 435. The beginning of 1906 finds us with a church-membership of 1,873, the total number of Sabbath-keepers being 2,029.

With this foundation it was thought best to organize a South American Union Conference, a resolution to this effect being unanimously passed. A constitution was adopted similar to other union conference constitutions. Complete harmony prevailed throughout the entire proceedings. The usual committees were appointed, and their reports were unanimously adopted. The writer was elected president, and Elder N. Z. Town secretary and treasurer. Credentials were granted to eight persons, and Brother Emil Hoelzle, of Brazil, was

recommended for ordination and credentials. Five were given ministerial licenses, and ten received missionary licenses. Other cases that might come as the result of subdivision of our field were referred to the committee.

The West Coast field was divided into three parts, to be known as the organized Chile-Bolivia Mission and the unorganized missions of Peru and Ecuador. Elder F. H. Westphal was elected superintendent of the Chile-Bolivia Mission, Elder Frank Perry director of the Peru Mission, and Elder Geo. Casebeer of the Ecuador Mission. Uruguay, and Paraguay and Misiones, were recommended to be set off from the River Plate Conference as two mission fields, the former as an organized mission, and the latter as an unorganized one. A special meeting of the River Plate Conference was called, and the plan was at once carried into effect. Elder John McCarthy was appointed director of the Uruguay Mission, with a committee of five, and the Alta Parana (Upper Parana), embracing Paraguay and Misiones, has Elder Luis Ernst as its director. It was also recommended to divide Brazil into two conferences, Rio Grande and Santa Catharina, and one or more mission fields. This arrangement will undoubtedly be carried out in our coming Brazil meetings.

In this arrangement we can see much light. It will divide responsibility, bring the directors of the fields into closer touch with the constituency (a thing that will mean much in these countries of magnificent distances and slow and expensive means of travel and communication), will save much wearing travel and expense, and will enable the laborers to do more active work in the field. We had often discussed this matter, but no clear plan had suggested itself without materially increasing the expense. Elder Spicer's experience in the advanced plans of organization among us flashed light and cheer into our counsels, and difficulties gave way to beauty and harmony.

Resolutions were heartily adopted, proposing that the River Plate, Rio Grande, and Santa Catharina Conferences and the Uruguay Mission make an earnest endeavor to become self-supporting, that the Sabbath-school and annual offerings go to the South American Union Conferences, that the three missionary papers continue to be the organs of the same territory as in the past, and that the publishing and school interests already begun be developed, and that others be not started before the development of the work will warrant it. After an interesting discussion, in which three of the first Sabbath-keepers of South America took part, the following resolution was heartily adopted:—

"Whereas, Under God, we are indebted in a large measure to our brethren in the United States through the General Conference and Mission Board for the great truths of the three-fold message for this time, therefore,—

"Resolved, That, on the occasion of organizing a union conference, we thank them for their kind interest in our behalf, and for their spirit of sacrifice in sending us men and means to establish and carry it forward in our field, and assure them that we will carry it forward in the spirit and for the purpose for which it was begun."

This, the first South American union meeting, closed with hope and courage in the hearts of all present. Probably never have the prospects been so bright for the work in our great field. The laborers go out with courage and zeal to press the conflict into the regions of darkness.

J. W. WESTPHAL.

Progress of the Work in Rome

A NUMBER of letters have come to me expressing an intense interest in the conversion of the professor of whom I wrote some time ago, and therefore I have been thinking that it might not be out of place to add another word concerning this case.

On account of the Sabbath he was compelled to resign his position in the college where he held his professorship, but a few days afterward the Lord opened the way for him to procure a good position in the home of one of the leading members of the Italian Parliament. There he remained until the summer of 1905, when the deputy and his family went traveling. However, be-

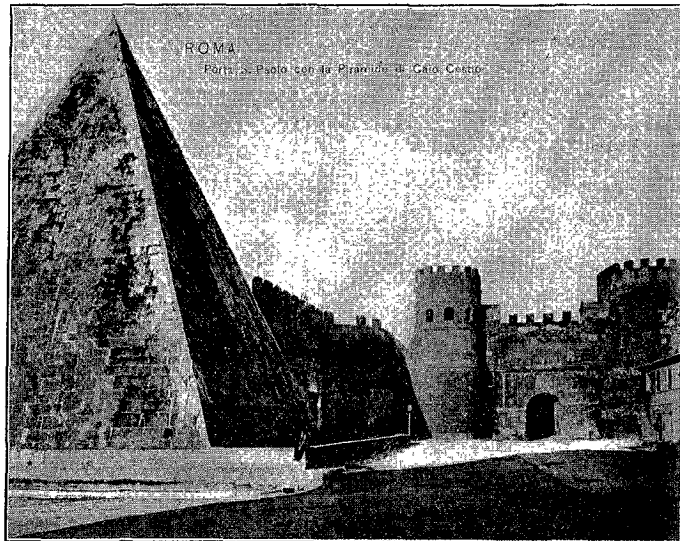
ing in this country the canvassing work is looked down upon by the people in general, and therefore he would get many rebuffs. He was told that he ought to go to work and make an honest living, for it was a disgrace for a big man like him to go around and impose himself on the people with books and tracts. He took it all patiently, and simply replied that he was not doing this work to make a living, but to advance the cause of God. He always insists that the canvassing work is one of the very best ways of advancing the cause of present truth.

At Terni we remained three months, after which we returned to Rome. Since our return to "the Eternal City," the professor has resumed his teaching, while at the same time he preaches at the hall and helps in other ways as much as his time will permit. He preaches with great power, born of a deep conviction.

That he is thoroughly convinced and converted to this truth I have not the least doubt. He often tells me that he is certain that this is the truth because

it is founded upon the Bible, and therefore if he is deceived, it is God who has deceived him, for he is following his Word. He says that after studying the other churches if he had not found this truth, he would not have believed in anything; for their teachings and practises do not administer to the yearnings of the heart, nor satisfy the longings of the tempest-tossed soul.

The longer I labor here, the more



ANCIENT GATE OF ST. PAUL, WITH PYRAMID OF CAIUS SESTIUS

fore the deputy left, he assured the professor that at his return he wished to avail himself of his services; and, in fact, he has been making a strenuous effort to procure his services again, for he is the only professor he ever had for his son that has been able to do anything with him. Being liberated from his employment for a time at the departure of the deputy, the professor was afforded the time necessary to attend the camp-meeting which was held in Gland, Switzerland. He was very much pleased to avail himself of this privilege that he might become better acquainted with our people and work. There he met Elder Daniells, with whom he was very well impressed, as well as Elder Conradi. He returned from the meeting greatly blessed, and more certain than ever that we have the truth of God for these times. He summed up the teachings of the camp-meeting in these three words—prayer, study, and action.

Returning to Rome in the vacation season, he accompanied me to Terni, a city two hours' journey from here, and there engaged in the canvassing work, at the same time studying the truth, and at times speaking in the meetings. He would begin canvassing very early in the

I am convinced that it takes great courage for a man of his ability and standing to accept the truth; for it is true, as Elder Irwin wrote me, that "it would seem as if a man were taking his life in his hands to come out of the Roman Church and take a decided stand right under the very shadow of the Vatican. I believe we are coming rapidly into the time when we must expect, however, to see just as decided positions taken in favor of the truth as we read about in the days of Martin Luther and the early Reformers; for our Saviour says that when he comes, faith will be almost lost out of the earth. But there must be a few people possessed of it, or the one hundred and forty-four thousand would not be made up."

The pope was much interested in reclaiming the professor to the church, and while cardinal of Venice, he, together with a bishop, delegated a priest to wait upon our brother and try to persuade him to return to the Catholic Church. He was called from Rome to Florence, and there this priest had a long interview with him, offering him a good position as professor if he would return to the church. But he replied that he did not believe as he had in

the past, and therefore could not accept the offer; for while he might remain always poor, he was not willing to sell himself. The priest urged regard for family ties, position, comfort, the miracles of the church, etc., but all to no avail, for he was firm in his decision. The professor then asked the priest how he happened to know his address at Rome, to which the priest replied, "When least you are aware of it, there are a hundred eyes looking at you." Thus we see that these men are closely watched, and the Catholic Church is not sleeping on their trail.

While still in the Catholic Church, the professor was fervent in his devotions and duties, and therefore, as Paul the apostle, he was led out of the darkness into the truth. And now after the long struggle through which he has passed in his endeavor to discover the truth, he finds himself satisfied and tranquil in spirit, and, as he expresses it, concerning the future he has a "holy indifference."

CHAS. T. EVERSON.

Arkansas

I AM now enjoying a short visit with loved ones at home, after an absence of over three months spent in visiting the churches and isolated brethren and sisters in this State.

January 4-18 I was with the church at Black Rock. Sister Jessie McConnell, of Springdale, Ark., was teaching our church-school there, and I had the pleasure of baptizing six of the pupils on January 13. The outside interest was good, and we trust much good will result from the seed sown.

I met Elder Bender at Searcy, where we spent a day or two with the brethren in social meetings and teaching the word. We stayed at Little Rock one or two days, and then went to Hot Springs. After spending two or three days with the brethren there, I returned to Little Rock, and met with the church January 27. We had quite an enjoyable time. It was indeed a treat to meet with those of like precious faith after having been alone in the front of the battle for six months.

