

The Advent and Sabbath REVIEW HERALD

TAKOMA PARK STATION, WASHINGTON, D. C., MAY 31, 1906

Our Refuge and Guide

M. C. WILCOX

Let war's tumultuous hosts arise to slay;
Let earth be reddened with her seas of gore;
Let all the world join Armageddon's fray,
Till all the land be wasted o'er and o'er:
Yet will I trust; Jehovah is my peace;
To Him alone have I surrendered all:
From sin's dread bondage gives He sweet release,
Defends me with His own truth's mighty wall.

Let earthquake's vibrant throbs sink cities low,
O'erthrow their mighty towers in heaps of sand,
Strike dumb the great with fell destruction's blow,
And on the fairest lands place death's dark brand;
My trust shall be in God, the Lord Most High,
The Rock of Ages, everlasting, sure;
He reigns above the wreck of worlds; my cry
He hears; the riven Rock will aye endure.

Let storm and tempest rage, and wild winds blow;
Let dire disaster cover sea and land;
Let plague and pestilence and crime and woe
And death and desolation me withstand;
Yet will I ever trust; my God shall keep;
I'll hide me in the shadow of His hand;
He'll be my song and joy through shadows deep;
He'll lead me all the way to glory land.

Mountain View, Cal.

Our Publishing Work

The Lord gave the word: great was the company of those that published it. Psalm 68:11.

See last paragraph on this page for instructions where to order.

How easy it is now, while the whole nation is shocked over the great earthquake in California, to call attention to the meaning of such occasions, as explained in some of our publications. "Heralds of the Morning" and "Coming King," or the small and inexpensive book, "His Glorious Appearing," are good books to set before the people truths that the recent California earthquake will emphasize and indelibly impress upon the mind. "Coming King" and "Heralds of the Morning" are only \$1 and \$1.50 respectively in cloth bindings, and "His Glorious Appearing," in cloth, is only 40 cents.

THERE is a little book, entitled "Making Home Happy," in which some very practical lessons are given. It contains a very bright, wholesome story with a moral—a great subject treated sensibly and simply, revealing how an unhappy home was made happy through loving unselfishness, which is in the story shown to be the secret of happy homes and happy lives. We recommend this book to our readers. It will be highly beneficial to every home. Parents should secure this book for themselves and their children. Neatly and attractively bound and illustrated; in paper covers, 25 cents; cloth covers, 50 cents.

ARE you not personally acquainted with some one person who is an officer or teacher in a Sunday-school? Have you thought of your favorable opportunity to interest him in "Desire of Ages" while the life of Christ is being studied during the present year? Send to your tract society for a free copy of a little booklet prepared especially to help the Sunday-school teachers find in "Desire of Ages" the vital truths of the topics composing the International Sunday-school Lessons for the present year. If every member would do as much as to interest one teacher in "Desire of Ages" at this very favorable time, the results would be at once observable. The opportunity is present, the way is easy, the material is at hand; who will be released from personal responsibility under so favorable circumstances?

FROM Australia comes the cheering word: "With the help of the *Sabbath School Worker*, not only the children's lessons, but also the senior lessons, are made clear and interesting. Our teachers find this good paper not only a help, but also a great spiritual blessing, for it gives the food that old and young require. I feel so thankful to the Lord for his great love and wisdom in bringing about such plans whereby we can study his holy Word. I trust you will have our club renewed at once, as we can not afford to miss one number." From every section of the country, our Sabbath-school workers who are availing themselves of the *Worker* are writing us of the benefits derived from it. It costs only 35 cents a year, or 25 cents when two or more copies are sent to one address.

HAVE you sent 25 cents for a year's subscription for *Liberty*? Do you know this magazine can be sold readily for 5 cents a copy, and that when 25 or more copies are ordered at one time by an agent, they can be secured for 2½ cents a copy, post-paid? Also that we give agents 40 per cent discount on annual subscriptions? Send for sample copy, order blanks, and circulars.

THE children in our Sabbath-school should have the benefits of "Bible Object Lessons and Songs for Little Ones," prepared especially for the use of kindergarten teachers. This book is composed of fifty-two lessons, one for each Sabbath in the year, with suggestions accompanying each lesson; thirty-nine songs and hymns written especially for the lessons; thirty-six full-page pictures, six by eight half-tones, and colored plate; fifty-two pen drawings, showing how to use the illustrative material; one hundred and sixty pages filled with very practical information to all kindergarten and primary teachers. Bound in durable board, 7½ x 10 inches, \$1.50; blue cloth, same size, \$2.

THE old and tried book, "Daniel and the Revelation," by Elder U. Smith, is still popular with the people. Though many thousands of this book have been sold, the demand is still good. The people are interested in its prophetic teachings. It is a verse-by-verse study of the prophecies recorded in the books of Daniel and The Revelation, and reveals many of these prophecies fulfilled, while it cites others still future. It contains 557 pages, exclusive of 66 full-page illustrations. Substantially bound in cloth, library, and morocco bindings, ranging in price from \$2.25 to \$4.50, post-paid. It is also printed on thin paper without illustrations, plain edges, one volume, \$1. In paper covers, two volumes, 25 cents each.

EVERY family without a complete set of "Testimonies for the Church" should at once plan to secure them for personal study. The more they are studied, the better prepared will be the individual to meet perplexing issues sure to come to every one connected with the work of the message. The full set comprises eight volumes. Volumes I-VI, bound in cloth, \$1 a copy; Volumes VII and VIII, in cloth, 75 cents a copy; the full set, therefore, in uniform cloth, costing only \$7.50, post-paid. The full set, Volumes I-IV bound in library, and Volumes V-VIII bound in flexible leather, can be had for \$11.50. These bindings make a very attractive combination, and will be found to be very durable in a set of books used as frequently as the Testimonies should be.

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THE REVIEW AND HERALD

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

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Editorial

Opposite Methods

CHRISTIANITY tells us to look to Jesus, and that by beholding we shall be changed into the same image. Heathenism tells us to forget all outside ourselves, and to turn our thoughts within in a life of contemplation. Christianity teaches us to trust in the merits of Christ. Heathenism urges us to recognize the divinity within ourselves. Christianity instructs us to forget ourselves, and to love the Lord with all the heart and our neighbor as ourselves. Heathenism instructs us to forget others, and to center our thoughts upon ourselves. The Christian method means everlasting salvation. The heathen method means everlasting perdition. Make your choice wisely.

Crime in America

THE following quotation presents a summary of American criminal statistics for 1905 as gathered by the *Chicago Tribune*: "Embezzlements, forgeries, defaultings, and bank wreckings in 1905, which amounted to a total of \$9,613,172, show a large increase over 1904, and are the largest since 1879. The number of homicides and deaths by violence of every kind show a considerable increase over 1904, being 9,212 as compared with 8,432 in the latter year. Self-murder is steadily increasing, the suicides for 1905 being 9,982 as compared with 9,240 in 1904, 6,556 being men and 3,426 women. The annual average ratio of homicides to population is 13 per million in Germany, 19 per million in France, 27 per million in the United Kingdom, 105 per million in Italy, and 115 per million

in the United States. There is a marked decrease in the number of lynchings, the total for 1905 being sixty-six, the smallest number in nineteen years." Men have been so long taught that they do dishonor to Christianity if they do not claim that the world is growing better, and that the millennium of righteousness is near at hand, that they deliberately close their eyes to the meaning of such statistics as these. The real truth is that the spirit of peace is being withdrawn from the earth, and the spirit of violence is becoming rampant. This indicates that the coming of the Lord is near.

The Present Crisis

THE faith of Seventh-day Adventists is being tested. They are learning whether they are established in the present truth, or whether their confidence has been in men. It is necessary that this experience should come in one way or another. 'Only those are prepared for translation who have been perfected in trial. "These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple." With diabolical cunning Satan is using the defection from the truth on the part of some and the shocking inconsistency of others as arguments against the message itself, and is causing doubt and discouragement in some minds. All this may mean a brighter experience to those who hold fast to their confidence in God and his work. "The trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." The situation foretold many years ago through the spirit of prophecy is now here. "Every one must now search the Bible for himself upon his knees before God, with the humble, teachable heart of a child, if he would know what the Lord requires of him. However high any minister may have stood in the favor of God, if he neglects to follow out the light given him of God, if he refuses to be taught as a little child, he will go into darkness and satanic delusions, and will lead others in the same path. . . . O for living, active faith! We need it; we must have it, or we shall faint and fail in the day of trial. The darkness that will then rest upon our path must not discourage us, or drive us to despair. It is the veil with which God covers his

glory when he comes to impart rich blessings. We should know this by our past experience. In that day when God has a controversy with his people, this experience will be a source of comfort and hope." The present crisis will doubtless reveal some things now hidden which may come as a surprise, but it will not destroy the foundation of the truth. Those who build upon this foundation will pass safely through this crisis, and others yet to come.

The Right Use of the Scriptures

WE are told that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," but we are nowhere told that the Word of God is profitable for argument. The purpose of the study of the Scriptures should be to learn the way of life, and not to find weapons of warfare. The gospel of the grace of God has been revealed to us in order that we may be prepared to dwell with him throughout eternity, and not that we may be prepared to maintain a theological dispute with men throughout time. We are to feed upon a living Word rather than to dissect or to embalm the dead form of the Word.

When there is a sincere desire to understand the Scriptures in order that the life may be in harmony with them, the Spirit of God gives discernment, and the truth is made clear to the mind. It is the spirit of rebellion which darkens the mind, and prevents even the talented reader from perceiving the beauty of holiness.

"Human theories and speculations will never lead to an understanding of God's Word. Those who suppose that they understand philosophy think that their explanations are necessary to unlock the treasures of knowledge, and to prevent heresies from coming into the church. But it is these explanations that have brought in false theories and heresies. Men have made desperate efforts to explain what they thought to be intricate scriptures; but too often their efforts have only darkened that which they tried to make clear.

"The priests and Pharisees thought they were doing great things as teachers, by putting their own interpretation upon the Word of God; but Christ said of them, 'Ye know not the Scriptures, neither the power of God.' He charged

them with the guilt of 'teaching for doctrines the commandments of men.' Though they were the teachers of the oracles of God, though they were supposed to understand his Word, they were not doers of the Word. Satan had blinded their eyes, that they should not see its true import.

"This is the work of many in our day. Many churches are guilty of this sin. There is danger, great danger, that the supposed wise men of to-day will repeat the experience of the Jewish teachers. They falsely interpret the divine oracles, and souls are brought into perplexity and shrouded in darkness because of their misconception of divine truth.

"The Scriptures need not to be read by the dim light of tradition or human speculation. As well might we try to give light to the sun with a torch as to explain the Scriptures by human tradition or imagination. God's holy Word needs not the torchlight glimmer of earth to make its glories distinguishable. It is light in itself—the glory of God revealed; and beside it every other light is dim.

"But there must be earnest study and close investigation. Sharp, clear perceptions of truth will never be the reward of indolence. No earthly blessing can be obtained without earnest, patient, persevering effort. If men attain success in business, they must have a will to do, and a faith to look for results. And we can not expect to gain spiritual knowledge without earnest toil. Those who desire to find the treasures of truth must dig for them as the miner digs for the treasure hidden in the earth. No half-hearted, indifferent work will avail. It is essential for old and young, not only to read God's Word, but to study it with whole-hearted earnestness, praying and searching for truth as for hidden treasure. Those who do this will be rewarded; for Christ will quicken the understanding.

"Our salvation depends on a knowledge of the truth contained in the Scriptures. It is God's will that we should possess this. Search, O search the precious Bible with hungry hearts! Explore God's Word as the miner explores the earth to find veins of gold. Never give up the search until you have ascertained your relation to God and his will in regard to you. Christ declared, 'Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.'

"Men of piety and talent catch views of eternal realities, but often they fail of understanding, because the things that are seen eclipse the glory of the unseen. He who would seek successfully for the hidden treasure must rise to higher pursuits than the things of this

world. His affections and capabilities must be consecrated to the search.

"Disobedience has closed the door to a vast amount of knowledge that might have been gained from the Scriptures. Understanding means obedience to God's commandments. The Scriptures are not to be adapted to meet the prejudice and jealousy of men. They can be understood only by those who are humbly seeking for a knowledge of the truth that they may obey it.

"Do you ask, What shall I do to be saved? You must lay your preconceived opinions, your hereditary and cultivated ideas, at the door of investigation. If you search the Scriptures to vindicate your own opinions, you will never reach the truth. Search in order to learn what the Lord says. If conviction comes as you search, if you see that your cherished opinions are not in harmony with the truth, do not misinterpret the truth in order to suit your own belief, but accept the light given. Open mind and heart, that you may behold wondrous things out of God's Word.

"Faith in Christ as the world's Redeemer calls for an acknowledgment of the enlightened intellect, controlled by a heart that can discern and appreciate the heavenly treasure. This faith is inseparable from repentance and transformation of character. To have faith means to find and accept the gospel treasure, with all the obligations which it imposes.

"'Except a man be born again, he can not see the kingdom of God.' He may conjecture and imagine, but without the eye of faith he can not see the treasure. Christ gave his life to secure for us this inestimable treasure; but without regeneration through faith in his blood, there is no remission of sins, no treasure for any perishing soul.

"We need the enlightenment of the Holy Spirit in order to discern the truths in God's Word. The lovely things of the natural world are not seen until the sun, dispelling the darkness, floods them with its light. So the treasures in the Word of God are not appreciated until they are revealed by the bright beams of the Sun of Righteousness.

"The Holy Spirit, sent from heaven by the benevolence of infinite love, takes the things of God, and reveals them to every soul that has an implicit faith in Christ. By his power the vital truths upon which the salvation of the soul depends are impressed upon the mind, and the way of life is made so plain that none need err therein. As we study the Scriptures, we should pray for the light of God's Holy Spirit to shine upon the Word, that we may see and appreciate its treasures."

"THE holy Scriptures . . . are able to make thee wise unto salvation through faith that is in Christ Jesus."

Faith and the Law

In an argument to prove that Christians are not under obligation to keep the Sabbath of the fourth commandment, *Zion's Watch Tower* says:—

Their faith in God [the faith of Abraham, Isaac, and Jacob] constituted an obligation to do the divine will to the extent of their knowledge and ability; and the same is true of us; . . . to us love is the fulfilling of the law. . . . Such a love permits us to be and to do in harmony with the divine will to the extent of our ability; and the Lord, who is dealing with us according to our intentions and endeavors, and who is covering our unwilling weaknesses and imperfections, counts this service of the heart and intention as a perfect keeping of the divine law.

The Bible assures us that the law of God is not made void through faith. Rom. 3:31. He who has true faith does not seek to evade the claims of the law; and it must follow from this that he who does seek to make void the law, or any part of it, is not actuated by true faith. Of this class are those who argue against the binding claims of the fourth commandment.

True faith looks to Jesus Christ as the one who keeps the law of God, and keeps it perfectly, and trusts in his fulfilling of the law for salvation. The working of true, saving faith is expressed by Paul in the statement: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. But the doctrine which makes void the law says that our service of "weaknesses and imperfections" is counted "as a perfect keeping of the divine law." What could be further from the truth? No man of intelligence counts his failures as a perfect keeping of God's law; and much less does God count them as such. God does not count a thing to be true unless it is true. Our doing "to the best of our ability," which is full of "weaknesses and imperfections," is verily not the keeping of the law which God requires, and for which Christianity provides. There must be, and is, a perfect keeping of the law, but it is Christ's keeping of the law, in us. Christ is perfect; his keeping of the law is perfect. It has been so from the first, and must ever continue to be so.