On Sunday, January 28, I visited Mabelvale, ten miles south of Little Rock; and spoke three times to an interested congregation. The consistent lives of Sister S. J. Null and family had created quite an interest to learn more about the third angel's message, and there is an urgent call for a tent-meeting at that place. It is encouraging to visit a community where our people are living out the principles we teach.

I returned to Little Rock, and in company with Elder Bender took the train for Keene, Tex., to attend the Southwestern Union Conference, February 1-11. On the eleventh I stopped at Dallas, Tex., and by request of Elder McCutchen, occupied his pulpit. Passing through Texarkana, I stopped a few days with the brethren at De Queen, Mena, Acorn, Eagleton, and Booneville.

February 23 I began one of the best meetings at Ava that I ever held. From the first, the interest was good. On Sunday, March 18, I expected to baptize a sister who had united with the church, but the rain fell in torrents all day, and it was only by faith I could believe it was all for the best. The rain ceased in

time to have evening meeting, and although the night was dark, and the roads were muddy, we had a crowded house. I soon realized the truthfulness of Rom. 8: 28, and arranged to stay another week. At the close of the fourth week, seven others united with the church, making a total of ten, eight of whom I baptized. I also visited the churches at Ellsworth and Cline, and had some profitable meetings.

I am planning to pitch a tent at Chester, Ark., and begin meetings there.

H. CLAY GRIFFIN.

Old Providence and St. Andrews Islands, South America

WHEN Elder and Mrs. Knight, Brother Haughton, and I left the little company of four in Old Providence Island who had accepted our message and were baptized in May, 1905, it was arranged that I should return in six or eight weeks to further strengthen them, and also to encourage some who were interested to take a stand for the truth.

Owing, however, to the long illness of my wife and myself, it was not until recently that I was permitted to meet with them again. I did make one attempt to reach them, but after three days of tossing about in contrary winds on a stormy sea in a small sloop, we were forced to return without reaching the island. After our week of prayer here, which we observed during Christmas week, I went to the island on one of the coconut schooners leaving here for the United States of America, taking Mrs. Stuyvesant and the children with me, hoping that a visit to that high, mountainous island from this low one might stimulate her slowly returning health.

The little company there were delighted to see us, and were ready to do all in their power for our comfort. After one night's rest to recover from the effects of a very rough passage, we began the week-of-prayer services there, having the regular reading in the morning, and a sermon or Bible study in the evening. The few who attended these services were all much refreshed and strengthened. Three of the four who were baptized last May were Sister Robinson and her daughter and son-in-law. Sister Robinson's husband was a deacon in the Baptist church, and was away at that time. On his return he accepted the message, and had been awaiting an opportunity to unite with us. Sabbath, January 13, I had the pleasure of baptizing him and one of his sons and two of his daughters; and later in the day we celebrated the ordinances, which was a great privilege for the little company who have been forced to face much opposition, but have stood bravely for the truth they accepted. We endeavored to instruct them thoroughly in those peculiar and important truths of our message upon which they required most help, and they seemed anxious to walk in the light as fast as it was presented.

After ten days spent thus, I recanvassed the island with books, selling quite a number. One man, apparently expecting to get rid of me, said he had no money to spare then, but he would buy forty dollars' worth (Columbian currency) of books if I would buy his horse for sixty-five dollars. When I surprised him by agreeing to his proposition, he wanted to back out; but as I

needed the horse, I finally succeeded in selling him twenty-five dollars' worth of books, and paid him the difference in cash. That gave him nine books.

On my first visit to the island I met an old man who had several of our books, and I sold him two more. He told me he had written all over the country to obtain a copy of a book, which, according to an advertisement, was proving a great blessing to many persons. I finally learned that it was "Christ's Object Lessons" to which he referred, though he did not remember the title. I sold him one the next day. Upon my recent visit I sold him another book; and when I went to spend the night at his house some days later, he wanted a book, "Thoughts on Daniel and the Revelation," which he had seen advertised in the fly-leaves of the other book. I had one for him in my grip. As Elder J. A. Morrow recently observed, "This shows the good that well-worded notices in our books will do."

After completing the canvass of the island, we held several meetings in different parts of the island with considerable interest, and only wish a thorough effort could be made at those places, but it is not possible at present. After a stay of almost six weeks we returned to St. Andrews, glad to have had the privilege of encouraging these believers, and we both were also feeling better.

For a long time we have felt a strong desire to see something done to reach the large community at the north end of this island, where the government is located, but the way seemed closed. We have finally secured the use of a lot there, and already have held two services with an increasing interest. The little tent we made some months ago, and were unable to use until now, was well filled last Sunday. It is about five miles from our home, and some of us have to walk when the sea is too rough for comfortable sailing, but we are much rejoiced to see the apparent interest, and pray that we may have the greater joy of seeing some accept the blessed message for this time.

I am also devoting one day each week to canvassing, with fair success. The rest of my time is more than crowded with shop and outside work, as I now do tin, gun, and lock work, blacksmithing, house and sign painting, carpentry, and general repairing of all manner of things and materials. I was well prepared to do carpentry and painting before coming here, and had always been handy at general tinkering and repairing, but it has truly seemed wonderful to me how the Lord has assisted me in doing things I had never before thought of undertaking, and doing them in an acceptable manner.

I wish to say to all young people who are preparing for missionary work, Never fail to observe how a useful thing is done, whether you expect to do it or not, and no matter what your trade or profession may be, learn all you can of every other, for no such knowledge will come amiss when in a foreign field on a self-supporting basis, which will be the only possible basis a little later on.

J. B. STUYVESANT.

C. G. BELLAH reports \$24.25 worth of our subscription books sold in nineteen hours by a boy only twelve years old.

Dedication of the Paradise Valley Sanitarium

PARADISE VALLEY SANITARIUM, located one mile and a half east of National City, Cal., and six miles south-east of the city of San Diego, was formally dedicated, Tuesday, April 24, 1906. The day, bright and balmy, was a notable one in the history of the youngest member of the great family of sanitariums.

About five hundred enthusiastic friends of the institution were present to enjoy the exercises, and attest loyalty to the principles for which the sanitarium stands. The program consisted of two parts, one of which was carried out in the afternoon, and the other in the evening. The platform of the court, where the exercises were held, and all the public rooms, were decorated with fragrant flowers and with white and green bunting. Seats for the people were placed on the cemented floor of the court and on the spacious verandas.

The opening prayer was offered by Elder W. M. Healey. The chairman of

small degree owing to the fact that men are very generally ignorant regarding the remedial agencies in nature. Other things being equal, the nearer we live to the beautiful works of God, the stronger and healthier we shall be.

In the dedicatory prayer, Chaplain J. F. Ballenger implored God's richest blessing upon the institution, upon the patients who shall come from year to year, upon the managers and helpers as they rededicate their lives to the service of the great Medical Missionary who went about doing good.

The guests were favored with the presence of Dr. Longshore Potts, who originally built and developed the Potts Sanitarium, now christened the Paradise Valley Sanitarium. Dr. Potts told touching stories of her long life as a teacher of health principles in many lands. While at one time it looked as if her life-work had been a failure, yet she does not look at it in that way now, but regards it as the beginning of a work that is now taken up like a thread that was dropped, to be carried on by stronger hands. She expresses her con-

the X-ray machine, the Violet Rays, and other recently invented methods for applying electricity in the treatment of disease.

Luncheon was served at 5:30 P. M. in one of the spacious dining-rooms, under the direction of Mr. Dan Fitch, who is in charge of the sanitarium's culinary department.

Prof. E. S. Ballenger, president of the institution, was chairman of the evening exercises. Excellent music furnished by the National City band added much to the interest of this part of the program. Chairman Ballenger delivered an address on "The Power Behind the Sanitarium Idea." By way of illustration, the speaker referred to the fact that interwoven with every piece of rope used by the British navy there is found a red thread. In the sanitariums conducted by Seventh-day Adventists, the red thread is the Christian spirit that dominates the work of these institutions.

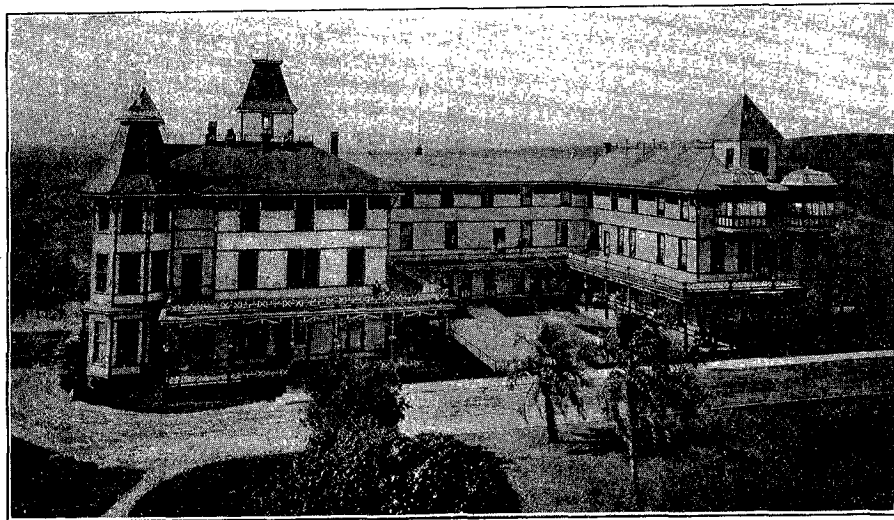
In a few well-chosen words, Elder W. M. Healey sketched the rapid "Development of the Allied Sanitariums of Southern California." He said that the three sanitariums represented the concrete realization of the long-cherished hopes of the friends of the "sanitarium idea," living in southern California. The climatic advantages of all these institutions he declared to be beyond the possibility of adverse criticism. But not even the Glendale or the Loma Linda Sanitarium enjoys a climate so equable throughout the year as does the Paradise Valley Sanitarium.