And since it is Christ who keeps the law in us, we need find no fault with the requirements of the law, nor seek to be freed from any of them; for Christ will do all things that the law of God requires. True faith has no controversy with the law. And wherever there is a controversy with the law, a seeking to be freed from any of its requirements, or a rejoicing in the assumption that the law has been done away, either in whole or in part, the fact is conclusive evi-

dence that true faith is not operating in the mind of that individual. "Do we then make void the law through faith? God forbid: yea, we establish the law."

L. A. S.

New Union Conference in the Field

THE cause of truth is stronger for the organization of the South American Union Conference. The organizing of the union added no new believers to the ranks, it is true. But it brought new courage and inspiration into the hearts of workers and believers, and this means stronger work and more rapid progress.

The new time has dawned in South America also. All the workers at our general meeting bore testimony that during the last two years a new interest has been awakened, particularly among the Spanish-speaking peoples. Once the openings were few, and depressing indifference abounded among the native peoples. Now a spirit of inquiry has sprung up, and calls come in for help. This greatly cheers our brethren. With the vast and varied field before them, and the duty of quickly evangelizing it, the workers felt that the time was fully come for a more thorough organization of their forces.

The union conference organization was effected at a general meeting held in Parana, the capital of the State of Entre Rios, about four hundred miles northwest of Buenos Ayres.

Brethren Graf and Spies were delegates from Brazil, Brethren F. H. Westphal and E. W. Thomann came from Chile, Brethren J. McCarthy and J. Ernst came from Uruguay, practically the whole force of the Argentine workers was present, and Paraguay was represented by Elder Louis Ernst. Altogether about one hundred and fifty believers were in attendance.

The Lord greatly blessed the brethren as they studied their field and work, and considered the meaning of the union conference organization. Among the first resolutions discussed was one thanking the brethren in North America for the help already sent in men and means, and assuring them that those who have received the truth here will endeavor to show the same earnest consecration in sending the message to others.

Formerly their field was operated in three divisions, but these were so vast that the growing work in each could no longer be properly administered together. For instance, the West Coast Mission stretched its length along nearly five thousand miles of coast, and included four countries.

Now Chile and Bolivia are made an organized mission field under a director (F. H. Westphal) and an advisory committee, while Peru (F. L. Perry, director) and Ecuador (Geo. Casebeer, director)

constitute two unorganized mission fields.

Formerly the River Plate Conference included Argentina, Uruguay, and Paraguay. Now the conference is restricted to Argentina (J. W. Westphal, president), while Uruguay becomes an organized mission field (J. McCarthy, director), and Paraguay becomes a mission field under the direction of Louis Ernst.

The Brazilian Conference covered the whole country, nearly as large in area as all the United States, with a population of twenty-two millions. Yet nearly all the believers were in the two States at the extreme southern part of the country.

It was decided to organize in this southern strip the two conferences of Rio Grande do Sul and Santa Catharina (Elders Graf and Ehlers doubtless to act as presidents) while the vast territory northward along the coast will constitute two unorganized mission fields under Brethren Spies and Hoelzle, the division to be made as may be decided in the Brazilian general meeting to follow.

It was interesting to watch the earnest spirit of the conference as the believers here studied their territory and planned its division, realizing that the time and the work called upon them to get more thoroughly under the burden. They have a vast field to warn, and these two thousand Sabbath-keepers here still need our help in their task. We are a long way behind in taking up the work for this great Catholic field. We all must help now to make up for the late beginning in South America. But nothing stirred the hearts of these believers more than the knowledge that they were assuming heavier responsibilities which involved a deeper consecration and a call to greater faithfulness in tithes and offerings.

The union conference voted recommending four of its fields to plan their work from this organization on a self-supporting basis; namely, Argentina, Uruguay, and the two Brazilian conferences of Rio Grande do Sul and Santa Catharina. These will do their utmost to reach the point aimed at, although it is a hard year on our farming brethren, the crops having been eaten up by locusts, and now the long-continued drought is endangering the lives of their stock.

However, the South American Union swings into line with our other union organizations, and means to do its duty as God helps. No one can go through a camp-meeting with these believers without recognizing that the truth is doing for them what it does for us all. They are true brothers of ours, in the faith of the third angel's message.

The union conference office is in Buenos Ayres, where Elder N. Z. Town acts as secretary and treasurer. Elder J. W. Westphal, the president, has the confidence and loyal co-operation of workers and people.

The German-speaking brethren and sisters formed the larger proportion of the believers present. Therefore the proceedings were carried forward in two languages. The forty-foot tent was pitched in a spacious enclosure, surrounded by buildings and a wall, located within two squares of the central plaza of the city.

A vast open shed along one side sheltered five or six family tents, and made it easy for the rest of the people to curtain off living-rooms under shelter. Brother and Sister Lude successfully conducted a camp-meeting restaurant at one end of the shed also.

The evening services were in Spanish, and were attended by a goodly number of people from the city. These Catholic hearers developed more than one earnest seeker after truth, and the interest aroused must yet be followed up. Earnest requests were made at the close for more help and instruction. Brethren McCarthy, Thomann, Habenicht, and Town conducted the evening services.

Dr. Habenicht hopes soon to take his examinations and secure a right to practise medicine on the usual professional basis anywhere in the Argentine republic. But in the meantime he is just as much at home preaching the doctrines of the third angel's message and raising up Sabbath-keepers as he is in ministering to the sick.

I have mentioned the names of most of the laborers present who are known in North America, save Elder J. Maas, who is a vigorous laborer in German and Spanish, and Brother Fulton, who is in charge of the training-school in Camarera. This school has sent into the field a fine little band of workers, whose labors are bringing souls into the truth. It is a great encouragement to a field when it can see its own young people growing into successful workers in the field.

One great and crying need now is a better supply of Spanish literature so that the canvassing work may be developed. But this must quickly come. The Lord is blessing our brethren in South America, and all feel that the organization of the new union marks a new era in their work.

W. A. S.

Rosario Oriental, Uruguay.

A Most Important Meeting

ANNOUNCEMENTS are out for an educational convention of Seventh-day Adventist teachers, to be held in College View, Neb., June 29 to July 10. It has been three years since the last convention of our Educational Department was held. That was a most helpful and encouraging meeting, and it was the opinion of many at that gathering that such conventions should be held frequently until our educational work should be developed into a strong, harmonious, effi-

cient system based upon true principles of Christian education.

Our educational work must ever hold a place of first rank in the various departments of our cause; and it is growing more important, or rather it is demanding more attention each year. When we had but one school and only one hundred students, this phase of our work could be easily cared for; but now that we have six hundred schools, seven hundred and fifty teachers, and fourteen thousand students, the situation is vastly different, and calls for altogether different action on our part.

It is to meet the growing interests of this important work that the Educational Department of the General Conference has been organized. And it is for the benefit of this branch of our work that arrangements have been made by the department committee to hold an educational convention this summer.

It is essential that our teachers—those who are giving their lives to the education and training of our children, youth, and young people—should get together for earnest, extended counsel regarding their work. This is recognized by the educators the world over. It is recognized by all other departments of the world's work. It is keenly felt by our teachers, and should be fully appreciated by our conference officers and school boards. No other phase of our work is so many-sided, so far-reaching, and so full of perplexities as the educational work. We should give our teachers the privilege of meeting to exchange views, to agree on methods, and to unify and systematize plans.

In view of the tremendous interests that center in this work, I appeal to teachers, school boards, conference committees, and to our brethren of means to do all in their power to aid teachers to attend the coming convention. Everything is ready now for a most profitable meeting. Every one interested in the education of our youth is serious over this question. If I have taken correct observations during the last two or three years, now is the golden opportunity for this denomination to greatly improve and advance the Educational Department of our cause.

A. G. DANIELLS.

Our Midsummer Offering for Missions

This offering is to be taken in all our churches, Sabbath, June 30. No stronger reasons have ever appealed to us for a large midsummer offering than at this time. What we have said before, regarding our time and responsibilities, applies with much greater force to-day.

We are living in the midst of perils. The judgments of God are falling upon the land. Disasters follow one another in quick succession. Floods, fires, droughts, cyclones, and volcanic eruptions

are doing a terrible work in the destruction of life and property. At the same time murders, suicides, massacres, and riots of the most revolting character are taking place in all parts of the world. And with all these there are the most shocking revelations of bribery, swindling, and all other forms of corruption in high business and official circles.

In the face of this alarming situation, millions of people will give themselves up to mirth and revelry on the coming fourth of July. Shows, races, theaters, dances, and various other amusements will receive a large patronage. Millions of dollars will be thoughtlessly and uselessly spent for that which will do harm. Thus God's money will be squandered.

Brethren and sisters, what ought to be the course and example of those who have the light of the third angel's message at such a time, and in the midst of such conditions? Should not our course be as opposite to that of the world as our light is opposed to the darkness of the world? If not, what is the object of our light? None of us will think that we can consistently attend the dances, theaters, shows, and races. We certainly can not spend our money for liquor, tobacco, and similar articles.

There are thousands of men and women dying without hope of a future life because they do not know the truth of the gospel as it has been made known to Seventh-day Adventists in the third angel's message. They never can know this truth until it has been proclaimed to them, and this can not be done without money. Therefore it is plain and consistent that we should contribute our means to the cause of missions instead of wasting it in the festivities of the fourth-of-July celebration.

The third angel's message lights up the past, present, and future. Those who know this message look at the affairs of this world in an altogether different light from those who do not know the message. The object of life, the meaning of all that is taking place,—everything has a different and a deeper significance under the light of this message.

How glad we are that the light of this message has come to us. There is nothing fanciful nor fanatical about it. We have not followed cunningly devised fables. If there is anything in the realm of the spiritual of which men and women may be certain, it is the truth as revealed in the third angel's message. If we do not know these truths, we do not know anything about spiritual matters.

We believe every intelligent, true-hearted Seventh-day Adventist will be glad that an arrangement is made by the General Conference Committee to take a Sabbath offering for missions at a time when the masses will be spending their money so foolishly.

Shall we not decide now, before Sabbath, June 30, the day appointed for the offering, to make our gift at this time in harmony with the greatness of the needs?

A. G. DANIELLS.

Note and Comment

COMMENTING on the collapse of Dowiesism, the *Missionary Review of the World* says:—

One lesson is very especially to be learned, namely, that any work or scheme, however laudable in itself, that crystallizes about one man or woman, is always fraught with peril. There are at least three other enterprises, that are nominally Christian and missionary, that to-day run a similar risk. They are unduly dependent for direction and control upon a single individual, and already we have sad proofs of maladministration and hints of possible corruption in their management. We feel with increasing depth of conviction that mankind is not yet sufficiently infallible to put any man into a position of absolute power, either in church or in state. Only the Perfect Man can be trusted with such a scepter, and for his coming the world unconsciously waits.

The application of this lesson in our own experience is so clear that it does not need to be pointed out.

CONFRONTED by the alarming conditions which prevail in the world to-day, men are impelled to propose remedies of various kinds with the hope of bettering the situation. All such reform movements are efforts to alleviate results rather than to remove the causes of the trouble. There is only one Physician for human ills. There is only one remedy for the mortal disease which has fastened itself upon the human family. This is well stated by the late Dr. James Stewart, who devoted his life to the education of the natives of Africa. We quote his words:—

The hope of a better and happier day does not lie in the socialistic panaceas, or in dreams about equality in a world where no two men are or remain equal for a single day, or in the wholesale distribution of the hard-won fruits of honest industry among the lazy and dishonest. These are the remedies of a well-intentioned but badly instructed and sometimes slightly crazy benevolence. These ill-regulated remedies only make matters worse. They are the falsehood of extremes, and the exaggerations of human thinking applied to those everlasting truths which fell from the lips of the greatest human Teacher. The little grain of truth they contain has been stolen from Christianity itself. A saner spirit and a more robust common sense and a sounder interpretation of what Christ has taught, and, above all, the practise and the spirit of those teachings, must come first.

Although there are more Bibles and more churches and more nominal ministers than ever before in the history

of the world, yet the present generation is perishing for the lack of the real gospel of Christ. Human philosophy can not take the place of a divine revelation.

THE present aspect of the Eastern question is arousing attention. An editorial on the subject in the *New York Sun* called out a statement from one of its readers which shows that some general knowledge exists of the relation between the expulsion of the Turk from Europe and the prophecy of Daniel 11. The *Sun's* reader notes that "students of the Scriptures (very many of them) are agreed that the prophecy of Daniel in the latter part of the eleventh chapter is now near fulfilment," and states: "I have looked for a great many years to see such a condition of affairs as you describe in your editorial this morning." He observes further: "It says in the forty-fifth verse that he shall plant the tabernacles of his palace between the seas in the glorious holy mountain, and then come to his end. This means that the seat of Turkish power and government will be transferred to Jerusalem from Constantinople for a short time, and then the Turk will fade away into the East from whence he came."

While this aspect of the Eastern question is attracting public attention, a splendid opportunity is presented to bring before the people the Bible truth on this important topic. Now is the time to circulate literature treating on this subject.

CONSIDERABLE space is being given in press reports to some recent fanciful predictions of certain time-setting Adventists in London, England, foremost of whom is the Rev. M. Baxter. Mr. Baxter has already achieved some notoriety as a pretended prophet, and now, unabashed by the failure of previous efforts, he comes forward with a new set of predictions relating to the end of the world and important intervening events. A familiar feature of such predictions,—that of a coming Antichrist, who is to be a Napoleon,—is not omitted. The Napoleon of Mr. Baxter's latest prophecies is to arise in Syria, is to conquer France, and then extend his rule over the rest of Europe. The Bible statements referring to the worship of the "beast" and his "image," the "mark" and "number of his name," are applied to this imaginary figure. A definite date is set for the end of the world.

Thus does the enemy of divine truth seek to cast discredit upon the work of those who are giving to the world the advent message which is due in this generation. He would give people the impression that Mr. Baxter is a fair representative of all those who are proclaiming the approaching end of the world, and that the whole subject is as

fanciful and unworthy of serious attention as are his predictions. We must point out to the people the difference between the counterfeit and the genuine,—between predictions which are but figments of the imagination, and the "sure word of prophecy," which rests upon the knowledge and the power of God.

THE supreme court of the State of Colorado has rendered a decision affirming the validity of an ordinance passed by the city of Denver, closing barber shops on Sunday. The decision, after affirming that the suspension of secular work on "the Sabbath" is necessary to the "general welfare" of the people, states:—

The business of carrying on a barber shop is in every respect lawful and respectable; it is in no sense objectionable from any point of view; but these are not the tests to be applied to the ordinance in question.

What, then, are the tests to be applied? As the business of barbering on Sunday fully stands the test of propriety from any secular standpoint, it is only a religious test under which it can be condemned. But what right has a State court to apply religious tests to anything? The decision proceeds to state that "the business is purely secular, and not a work of necessity or charity." Hence it is condemned because of its secular character, which brings it in conflict with certain religious views held by a class of the people. The decision draws a line between the religious views of the people, condemning the class who hold to one view of Sunday, and approving those who hold to a different view. It is a decision based on religious grounds entirely, and does not profess to be anything else. It is an open step in the direction of church and state union.

THE Roman Catholic religion as a system of superstition and salvation by works, was made manifest by the recent eruption of Vesuvius. As on former occasions when scourged by some destroying visitation, the inhabitants of the stricken territory sought to stay the catastrophe by processions bearing images or crucifixes. The statue of St. Anna was brought out to stop the flow of lava which was descending upon Boscotrecase. Religious processions marched through the streets of Naples. A photograph in *Collier's Weekly* shows one of them bearing a cross with the implements of the crucifixion (saw, hammer, etc.), and an image of the Madonna, draped to protect it against falling ashes. Another view in the same publication shows the church of St. Anna at Boscotrecase surrounded and filled with lava. The description of the eruption states:—

The lava came on in a stream five meters high and from forty to three hundred meters wide. On reaching the town

it split and encircled it, entering from either side. . . . It would sullenly encircle a house, burn all the woodwork, and finally, by its own tremendous weight, push it into a crumbling heap. It would rush into a well with a sharp report, and shoot a geyser of water thirty meters high over the bystanders. With a grim irony one of the streams took its way into the very church of the futile St. Anna herself.