In a very interesting manner, Elder W. C. White related his earlier "Sanitarium Experiences." He feelingly described the founding of a small sanitarium in the heart of a great eucalyptus forest in New South Wales, Australia.

The Paradise Valley Sanitarium is located in one of the most charming semitropical regions in the world—orange, lemon, and olive groves on every side, the grand old Pacific in full view to the west, picturesque mountains lifting their lofty heads in a long series toward the east, while to the south are green, rolling hills with the mountains of old Mexico for a background.

Gen. A. W. Greeley, chief of the United States Signal Service, is authority for the statement that the forty square miles in which the city of San Diego is situated, has the most equable temperature known to any part of any main land in the world. The humidity of this section is lower than that of any other point on the Pacific Coast. During the last nineteen years San Diego has had an average of only thirteen days of foggy weather a year. Here we have the greatest amount of sunshine in the winter, when it is most needed. The latest available records give the percentage of sunshine in December, for San Diego at 74, Chicago at 33, New York at 45. Here cyclones, storms, frosts, earthquakes, and extremes of all kinds are unknown, and the air comes fresh and sweet from the blue Pacific. Such a climate, combined with a normal diet, rational treatment, balmy, quiet surroundings, must naturally work miracles in restoring the sick to health.

The property of the Paradise Valley Sanitarium was purchased two years ago by Mrs. E. G. White, J. F. Ballenger, and Mrs. Josephine Gotzian. Although the institution does not technic-



PARADISE VALLEY SANITARIUM

the afternoon meeting, Elder G. W. Reaser, gave a concise but interesting account of the movement projected by Elder James White and Mrs. E. G. White, which has already resulted in the establishment of more than fifty sanitariums. He especially emphasized the essential Christian spirit that pervades these institutions.

"The Sanitarium Idea" was the subject of a very interesting address given by Elder S. N. Haskell. The speaker based his remarks on the narrative of Christ's healing the man "sick of the palsy," as given in the second chapter of Mark. In a vivid word-picture he illustrated the intimate connection between the forgiveness of sin and the healing of disease. The gospel is the power of God to save from physical sin or disease, as well as from moral sin.

Mrs. E. G. White read a part of Isaiah 42 as an introduction to her address entitled "In Touch with Nature." It was with a view to man's health and happiness that God originally placed him in an environment of the varied phases of nature. It was not until after the advent of sin into the world that men began to build cities, and shut themselves away from nature. The prevalence of disease in the world is in no

viction that the blessing of God is with the present promoters, and that in his providence, through them, many of her cherished ideas in connection with this institution will yet be realized.

In behalf of the citizens of National City, Pastor R. E. Whittemore, of the Baptist church, welcomed the sanitarium managers into the hospitable community of National City.

Dr. W. F. Gearhart, of San Diego, who, like several other speakers, was drawn to this section on account of the beautiful climate, had become very much interested in the methods employed in our sanitariums, and expressed great confidence in the success of the institution, located as it is in the beautiful climate of San Diego Bay.

At the close of the afternoon exercises the guests were treated to an inspection of the buildings and a demonstration of the prevailing methods of treatment. The visitors were especially impressed with the arrangement of the treatment rooms, composed of two complete sets, one for men and one for women. The rooms are at each side of long corridors, and are fitted with the latest electrical appliances and other devices for the scientific treatment of patients. Dr. Dow gave demonstrations of

ally belong to the Southern California Conference of Seventh-day Adventists, it has the confidence and moral support of the brethren of the conference. Those in control of the institution stand ready to transfer the property to the Southern California Conference as soon as the latter deems itself in a position to assume the responsibility.

Ever since it has been opened to the public, the institution has been liberally patronized. It has ample facilities to treat and care for at least seventy-five patients. The present owners have expended thirty thousand dollars in enlarging the main building and in re-furnishing it. It has now double the capacity of the original building. We feel sure that the institution is destined to become, in the hands of God, an agency for the accomplishment of untold good.

Those desiring to learn more concerning the sanitarium and its work will be furnished a booklet upon application to the Paradise Valley Sanitarium, National City, Cal. G. W. RINE.

Lake Union Conference Bookmen's Convention

THE Lake Union bookmen's convention held in the commodious and beautiful Emmanuel Missionary Training-school buildings, Berrien Springs, Mich., May 5-8, was in every feature a most pleasant and profitable occasion. From the first, there was much evidence of the presence of a most congenial, Christian spirit, and a deep, sincere interest in the study of methods for advancement in the circulation of denominational literature.

The following topics composed the principal part of the program of the convention: The Purpose and Importance of Our Literature, Needs of the Work and the Object to Be Gained by this Convention, The Sphere of the Publishing House—Where Should Its Efforts Be Put Forth? What Books Should Receive Special Attention? What Training Is Needed by the Prospective Canvasser, and How Can It Best Be Given? How Can Canvassers Render the Most Efficient Help in Advancing this Message? The Company Plan, Resident Canvassing, The Work of the Field Secretary, The Conference Officers' Part in Building up and Fostering this Department of Their Work, How Can Our Schools Co-operate in Training Canvassers? The Sale of Our Books by the Ministry, and How Ministers Can Help Build up this Work, A Corps of Permanent Canvassers—How Can It Be Secured and Maintained? The Work of the Missionary Secretary.

Each of these subjects was thoroughly treated by several experienced workers, through carefully prepared papers, which were discussed by the whole delegation. A remarkable unanimity of sentiment was noticed in all the papers, and, though prepared by individuals far separated, without knowledge of the contents of other papers, there was but little duplication of thought or overlapping on subjects. In this bookmen's convention there were intermingled in common interest and study, the presidents of the conferences, State tract society secretaries, field secretaries, publishing house representatives, and active canvassers. All were alike deeply interested, and

took an active part in the work of the convention. It was indeed a bookmen's feast without interruption by the introduction of other kinds of work. The old-time enthusiasm was present at the first meeting, and increased throughout the four days' session. It was heartily acknowledged by all that the importance of the work was greatly emphasized, and that a new consecration to it had been made. There is now a better understanding of the work and its needs, and from this time forward there may be expected much advancement in the book work in the Lake Union Conference.

D. W. REAVIS.

A Word of Explanation

SINCE the publication of my letter in the REVIEW, which gave a hint of my state of health, letters of inquiry have come to us asking concerning my real condition. Further, I have received many letters—yet unanswered—during the last six months. I have always refrained from saying anything about sickness, or have said as little as possible, either through the REVIEW or to our friends.

Mrs. Babcock and I have both been very sick, but I believe the crisis is past. The last of October I was taken sick with the West African fever. At first I had fever every day for two weeks, then every other day for about three weeks, and after that time every third day. At no time did it fail to appear at the stated time. It seemed to me at times that if I were in America, where there are plenty of workers, I would gladly lie down in death. But this needy field pressed its wants before us, and we remembered that God who always hears prayer. It has been a rich experience. I was sick four months and two weeks.

The next day after my fever broke, Mrs. Babcock was taken very sick, and for three days I had but little hope of her recovery. But the Great Physician came near, and she was restored.

During my sickness, the Mission Board kindly sent us money to build a mission house in the healthiest locality we could find. The Lord soon pointed out a good location.

I went to work at once, being carried in a hammock to and from my work—one mile and a half—by four men. I gradually gained strength, and have not lost a day since work was begun on the building. We are now putting the roof on, and hope to occupy our new home before the rainy season begins.

We need a good bath-tub for our bath-room, and hope some brother or sister will kindly donate one to the West African Mission, and prepay freight on the same. Any one who feels it a privilege to do so, may write to our Mission Board, at Takoma Park, D. C.

I hope this will explain fully why letters have not been answered, and why more has not been said about the work in this dark land.

We are not discouraged. We have no desire to return home. We came to push the battle to the gate. We need your prayers. D. C. BABCOCK.

"SOMETIMES the church that is praying for showers of blessing only needs a thaw."

Field Notes

At Burlington, Iowa, one sister was baptized, and there was a gain of two in the membership of the church at the time of the last quarterly meeting.

It is planned that two tent companies will be at work in West Virginia this summer, beginning about June 1, one at Charleston, and the other at Grafton.

As a result of recent work done in Iowa City, Iowa, seven persons have accepted the truth, and there are indications that others will soon be added to this number.

MATERIAL and money are being donated for the erection of a church building at Elliott, Iowa, where there is a church of seventeen members. The prospect is that the building will be erected by fall.

A REPORT from Lucas, Iowa, states that the company of Sabbath-keepers there now numbers fifteen, the majority of whom never made a profession of religion previous to their acceptance of the advent message.

A REPORT from Clay Center and Abilene, Kan., by Brother B. W. Brown, mentions the addition of three to the church at Clay Center and of two at Abilene, besides which, two were baptized at the latter place.

ELDER JOHN F. JONES writes from Wilmington, Del., that he baptized two persons at Covey's Landing, Md., May 15, who had accepted the truth during the meetings held at Lewistown, Md. They will unite with Baltimore church No. 1.