If Rome had her way in the United States, these superstitious exhibitions would be seen in American cities. Instead of the sensible, decisive measures taken at San Francisco to prevent anarchy and save property and life, there would have been, under Rome's rule, processions of hysterical people carrying images and calling upon the "saints" to stay the earthquake and the fire. The papal authorities might stop such foolish and useless exhibitions by a word if they chose to do so; but they do not choose.

THE recent parliamentary elections in France reveal a strong public sentiment in support of the policy which has separated church and state in that country, and the result is viewed by many as a rebuke to the Catholic Church. The people, it is stated, want peace. The only thing that has recently disturbed the peace in France is the Roman Catholic attitude of opposition to the governmental measures for carrying into effect the abolition of the Concordat. The Catholic Church sought to provoke a revolution which would overturn the government that had severed its union with her; and when there was a prospect that the attempt might succeed, after there had been extensive riots, and even armed resistance to the government by Catholics in some places, the Catholic Church pointed to the Masonic order as being responsible for the disturbance. A prominent American Catholic journal, *The New World* (Chicago), said in its issue of May 5:—

At this moment France, as a result of the unscrupulous and irreligious conspiracies of the Masonic sects which Speaker Cannon recently honored, contrary to the spirit of the Constitution, is on the verge of revolution. The church, the ever-vigilant and invincible guardian of social order, has been crippled, and the French republic, deprived of her aid and guidance, is drifting on the rocks of anarchy. It is inconceivable that a man with the sagacity and foresight of President Roosevelt should encourage this diabolical enemy of free institutions and social order in its efforts to triumph over the historic church that can alone guarantee the stability and permanence of social institutions.

So far as the power of Rome can be used against them, stable and permanent institutions will not be permitted to exist in any government that is not conducted upon the principles of the papacy. That is Rome's position both in theory and in practise.

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.

"Christ in You"

HAS some one seen Christ in you to-day? Christian, look to your heart, I pray; The little things you have done or said— Did they accord with the way you prayed?

Have your thoughts been pure and your words been kind?

Have you sought to have the Saviour's mind?

The world with a criticizing view Has watched—but did it see Christ in you?

Has some one seen Christ in you to-day? Christian, look to your life, I pray; There are aching hearts and blighted souls

Being lost on sin's destructive shoals, And perhaps of Christ their only view May be what of him they see in you.

Will they see enough to bring hope and cheer?

Look to your light! Does it shine out clear?

— *The Christian Guardian.*

A Call for Greater Consecration

MRS. E. G. WHITE

ALL day yesterday a very heavy burden rested upon me, and last night I could not sleep after one o'clock. We seemed to be assembled in council meeting, where many things were being considered. The Spirit of the Lord came upon me, and I spoke very earnestly to those present. I will now endeavor to write out some of the things that have been burdening my mind. The Lord has preserved my life for some wise purpose, and has given me instruction upon many points regarding the past, present, and future history of Seventh-day Adventists.

We are now passing through a crisis. This is not an ordinary period in our history. We need now to understand the leadings of providence. None of us should take ourselves under our own supervision, to follow our own desires. In this important time, we are to seek diligently to know the *way of the Lord*, and be sure that we are following our divine Leader. God is our counselor, and we are to follow the light that he gives in his Word.

We see the conflict going on in Battle Creek, and we are to meet the situation in the right way. Every man and woman connected with the work of God is now, while manifold voices are heard, to ask for grace to discern the right way and to understand the Voice among voices. Christ says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Have we responded to his knock? Have we opened the door, and said, "Come in, thou blessed of the Lord;

wherefore standest thou without?" Are we desirous of the presence of the heavenly guest? Are we willing to be instructed as workers together with God, willing to be educated, trained, and disciplined in his way for his service? Are we willing to lay aside our individual preferences, in order to follow the Lord's way and do the Lord's will? Are we seated at his feet, as learners in his school? Do our lives express the desire, "Show me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day."

I am instructed to speak to all our ministering brethren, saying, Have you in faith asked God for that consecration that will lead to self-denial and self-sacrifice? Many do not move in the confidence of a living assurance that Christ is pleading before the Father as our Intercessor. Christ has identified himself with our necessities, and is able to supply every peculiar need of our weakness. During his life on this earth, he took the attitude of a suppliant, an earnest petitioner, seeking at the hand of the Father a fresh supply of strength, that he might be invigorated and refreshed, and come forth with words of encouragement and lessons of consolation to impart to human beings. His words are to brace every soul for duty and strengthen every soul for trial. As Christ, in his humanity, sought strength from his Father, that he might be enabled to endure trial and temptation, so are we to do. We are to follow the example of the sinless Son of God. Daily we need help and grace and power from the Source of all power. We are to cast our helpless souls upon the One who is ready to help us in every time of need. Too often we forget the Lord. Self gives way to impulse, and we lose the victories that we should gain.

If we are overcome, let us not delay to repent, and to accept the pardon that will place us on vantage-ground. If we repent and believe, the cleansing power from God will be ours. His saving grace is freely offered. His pardon is given to all who will receive it. But the pride of unbelief often rises in the heart, and the sinner turns from the light, and loses the strength that God is so willing to bestow. If he continues in this course, his mind becomes full of criticism of others who do appreciate the light the Lord has given them. But will his criticism of others lessen the mistakes and errors that he in his self-sufficiency has committed? He is dissatisfied with himself, and every word that appears like a reflection on his course he resents.

God will always accept confession, if the evil that has been done is repented of. Our Heavenly Father makes the declaration, "As I live, . . . I have no pleasure in the death of the wicked; but that the wicked should turn from his way and live." Over every sinner that repents, the angels of God rejoice with songs of joy. Not one sinner need be lost. Full and free is the gift of saving grace. Every one may have the salvation that the Lord Jesus will bestow

abundantly on all who bring his love into their life-work.

"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." We are living in the day of preparation. We must obtain a full supply of grace from the divine storehouse. The Lord has made provision for every day's demand.

Ministers and physicians, in your work you are bearing weighty responsibilities. Let not your thoughts become cheap or common or selfish, for want of the grace of Christ. Our preparation for the home above must be wrought out in this life. The grace of Christ must be woven into every phase of the character.

I am to say to all who claim to be converted, Are your hearts truly changed, and are you watching unto prayer, preserving a thoughtful, consistent course of action, that you may have, not a semblance of religion, but the precious, genuine article? Ministers and physicians, when you accepted Christ, did you experience a deep sense of spiritual need? How much it means to you who are to be ministers of righteousness, to accept the heavenly gift of light and love and peace and joy in the Holy Spirit. You are to be imbued with such love for Christ that you will yield to him your whole affections, surrendering your life to him who gave his life for you. Imbued with the love of Christ, you are to be constrained to perform acts of unselfish service until such acts become your life practise. Daily growth into the life of Christ creates in the soul a haven of peace; in such a life there is continual fruit-bearing.

Brethren and sisters, we need the reformation that all who are redeemed must have, through the cleansing of mind and heart from every taint of sin. In the lives of those who are ransomed by the blood of Christ self-sacrifice will constantly appear. Goodness and righteousness will be seen. The quiet, inward experience will make the life full of godliness, faith, meekness, patience. This is to be our daily experience. We are to form characters free from sin—characters made righteous in and by the grace of Christ. Thus we shall reveal pure and undefiled religion to a world that has not now in the midst of it a Saviour in human form, constantly manifesting his power to heal others' woes. Much depends upon our individual course of action. We should each live in the world the life of a true Christian, that our words and acts may be such as to win souls to Christ. Our hearts are to be cleansed from all impurity in the blood shed to take away sin.

When ministers adorn the doctrine of Christ our Saviour, and when physicians reveal in words and works, and in their influence the healing grace of Christ, when the Saviour is revealed as the One altogether lovely, a great work will be done in behalf of other souls. God calls for truth in the inner sanctuary of the soul, that the whole being may be a representation of the life of Christ.

This matter has been thus presented to

me over and over again, and I am instructed to write the same. It is now daylight, and I must take up other matters that have been presented to me in connection with that which I have written. I entreat my brethren and sisters who are ministers or physicians, to work out in their lives the precious principles of truth, that others may take knowledge of you that you have been with Jesus, and have learned of him who is pure and holy and undefiled, without rebuke in a sinful and corrupt generation. Then many will be turned to the Lord through the earnest efforts made in their behalf by those who know the truth.

Loma Linda, Cal., May 1, 1906.

The Earthquake Appeal*

AN announcement has already been sent out through the columns of the REVIEW AND HERALD that on Sabbath, May 19, 1906, an opportunity would be given to our people in the United States to contribute to a fund for the relief of the Pacific Press Publishing Company of Mountain View, Cal., and other institutions located in San Francisco, upon which a great calamity has fallen. And indeed this is a great calamity, or at least it appears so to us, who can not always see deeply into God's workings; though, from what we have already learned of God's goodness and mercy, even when visiting heavy chastisements and afflictions upon us, we may confidently believe that, in his own good time and way, he will yet give to his people opportunities and blessings which will far outweigh the losses sustained from the great earthquake and fire.

A Fitting Appeal

It seems highly fitting at this time that such a call as this should be made:—

1. For many years the Pacific Press Publishing Company has stood as a strong, self-supporting light bearer of the third angel's message. Many years ago Elders James White and J. N. Loughborough, and other stalwart pioneers of this cause, crossed the Rocky Mountains, and, foreseeing by faith the possibilities before a publishing house located on the Pacific Coast, they set to work to establish the Pacific Press, and laid its foundations deep in sacrifice and labor.

And now, while this institution, the second of our publishing houses, was in the midst of some of its heaviest financial struggles, a blow was permitted to fall upon it which certainly will appeal most eloquently to the sympathy and generosity of all who love the work which this institution represents.

2. About two years ago, in response to the Lord's counsel that our large institutions move out of the cities, and seek country locations, the Pacific Press moved out by faith, and established its offices in Mountain View, a small town about forty miles southeast of San Francisco. This move was made at great expense,

and at a great sacrifice of the earnings of the institution. Two years of struggle, accompanied by considerable loss, much of which was the natural result of such a change, have passed since then, and the Pacific Press was, little by little, working up to a solid standing place, when suddenly out of the earth came this unexpected blow, which in a few seconds of time left the Pacific Press building very largely a wreck.

3. When this same blow fell upon the city of San Francisco and the adjacent towns, this great country, with its mighty resources, flew to their relief. In a few hours trains loaded with cooked food, clothing, tents, medical supplies, and nurses, were hurrying on their way from Los Angeles, Denver, Portland, Chicago, Boston, and, in fact, from nearly every great city in the United States. At Seattle a ship was quickly loaded with provisions, and with every blanket and tent that could be found in the city, and under steam and sail was rushed to the scenes of distress.

It was surely fitting for the prosperous wealthy people of a great country like this to fly thus to the rescue of a once great metropolis which lay in ruins and in ashes, while her four hundred thousand people were scattered, homeless and hungry, in the parks and on the surrounding hills.

When men of the world are moved with such generosity by the needs of a sister city, is it not even more fitting that the children of God should contribute of their abundance to the needs of these institutions which God has been using for many years as facilities for carrying the message to the world? God has blessed us with bountiful harvests for several years, and enabled many of his people to gather in an abundance to their storehouses. And now he opens before us a door of opportunity and privilege which enables us to contribute something from our abundance toward the relief of those in need.

4. We are not unmindful of the fact that, only a little more than one year ago, the General Conference was in serious financial distress, and a letter was written to the far West, to one of the members of the Conference Committee, setting forth the serious difficulties of the situation. One Sunday morning at chapel exercises, this letter was read in the Pacific Press chapel. From long training and practise in the art of giving, the employees of the Pacific Press had learned how to respond to such needs. Voluntarily from the company of workers came the proposition that a fund be started immediately at the Pacific Press office, and that these funds be forwarded immediately to the General Conference. And, further, it was proposed that this movement be extended to all parts of the United States, and that the gifts gathered should be sent in the hands of the delegates to the General Conference as a "surprise party" for that occasion.

By quick movements the resolution was carried into effect, and many thousands of dollars were carried to the General

Conference by the delegates. The One Hundred Thousand Dollar Fund was quickly made up, until it beautifully overflowed with the generous gifts. Now the Pacific Press is in need. The chapel where this generous movement started is badly shattered, and will it not be highly fitting for God's people to send them a generous gift?

The Extent of the Loss

This has already been set before you in various articles in *The Signs of the Times*, the REVIEW AND HERALD, and the State and union conference papers. At first, estimates could not be accurately given. And even now it is impossible to give the extent of damage, particularly in San Francisco, where the destruction was so complete, and where conditions are such as to make it difficult to secure reliable information.

But the leading brethren of the Pacific Union Conference and the Pacific Press Publishing Company have studied the situation carefully, and a conservative estimate places the loss to the Pacific Press at twenty thousand dollars, to the San Francisco branch enterprises of the St. Helena Sanitarium, thirteen thousand dollars. There were losses to other enterprises, which can not be well estimated.

But with the destruction of certain buildings, important business connections have been swept away, making it quite impossible to calculate the losses which will accrue through delays in the work, and the efforts to re-establish it upon a working basis.

A Distribution of Funds

As these losses can not be definitely given, it has been suggested that all funds collected on this occasion be sent to the General Conference Treasury, through the proper channels, and that the Executive Committee of the Pacific Union Conference be asked to appropriate the money to the Pacific Press and to other institutions in proportion as their losses and most urgent needs may appear. It is probable that this course will be pursued in the distribution of these funds.

An Appeal From the Pacific Coast

At the time of this disaster the majority of the members of the Pacific Union Conference were in southern California. Realizing the pressing need of the suffering institutions in the north, they held a council at which Brother and Sister White were present, and they decided to call a meeting in Mountain View on Wednesday, May 2, at which time they would draw up a formal appeal to the General Conference and to the Seventh-day Adventists in the United States, asking that liberal donations be sent to these institutions. This appeal was to be signed by Brother and Sister White and by the members of the Pacific Union Conference.

As the mails from the West are very slow during these days of excitement and congested traffic, the appeal has not yet reached the General Conference office, and it is necessary to send out this reading for May 19 immediately, in order that it may reach all our churches in the

* A reading prepared and sent out by the General Conference Committee to be used in the churches on Sabbath, May 19, 1906.

United States. If the appeal arrives before this goes to the press, it will be inserted. If not, it will be published in the REVIEW AND HERALD as soon as it is received. Although we may not be able to insert this appeal here in its proper place, our brethren will be glad to know that this request for help is based upon a council of the leading workers on the Pacific Coast, including Brother and Sister White.

Cash and Pledges

That portion of the donations which can be sent immediately to the General Conference will be of the greatest service; but doubtless there will be many who will listen to this reading who have not come prepared to give as liberal cash donations as they would wish. Will all such kindly make pledges of their gifts, and pay them later at their convenience?

The Gift of Service

Much more than a gift in money is needed at this important time. This catastrophe has aroused the people of the United States as nothing else has ever done. Men on every hand are inquiring, What do these things mean? What is coming next? Many are wholly ignorant of the signs of our times, and the things which are rapidly to follow in the closing scenes of this drama. But God has revealed their meaning unto us, and in this knowledge we hold a sacred responsibility, one which we can not fail to discharge except at the peril of our souls. The people must be made aware of the calamities that are coming upon the earth, and God will use his own people for carrying the message.