THE church at Fontanelle, Iowa, is prospering. A report by Brother A. V. Rhoads, states: "At our quarterly meeting, the sweet Spirit of the Lord came in, and all declared allegiance to the third angel's message. Eleven have united with us, and five more expect to at their earliest convenience. Nine of these are by profession of faith, and six by letter. A church-school is in operation, and we have a large class of young people organized into a Young People's Society."

ELDER WILLIAM COVERT states the following regarding the progress of the work in the Northern Illinois Conference: "On Sabbath, May 5, three persons were buried in baptism in the South Side church. On Sunday evening, May 6, nine were baptized by Brother Hansen in the Humboldt Park church. Elder Santee was expecting to hold quarterly meeting and baptize a number of candidates at Moline last Sabbath. There are also six or eight to be baptized at Streator. Some of the Germans in Chicago who have lately embraced the truth are getting ready for baptism. Elder Warren is holding meetings in Chicago, and also organizing a training-school for workers, and his labors are beginning to bear fruit. We frequently hear of individuals just beginning to keep the Sabbath. Large congregations attend the services at the Forty-sixth Street church on Sunday evenings, where the message in its strength is presented."

Christian Liberty

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

Christian Liberty From a Bible Standpoint*

In the first chapter of Genesis we read that "God created man in his own image," and gave him "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

That Adam, created in the likeness of God and given universal dominion, was himself free is a self-evident fact. That he might retain this inestimable gift, the Creator thoroughly instructed man as to the course to be pursued to insure its continuance, and warned him against that by which it would be forfeited. Had mankind always heeded this wise counsel, that liberty would have remained unbroken; but, in an unguarded moment, Adam and Eve listened to the arch-deceiver, did his bidding, and were no longer free, but slaves, abject slaves, with no power to recover themselves or to escape the penalty, death, everlasting in its results. James 1:15; Rom. 5:12.

At this crisis was revealed, to an amazing degree, the immeasurable love of the Creator and his Son. Jesus offered his spotless life a ransom for the lives that had been forfeited through sin, and God the Father in his compassion consented to the sacrifice of his Son, since only a sinless life could atone for sin.

The sacrificial service pointing to the time when the "Lamb without blemish" should be offered, was here instituted. Through this service the repentant sinner's faith was centered upon Christ, the only means of escape. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5:19.

When Moses was sent to lead the Israelites out from Egyptian bondage, God designed that this freedom should be to them a type of that more perfect liberty which was theirs through faith in Christ, the antitypical Lamb, while their entrance into the earthly Canaan should typify the "better country" toward which their longing hearts should turn.

That they might the more surely look through the seen to the unseen, the heavenly Canaan, God instructed the Israelites, when they should have reached the promised land, to proclaim liberty every fiftieth year, making it a year of jubilee, typical of the joys of the redeemed in the heavenly land. Because they did not obey this command, God again gave them over to bondage and affliction, that they might learn the important truth that only in obedience to the just laws of God can true liberty be found. Jer. 34:17; see also James 1:25.

Christ's mission to this earth was to proclaim liberty, the liberty purchased by his precious blood—to set the captives free. Luke 4:18. Hear his declaration, "If the Son therefore shall make you free, ye shall be free indeed." John 8:36.

Foretelling his crucifixion, resurrection, and ascension, Christ promised that the Comforter, the Spirit of truth, should be sent in his name, and that he should abide with the disciples of Christ forever. In 2 Cor. 3:17 we learn that where the Spirit of the Lord is, there is liberty. God, then, in infinite love had provided liberty for every member of the human race, in spite of sins that are past, who will accept of it through faith in Christ.

Christian liberty is the only perfect, all-enduring liberty. It gives what none other can give, freedom from sin and from the results of sin. It is the groundwork of all true liberty. This soul liberty may be ours in times of hottest persecution, in imprisonment, in banishment. In proof of this statement we have only to recall the experiences of Paul and Silas and John Bunyan in prison, John banished on the lonely isle of Patmos, Stephen and many other martyrs dying for the liberty they had found in Christ.

While God warns the sinner and entreats him to turn from his evil way, he never forces the conscience of any one. Nor will the Spirit of God in the heart of man seek to do so. A desire to dictate in matters of conscience, indulged in, leads inevitably to persecution of the minority by the majority. This spirit is incompatible with the spirit of Christ, and is therefore antichristian, militating always against true Christian liberty.

The government of our United States is represented in prophecy by a "beast coming up out of the earth," having two horns like a lamb, but speaking like a dragon. In the establishment of this government, civil and religious liberty as the right of every individual were declared to be the two fundamental principles. These we see represented by the lamblike horns. But—"he spake as a dragon."

As a government speaks through its laws, must we believe that those Christlike principles are to be disregarded, set aside, and an effort made to coerce the people regardless of either of these God-given rights? Let the religious legislation springing up all over our land of boasted freedom be the answer.

Ah! the dragon voice is speaking. It will continue to speak until it has enforced a national religion upon the people, with a death sentence for those who disregard it; and, further, "He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." The first of the prophecy being literally fulfilled, shall we doubt that the rest will follow?

But what does God say about this worship of the beast and its image and the receiving of his mark? Listen! "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

Then which voice shall we heed, that

of puny man or that of the infinite God? Hear another command of God: "Ye are bought with a price; be not ye the servants of men." 1 Cor. 7:23. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5:1.

Are we ready for the issue?

Hear these precious assurances: "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day. . . . Thou shalt tread upon the lion and adder: and the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and show him my salvation." Ps. 91:5, 13-16.

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15:2. INEZ LAY.

Christian Education

Conducted by the Department of Education of the General Conference.

FREDERICK GRIGGS, Chairman,
C. C. LEWIS, Secretary.

The Educational Convention

Now that it is definitely settled that the educational convention is to be held at College View, Neb., June 29 to July 10, every educational worker should bend his efforts and energies to see to it that it is made a success. It may be a very profitable meeting, or it may be one from which no particular benefit is derived. The success of the meeting rests not with any one person, but with all.

First in importance is the attendance. All our training-schools should be properly represented. All our conferences, both union and local, should see that their secretaries and superintendents are in attendance, and if they can assist the church and intermediate teachers, this should also be done. Unless we have a representative and general attendance of our educational workers, the convention will fail of its work, for no report of the convention can properly set forth its work nor its spirit. The spirit and inspiration of such a meeting is fully as important as any decision at which it may arrive; so a strong effort should be made to secure a good attendance.

Then with reference to the work to be covered by the convention. At the meeting of the Department of Education at the close of the General Conference, committees were appointed on the following subjects: Blanks and reports, school manual, manual training, textbooks, and courses of study. These committees have been at work, and will have reports to render at the convention. A definite time will be taken during each day of the convention for the consideration of these reports. But they can not be properly considered and acted

* A paper read at the religious liberty convention held at Petoskey, Mich., Jan. 6, 1906.

upon unless we have a good representative attendance.

Aside from these, we desire to have time and consideration given to the discussion of methods of teaching in our schools. There will also be papers and discussions upon every phase of our school work. None can afford to miss this feast of good things. F. G.

Report of Fernando (Cal.) College

I HAVE often asked myself the questions, "Of what use was the establishment of Fernando College? Why was it not sufficient to send our children to other schools, and save the expense of providing buildings and other facilities and of employing more teachers?" Quick as a flash the answer comes: "We have a great message to give to every people on the face of the earth, and other schools do not prepare for its promulgation." Then, again, we live in an age when morality, honesty, and integrity are dying, and when faith in the Bible as God's own word has become corrupted by higher criticism. We have reached an age when the battle between right and wrong is becoming very intense. We have come to the time when Satan is gathering his hosts of fallen angels and fallen men for the final awful struggle to secure supreme control of the minds of all men, and when Christ is marshaling his forces of holy angels and holy men to restore in man the beautiful image of God, which has become well-nigh obliterated through sin.

We were compelled to establish our own system of schools in order to save our children. They could not drink at the wells of infidelity without becoming infidels themselves. In other schools the Bible has no place in the curriculum, and infidel authors are studied, and usually under infidel teachers. Their education is merely the pursuit of a certain course of study, usually a preparation for a life of frivolity, money getting, and luxury. God's idea of education has to do with the whole being of the child, not only for the present life, but for that which is to come. It is the harmonious development of the physical, the mental, and the spiritual powers.

All parents seek to supply the needs of their children. They provide for them their raiment and their daily food. Ere long the time comes when the parents must determine upon the kind of education that their children shall have, and they must make the necessary outlay. It must consist of a worldly education or of a Christian education. In this choice there is no middle ground. When they wish to provide them with food, do they go to a shoe store to get it? when they wish to purchase clothing, do they go to a butcher shop to secure it? when they wish to buy shoes, do they go to a grocery store to purchase them? Even so, Christian parents, after determining to give their children an education of salvation and Biblical morality, should send them where they will be shown the way to salvation, where the Bible is given its rightful place as the guide to eternal life, and where Biblical morality is strenuously taught.

In southern California there was no higher school that met God's standard, so one had to be established. This was done at Fernando in 1902. I can speak only of the work done this year.

Whatever success has attended the school has been largely contributed by my associate teachers. Although I was unacquainted with them at the beginning of the year, yet we have worked together in the spirit of unity to build a school, every phase of which should be conducted in harmony with the Bible and the Testimonies. If we have made mistakes, they have been of the head, and not of the heart.

Let us examine the different phases of the work, and become acquainted with the organization. In the daily program of mental work, the teachers come in direct contact with all the students, whether living with their parents or in the college homes. At 1:15 P. M. each day the outside students depart, but the others stay in our homes. It is the training in these homes, outside of the daily program of mental effort, that tells in the formation of character, and I believe that those in charge have been chosen of God, for success has attended their efforts. A spiritual mold was placed upon the school from the beginning. All we could do was to fish for souls, and to draw in those that would be caught for Christ and eternal life. The chapel exercise was made short, only twenty minutes, but I believe the lessons given by the faculty and visitors have been of incalculable benefit to all. The morning prayer service in the homes is at 6:10, and the evening service at 8:30, just before retiring. Fifteen minutes each day, just prior to the evening service, have been given the student for private prayer in his own room.

Regularly on Tuesday evening at eight o'clock the young women have a prayer-meeting by themselves, led by one of their number, and the young men have one at the same time, conducted in the same way. Here some of the youth have gained their first experience in leading meetings and in audible prayer. On Thursday evening the young women have division prayer-meetings among themselves. On Friday evening, meetings to which both home and outside students have been invited are a great strength to the school. How pleasant it is to hear fifty or more testimonies from the lips of the youth!

The week of prayer was a season of great spiritual refreshing to us all. The first meeting usually consisted of a presentation of the gospel message and a social meeting; then the invitation was given for those who had lost their first love to remain to a second meeting to seek God. One night between thirty and forty young people knelt before God, seeking for pardon. We have had a large number of conversions during the year, some very remarkable ones. We feel remiss in our duty if we do not ask the unsaved to remain with us after the close of our Friday evening meetings to seek the pearl of great price. The faculty has decided to have another week of prayer in May, to obtain all the results God has for us in the seed sowing of the year, and to prepare the young people to battle against Satan during the summer wherever they may be.

In the mental phase Bible knowledge was sought by earnest endeavors. The memorizing of Scripture in the Bible classes was the foundation on which Elder Owen built his work. The other

departments have been very successful in their work. Christian education is what all our children need; lacking this, they are often lost to the cause and to God.

Our attendance has been very good. The total enrolment has been one hundred and seven. The two homes have had from forty to fifty students constantly. We can accommodate only thirty-two young men and thirty-two young women.

Our teachers are supported by the second-tithe system. We never have any difficulty over the payment of teachers. This system has made it possible for every Adventist child in San Fernando to attend our own schools.

Three of our students have accepted a call to go to Peru as self-supporting missionaries. About twenty-five young men and women are planning to enter the canvassing work next summer.

H. G. LUCAS.

Harvey (N. D.) Industrial School

THE second year's work of the Harvey Industrial School began Oct. 18, 1905. School was opened with ten in attendance. Thirty-three was the highest number in the school at one time. The spring term began April 11, 1906, with fourteen in attendance.

We have carried both English and German work during the fall and winter terms, but we are not carrying the German work this spring, there being no demand for it, as we have only one German student, and he is taking work in English.

In this new country, where people are so busily engaged in their farming pursuits, we find it difficult to get a good attendance during the fall and spring terms. We hope and pray that our people may so see the importance of an education that they will plan and sacrifice to keep their young people in school the full school year.

Although our faith has been tested at times, the Lord has given us encouragement all the way along during these two years. We have seen some students converted, but what has been most encouraging has been to observe the gradual change and growth in the lives of some of our students. I believe we should look to this rather than count too much on sudden conversions, for conversion is the work of a lifetime.

I am impressed with the fact more than ever that education is largely a matter of growth. This statement from "Desire of Ages" comes to mind: "If you would train a rose, or a pink, or a lily, how would you do it? Ask the gardener by what process he makes every branch and leaf to flourish so beautifully, and to develop in symmetry and loveliness. He will tell you that it was by no rude touch, no violent effort, for this would only break the delicate stems. It was by little attentions often repeated. He moistened the soil, and protected the growing plants from the fierce blasts and the scorching sun, and God caused them to flourish and to blossom into loveliness."

So we as fathers and mothers and teachers in Israel are to train our children and youth to be as lovely flowers for God's kingdom in finishing this work, and then to reflect through all eternity the loveliness of him who is

chief among ten thousand, the one altogether lovely. May the Lord help us to use the tact of the gardener in our work with the young.

We as teachers can only say that as we have endeavored in our weakness to do the Lord's work, our own souls have been watered, nourished, and strengthened. We praise the Lord for a humble part in his vineyard, and long for the day when, the last battle having been fought, the last victory won, Jesus will come to take us home.

C. S. KENDALL.

Current Mention

—It is stated that Chief Justice Fuller and Associate Justice Harlan are to retire from the United States Supreme Court.

—Military activity on the part of both Russia and Turkey is reported along the frontier between the two countries, which has caused much excitement in Transcaucasia, and has revived talk of another Russo-Turkish war.

—A recent dispatch from London reports a monster parade of unemployed in the English metropolis, with mass-meetings in Hyde Park, the purpose being to impress the authorities with the fact that there are thousands of worthy unemployed people there.

—The much-discussed and much-amended railway rate bill passed the upper house of Congress May 18, the vote being seventy-one to three. This measure has occupied the attention of the Senate almost exclusively for seventy days. The bill as passed does not confer on the Interstate Commerce Commission the power to fix railway rates.

—The Senate Committee on Inter-Oceanic Canals is said to favor the construction of a sea-level canal across the Isthmus of Panama, having been converted to this view by the California earthquake. It will cost considerably more to build a sea-level canal, but the cost of maintenance of such a canal will be less than would be required for a lock canal. It is argued that canal locks would be easily damaged by an earthquake, and might also be blown up by an enemy in time of war.

—Bubonic plague is raging in Persia. A St. Petersburg dispatch says: "Since the recent disorders stirred up the native fanatics against 'foreign witch devils,' when mobs of natives destroyed hospitals, expelled European medical staffs, and drove off quarantine cordons, the plague situation in Seistan, on the Persian-Afghan border, has assumed appalling dimensions, spreading rapidly in northeastern Persia, and numbering its victims by hundreds. The excited populace refuse medical assistance, and the only hope is that the summer heat may restrict the plague, but it is sure to rage with greater severity in the autumn."

—Forest fires have devastated portions of Wisconsin, the upper peninsula of Michigan, and of the northern part of the lower peninsula, destroying property to the amount of several millions of dollars, with considerable loss of life, and leaving thousands of persons home-

less. In Michigan, Marquette, Menominee, Delta, Alger, and Dickinson Counties suffered most, the towns of Talbot, Quinnesec, and Saunders being almost totally destroyed. These towns have a combined population of about 900. Niagara, Wis., population about 300, was also destroyed. The towns of Cornell, Northland, Antoine, Spring Valley, Kingsley, Woodlawn, Foster City, Salva, and Metropolitan were partially burned. About 100 square miles of territory has been swept by the flames.

—Commissioner-of-Corporations. Garfield has made a report of his investigations into the business methods of the Standard Oil trust, of which the following is a condensed summary: 1. Investigation discloses "numerous and flagrant discriminations by railroads in behalf of Standard Oil Company." 2. Standard Oil Company has been given unassailable monopolistic control of the oil market. 3. Discriminations in transportation of oil embrace variety of forms classed under following heads: Secret and semi-secret rates; discrimination in the open arrangement of rates; discriminations in classification and rules of shipment; discriminations in treatment of private tank cars. 4. Unfairness is obviously not necessary, when the independent ships at the higher rate, while the Standard enjoys the lower. 5. Secret rates represent direct saving to the Standard of hundreds of thousands of dollars annually. 6. To effectively conceal the secret rates given to the Standard Oil Company, railroads have used peculiar methods of billing and accounting. 7. Shipments have been falsely way-billed at a published tariff rate, and freight charges actually collected at a lower secret rate. 8. Rates have been made low by railroads to let the Standard into markets, and have been made high to keep competitors out.

—The lower house of the new Russian Parliament, or Douma, has presented an address to the czar embodying the following demands: (1) General amnesty; (2) the abolition of the death penalty; (3) the suspension of martial law and all exceptional laws; (4) full civil liberty; (5) the abolition of the council of the empire; (6) the revision of the fundamental laws; (7) the establishment of the responsibility of ministers; (8) the right of interpellation; (9) forced expropriation of land; (10) guarantees of the rights of trades unions. A St. Petersburg dispatch states: "Public opinion is greatly excited as to how the emperor and the government will meet the defiant attitude of the lower house. Many Constitutional Democrats are not yet convinced that the government will seek a compromise. They see indications that the bureaucracy is preparing for a desperate fight. The scheme most favored by the bureaucracy is to allow Parliament to formulate its demands and ventilate its grievances for two months, and then dissolve Parliament. Notwithstanding this reactionary talk, the far-sighted realize that such a step, in view of the great agitation in the country, would be fatal, and that the government's only chance is to compromise with Parliament. This certainly is the emperor's present intention." The upper house of the Douma has also presented a demand for amnesty, but of a much more conservative character.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1906