In the midst of the appalling scenes of the great earthquake and fire, the Earthquake Special of *The Signs of the Times* was prepared. It is a thrilling number, calculated to do a work which has never been done by any other issue of our pioneer paper. Already God's people are springing to the work, and hundreds of thousands are being ordered and sold. Never was there a greater opportunity given to us to spring to the front and do a valiant and splendid work for God. Let us do it with all our hearts.

A Personal Consecration

During the earthquake experience and the days immediately following, the people of San Francisco and its vicinity seemed to be divided into three very distinct classes. There were men of wealth and great business ability, whose fortunes had been suddenly swept away. These were men of the world, who saw in the rebuilding of San Francisco the possibility of re-establishing themselves again in business, and of rebuilding their lost fortunes. These men have united in creating a courageous sentiment after the manner of the world, and their words, as expressed in their resolutions and as reported in the public press, grate harshly upon the ears of those who know the meaning of such calamities. They say, "Let us arise and build a city which shall be the pride of the whole earth, a city as safe from fire as the bottom of the

sea, a city which will not burn until the caves of the ocean burst forth into flames. In future we will build with steel frames anchored deep to the solid rock, and with stones laced into the frames, so that earthquakes can not shake them down." These are determined business men, and they know that this spirit will, to some degree, revive the people, and invite capital from the East to assist them in rebuilding the city.

But their words seem to be almost in defiance of the power of God. How little they know of what is coming upon the earth. How little they know of the time when even the bottom of the sea will not be safe from fire, and of that day when the caves of ocean will burst forth into flames.

There is another class, paralyzed and almost speechless with fear. They had no hope in God, and were unprepared when the shock came. And when the earth trembled beneath their feet, they were unacquainted with any refuge in which they could anchor. During the first day after the earthquake, twenty-seven such persons were taken to the insane asylum, and many others were confined at home, raving maniacs, hysterical, or prostrated with fear.

During the two weeks following the principal shock there have been thirty-nine lesser earthquakes, and many of these people have been kept in a constant state of wild excitement and terror. They have slept in tents, under the hedges, in sheds, on the verandas, and the future seems to hold for them neither hope nor consolation.

There is a third class,—and we are thankful to God that many of our own dear people are among them,—who, during the scenes of distress, have been angels of mercy, and have reaped from the experience that which will be an everlasting blessing to them. Men and women who, by past faithfulness, had worked into the nerve and fiber of their beings a Christian experience, were able during those hours of trouble to cast their anchor by prayer within the veil, and find a power which upheld them. And these children of God, who aforesaid had gone from house to house, laboring for the salvation of the lost, were now able to mingle among them, calm in their confidence, and minister to their needs.

Lessons for To-Day

Like all other calamities of this kind, the terrible events which have occurred on the Pacific Coast should teach us many precious lessons. When the great shock came, there was no time for preparation. That which before had been solid earth was vibrating as though in the hands of a demon. There was no time for thought, and hardly time for a word of prayer. Men who had been unused to pray were wholly unable in the trying hour to find anchorage above.

When Daniel was brought to the supreme test of his life in Babylon, and was forbidden to pray, it was said that he went to his chamber as "aforesaid." It was the "aforesaid" which gave him his strength and power with God, and

enabled him to stand unhurt amid the lions. When the crisis comes, there is no time for preparation. Happy is the man in such an hour who has made the Lord his daily refuge and his strength. Read the ninety-first psalm, and see how beautifully this lesson is taught. "He that dwelleth in the secret place of the Most High"—that is, he who lives there from day to day; he who has a steady, strong experience, so constant that that experience may be called his dwelling-place. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Such an experience enables one to recognize God, and put away boasting. It enables him to trust in God, and put away fear. And when others are crying to God for mercy, and are needing the help of men, they are able to minister temporal comforts and the consolation of God's grace. This is the work and ability of God's children.

Preparation for such work should not be put off. To-day is the accepted time. No one can tell when or where the next earthquake will come. One of the great astronomers of the West after the earthquake wrote a brief bulletin on the bulletin-board outside of the observatory, stating the most commonly accepted scientific explanations of an earthquake. People blocked the street in front of the observatory, and insisted upon learning from the astronomer when the next earthquake would come. In response he erased the bulletin on the board, and wrote the following: "The man in the street knows just as much as I do of the cause of earthquakes, and when the next one will come."

The previous great earthquake in this country was in Charleston, S. C., on the opposite coast. The next one may come in Washington, Chicago, or Kansas City. It may come just where you are. If so, will it find you unprepared? The work of the earthquake is the work of a few seconds. The preparation for it must be "aforesaid." May the Lord help his people to get ready for what is coming upon the earth.

There have been more earthquakes during the past generation than during the previous history of the world. These are signs that the Lord of glory is soon coming. By earthquakes he is admonishing men to flee from sin, and turn to him. They are his voice of admonition to sinners,—yes, and to his people as well. They admonish us to separate from everything that binds to earth, and set our affections upon those things which can not be shaken.

The Cause of Earthquakes

Astronomers give various reasons and theories as explanations of these great phenomena, but none of them will stand when brought to the test by God's Word. In Second Peter, third chapter, verses three to eight, and in "Patriarchs and Prophets," the first four pages of the chapter entitled, "After the Flood," we are taught the origin and meaning of these things. In the beginning there were waters stored in the earth, and when the wickedness of the earth became great,

and the Lord would destroy it by a flood, the waters from the earth burst forth and united with the waters that fell from the heavens, and the earth was deluged and destroyed. In like manner the Lord has stored within the earth coal, oil, and lime and magnesia, and many other fuels and combustible elements as agents for the next great destruction of the earth; so that when the time comes for all things to be destroyed the second time, the fires from within the earth will burst forth, and, joining with the fires that fall from heaven, the earth will be melted, and the works that are therein will be burned up. And now, as we approach the end, the fires increase, and the old earth upon the verge of destruction, shakes and groans, and emits fire and smoke as warnings to the world that the crisis of all things is rapidly approaching. Therefore when these things begin to come to pass, we should look up, and lift up our heads, for our redemption draweth nigh.

And we who know the meaning of these things, should be able to tell an inquiring world the blessed message of salvation. Through the tender mercies of our God we are still spared. We have time to prepare for the things that are coming upon the earth, and finally to meet our Lord in peace. Let us be strong, and quit ourselves like men. Let us give of our means to help those that are in need. Let us spring to the work of warning our neighbors and friends. Let us renew our consecration by putting away all sin, and by severing the ties that bind us to the fleeting things of earth which can be shaken and destroyed so quickly. Let us all join in earnest prayer that God may bless our afflicted brethren in the West, and make this experience a source of strength to them, and to the cause of God throughout all the world.

Holding What We Have Gained

T. E. BOWEN

I do not refer to money, but to something more valuable. Victories that are real cost something. Sometimes it requires much courage and perseverance to hold the vantage-ground already gained.

This was true in the time of the apostles. The living Messiah—the Desire of all the ages—had come and fulfilled the work prophesied of him in all the then known scriptures. The disciples had been witnesses of all these things. They had seen the life manifested, had handled the Word, and were sent forth into the world by Christ after his resurrection, to witness to these things.

But long afterward, near the close of the life of that disciple whom Jesus loved, that one who was the longest to be honored with manifesting his glorious name to the world in persecution and labor, left on record these words: "And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the begin-

ning, ye should walk in it. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have gained [margin], but that we receive a full reward." 2 John 6-8.

There was danger that the believers should fail to maintain the advanced position to which they had attained by believing on the crucified One. It had become at this time an old story. Nearly a century had passed since the crucified Son of God had wrought out alone in the flesh the redemption of man. Many deceivers had entered in, denying the truth that the Messiah had "come in the flesh" at all. This leaven was in danger of permeating the whole church of believers. God through John exhorted, "Look to yourselves," that you "lose not those things which we have gained."

These words are full of meaning to the people of God to-day. Deceivers have entered in among us who fail to see any special danger ahead, any great need of being particularly solicitous as to how things are coming out. They admit that the word of truth contained in the prophecies will come to pass "sometime," but see no need of changing from the slow pace of the past decade or so. Let no one be deceived. The end hasteth greatly. With muffled tread it is approaching rapidly.

Where is the earnestness of the early believers? Where is the first love we ourselves once had? Should not these things cause us alarm? Haven't we lost something? God says we have. He tells us plainly what it is—"our first love."

"But," says one, "what about it?" Well, in losing that, we have lost some of the reward; for our reward is to be according to our works. God wants us to lose none of that which we have gained, so that we may receive the full reward that he has for us. Verse 8.

We are on the very borders of that time when rewards shall be given by Christ. Shall they be full, or incomplete? or the reward of that wicked servant that said in his heart,—and life,—"My Lord delayeth his coming"? There is nothing else so valuable in this world as the truth contained in the third angel's message—that message that alone contains the commandments of God.

We may lose our reputation among men; we may lose our worldly goods; we may suffer the loss of friends, but none of these things are to be compared to the loss sustained if we lose our love and interest in this precious truth of God. Dear pilgrim, are you holding that which in the past you have gained? God grant that we all shall.

Rome, N. Y.

God's ways seem dark, but soon or late
They touch the shining hills of day;
The evil can not brook delay,
The good can well afford to wait.

—Whittier.

Sublime and Ridiculous

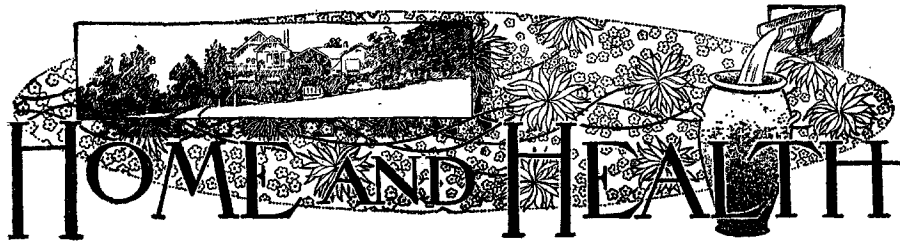
A. E. PLACE

ONE day I strolled down the street to the ocean. The mighty waves of the old Atlantic, much higher than usual by reason of the storm of days, were rising from dark-blue and green valleys and cresting themselves with foam, as if in anger or in glee. They raced forward on the wings of the wind, and with tones of thunder they dashed upon the rocky shore. Still on they rushed, climbing the hill of sand, and at times wetting the skirts of a grassy lawn, supposed to be beyond the reach of these briny racers. Then, as if not satisfied with their efforts, and anxious to do still more, they hastened back to join and give force to other majestic waves already surging forward to their doom. The receding billow seemed anxious to help the incoming and unconquered one to give out its strength, its beauty, and its life, even more heroically and grandly than its rival had done. What a sight to look upon! Both sight and sound awakened the meditation and admiration of my soul.

Suddenly a little dog appeared upon the scene. He came with loud barking, evidently intended to drown old ocean's thunder. With menacing jumps which seemed to say as best they could, "O billows thus far shalt thou go and no farther; now shall thy proud waves be still!" he rushed at the bubbling, receding waters. As the next billow came marching grandly in to meet the little foe, he retreated, howling with anger, only to pursue again the receding tide. Thus the little fellow continued, not one minute, but five; not five, but ten; back and forth, back and forth, till his mouth foamed like the billows from which he ran. Duties called me away, but when I left, the tiny fellow was still barking, charging and retreating, only to charge and retreat again. The Atlantic still thundered on.

As I walked slowly up the street, I fell to musing upon the scene I had witnessed. With a smile I finally said to myself, "What a foolish dog! How insignificant is he with his puny efforts! How ridiculous for him to bark at old ocean, or to think he can drown its voice, or stay the onward march of its billows!" I mused again, and somewhat timidly asked myself the question, Am I a little dog? and is this great ocean the sea of life before me? Awakening from my reverie upon the weakness of man to cope, single handed, with the giant forces of this world, I heard once more the subdued tones of the ocean far behind. Lifting my eyes and heart, in confiding trust to him whose hand controls all the surges of life, whose voice is the only one which can bid any troubled, angry sea, "Be still," I cried, "O sea of life, roll on! Roll on thou dark, deep ocean! Roll on, thou mighty waves with thy lessons so divine! Thy Master and my Father is above thee! I'll bark no more at thy waves; at thy bubbling, briny waters, no more I'll charge in human weakness, but more I'll trust, and more I'll pray."

Boulder, Colo.



The Barefoot Trail

OUT of the dear front gate it ran,
 Into the sun and dew and tan;
 Traversed the dusty, peaceful street
 Arched by maples, in mem'ry sweet;
 Crossed the pasture with clover lush;
 Entered the copse, where trilled the thrush;
 Rambled, loitered, and played — and then
 Turned to mother and home again.

Street and pasture and hill and vale —
 Such was the course of the Barefoot Trail;

Pausing and veering for this and that —
 Now for a game of one-old-cat,
 Now for a rollicking butterfly,
 Now for a nest hung just too high,
 Now for a brookside haunt — and then
 Back to mother and home again.

Never a sun for this trail too hot,
 Never a nook that knew it not;
 Twisting and turning from scene to scene,
 It checked the realm of the gold and green.

Passenger — courier boyhood, slim;
 Passport — whistle and tattered brim;
 Province — to beckon afar, and then
 To lead to mother and home again.

Many a secret and many a tale
 Ours who followed the Barefoot Trail;
 Wonders witnessed and marvels heard;
 Kinship of squirrel and hare and bird,
 The shortest route to the swimming-hole,
 The finny spoil of the swaying pole,
 Care-free triumphs and joys — and then,
 Best — the "mother and home again."

— Edwin L. Sabin.

Some Facts About Meat

L. A. S.

SOME interesting facts for meat eaters are published in the May issue of that conservative and reliable magazine, *The World's Work*. The statements made rest upon the authority of persons who are in every way qualified to speak on the subject; and they are published, the editor says, "because the danger to the health of the people demands that a strong authority — the federal authority — shall work a radical reform in the conduct of the whole industry."

Dr. W. K. Jaques, formerly city bacteriologist and head of the meat inspection at the Chicago stock-yards, gives a picture of meat inspection, the salient features of which are that the authority of the United States inspectors does not extend to meat for domestic use, and that the local inspection of meat is a farce which affords no protection at all to the consumer.

The Chicago stock-yards are the principal source of the meat supply of the nation. "Within a generation," says Dr. Jaques, "the work of slaughtering do-

mestic animals and converting them into food products has been gathered into a few centers. By the aid of refrigeration, by improved methods, and by the utilization of by-products, a few men have been able to dominate the meat supply of the nation. It is no longer a matter of choice with consumers; they must buy the products of the packing-houses of these men or go without."

Dr. Jaques states that during the first month in which he was superintendent of inspection, "one meat inspector made only one condemnation for that month, and that of an immature calf. Another inspector made no report to me of any work done during my entire term of office, and I was powerless to compel him to do so because of his political backing." There were four inspectors, and of these, two were at the same time engaged in the practise of veterinary medicine, while a third was attending a medical college. "This comprised the mighty bulwark which was legally empowered to stand between the public and diseased meat."

The result is that the public consume immense quantities of diseased meat — meat full of ulcers, tuberculosis, abscesses, trichinae, etc., and tainted with the poison of various diseases, such as lump-jaw, cancer, and cholera. This is a truth to be borne in mind by persons who are at all particular about what they put into their mouths and absorb into their systems.

The force of government inspectors employed at the packing-houses is utterly inadequate for the task assigned them. On this point Dr. Jaques says: —

"The accuracy and thoroughness of the work of these inspectors can be judged when it is estimated that from sixteen hundred to two thousand two hundred cattle are often killed under the eye of a single inspector in a day of from eight to ten hours. Walking back and forth through the killing beds, the inspector can give only the briefest glance at the animals that are being converted into food. In this glance he is supposed to detect evidences of disease which pathologists may require hours to find.