ATLANTIC UNION CONFERENCE	
Eastern Pennsylvania, Sunbury	.....May 31 to June 10
Western Pennsylvania	.....June 14-24
Virginia	.....July 26 to Aug. 5
New Jersey	.....Aug. 2-12
West Virginia	.....Aug. 16-26
New York	.....Aug. 23 to Sept. 3
Vermont	.....Aug. 23 to Sept. 3
Southern New England, Hartford, Conn.	.....June 14-24
Central New England	.....Sept. 13-23
Greater New York	.....Sept. 23—
Chesapeake	.....May 18-28
CANADIAN UNION CONFERENCE	
Ontario	.....Aug. 23 to Sept. 2
SOUTHERN UNION CONFERENCE	
Louisiana	.....Aug. 2-12
Georgia	.....Aug. 2-12
South Carolina	.....Aug. 9-19
Alabama	.....Aug. 16-26
Tennessee River	.....Aug. 23 to Sept. 2
Cumberland	.....Sept. 6-16
North Carolina, High Point	.....Sept. 7-16
Florida	.....Nov. 1-11
LAKE UNION CONFERENCE	
Northern Illinois, Chicago	.....June 21 to July 1
Southern Illinois	.....Aug. 2-12
North Michigan, Iron Mountain	.....June 25 to July 2
NORTHERN UNION CONFERENCE	
Minnesota, St. Paul	.....June 1-10
South Dakota, Woonsocket	.....June 7-12
North Dakota, Rock Lake (English)	.....June 15-25
North Dakota, Bowden (German)	.....June 19-25
North Dakota, Stanley (English)	.....June 26 to July 2
Alberta	.....July 10-17
CENTRAL UNION CONFERENCE	
Iowa, Boone	.....May 31 to June 10
Wyoming	.....June 21 to July 1
Nebraska	.....July 19-29
Missouri, Versailles	.....Aug. 2-12
Kansas	.....Aug. 9-19
Colorado	.....Aug. 23 to Sept. 3
SOUTHWESTERN UNION CONFERENCE	
Texas	.....Aug. 2-12
Arkansas	.....Aug. 6-26
Oklahoma	.....Aug. 23 to Sept. 2
PACIFIC UNION CONFERENCE	
California, Dinuba	.....May 20-27
NORTH PACIFIC UNION CONFERENCE	
Montana, Basin	.....June 21 to July 1
Upper Columbia, Milton, Ore.	.....May 17-27
Western Oregon, Woodburn, Ore.	.....May 31 to June 10
British Columbia, Victoria	.....May 24-26
AUSTRALASIAN UNION CONFERENCE	
Union Conference session, Coorabong, N. S. W.	.....Sept. 13-23
EUROPEAN MEETINGS	
Norway and Scandinavian Union, Christiania, Norway	.....June 6-11
Denmark, Randers	.....June 13-18
Sweden, Westeras (near Stockholm)	.....June 19-24
German-Swiss, Lake Zurich	.....June 29 to July 4
Roman-Swiss and Latin Union, Gland, Switzerland	.....July 5-10
General European, Gland, Switzerland	.....July 11-15
German Union, Friedensau, Germany	.....July 19-29
British Union, near Birmingham	.....Aug. 3-12
Holland	.....Aug. 16-19
France	.....Aug. 21-26

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

Notice!

At a business meeting of the church at Delta, Colo., held on April 28, 1906, it was decided that when one year has passed without a report from a non-resident member, said non-resident, non-reporting member shall be dismissed without notice.

MRS. ORA WATSON, Clerk.

South Dakota, Notice!

THE annual meeting of the South Dakota Conference Association of Seventh-day Adventists will convene at Woonsocket, Sanborn Co., S. D., 11 A. M., Tuesday, June 12, 1906. All delegates to the conference of Seventh-day Adventists will be delegates to this meeting.

C. M. CLARK, Chairman.

Southern New England Conference

THE third annual session of the Southern New England Conference of Seventh-day Adventists will convene at Hartford, Conn., June 14-24. Delegates should be chosen on the basis of one for each organization, and one for each additional ten members, and their names, written upon the blanks supplied, should be forwarded to the conference secretary at once.

Officers for the coming year must be chosen, and matters of importance to the advancement of our work considered. We trust that there will be a determined effort on the part of all to attend this gathering. God has blessed our efforts the past year, and there is great need of united action in pressing the battle. Let us lay aside the cares that tie us to the world, and together seek for the victory awaiting the true children of God.

WM. A. WESTWORTH,
President.

Eastern Pennsylvania, Notice!

THE third annual session of the Eastern Pennsylvania Conference and Tract Society will be held on the camp-ground at Sunbury, Pa., May 31 to June 10, 1906. Conference and tract society officers will be elected, also twelve members of the constituency of the Pennsylvania Sanitarium. Other conference business will be transacted.

Each church in the conference should elect and send one delegate for its organization, without reference to its membership, and one additional delegate for each ten members. It is desired that every church in the conference be fully represented.

Every effort will be put forth by the committee to make those who attend the meeting in the beautiful Island Park comfortable and contented.

Able and earnest ministers will be provided by both the union and the General Conference. The endeavor will be to make this the most successful and profitable meeting of the kind ever held in eastern Pennsylvania. A general invitation is hereby extended to members of the churches who may not be elected as delegates to attend.

W. J. FITZGERALD, Conf. Pres.

Minnesota, Notice!

THE forty-fifth annual session of the Minnesota Conference of Seventh-day Adventists will be held in connection with the camp-meeting at St. Cloud, Minn., June 1-10, 1906, for the purpose of electing officers, and transacting such other business as may come before the delegates. Each church in the conference is, according to the constitution, entitled to one delegate regardless of numbers, and one additional delegate for every fifteen of its membership. All the churches are hereby respectfully requested to elect their delegates as early as possible, and send the name of those elected to the secretary of the conference, S. E. Jackson, Maple Plain, Minn.

It will be best for those who desire tents for the camp-meeting to send in their orders as early as possible. Rent on tents for the entire meeting will be as follows: 10 x 12, \$2; 12 x 14, \$2.50; 12 x 16, \$2.75. There are

only a few of the 12 x 16 tents. All orders for tents and all inquiries about camp-meeting matters should be sent to J. F. Anderson, St. Cloud, Minn. Brother Anderson will act in the capacity of superintendent of the camp-ground.

We hope for the usual reduced rates over the railroads to the camp-meeting. This matter will be announced later.

H. S. SHAW, President.

Pennsylvania Sanitarium and Benevolent Association

THE second annual meeting of the constituency of the Pennsylvania Sanitarium and Benevolent Association will be held in connection with the regular annual session of the Eastern Pennsylvania Conference of Seventh-day Adventists on the camp-ground at Sunbury, Pa., at 10 A. M., Thursday, June 7, 1906. At that time and place a board of trustees of nine members will be elected, and such other business as should properly come before the meeting will be transacted. Besides the original incorporators, the members of the constituency consist of the following: the members of the executive committees of the Atlantic Union and Eastern Pennsylvania Conferences, the ministers of the Eastern Pennsylvania Conference, the physicians in the employ of the Pennsylvania Sanitarium, and twelve persons to be elected by the Eastern Pennsylvania Conference in session.

A full attendance of the members of the constituency is desired.

W. J. FITZGERALD, President.

Beautifully Colored Charts

THE Southern Missionary Society has on hand several thousand sets of beautifully colored prophetic and law charts, printed on good paper, strongly re-enforced with cloth backs. These charts are 20 x 29 inches in size, and are well adapted, not only for home use, but are large enough to be used in small public meetings.

They are well worth the price asked for them for family use. They not only have an educational value in the family, but also assist in missionary work by calling out questions from the neighbors, which open the way for Bible readings, cottage meetings, etc. The prophetic symbols shown on the charts are the same as those on the large cloth charts used among us fifteen or twenty years ago, but now out of print. A great many persons have wished to procure these charts, but have been unable to do so. Here, however, is an opportunity to get an exact reproduction of the old, familiar chart in an attractive form, at a very low price. We wish that a set of these charts might be put in the homes of all our people.

These charts, together with copyright, plates, etc., are the property of the Southern Missionary Society, and the entire proceeds from their sale go into the mission school work, so this affords our people an opportunity not only to procure an attractive set of charts for their homes, but to assist a needy and worthy branch of the cause.

Price, 50 cents each, or \$1 a set, post-paid. All orders should be sent direct to the Southern Missionary Society, North Station, Nashville, Tenn.

C. P. BOLLMAN, Sec. S. M. S.

Business Notices

BRIEF business notices will be published in this department subject to the discretion of the publishers. A minimum charge of one dollar will be made for one insertion of forty words or less. Three cents a word will be charged for each additional word, and remittance must accompany each order. Initials and figures count as words. Name and address must be counted.

All persons unknown to the managers of this paper must send satisfactory written recommendations whenever submitting notices for insertion in this column.

In the case of poor persons who wish employment, the charge may be remitted, but in order to secure this concession a letter from the elder of the local church of which the advertiser is a member, or from one of our well-known ministers, must accompany the advertisement.

WANTED.—Two men to work on farm until December 1. Wages, \$165 for six months' work. Address G. I. Cummings, Mootaton, N. D.

FOR SALE.—Some very desirable lots in Takoma Park; from 3½ to 5 cents a foot. Apply to J. W. Barclay, Portsmouth, Va., or to D. K. Nicola, Takoma Park, D. C.

WANTED.—Two lady nurses, graduates. A good opening. Salary and percentage. A good trade already established. Address, with reference, Walnut Hills Treatment Parlors, 1029 E. McMillan St., Cincinnati, Ohio.

AN opportunity for two nurses, man and wife, in a city of eight thousand. A building equipped for hospital and sanitarium purposes is offered, to be used for treatment and care of the sick. Address John P. Gaede, Defiance, Ohio.

RANCID-PROOF peanut butter, 10 cents a pound. Purest coconut oil, 15 cents in 5-pound, 14 cents in 25-pound, and 13 cents in 50-pound lots. Agents wanted everywhere. Address Vegetarian Meat Company, Bond Building, Washington, D. C.

FOR SALE.—Hygienic cooking oil, coconut oil; whole-wheat, gluten, and graham flour; olive-oil and ripe olives; peanut butter, barley crystals, gluten grits. Write for prices, circulars, and information concerning many foods. Address The Blue Ribbon Pure Food Co., Flint, Mich.

WANTED AT ONCE.—A man and wife who understand hydrotherapy and massage treatments. Must be Seventh-day Adventists in good standing; must furnish good references. Liberal compensation to right persons. Address T. H. Midgley, Supt., Michigan Sanitarium, Kalamazoo, Mich.

FOR SALE.—Purest, most healthful, best vegetable oil for cooking or salads; no odor; keeps indefinitely. Gal. can, \$1; 5-gal., \$3.75. Also olive oil of the purest grade: gal., \$2.50; half gal., \$1.40; quart can, \$.85. Send for samples. Address E. W. Coates, 535 W. 110th St., New York, N. Y.

Addresses Wanted

THE Seventh-day Adventist church in Delta, Colo., wishes the post-office addresses of the following-named members of that church: Mrs. B. E. Roberson, Mrs. Fannie Leland, Mrs. C. L. Hawkins, Dr. Gilbert States, Mrs. Iola E. Hix. Address the church clerk, Mrs. Ora Watson, Delta, Colo.

Address

THE post-office address of Elder J. S. Washburn is now 140 Seventh Ave., North, Nashville, Tenn.

Publications Wanted

THE following persons desire late, clean copies of our publications, post-paid:—

H. Clay Griffin, Chester, Ark., periodicals and tracts.

A. R. Songer, Birdell, Ark., periodicals and tracts, also German papers.

Mrs. A. T. Squires, Hildebran, N. C., Signs, Watchman, etc., and tracts.

Arthur L. Manous, Box 31, Dalton, Ga., Signs, Watchman, Liberty, Life and Health, and tracts.

Robert A. East, Box 245, Cleveland, Tenn., a continual supply of periodicals—REVIEW, Signs, Life Boat, Good Health, Life and Health—and tracts; some in German.

Obituaries

ABBOTT.—Died at Battle Creek, Mich., April 15, 1906, of bronchial pneumonia, Lawrence, infant son of William and Adaline Abbott. The funeral service was conducted by the writer at the home of Brother Einhardt. Interment took place at Oak Hill Cemetery. C. L. TAYLOR.

KELLY.—Died at his home in Winnipeg, Manitoba, April 8, 1906, Dr. Edward Kelly, aged 50 years and 12 days. He accepted present truth about twelve years ago. His last words were, "Come, my Redeemer, come." He leaves a wife and three children. Words of comfort were spoken by the writer to a large company of friends.

NEIL MCGILL.

MCCLAINE.—Died at Troutdale, Ore., April 14, 1906, of heart failure, Brother Edward McClain, aged 54 years and 17 days. He was baptized and joined the Seventh-day Adventist Church eight years ago. He leaves a wife, a son, a daughter, four brothers, and one sister to mourn, besides numerous friends, as he was a kind-hearted man, and was loved by all. Thoughts from Job 14:14 were presented by the writer. R. D. BENHAM.

FORD.—Died at the home of her sister near Plessis, N. Y., April 22, 1906, my dear wife, Ida Ford, aged 31 years and 11 months. She accepted present truth about eight years ago, and has been with me in the canvassing and Bible work for about five years. She was very affectionate, and won many friends wherever she went. We labored together in Michigan, Indiana, Canada, Pennsylvania, North Carolina, and New York.

ALPHONSO FORD.

WILSON.—Died at Rupert, Idaho, April 15, 1906, Sister Harriet Jeffries Wilson, in the forty-sixth year of her age. Sister Wilson was converted when quite young, and united with the Seventh-day Adventist church at Rockville, Mo., and lived a faithful life till the day of her death. She leaves a husband, father, one brother, and two sisters to mourn their loss. She was buried near Rockville, Mo., her old home. We sorrow not as those who have no hope. L. W. TERRY.

SPOONER.—Died at the home of her daughter, in Corunna, Mich., Dec. 25, 1905, Damaris Spooner, aged nearly 80 years. Sister Spooner embraced present truth nearly fifty years ago, and lived a devoted Christian life until the time of her death. She leaves four children to mourn their loss. A short prayer service was held at the home of her daughter by the writer, and the remains were taken to Wright to be laid to rest beside the companion of her youth. The funeral service was conducted by Elder E. H. Root, at Wright. E. P. THURGOOD.

HAINES.—Died at Salmon Ann, British Columbia, April 12, 1906, from a shock received by the accidental explosion of a large quantity of stumping powder, Lewie Sherman Haines, aged 38 years. Brother Haines heard the third angel's message thirteen years ago, and left a lucrative position to live the Sabbath truth. He leaves a wife and seven children to mourn their loss, yet they sorrow not as those who have no hope. His funeral was the largest ever seen at Salmon Ann. Words of comfort were spoken by the writer from Rev. 14:13. WM. C. YOUNG.

KENNY.—Died near Burns City, Ind., April 10, 1906, of organic heart trouble, my wife, Jennie A. Kenny, aged 59 years. In 1869 we heard the third angel's message preached by Elder M. E. Cornell, and gladly accepted it. She was faithful to the end. Her life was full of usefulness. Forgetting her condition, she would go and minister to those in need; but now she rests, her labors are ended, and her works follow her. A large congregation of friends assembled in the Adventist church in Elnora to pay their last respects to one they loved. Funeral service was conducted by Elder S. S. Davis. M. M. KENNY.

YOUNGQUEST.—Died at Omaha, Neb., April 13, 1906, Mrs. Johanna Christina Youngquest, aged 57 years, 10 months, and 23 days. She joined the Seventh-day Adventist Church in 1901, and died with a bright hope in her soon-coming Saviour. She leaves a devoted husband and three daughters to mourn their loss, but they sorrow not as those having no hope, all being of like precious faith. Comforting words were spoken by the writer from 2 Cor. 1:3, 4. C. A. BEESON.

SMITH.—Died near Meridian, Idaho, March 25, 1906, of Bright's disease, W. H. Smith, in the seventieth year of his age. Brother Smith accepted present truth under the labors of Elder D. T. Fero about twenty years ago. He was one of our pioneer canvassers in southern Idaho. A widow and ten children are left to mourn their loss. One son, Elder W. R. Smith, is now a missionary in Korea. The funeral service was conducted by the writer, assisted by Prof. W. E. Dean; text, Job 14:14. W. W. STEWARD.

MILLHAM.—Died at Steilacoom, Wash., April 22, 1906, of tuberculosis, Sister Anna Millham, aged 45 years, 5 months, and 5 days. She had been a faithful member of the Vancouver (Wash.) church for a number of years. She was an exceptionally kind-hearted woman, unselfish and self-sacrificing in a marked degree. She leaves a husband, three sons, one daughter, and many friends to mourn. The funeral service was conducted by the writer, in the Seventh-day Adventist church in Vancouver, Wash.; text, 1 Cor. 15:25, 26. R. D. BENHAM.

GASKELL.—Died at her home in Corona, Cal., April 30, 1906, of erysipelas, Sister Gaskell. She was converted when fifteen years of age, and had a bright Christian experience all through her long life of over eighty years. During the last few months the Lord used the writer in bringing to her the "precious message." This she accepted joyfully; and when we organized a church in this place, April 14, her name was placed on the church record. Little did we think that her earthly record would close before the month should pass. The funeral service was conducted by the writer; text, Heb. 13:14. S. T. HARE.

BABCOCK.—Died in Missouri, Dec. 13, 1905, Mrs. Julia A. Babcock. Mother was born in Ohio in 1833, and at an early age became a member of the Methodist Church. Shortly after her marriage, she united with the Seventh-day Baptist Church. In 1877 she fully accepted the third angel's message. It was my privilege to be with mother for more than a month after the last General Conference, and her faith in the message was firm. Shortly after I left America for West Africa, she visited her only daughter, living in Ohio, and in November went to Missouri, where my brother lives, and was there laid to rest. D. C. BABCOCK.

BAKER.—Died April 12, 1906, of tuberculosis, Clarence F. Baker, aged 20 years, 5 months, and 20 days. His father, John Baker, who was one of the most faithful members of the Findlay church, departed this life when his son was thirteen years old. Clarence spent two years in New Mexico and Colorado seeking his health, but all in vain. He was a fine-looking, intelligent young man; and just before death claimed him, he renewed his covenant with God, and requested his mother's prayers. He leaves a mother and two sisters. He pleaded with them to meet him in the first resurrection. The funeral service was conducted by the writer. E. J. VAN HORN.

GILSON.—Died at Atlantic, Iowa, March 8, 1906, Mrs. Mary Gilson, aged 62 years, 2 weeks, and 2 days. Mary Thirza Carpenter was born in Luzerne County, Pennsylvania. With her parents, she moved to Illinois when about twelve years of age, where she remained until several years after her marriage to Philo D. Gilson. They moved to Iowa, and afterward to Nebraska, where she lived for many years. She was a firm believer in the third angel's message, and fell

asleep in the hope of a soon-coming Saviour, and of being reunited with her dear ones in the earth made new. She leaves to mourn, three brothers, two sisters, a husband, and seven children. The writer, assisted by Brother A. V. Rhoads, spoke words of comfort based upon Isa. 38:1. J. H. KRAFT.