"The government employs about one hundred and seventy persons. Of these about fifty are skilled animal pathologists, capable of inspecting meats. There have been received at the stock-yards in a single day one hundred and fifty thousand animals. The slaughter of fifty thousand is not an unusual day's work. And yet the packers and government inspectors say that 'every animal is government inspected.'

"The supervision of the slaughtering at all the smaller packing-houses within the city limits of a hundred and ninety-

six square miles falls to the city inspector. The possibility of six men's properly inspecting the enormous quantity of slaughtering over such an area is absurd. Twenty-five could hardly cope with the situation under a vigorous and conscientious head. In addition to this, the city inspectors are expected to be present at the destruction of all diseased meat found by the government inspectors, and should also look over all meat passed by them."

Dr. Jaques's method of preventing the sale of condemned diseased meat for food was to sprinkle it with low-grade kerosene oil. "The meat treated with kerosene can not be used for food, nor can the fat be converted into butterin, oleomargerin, and similar products." The doctor relates this incident: —

"I sent one of my inspectors to slaughter-houses with orders to kerosene all meat he found unfit for use. He returned in a state of great indignation and excitement, saying that the men fought hard and long to keep him from using kerosene.

"'Why,' said he, 'I drew out seven hogs that were diseased with cholera, and went to get my kerosene can. When I returned, there were only two left.' 'Where are the other five?' I asked, and the man replied, 'They are in sausage by this time.'"

Persons who are fond of sausage should be shown this and the following statement: —

"One other incident would go to show that sausage advertised as 'government inspected' is a rather uncertain article. Immediately following the passing of the meat by the government inspector, the beef trimmers cut off all unsightly portions, bruised or injured places, enlarged glands or abscesses. I asked the inspector what was done with these trimmings. 'Sausage,' was his laconic reply. Can an inspector guarantee all the component parts of sausage when he examines the finished product?

"It is only necessary to refer to the boast of the packer that 'nothing is lost,' to imagine what the by-products of the packing industry may mean. What are called 'trade secrets' means the selling of uneatable things under palatable names."

Some beef can be obtained at a considerably lower price than other beef which to all appearance is no better in quality. The secret of this is that the low-priced beef is from a diseased animal from which the marks of the disease have been removed. Much beef from lump-jaw cattle is sold at this lower price. A hotel or restaurant keeper can go into the cooling room of a packing-house, says Dr. Jaques, and "secure as fine-looking beef as ever went on a table at a price that will insure him a fine profit." Dr. Jaques lays emphasis upon the fact "that there is but one time in the preparation of meat when effective and adequate inspection can take place, and that is at the time of killing, when the animal is opened, and all organs are intact. Certain glands and portions of the viscera are most important in the

evidence of disease. Unless time is taken to search for this evidence, a stroke of the knife separates it from the animal, and the disease can then only be traced by tedious methods."

One other cause of laxity in the inspection of meat, as pointed out by Dr. Jaques, is the fact that there is "no well-defined standard of condemnation. While government instructions are clear and definite concerning export meat, the inspector is permitted to use his judgment about that intended for domestic use. A man's judgment is the result of his education. *With the government rules permitting the passing of tubercular meat*, and authorities differing so widely regarding what is fit to eat, the inspector can justify himself for various standards. So he is between two interests: on the one hand is the ever-present dominating interest of the packer. To tank the man's sides of beef is like burning his fifty-dollar bills. On the other hand is the absent public, fickle and ignorant. Is it strange that meat which the inspector would not eat himself goes to the public by the ton?"

(To be continued)

Bacteria in Dirty Milk

THE improved methods in the care of dairies within the last ten years has directly resulted in saving the lives of thousands of children in the larger cities. The lives of these little ones are dependent upon the farmers of the United States, and it is time that they wake up to their responsibilities. The man who permits unspeakable conditions of filth to exist around his cow barns is not only guilty of carelessness, but he may be responsible for the murder of a score of children in the city. Common "store milk," the poorest grade of milk sold in New York City, has been shown to contain as many as twenty million bacteria in a teaspoonful. Improved methods in the dairies, with absolute cleanliness in every detail, has reduced this enormous number down to less than one hundred.

— *Farming.*

Forget Yourself

FORGET yourself. You will never do anything great until you do. Self-consciousness is a disease with many. No matter what they do, they can never get away from themselves. They become warped upon the subject of self-analysis, wondering how they look, and how they appear, what others think of them, how they can enhance their own interests. In other words, every thought and every effort seems to focus upon self; nothing radiates from them.

No one can grow while his thoughts are self-centered. The sympathies of the man who thinks only of himself are soon dried up. Self-consciousness acts as a paralysis to all expansion, strangles enlargement, kills aspiration, cripples executive ability. The mind which accomplishes things looks out, not in; it is focused upon its object, not upon itself.— *Success.*

THE WORLD-WIDE FIELD

Mission Work in Sierra Leone

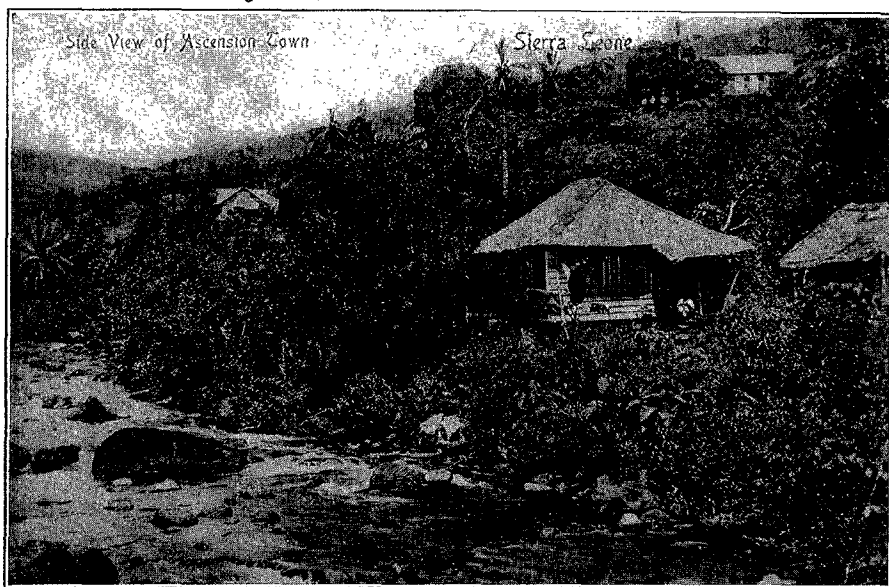
D. C. BABCOCK

THE first missionaries to West Africa were stationed at different points along the north from Sierra Leone for a distance of about one hundred and fifty miles. They had many trials to encounter, but the Lord sustained them. Shortly after settlements were made along the coast, wars broke out with the natives, and it seemed that efforts to do something for them would have to be abandoned. But the missionaries worked and prayed, wishing to push their work among the Soosos as fast as possible. Mr. Butscher sailed Oct. 15, 1807, for Rio Pongas. In the neighborhood of the Rio Pongas settlement lived a chief.

time by the Missionary Society, that they might get a better understanding of the situation in West Africa. Many meetings were held while he was in England, giving him an opportunity to place the needs of the cause in Africa before them.

A new company of missionaries was arranged, and sailed for Rio Pongas in November, 1812. In the month of January, 1813, they passed Cape de Verde, and soon after the little island of Goree. On the fifth of January their vessel struck on a reef of rocks about five miles from the coast, during the night, and it seemed that all was lost, but the Lord was with them.

On the eleventh Mr. Butscher volunteered to go to Goree and seek assistance. Accompanied by his wife, Mr.



ASCENSION TOWN, SIERRA LEONE

Fantimani, who had a son in the Soosoo school at Clapham. To his home Mr. Butscher at once proceeded, and was kindly received. The chief, although having some knowledge of the Christian religion, had not abandoned his superstitious ideas.

Mr. Butscher tells of one occasion when he saw the chief praying for a sick woman of his tribe. He had laid two goat's horns on a tin dish, and kneeling before them, he prayed for the sick one. He evidently considered the goat's horns a necessary accompaniment to his prayer.

The chief took Mr. Butscher to visit Mr. Curtis at Bassia. Mr. Curtis was a white trader, who had been settled there for some time, and he kindly gave Mr. Butscher a large two-story stone house as mission property, and a school was opened. The Lord blessed the efforts, and in 1809 help was sent to this mission from England. Fever broke out among the missionaries, and several laid down their lives for the Master. Mr. Butscher was called to England at this

and Mrs. Quast, and his African boy, he started on his journey in a small boat. For five days they were tossed about by contrary winds, in a stormy sea, and at last, on the sixteenth, they reached the island.

Mr. Butscher, having obtained the assistance of Captain Gibson commanding the "Neptune," left the rest of the company at Goree, and went back to the assistance of the wrecked vessel, the "Charles."

On reaching it, they were horrified to find that the captain and many others had been murdered by the natives. Those of them who had escaped being murdered, had fled in small boats for the island of Goree. Mr. Butscher says he saved two old suits of clothes, which were more than Paul had after he was shipwrecked. Thus they encountered a total loss of provisions, books, tools, etc.

Mr. and Mrs. Butscher, Mr. and Mrs. Quast, and the little African boy whom we mentioned before, along with those who had been saved from the jaws of

death on account of their escaping before the natives could lay hold of them, had to remain in Goree just one month, before the opportunity came for them to continue their journey. During their stay there, Mrs. Quast was laid away to rest.

In the month of March they reached Rio Pongas; and just as they were entering the harbor, Mr. Quast passed away.

With the loss of two of the missionary band that sailed from England in November, and all their tools, clothing, and food, it would seem very discouraging to those of the company remaining, to land in this dark continent. How many would have turned homeward at the first opportunity; but "homeward bound" is not a joyful sound to the true missionary. "Forward" is his watchword. He feels within his soul that he must meet the difficulties, overcome every obstacle, and plant the banner of the cross of Jesus amid the darkness of heathenism.

In 1814 the hearts of the missionaries were made glad by the laying of the corner-stone for the first church in all West Africa.

Three native boys laid the stone, and Mr. Wilhelm offered the following short and appropriate prayer:—

"May it please God to forward, accomplish, and uphold this building with his almighty hand, as his holy temple, in the midst of devils' houses, and abominable places of idolatry; and may the constant sounding of the glorious gospel in this house of God cause the Sun of Righteousness to arise and shine among the habitations of darkness and cruelty, so as to make them vanish like vapors on the rising of the sun." If the same spirit had filled the hearts of later missionaries that actuated those early pioneers of the gospel in this dark land, a far different condition of the work of the Master might be seen to-day.

I might here mention one other self-sacrificing missionary, Mr. Wm. A. B. Johnson, of Hanover, who offered himself and wife as school-teachers for the work in this colony. His offer was accepted, and in the month of June, 1816, he began his labors in Sierra Leone.

Through his earnest efforts much good was accomplished. On the fourteenth of the same month after his arrival, he wrote in his diary as follows: "O, how I have been cast down this day! If ever I have seen wretchedness, it has been to-day. . . . I was told that six or seven died in one day. But shall I despair now?—No. Who knows whether the Lord will not make his converting power known among the poor, depraved people? With him nothing is impossible."

Severe were the experiences of these noble-minded men and women who pioneered the gospel of salvation to western Africa.

As missionaries began to multiply, a different spirit came in, and some, instead of seeking to bring souls to Christ, laid plans to make gain by trafficking among the natives. Trials began to come in among the workers, and seeds of discord were sown. The missionary

societies were compelled to take decided steps against the traffic carried on between those professing to be missionaries and the natives.

Other enterprises were entered into by mission workers, and the strictest honesty was not carried out in their dealings. Thus the natives lost confidence in professed Christianity, and this has caused untold trials and hardships to those seeking to advance the Master's cause.

The Welsh Meeting

GUY DAIL

THE fourth annual meeting in this mission was held in the modern, nicely built, and attractive city of Cardiff, a town of about 180,000 inhabitants, March 23-27. Before the session proper began, there was a workers' meeting, where the laborers and canvassers had a profitable time in study and preparation.

It might be well to give a brief review of the work in this part of the Master's vineyard. In the Welsh Mission there are about 1,865,000 people—nearly equally divided between those who prefer the Welsh language, and those to whom the English is more agreeable. About eighty per cent of the population is to be found in the two southern counties of Monmouth and Glamorgan.

Our first public effort in the field was made at Cardiff, in 1896; after two years of hard work, forty had been baptized. Late in 1898, meetings were begun in Swansea, where, nine months later, a company had been gathered out. For a time then Wales was left without much help. In 1901 the present superintendent was again permitted to return to the field, and he found a number still faithful to the message. In July, 1902, he began work in Pontypridd, and in April of the following year, was able to organize a church of twenty-six members—the first organized church in the Welsh Mission.

It was in 1902 that the British field was divided into the South and North Conferences, and the Scottish, Irish, and Welsh Missions, when Wales was more fully put under the charge of its own local committee. Since that time the work has grown more rapidly. The first year's report (1903) showed two churches, a total membership of eighty-seven, and a tithe of seven hundred and eighty-five dollars. For 1904 the tithe had increased to nine hundred and forty-five dollars, and the membership to one hundred and forty. During 1905 efforts have been carried on in two new places (Abergavenny and Blaenavon), and at the close of the year meetings were being conducted in nine different towns where there were companies of Sabbath-keepers, with a total membership of one hundred and seventy-five, and an annual tithe of \$1,405.

The Sabbath-school and young people's work received attention; there is a thriving Young People's Society at Cardiff; and the youth will heartily enter into the campaign of securing funds for the British East African Mission through the sale of "Story of Joseph." Two hun-

dred and twenty copies of this book were subscribed for at the meeting.

Brethren Conradi, Andross, Sisley, Salisbury, and Joyce, as well as the laborers in the home field, found plenty to do in connection with the meetings and the outside interest. One of the problems that received careful attention is that of providing more literature in the Welsh language. This will be done as soon as circumstances permit. The depression in the price of coal has made it rather difficult for our agents the past few months, but conditions in this respect seem to be improving. On Sabbath nine were baptized.

The other matters considered, and the resolutions passed, were in harmony with those things that needed to be given attention at the South and North England Conferences.

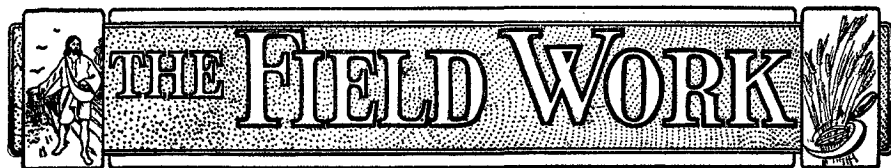
The officers chosen for the new year are as follows: Director, W. H. Meredith; other members of the Advisory Committee: A. Rodd, I. Powell, I. W. Ford, and W. Woodland; Mission and Sabbath-school Secretary and Treasurer, W. Read. The director is the only ordained minister in the field. Ministerial licenses were granted to W. Halliday, A. Rodd, W. Read; missionary licenses to C. A. Swann, M. Asay, and T. Buckman.