BURKE.—Died at Haverhill, Mass., April 15, 1906, Sister Lizzie Burke, aged 68 years and 2 months. Sister Burke had suffered with Bright's disease for several years. Seven weeks before her death she had an operation for ulcers on the foot, from which she never recovered, complete prostration of the nerves being the last stage of her illness. Two sons mourn her death. Sister Burke was baptized into the Baptist church in South Berwick during the war, and accepted the third angel's message in Haverhill about twelve years ago. She was a faithful child of God till the very last; and while we can not mourn her death, we all mourn her absence. Words of comfort were spoken by Mr. Lyons, the First-day Adventist minister. WM. W. RICE.

CALKINS.—Died at his home in Rusk, Wis., Feb. 17, 1906, of liver complaint and malaria, Jesse Welden Calkins, aged 83 years, 9 months, and 29 days. Nine children were born to him by his first wife, all of whom are still living. Study of the Scriptures led him to accept the seventh-day Sabbath. He saw the great meteoric shower of Nov. 13, 1833. He listened to the teachings of the old pioneer leaders of the advent movement of 1840-44, and accepted the third angel's message under the labors of Elder Stewart. Thus has another witness for the Sabbath truth been laid to rest to await the decision of the investigative judgment. Words of comfort were spoken by the writer to a large circle of relatives and friends. J. B. LOCKEN.

DANIELSON.—Died near Blaine, Kan., April 6, 1906, of cancer of the stomach, Sister Sophia Mathilda Danielson, aged 59 years, 6 months, and 1 day. She was born in Sweden, and in 1882 came to America. She was converted at the age of twenty-five years, and about eleven years ago accepted present truth. For a time she was the only Sabbath-keeper in the community, but she lived the truth faithfully, and was permitted later to see others rejoice in the light, and a Seventh-day Adventist church was organized in Blaine, Kan., Feb. 11, 1903, of which she was a devoted member till the day of her death. She was loved and respected by all who knew her. Her suffering at the last was intense, but she recognized the presence of her Saviour. She died strong in the faith of her soon-coming Lord. Her husband and three children have lost a loving wife and mother. Words of comfort were spoken by the writer, based on 2 Sam. 14:14. J. A. MINNER.

ROSS.—Died in Forestville, Cal., April 5, 1906, of cancer of the spleen, W. T. Ross, aged 63 years, 10 months, and 17 days. Brother Ross was born in Harrison County, Indiana, May 22, 1842, and came across the plains to California with his parents in 1855. They settled at Forestville in 1857. In 1865 he was married to Sarepta Turner, by whom he had four sons and four daughters, all of whom are living, and all were present at the funeral. In January, 1870, in a series of meetings held at Forestville by Elder D. T. Bourdeau and the writer, he accepted the truth of the third angel's message. With his companion he was baptized on February 5 of the same year, and ever since has been a faithful member of the Adventist Church. His last sickness was of about one year's duration. He bore all his suffering with patience, expecting to die, but with hope and calmness awaiting the end. A large concourse of people assembled at the funeral April 8, when we addressed them on the Bible testimony concerning the Christian's hope, and a procession of about sixty carriages followed his remains to the cemetery. The blessing of heaven seemed to rest upon us as our brother was committed to the grave. J. N. LOUGHBOROUGH.



WASHINGTON, D. C., MAY 24, 1906

W. W. PRESCOTT EDITOR
 L. A. SMITH }
 W. A. SPICER } ASSOCIATE EDITORS

ELDERS A. G. DANIELLS and G. B. Thompson spent last Sabbath in Battle Creek. Brother Thompson will remain over next Sabbath, and will then attend the Iowa camp-meeting.

THE *Watchman* of May 1 is a Religious Liberty Special. It is freighted with interesting and important matter on the theme of religious liberty, and should have a large circulation.

THE secretary of the Southern Missionary Society makes an announcement on the twenty-second page concerning prophetic and law charts. We hope all will read it.

THE article by Sister White on the seventh page will be read with special interest. The solemn warnings and exhortations contained in it can not fail to make a deep impression upon those whose minds are open to the light.

THE letter from Brother W. S. Chapman which appeared in our issue of May 10 was received at the REVIEW Office early last fall, but was crowded out. Since then Brother Dart's post-office address has been changed to Laurens, S. C.

A TRIBUTE to *Liberty* has recently been paid by Elder H. S. Shaw, president of the Minnesota Conference, as follows: "I want to state frankly to you that I believe the little periodical called *Liberty* is the very finest of its kind ever launched upon the field of religious liberty; and it will be a pleasure for me to do anything that is within my power that it may help the people."

✓ A FOUR-PAGE leaflet with the striking title "The Earthquake a Judgment from Heaven—A Warning to Boston," has been prepared by Elder L. S. Wheeler, of the Central New England Conference, and a large number of them have been circulated. The *Boston Journal* of May 10 contained a notice of this leaflet, and a report of an interview on the subject with Brother Wheeler.

WE have received from Brother Chas. P. Whitford, singing evangelist and Bible worker in Fort Ogden, Fla., a copy of "Homeward" and "Footsteps that Never Come," two sacred songs with chorus, adapted for use in evangelistic

work. Words by L. D. Santee; music by F. S. Stanton. Sold combined, for twenty-five cents, post-paid. Forward orders to Brother Whitford at the above address.

THE latest news concerning the proposed Lord's day act in the Canadian Parliament is contained in the following note from Elder W. H. Thurston:—

The houses of Parliament have not been able to come to an agreement as to the text of a bill providing for a Dominion Sunday law. It is now certain that the bill will not become law during the present session, but will probably be laid over until the next parliament. The Lord is evidently holding the winds that the warning may be given to all the people of the Dominion.

ALL mail for the Review and Herald Publishing Association, for any of the periodicals published by this association, and for the employees of this association should hereafter be addressed to Takoma Park Station, Washington, D. C. The office at 222 North Capitol Street will now be closed, and the business will be carried on in the new quarters at Takoma Park. A prompt recognition of this change by all our correspondents will save delay and possible disappointment.

MANY things have been printed of late which afford healthful thinking for people on the subject of life insurance. The fact has been made evident that in very many cases the benefits of such insurance were all on the part of the company which received the premiums, and not on the part of the policy-holder who paid them. It has been made clear that the immense surplus of the largest companies was accumulated by schemes designed to get money out of the policy-holder without giving him any equivalent for the same; as, for example, by urging and enticing people to take a high-premium, "speculative" form of policy, upon which the payments would be so large that they could not be kept up, so that the policy-holder would eventually lose a large sum which he had paid in. Life insurance as conducted by the largest and most prominent companies has been shown to be a business which aims at getting money out of people primarily, and at insuring against loss only incidentally. Here is another statement, in the *Washington Post*, showing the care which life insurance companies take to hold on to money the policy-holder supposes will be his:—

COLUMBUS, OHIO, May 15.—Sarah D. Finnegan, a Cincinnati widow, lost by a decision of the Supreme Court today a ten-thousand-dollar life insurance judgment against the Mutual Reserve Fund Life Association. John Finnegan,

whose life was insured, found the agent's office closed when he went to pay a premium the day it was due. He paid it the next day. It was accepted by the agent, but the home office refused to take it, and it was returned. While the matter was in dispute, Finnegan died, and the company refused to pay the policy. Mrs. Finnegan sued, and was awarded judgment by a lower court, but the Supreme Court to-day reversed that decision.

A RECENT number of the *Malaysia Message*, a professedly religious paper published in Singapore, Straits Settlements, contained an attack by a Methodist minister upon Seventh-day Adventists and their teaching. This moved the *Eastern Daily Mail*, a secular paper published in the same place, to take up the matter in an editorial article of nearly a full column. From this article we take the following extracts:—

We hold no brief for the Seventh-day Adventists, and are not believers in their peculiar doctrines, but we have had an intimate knowledge of the people and their beliefs for about twelve years, and believe that a few words in their defense as well as in defense of the spirit of Christian amity, which is so much needed in Singapore, might not be out of place. . . . We have always found the Adventists to be considerably more Christ-like than the ordinary Christian. They do not, for instance, rush into print to call their fellow Christians "unchristian" and "antichristian," but bear with great meekness the fierce persecution which they everywhere meet. They are also more like the Mohammedans than like the other classes of Christians, in practising what they preach. Perhaps this is "unchristian"! They keep the Sabbath, which they believe to be Saturday, with a conscientious regard for its sanctity which would put the ordinary Baptist, Methodist, or Presbyterian to shame, though all preach the same law: "Remember the Sabbath day to keep it holy." . . .

After reading their literature and hearing their preaching, occasionally, for over twelve years, we have failed to discover anything of the "vile" in either. As regards the "wolfish" tendency referred to by the writer, he doubtless means that the particular church to which he belongs has lost some of its adherents by their going over to the Adventists. In the same way John Wesley, who must have been a terrible "wolf in sheep's clothing," founded the church to which that writer belongs by taking over a large number of adherents from the Church of England, a practise which has been continued by the local non-conformists. We are personally acquainted with the men who have been maligned by this writer, and we do not hesitate to say that there are no better Christian gentlemen in Singapore, men who are possessed of a meek humility which well becomes their profession, and who exhibit anything but "wolfish" tendencies.

Thus does a secular writer rebuke those who are making unfounded charges against Seventh-day Adventists. The case is both interesting and suggestive.