Of course many of our readers have heard of the great "revival" that visited Wales last year. It might have been expected that this would interfere with our work in some way; but so far as we can learn, our brethren have felt the greatness of the truth God has committed to us, and have not been turned aside because of the excitement and enthusiasm seen in the revival movement. We feel very thankful for this, as some had feared it would unsettle the faith of many. There have been other difficulties that threatened the prosperity of the message; but we are glad God has so overruled that continual, steady progress may be reported. The meeting in Cardiff was certainly the best ever held in Wales, from the accounts of those present; and they go forth again with quickened faith and hope in the ultimate success of the message that is to prepare a people for the second advent. Courage and good cheer are ours, for although the battle may be terrible, it can not last long. We bespeak for this small, but very interesting people and field, a deep place in the hearts of God's children.

"THE best cure for worry is faith in God."

WHEN those who profess the name of Christ shall practise the principles of the golden rule, the same power will attend the gospel as in apostolic times.—*"Mount of Blessing,"* page 197.

WE often do more good by our sympathy than by our labors, and render to the world a more lasting service by absence of jealousy and recognition of merit than we could ever render by the straining efforts of personal ambition.—*Dean Farrar.*



THE FIELD WORK

The Work in Rio de Janeiro

UPON returning home from my eight-weeks' trip to the provinces mentioned in my last report, I was glad to find that during the time of my absence from Rio de Janeiro the work had continued to progress. I found some new ones keeping the Sabbath among those who had before been interested, and some of those who were already observing the Sabbath when I left were now ready for baptism. Having only about two weeks at home in all, it was not possible to do all that I would have liked to do, especially as different business matters also claimed attention; but we did what we could, during the short stay.

On February 27 Elder W. A. Spicer, passing through Rio on his way to the South American general meeting, which is to be held in Argentina, March 15-25, spent a night with us. It was, indeed, a source of encouragement to us to see him, and to know that he would be with us in some of our conferences here in South America, to aid with his counsel and experience, and encourage us in these far-off lands, by recounting some of the Lord's wonderful providences in the work at home.

On March 4 we had a baptism, at which four dear souls were buried with their Lord in baptism, and added to the church at Rio de Janeiro. At this time the Lord's supper was also celebrated, and much of his blessing was enjoyed. And as we are preaching the truth, destructive floods and storms, close to Rio de Janeiro, and a plague of grasshoppers, which in different parts of Brazil are devouring everything within their reach, are all confirming the truth that the Lord's coming draweth nigh, and are causing at least some to pause and ask what these things mean. May the Lord thus prepare their hearts to receive the truth when presented.

I am now on board "Victoria," almost at Montevideo, on my way to the South American general meeting.

F. W. SPIES.

India

BOMBAY.—We are now settled in the part of the city best adapted to our work, where are the European quarters. The car passing our door takes us to any part of the city.

I was reminded that the work is closing as I listened to Mrs. —, of the Woman's Christian Temperance Union of Washington, last evening. They hailed with joy the convention for the federation of churches held in America, and the Bombay Methodist Conference sent an appeal to America that the first union church be established at Jerusalem, where the missionaries have had so much trouble in getting along together. Mrs. — was cheered again and again as she boldly declared that the people who did not fear their gospel must fear their shot and shell. How true it is, as the spirit of prophecy has declared, that all nations will be glad to follow the example of the United States in forming an

image to the beast! She also stated that several Methodist men, one of whom was a clergyman, had received important appointments in the Chinese government, and that they were now preparing the text-books and examinations for Chinese colleges. Thus we may look for a broad plank of persecution to be enforced in that government soon.

We have a nice circle of readers among English, Eurasians, Parsees, and Hindus. We have a young Hindu professor, who is advancing fast. He has begun to pray, and has given up his high caste, and removed the mark from his forehead. He speaks Gujurati, Marathi, Hindustani, and English fluently. This Hindu has already met the most cruel treatment at the hands of his uncle, whose school he is teaching. He travels seven miles about twice a week to study with us, and often do the tears course down his cheeks as we study and pray together.

We are of good cheer, and have decided to do all the little deeds for Christ that he brings to our notice—and we find plenty to do. Mrs. Hansen and I are studying Urdu Hindustani, this being the most universal language of India, spoken by all Mohammedans, although Marathi is the strong language of Bombay. In all the shops, Hindustani rules. We can converse freely in all business matters. We find the language quite easy. I hope in one year to be able to preach in it. We have plenty of work here, and especially need a Bible worker, a lady physician [a lady physician sails for Bombay, June 2], and means to employ native helpers as interpreters, etc. We can not, of course, see the real scope of the work as well now as we shall later, but we could use a great deal more help even now than we have. Remember us often in prayer, that our health fail not, and that we may be soul winners.

C. A. HANSEN.

Canada

THE Dominion Sunday law agitation is still on, and much is being said in different parts of the country in opposition to the bill. At this writing (May 22) the bill is still in the hands of the special committee. Many people are in the mist regarding the attitude of many of the Catholic priests toward the bill. It seems that the Roman Catholics, who claim to be authority for Sunday-keeping, do not desire that the Protestant clergy should dictate to them as to *how* they shall observe Sunday.

In some cities an effort is being made to stop the running of street-cars on Sunday. In considering the question of Sunday street-cars, Rev. Father Drummond, S. J., St. Boniface College, as reported in the *Winnipeg Telegram* of April 11, 1906, said: "I certainly think that we ought to have Sunday cars, and I have never heard a good reason against their use, although I have read many lofty opinions of contempt for those who share my opinion, but this does not constitute a reason.

"Traveling by car is no more a sin

than traveling by cab, automobile, or even by shank's mare.

"The mere fact that some few men would be employed to run the cars is no reason why the public should be deprived of their use.

"This is a case where the greatest good to the greatest number should prevail. The cry that this will lead to the desecration of the Sabbath is no proof that people will not want to use the cars for a good purpose. The abuse of a privilege should never be made a reason for the suppressing of such a privilege. In all such matters we have to strike a balance of good and bad, and I believe that Sunday cars will be productive of more good than evil. The mere fact that Sunday cars will enable many people to attend church who otherwise could not do so is a sufficient reason for their use, notwithstanding other objections. Where Sunday cars are in use, people do use them very largely to attend church, and besides, rational amusement is not at all against the spirit of the Lord's day as instituted and organized by the Catholic Church.

"All the rest of the Christian world, which takes its observance of the first day of the week from the Catholic Church alone, has no right to dictate to us as to which way we shall observe the Sabbath."

Father Gregory O'Brien, as reported in the *Winnipeg Free Press News Bulletin*, April 6, 1906, in answering questions, explained the meaning of holy water, scapular beads, why Catholics can not be Freemasons and Odd Fellows, and among other things, said: "The pope never approved of the massacre of the Huguenots, and never struck a medal to celebrate that event. If the Bible is the only guide for Christians, then the Seventh-day Adventists and the Jews are the only people observing the law of God with regard to the Sabbath day. Those who claim the Bible as their sole guide have no right whatever to keep Sunday, but are bound to keep the seventh day—the Sabbath."

These declarations are in perfect keeping with former assertions by the Catholic Church, and are significant at this time when Protestants are clamoring for a Sunday law, and wresting the Scriptures to prove the sacredness of Sunday.

Dr. Isaac Williams, in "Plain Sermons on the Catechism," stated the matter clearly when he said: "The reason why we keep the first day of the week instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the church, has enjoined it."

W. H. THURSTON.

A Correction

THE report published in a Canadian paper, and reported to the *REVIEW* by me, stating that the Dominion Sunday bill was set aside for the present, is not authentic.

I was laboring in the southern part of the conference, and supposed the press report correct, but have since learned from the secretary of special committee that the bill is at this writing (May 23) still in the hands of the committee. I have reason to believe, however, that the bill will not pass during this session of Parliament, but a few weeks more will determine the matter.

W. H. THURSTON.

Sweden

THE work in Sweden is onward. I had the privilege of organizing two new churches last year, one of fourteen members in Solvesborg, and one of seventeen members in Karlshamn. A year ago there was not a single believer in either of these places. I have also had the pleasure of seeing four of my children converted, baptized, and united with the church.

Brother B. Anderson has organized a church with fifteen members in Smaland. We expect to have two tents in new fields this summer, and hope to be able to raise up two more churches.

In Stockholm, where Brother O. Nelson has been laboring during the winter, there has been a good interest, and several have taken their stand for the truth.

Our finances have never been better. The increase in tithe over last year has been marked, and the prospect for the future is hopeful.

J. M. ERIKSON.

Slandgataw 7, Karlshamn, Sweden.

Nebraska

AMONG the recommendations adopted at the recent meeting of the workers of the Nebraska Conference are the following:—

"That a fund be raised to meet the cost of sending the journal, *Liberty*, to the members of our State legislature, to leading editors and lawyers in the State, and, further, that, relying upon the faithfulness of our people to supply the necessary funds to meet the cost of this enterprise, the conference officers prepare at once a list of names referred to in the recommendation, and forward the same to Washington, D. C., to be placed on the subscription list of *Liberty*.

"That the conference proceed, as fast as possible, to establish treatment rooms in Omaha.

"That a greater degree of carefulness be practised in all lines of church work, such as organization, baptizing, and taking in members.

"That where a tent company is located in a large town, a trained nurse be connected with the company, just as far as such help can be secured.

"That the traveling expenses and board of our church-school teachers, in connection with the teachers' summer school, be met from the conference funds.

"That steps be taken immediately after this workers' meeting to place a copy of the Earthquake number of the *Signs* in every family in the towns where tent-meetings are to be held the coming season, and that all our tent companies work to the point of using large numbers of the *Signs* in connection with their work.

"That we commend the action of our brethren and sisters of the Fremont church, in their plan to place a copy of the Earthquake Special of the *Signs* in every home in the city of Fremont, and that this plan be recommended in each city where camp-meetings are to be held this summer.

"That Brethren O. E. Jones and A. D. Gilbert labor in the southeastern part of the State, selecting such place for a tent effort as may seem most favorable.

"That Elder Chas. Thompson and Brother B. M. Garton, unless the providence of God indicates that it is better

to select some other place, hold a series of tent-meetings at Atlanta.

"That Elder A. A. Meyer, with his wife, and Brother J. G. Kroeker, plan to conduct a tent-meeting at Hildreth, and that Sister Sarah Grobe be invited to connect with this tent company.

"That Elder C. A. Beeson, Brother Witzke, and such other workers as may be selected, plan to conduct a tent-meeting in the city of Aurora, pending the holding of a camp-meeting there, July 19-20.

"That we approve of the plans of Elder L. E. Johnson, assisted by Brethren Batterson and Rich, to open the work in the town of Ord.

"That Elder J. W. Beams, Brethren C. H. Miller and Lawrence Anderson, unite in a tent effort at such place in District No. 5 as the providence of God shall indicate as presenting the most favorable opening.

"That Elder J. S. Hart and his wife locate in some such center as Hastings, Columbus, Scribner, or some other large town where our work is not established, with the view of establishing a center of our work, from which to work out in adjoining territory, and that such workers be associated with them as can work to the best advantage.

"That Elder D. M. Mattson be invited to conduct the Bible classes in connection with the nurses' course at the Sanitarium during the college summer vacation.

"That camp-meetings be held at the following places and dates: Aurora, July 19-20; Fremont, August 3-12; Beatrice, August 17-26; and Lexington, August 30 to September 9.

"That the plan adopted by this conference, for the employment of colporteurs be continued, and that we encourage good and faithful men who desire to engage in this line of work to do so.

"In the plan above referred to we credit the Pacific Press account of each colporteur who reports a week's work, on blanks prepared for the purpose, with the sum of four dollars. This enables the colporteur to draw four dollars' worth of publications at wholesale price, which, when sold, should bring a return of about eight dollars.

"That trained nurses who come recommended by the Nebraska Sanitarium management be employed by the Nebraska Conference on the following basis: The conference to guarantee a minimum salary of seven dollars a week; that this salary be increased to a maximum salary of ten dollars a week, provided her earnings amount to that sum per week during the quarter; and that all earnings of nurses, above the sum of ten dollars a week during the quarter, be placed in a fund to be used for aggressive work in medical missionary lines, under the direction of the conference committee.

"That we recognize in the sale of the new book, 'Ministry of Healing,' the following threefold blessing:—

"(1) A blessing to every home where a copy of the book is placed.

"(2) A blessing to the people who carry the book to the people.

"(3) A seventy-five-cent blessing to the Nebraska Sanitarium for every book sold, enabling it to better carry forward its grand work.

"We therefore urge all our workers to use their influence in the circulation of this book,—first, by selling the book, and second, by encouraging the mem-

bers of our churches to continue their efforts along this line.

"We recommend that an invitation be extended through the proper source to Elder E. A. Curtis, of the Northern Illinois Conference, to labor in the Nebraska Conference.

"We recommend that Brother and Sister Loy, Sister Hanaford, and Brother and Sister Svenson continue their present work in Omaha.

"That, after shipping out tent outfits and attending to other necessary conference business, Brother F. H. Hahn labor in Loup County, working from farm to farm, and holding meetings in schoolhouses, as the way may open, until the time of the Aurora camp-meeting.

"That Prof. August Anderson and his wife be invited to connect with the tent work in Omaha, in connection with Brother Svenson.

"That Elder John Isaac be invited to connect with the German work in the Nebraska Conference."

Grenada, British West Indies

WE attended our council meeting in Trinidad in January. Every branch of the work was carefully considered, and plans were laid for advance movements in all phases of the work.

Soon after our return we moved from St. George, and are now located in the north end of the island, in the parish of St. Patrick, two miles inland from the port of Sauteurs, and one mile from our place of worship. We have a comfortable and cozy, though small, cottage, half-way up the mountain, with a beautiful view toward the east, across the Plains Estate, and on and out over the great, wide sea. It is cool and quiet—two conditions that we greatly appreciate and enjoy after so many years spent in different hot, dusty, noisy, wicked cities. We have a half acre of ground; and when the rains fall, we shall plant a garden. Everything is parched and dry now, from an unusually long and severe dry season. However, an occasional cloudy day, or light shower, indicates that the rains will soon come.

On the whole, the work here is very encouraging. We now have a Sabbath-school and Young People's Society. The Sabbath-school numbers fifty. The Young People's Society meets Sabbath afternoon. We are studying "Great Controversy" by course, and we believe the spirit that actuated the Waldenses and other reformers described therein, is finding its place in the hearts of our dear young people. At roll-call each member repeats a verse of Scripture. Other appropriate recitations and readings are woven into the program from time to time. Our missionary meeting is held on Wednesday evening. The first meeting of each month is devoted to the home work, the second to foreign work, the third to health and temperance, the fourth being left open for general or special subjects, as may seem best. The meetings are all interesting, and we trust will be of lasting benefit to all. The program consists of study of the Bible, the field, methods and principles, and experiences.

We have secured a horse and trap (a two-wheeled buggy, with top), as so much walking over the mountains in the hot sun was beginning to tell on our vitality and endurance. Last week my wife and I drove entirely around the island—perhaps about seventy miles.

We were gone four days, and sold two hundred and twenty-five papers and a few books, and made a good many calls and visits. We took along oats for the horse, and some food for ourselves, as it is not always easy to get suitable accommodations. And it was well we did, for one night we failed to find shelter, so we drove under a tree, and camped out till morning. Snakes, lizards, toads, and other reptiles and insects make sleeping on the ground rather unpleasant, so we sat in our trap and got what sleep we could. A clear mountain stream furnished water for drinking and bathing, and on the whole we rather enjoyed the experience, and saved the \$1.80 which a neighboring inn would have charged us just for shelter without food. To be sure, our limbs were somewhat stiff from our cramped quarters; but a little morning exercise made that all right, and we went on our way rejoicing.

Most of you who read this never saw or imagined such roads as we traveled over. In many places the road is simply a shelf on the mountainside, barely wide enough for the vehicle—up, up, up on one side, with overhanging rocks and trees, and down, down, down on the other, to the surf, which breaks over the rocks and boulders on the seashore below. Nothing but a strong, gentle horse will do on roads like these, for a misstep or a slip would mean serious accident or death. We hope soon to have baptism here. We are waiting for the showers to fill the streams and pools, as the sea is not suitable, nor near enough, for baptism. In the meantime we are more fully instructing the candidates, about twenty in number.

We are all enjoying the best of health, and are straining every nerve to finish His work. We do not have the remotest thought or desire of ever returning to the States for vacation or rest, and we wish a great many more of our people there would scatter into the regions beyond, and help to finish this work, so we can all go to our eternal home. Can it be possible that our dear people would rather stay in this old sin-cursed earth than to enter and dwell in the saints' inheritance? Such a thing seems impossible; and yet it is even so, for this work is committed to us; and when it is finished, we can go home, and not before. A very short time would suffice to finish this work if our all of time, energy, strength, and means were devoted to it with the same earnestness and diligence that many devote to worldly pursuits. We wish every family in our ranks would get and read and heed Sister Ellis's book, "The Missionary Idea." We believe the influence and effect of it would be quickly felt throughout our ranks, and especially in the destitute and unworked fields which lie between us and the goodly land. Brethren, we are abundantly able to go in and possess the land. Shall we wait? Or shall we work? Who will say now, Lord, "here am I; send me"? W. A. SWEANY.

Among the Italians in New York City

MUCH could be said which would be of interest to the readers of the REVIEW AND HERALD, but time will not permit.

Work among the Italians of this great city is not an easy undertaking, yet God has been with me every step of the way, especially of late, and I know that

he is leading me every day in new and deeper experiences.

Bible readings have been held with many of my dear people who were in darkness concerning this glorious message. Nearly every evening of the week, and also some time during the day, is thus spent in some part of this great metropolis. There are more Italians here than in Rome, Italy, and the majority of them do not have a Bible.

One instance I will mention: Last week, in an evening Bible reading, a young man, having received a Bible that he might follow the reading, burst into tears, exclaiming, "There is no hope for me. How can I study without being able to read?"

On Sunday, May 6, I gave my first lecture in a rented hall near the most thickly settled part of the city of Brooklyn, and to-day, after my third lecture, I feel more and more convinced that God has opened his ears to the cry of these poor neglected people. I visited among them during the week, and when the time came for the opening of the service, I was more than repaid for the effort I had put forth.

This work presents many obstacles; for many of these people do not know how to read, and those who do know are scattered among divers sects. The most difficult to reach with this message are those found among the so-called Spiritualists, Plymouth Brethren, and other sects. But God has visited a number of them since I began to labor among them, and to-day I am rejoicing to see an interest, and an increasing desire to learn the third angel's message.

It is my earnest wish that all the brethren and sisters in this message will pray that the Lord may remember the Italians in Greater New York, and that he may give me wisdom to present the message to them.

LOUIS ZECCHETTO.

Annual Meeting of the Review and Herald Publishing Association

THE third annual meeting of the Review and Herald Publishing Association of Washington, D. C., was held, according to notice duly given, at Berrien Springs, Mich., on Wednesday, May 16. W. W. Prescott was elected chairman and D. W. Reavis secretary of the meeting. On inquiry it was found that a legal quorum of the members of the corporation was present for the transaction of business.

The chairman, as president of the board of trustees of the association, then made a statement covering in a general way the experience of the association since the last annual meeting. The following is a brief outline of his report:—

One year ago the property at Battle Creek had been transferred by the receiver of the Seventh-day Adventist Publishing Association to the trustees of this association, but no part of it had been removed to Washington; the plans for a new building at Takoma Park had been approved, but nothing had been done toward its erection, and as a consequence the business at Washington and the business at Battle Creek had been conducted largely independent of each other, and separate financial reports would be made of these two businesses.

One of the matters unsettled at the annual meeting one year ago was the Guer-

rier case. The suit brought against the receiver had been decided in favor of the plaintiff, and the settlement had been effected in harmony with the decree of the court by the payment of \$5,624.84. Another item was the fee of the attorney, Judge Jesse Arthur. The court awarded him \$7,500 for his services as attorney to the receiver. In part payment of this amount, notes given to this association by the Sanitas Nut Food Company, aggregating over \$6,000 and bearing interest at five per cent, were turned over to Judge Arthur, on which he demanded a discount of ten per cent as the condition upon which he would accept them. In this way the assets of the association were actually reduced more than \$8,000 in the settlement with the attorney. In view of the fact that Judge Arthur had been regularly employed for some years as attorney to look after denominational interests, at a fixed salary, the trustees of this association felt that he took advantage of the opportunity to secure a large sum of money for himself by a method which was legally honest, but which they did not regard as justifiable. In marked contrast with his course was that of the receiver, I. H. Evans, to whom the court awarded \$3,000 for his services, but who had donated the full amount to this association, accepting only his usual wages as audited by the General Conference.

The differences between the receiver of the old association and Brother F. E. Belden, relating to the publishing of "Christ in Song" and other books, have been amicably adjusted, and arrangements made by which this association is to continue the publication of these books under practically the same agreement as formerly made with the old association.

The new building at Takoma Park has been completed, and will be occupied at once. The office at 222 North Capitol Street will be closed before the end of the present month. Thus the counsel which was given almost exactly three years ago to remove the publishing work from Battle Creek, Mich., to some suitable location in the East, has been carried out, and the work has been fully established in its new location.

In the absence of the manager, S. N. Curtiss, who was detained in Washington, his report was read by D. W. Reavis.

Report of the Manager

Another year has rolled around, and we are pleased to present this the third annual report of the Review and Herald Publishing Association of Washington, D. C.

The hand of our God has been over us for good, and again we are able to report that no serious accident has befallen any of our work or workers, and death has not entered our office family. For this we render grateful thanksgiving to our Heavenly Father.

At the time of our last annual meeting we presented suggestive plans for our new building at Takoma Park, but after counsel with others, and after securing estimates of the cost of such a building, it was thought best to materially reduce its size. Plans for a building sixty by ninety feet, with three stories and basement, were finally approved, and Brother W. E. Whalin, of California, was secured to superintend its construction, and he entered upon his work in June. Delay

in securing material, and important contracts in California, made it necessary for Brother Whalin to leave before the building was finished, and the work has gone forward more slowly since his departure. But the building is now ready for occupancy, and our machinery is nearly all in position, and will be in operation before the end of this month.

The building has a nine-foot basement underneath the entire structure. In this are stored our printing paper, the coal for heating purposes, the two low-pressure steam boilers for heating the building, the hot-water boiler, and the motor for running the elevator. The elevator runs from the basement to the third floor. It is an Otis electric freight elevator with a capacity of thirty-five hundred pounds.

On the first floor are the department of circulation, counting-room, manager's office, book storeroom, and the pressroom. The entire second floor is occupied by the bindery. On the third floor are the editorial and proof rooms, the assembly hall, and the type room. A room is also provided for a foundry, but we have not yet installed an outfit. On every floor are toilet- and wash-rooms, and in every workroom there are large sinks with hot and cold water supply.

So far we have found the building well adapted to our work, but sufficiently large for present needs only, and lacking in room for storage purposes. All the machinery is to be operated by electric motors, and the building will be lighted by electricity throughout.

A brick power-house, thirty by thirty feet, has been erected in the rear of the main building, and in this has been installed a Fairbanks-Morse gas producer plant, with engine of 65 H. P. and a direct connected generator of 43 K. W.

REMOVAL FROM BATTLE CREEK

In December, 1905, the Board requested the manager to go to Battle Creek and stay at the factory until arrangements were made for the sale or removal of the printing outfit there. Negotiations for the sale of the plant were already in progress, and it was thought that the matter should be brought to some definite conclusion. After more than a month's delay, and after a definite contract for sale had been signed, the sale negotiations were abruptly terminated, and arrangements were then entered upon for the closing of the factory, and the removal of the machinery and material to Washington. Considerable work was in hand, both for ourselves and for others, and although the plans for removal were definitely entered upon February 1, it was not until the first week in April that the machinery was actually stopped. So quickly was the packing and loading accomplished, however, that by April 16 the entire outfit, including the household goods of such employees as were to move to Washington, and aggregating nearly one hundred and ninety tons, was on the cars and en route.

Between twenty and thirty of the old employees with their families have now moved to Takoma Park. All seem happy, contented, and loyal to the truth which has made necessary this change of location and the establishment of a new denominational headquarters.

During the past year the circulation of our periodicals has shown encouraging growth. But we have been operating under very heavy expense, and when these expenses were apportioned to the

various earning factors of our business, it necessitates our recording a loss on *Life and Health* and *Instructor*. *Review*, *Worker*, and *Liberty* show small gains. *Liberty* is the new quarterly which has just been started in answer to a most earnest call, and it has met with an enthusiastic and hearty reception. Forty thousand copies of the first number were printed, and of these the Religious Liberty Bureau used the first ten thousand.

BOOK DEPARTMENT

Our Book Department in Washington shows an encouraging gain for the year. It has been carried on nearly a mile away from our main office on North Capitol Street because there was not room for it in the same building. In December the new building at Takoma Park was sufficiently completed so that this department was moved in. It has carried on its work in the new place the past winter under many difficulties, there being no heat in the building except such as could be secured from gas stoves. The most satisfactory results could not be secured with this department so far removed from the main office, but before the end of this month we hope to remove our main office force to the new building, and then have our office family all together. We feel sure this will be helpful to all departments of our work, and trust it will enable us to serve the cause much more efficiently.

The treasurer's report shows that donations to the Building Fund have been received to the amount of \$4,853.65. Of this, \$3,000 came from the overflow of the One Hundred Thousand Dollar Fund, and the remainder from individual gifts.

Our donation account has been swelled by a \$4,000 gift from the General Conference. This represents their equity in the West Building at Battle Creek. In view of the large obligations which we had assumed on this property, and in view of a shrinkage in its market value, the General Conference released us from any obligation to pay this claim.

BATTLE CREEK BRANCH

Since the Lake Union Conference receives its supply of books from this association, we shall maintain a branch office in Battle Creek. Here will be carried a full stock of all our publications. This branch is in charge of Brother J. W. Mace, who has been connected with that office for a number of years.

A portion of the building is rented to the City Bank for its West End Branch, but aside from what our wholesale and retail departments and the bank occupy, the building is vacant. We hope to be able to rent portions of it for office or factory purposes.

We feel confident that every lover of the truth will rejoice to know that the final step in removing the printing-office from Battle Creek has been taken, and that we now have a well-equipped office at the headquarters of the nation, ready to devote its best energies to the publication of the truth for these times. We earnestly ask your prayers that the mistakes of the past may not be repeated, but that the work may be carried forward in harmony with the instruction the Lord has given.

S. N. CURTISS,
Manager.

The report of the treasurer, S. N. Curtiss, was presented by the chairman.

From this report it appeared that the business in Washington showed a net gain of \$6,589.13, and that the business in Battle Creek showed a net gain of \$4,207.93. These reports were fully explained, and opportunity was given for questions to be asked.

The report of E. R. Brown, who audited the books at Washington, and the report of R. H. Cadwalader, who audited the books at Battle Creek, were read, and on motion the treasurer's and auditors' reports were adopted.

On motion, the Chair was authorized to appoint a committee on nominations and a committee on recommendations. These committees were announced as follows: Nominations, H. H. Burkholder, G. W. Amadon, E. K. Slade, and C. McReynolds; Recommendations, G. B. Thompson, Wm. Covert, W. J. Stone, A. G. Haughey, and D. W. Reavis.

The receiver of the old Seventh-day Adventist Publishing Association then submitted a report for the information of the constituency of the new association, and the meeting adjourned until 2 P. M.

At the second meeting the nominating committee recommended that, to fill the vacancies caused by the expiration of the term of office of four of the present trustees, the following persons be chosen to act as trustees for the two years next ensuing: W. W. Prescott, G. A. Irwin, S. N. Curtiss, and J. E. Froom. This recommendation was accepted, and the persons nominated were duly elected.

The committee on recommendations submitted the following report:—

"Whereas, The General Conference while in session at Oakland, Cal., in 1903, recommended the removal of the *Review* and *Herald* publishing plant from Battle Creek, Mich., and,—

"Whereas, The board of trustees of that association did fully accept the counsel given, and have succeeded in removing the plant to Takoma Park Station, Washington, D. C., therefore,—

"Resolved, That we express thankfulness to God for his guiding providence in the accomplishment of so great an undertaking.

"Resolved, That we approve of the general plan suggested by the board of trustees for arranging their work in such a way that their employees should devote a portion of their time to missionary work.

"Whereas, There has been a general demand for literature treating on the subject of religious liberty, and,—

"Whereas, The board of trustees have already published a new magazine known as *Liberty*, and,—

"Whereas, Forty thousand copies of the first number are already in circulation, therefore,—

"Resolved, That we heartily approve of the action of the board of trustees of this association in publishing this magazine.

"Resolved, That we advise the board of trustees of this association to sell the real estate that it now holds in the city of Battle Creek, Mich."

These recommendations were duly considered and unanimously adopted.

There being no other business presented, the association adjourned *sine die*.

w. w. p.

"No man ever lost any time in the heavenly race by stopping to help another."

Canvassers' Institutes

We have received from Brother H. H. Hall, manager of the Circulating Department of the Pacific Press Publishing Company, a copy of a letter which he has recently sent out to the State agents in the Pacific Press territory, giving interesting information concerning the institutes which have been held this spring. We take the liberty of quoting several paragraphs from this letter:—

"Since our last letter was sent out, many things have happened. First in importance is the series of institutes. Never before since my connection with the book work have we heard such encouraging words from institutes. With few exceptions they have been real canvassing institutes, and not general studies. The attention of each student has been directed to the book for which he was to canvass, and, generally speaking at least, they have been fully prepared before being given a prospectus and sent into the field. Not only have they been prepared by the institutes and seemingly impressed with the importance of the work, but it has given them a love for it. For example, here is a quotation just received from a letter from W. B. White, who is at College Place, Wash.:—

"Canvassers are going out evenings, and are doing well. Brethren Stauffer and Moran went out yesterday, made six exhibitions, and sold six copies of 'Great Controversy.'"

Our Walla Walla Institute

"Brethren Thomas G. Johnson, E. M. Oberg, and G. Phillips, and myself held an institute at Walla Walla which had the largest and most enthusiastic attendance of any meeting at which I was ever present. Upward of fifty took the class, and they worked hard. Prof. M. E. Cady gave us every possible opportunity we could ask to carry on our work, and the students themselves seemed to enjoy it. He gave us the chapel hour in the morning to meet our class by themselves, and gave those not taking the regular class the opportunity of attending this hour. Sometimes we had seventy-five.

"This speaks for the general interest manifested in the book work. Brother Oberg and I were compelled to leave a week before the class closed, to begin our work at the Laurelwood Industrial School at Gaston, Ore. Brother Phillips writes us, however, that the work closed gloriously. We hope for a general revival of the book work in the Northwest as a result.

The Laurelwood Institute

"This is an intermediate school, and at the present time has about forty-five in attendance. Prof. R. W. Airey is in charge, and gave us opportunity of presenting our institute plans before the school, and helped us all he could to make them a success.

"Eleven took 'Heralds of the Morning,' and six 'Great Controversy.' I was compelled to leave in the midst of this institute on account of the terrible disaster in California; but even before I left, the same enthusiasm was being manifested as had been in Walla Walla. Brother Phillips came a few days later, and writes that the institute is closing up strongly.

Cottage Grove (Ore.) Institute

"At Cottage Grove, Brother Paap is teaching a church-school, and has five or six students who he expects will enter

Canvassers' Summary for March, 1906

<i>Atlantic Union Conference</i>		AGENTS	HOURS	ORDERS	VALUE
Central New England	5	487	109	\$ 370.30	
Chesapeake					
Eastern Pennsylvania	6	252	126	179.60	
Greater New York					
Maine	1	8	13	7.35	
New Jersey					
New York	7	299	263	400.70	
Southern New England	3	20	11	30.25	
Vermont					
Virginia	5	204	146	248.50	
Western Pennsylvania	6	206	47	243.80	
West Virginia	5	340	136	277.10	
Total	38	1,417	851	\$ 1,757.60	
<i>Canadian Union Conference</i>					
Total	13		218	\$ 469.85	
<i>Lake Union Conference</i>					
East Michigan	10	282	110	\$ 284.75	
Indiana					
Northern Illinois	1	23	12	32.50	
North Michigan	4	340	110	298.00	
Ohio	11	213	175	394.60	
Southern Illinois	5	132	50	146.80	
West Michigan					
Wisconsin	19	258	70	146.80	
Total	50	1,248	520	\$ 1,302.65	
<i>Southern Union Conference</i>					
Alabama	1	43		\$ 17.00	
Cumberland	3	111		54.25	
Florida	2	124		155.75	
Georgia	2	239		253.15	
Louisiana	3	189		167.00	
Mississippi	1	32		76.75	
North Carolina	5	348		290.65	
South Carolina	6	493		456.95	
Tennessee River	12	671		604.15	
Total	35	2,250		\$ 2,075.65	
<i>Northern Union Conference</i>					
Alberta					
Manitoba					
Minnesota					
North Dakota					
South Dakota	3	224	52	\$ 158.65	
Total	3	224	52	\$ 158.65	
<i>Central Union Conference</i>					
Colorado				\$ 695.45	
Iowa	11		112	530.40	
Kansas	8	227	51	119.80	
Missouri	6	339	190	720.25	
Nebraska	4	103	18	201.40	
Total	29	669	371	\$ 1,571.85	
<i>Southwestern Union Conference</i>					
Arkansas					
Oklahoma					
Texas	11	1,262	566	\$ 1,576.80	
Total	11	1,262	566	\$ 1,576.80	
<i>Pacific Union Conference</i>					
Arizona					
California-Nevada	3	142	162	\$ 325.75	
Southern California					
Utah					
Total	3	142	162	\$ 325.75	
<i>North Pacific Union Conference</i>					
British Columbia					
Montana					
Upper Columbia					
Western Oregon	2	67	51	\$ 109.85	
Western Washington	2	73	17	93.60	
Total	4	140	68	\$ 203.45	

***British Union Conference**

Irish Mission Field	5	472	267	\$ 426.30
North England	22	2,166	1,234	1,178.01
South England	16	1,424	396	727.40
Scotch Mission Field	21	1,835	1,404	1,328.89
Welsh Mission Field	4	507	478	289.49
Miscellaneous	3	321	67	155.23
Total	71	6,725	3,846	\$ 4,105.32

†Australasian Union Conference

Victoria	5	511	89	\$ 545.25
South Australia	8	763	288	832.37
Queensland	4	131	31	197.00
New South Wales	17	1,116	331	1,078.50
Tasmania	2	279	31	173.00
North Queensland Mission	1	189	99	282.62
New Zealand	15	587	295	1,118.12
Malaysia Mission	1	98	28	221.00
Total	53	3,674	1,192	\$ 4,447.86

General Summary

Atlantic Union Conference	38	1,417	851	\$ 1,757.60
Canadian Union Conference	13	....	218	469.85
Lake Union Conference	50	1,248	520	1,302.65
Southern Union Conference	35	2,250	....	2,075.65
Northern Union Conference	3	224	52	158.65
Central Union Conference	29	669	371	1,571.85
Southwestern Union Conference	11	1,262	566	1,576.80
Pacific Union Conference	3	142	162	325.75
North Pacific Conference	4	140	68	203.45
*British Union Conference	71	6,735	3,846	4,105.32
†Australasian Union Conference	53	3,674	1,192	4,447.86
Grand Total	310	17,751	7,956	\$17,995.43

* Six weeks ending March 23.

† January.

the work in Coos County, Oregon, Brethren Phillips and Oberg will spend a week or ten days with them.

Puyallup (Wash.) Institute

"Plans have been laid by which Brethren Phillips and Coffin will conduct an institute immediately at the close of the camp-meeting at Puyallup.

Healdsburg (Cal.) Institute

"Brother Covell has a most enthusiastic class at Healdsburg, according to all reports. Elders Wilcox and Tait spent yesterday there, and are both very hopeful, indeed, as to the outcome of their work. Brother Covell is doing everything in his power to thoroughly prepare his students for the field, and if we are to take last year's record as an indication of how they will succeed this year, we may expect great things. He has twenty-six in his class.

Northern Union Institutes

"We have letters from Brethren Reiber, Manfull, Fry, and James concerning the work in the Northern Union. South Dakota seems to be leading in the number of agents at work, and Brother Manfull tells us that the conference is doing everything in its power to cooperate with them. At their institute they had nine students on 'Great Controversy,' eight on 'Daniel and the Revelation,' and four on 'Prophecies of Jesus.' We understand others came in later. This was the report at the opening of the institute.

"At Harvey, N. D., Brethren Reiber and James had an interesting time, and were assisted by the president of the conference. Eleven attended that institute, and they expect fifteen in all will work in that field this year.

"Brother F. F. Fry arrived in Minnesota quite late, and could not hold a regular institute, but has been doing

private work among his agents. Although the book work was down in that State, it is beginning to show signs of revival under the earnest efforts being put forth by Brethren Fry and James.

"Brother W. O. James, of Alberta, writes us that he is now located, and expects soon to see the work started. From a personal talk I had with Brother R. S. Greaves, who is now attending Walla Walla College, but who used to live in Alberta, I believe that will be one of our best book fields a little time hence. We haven't heard from Manitoba.

Work in the Central Union

"Among the most encouraging letters we have received is one from our youngest State agent—youngest, we mean, from the standpoint of experience—C. G. Bellah, of Missouri. He says:—

"We closed an institute at Carthage on April 1. Eleven will go out. Every week sees new recruits. We are getting a corps of workers, who I believe will stay right with this thing. It has been our aim to present the matter to our people from the standpoint of duty,—not financial gain,—but because souls are perishing in their sins. I believe that when we give this message, straight and pointed, our workers will remain with us.

"I have been helping the boys in the field. Here are some results:—

"One day with Brother Johnson, \$30.75; one and one-half days with Brother Trummer, \$38; three days with Brother Cottrell, \$73; two days with Brother Rowe, \$87.

"I have just made out my report for March. The comparative sales for 1905 and 1906 for the months of January, February, and March are as follows:—
"January and February, 1905, \$453;

1906, \$569.25. March, 1905, \$435; 1906, \$720.25.

"Pray for us that the Lord may lead continually."

Prospective Agents

"Just now there is great interest in the Earthquake number of *The Signs of the Times*. It is being sold everywhere by almost everybody. Office employees here, as many of our church-members as can leave their other duties, and a number of outside persons who are interested in our work, are thoroughly canvassing this valley. They are going to many outside towns, and are meeting with remarkable success. Ought we not as bookmen to watch carefully for book talent among these workers with our periodicals?"

E. R. PALMER.

Sec. Gen. Conf. Pub. Dept.

Field Notes

A REPORT from Iowa mentions two recent additions to the Glenwood church.

A CHURCH of thirteen members has been organized by Elder L. F. Starr at Keokuk, Iowa.

ELDER W. C. F. WARD, who, with Elder J. E. Bond, has been holding meetings at Tempe, near Phoenix, Ariz., reports that as a result of the work there two adults and three young people have taken their stand to keep the commandments of God.

ELDER ANDREW NELSON writes from Oklahoma: "We have just had our conference committee meeting, and we are planning on placing eight tent companies in the field this summer. We also expect to hold one or more local camp-meetings, but have not yet decided on the place."

As a result of recent meetings at Charloe, Ohio, seven persons have covenanted to keep the commandments of God. The company there now numbers eleven. Brethren Bidwell and Gaede, who have conducted the meetings, have been challenged to a debate, and the people of the town are greatly stirred.

At a recent labor council of workers in the New Jersey Conference, it was decided that each tent company in that field should conduct two efforts, the first beginning June 10 and closing July 29; the second beginning August 10 and closing about the last of September. Two of these efforts will be at Trenton and Cape May Court House. Elder E. E. Franke will hold meetings either at Atlantic City or Newark.

WE take the following items from the *Pacific Union Recorder*:—

"Five persons who have recently accepted the Sabbath truth were baptized by Elder Healey at San Diego a short time ago.

"Elder R. S. Owen recently organized a church of eighteen members at Corona, following a series of meetings held there by Pastors S. T. Hare and E. H. Adams.

"At the request of Elder S. N. Haskell, who, with his companion, is conducting a Bible training-school in San Bernardino, our conference committee voted to send him a large tent to be pitched in the city, wherein a series of meetings will be conducted."

Christian Liberty

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

Religious Liberty Notes

ORDERS have been given by the Department of Public Safety of Scranton, Pa., "that the police must enforce the Sunday closing law."

An illustrated eight-page leaflet entitled "Christian Citizenship, True and False," by Dr. Willard W. Hills, the Colorado religious liberty secretary, has been published by the Colorado Conference. It is well written.

Captain J. L. Johnson and his wife, of the yacht "Sentinel," are to make a trip soon with their boat from New York City to Buffalo, N. Y., and will take with them a large supply of *Liberty* and other religious liberty matter to distribute along the route.

The president of the Indiana Conference, Elder W. J. Stone, writes: "Our work is prospering here in Indiana, and we are endeavoring to give all departments of the work their proper attention, and shall look constantly after the Religious Liberty Department."

At the recent biennial session of the Lake Union Conference held at Berrien Springs, Mich., Prof. J. G. Lamson, the religious liberty secretary of the East Michigan Conference, was elected to take charge of the religious liberty work in the Lake Union Conference.

Two men who were "engaged in painting a building" were arrested at Brooklyn, N. Y., on Sunday, April 29, and on the charge of "violating the Sunday law" were arraigned in the Lee Avenue police court before Magistrate Higginbotham, who "held them for examination."

It is announced from Grand Forks, S. D., that there will be no Sunday baseball games in that city during the coming season, a committee of citizens having undertaken to raise and to guarantee to the local team sufficient money to make up for the loss occasioned by the omission of Sunday games.

Elder S. B. Horton writes from New Orleans, La., as follows: "As contemplated a bill was recently introduced into the House amending a statute regulating the opening of barber shops in Louisiana on Sunday. I have reason to believe that opportunity and privilege will be given me to address the legislature."

The religious liberty work was discussed at the recent annual session of the Chesapeake Conference, and there was manifested a lively interest in this department of the Lord's work. This conference will supply each member of the Maryland and Delaware Legislatures with a yearly subscription to *Liberty*.

Rev. D. O. Osterhead, pastor of a Methodist Episcopal church at Ozone Park, Greater New York, writes to the *New York Sun* that he has "reported the matter of Sunday violations several times at police headquarters, Richmond Hill, but no notice is taken of it whatever," and he avers that "we must have some remedy—conditions can not remain as they are."

Current Mention

— A revolution is under way in Santo Domingo.

— An earthquake shock was felt in the vicinity of Ogden, Utah, May 24.

— Henrik Ibsen, Norway's most noted poet and dramatist, died at Christiania, May 23.

— General Stoessel, who commanded Port Arthur during the Russo-Japanese War, has been condemned to death by the Russian government because of his surrender to the Japanese.

— There is a dispute between Turkey and Persia over the location of the boundary line between those countries. Turkish troops have seized positions alleged to be in Persian territory, and Turkey refuses to order their removal.

— The General Conference of the M. E. Church South, which was recently in session at Birmingham, Ala., has been considering the question of revising the church creed. A resolution was adopted striking out the paragraph in the church discipline relating to worldly amusements, and directing the college of bishops to prepare another one to be put in its place.

— The creation of a new church society composed of men belonging to the Presbyterian church, was decided on by the Presbyterian General Assembly in session at Des Moines, Iowa, May 21. The new society will take the name, "Presbyterian Brotherhood," and its purpose is to bring about "spiritual development, fraternal relations, denominational fealty, the strengthening of fellowship, and the engagement in works of Christian usefulness."

— The subject of religious freedom came up for consideration recently in the German reichstag, on a motion by the Roman Catholic party demanding abolition of "restrictive laws" against Catholics. A Berlin dispatch states: "The House adopted the first paragraph with a radical amendment, which gives religious freedom throughout the empire to every one, irrespective of creed, and a socialistic amendment forbidding religious education or church attendance against the wishes of parents."

— A real union of churches was accomplished at Des Moines, Iowa, May 24, the uniting bodies being the Cumberland Presbyterian church and the parent Presbyterian body out of which the former church arose. It was a reunion of these two churches. Opponents of the union sought to secure a court injunction restraining it, but the petition for an injunction was denied by the court, the judge stating that such an action was without precedent, and that the civil courts could not interfere to control the action of a church in ecclesiastical affairs.

— A Salt Lake City telegram of recent date states the following: "The Mormon Church is going out of business, according to a local morning paper. Its principal holding in Salt Lake, the Utah Light and Railway Company, is to be taken over by a \$25,000,000 corporation, composed of English and American capitalists. Simultaneously, the announcement is made that the Salt Lake and Los Angeles Railroad, another

church property, has been sold to a local syndicate for \$500,000. If this policy is completely carried out, it will be nothing less than a commercial revolution, which will profoundly affect the political and social life of the State."

— Russia is apparently on the verge of civil war, in which the people represented by the Douma will be opposed to the bureaucracy represented by the czar and his advisers. The czar has refused the reforms demanded by the Douma, upon two of which—the granting of amnesty to all prisoners held in Siberia and elsewhere for political offenses, and the expropriation of land for the use of the peasants—the Douma lays special emphasis. The only reform granted by the czar is that of universal suffrage. The czar's refusal of the demands of the Douma were received by that body with the strongest expressions of disapproval, and a vote was taken expressing want of confidence in the government, and demanding the formation of a new ministry which will be representative of the people. It is expected that an attempt will be made to dissolve the Douma by force.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1906

ATLANTIC UNION CONFERENCE	
Eastern Pennsylvania, Sunbury	.....May 31 to June 10
Western Pennsylvania, Dubois	.....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, Middletown, Conn.	.....June 14-24
Central New England	.....Sept. 13-23
Greater New York	.....Sept. 23—
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
North Michigan, Iron Mountain	.....June 25 to July 2
Indiana, Seymour	.....July 12-19
Indiana, South Bend	.....July 26 to Aug. 2
Southern Illinois	.....Aug. 2-12
West Michigan, Hastings	.....Aug. 9-19
Ohio	.....Aug. 16-25
Wisconsin, Stevens Point	.....Aug. 22 to Sept. 2
East Michigan, Holly	.....Aug. 29 to Sept. 9
Northern Michigan, East Jordan	.....Aug. 30 to Sept. 10
Northern Illinois	.....Sept. 5-15
NORTHERN UNION CONFERENCE	
Minnesota, St. Cloud	.....June 1-10
South Dakota, Woonsocket	.....June 7-17
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, Aurora	.....July 19-29
Nebraska, Fremont	.....Aug. 3-12

Nebraska, Beatrice Aug. 17-26
 Nebraska, Lexington Aug. 30 to Sept. 9
 Missouri, Versailles Aug. 2-12
 Kansas Aug. 9-19
 Colorado Aug. 23 to Sept. 3

SOUTHWESTERN UNION CONFERENCE

Texas, Alvarado Aug. 2-12
 Arkansas Aug. 16-26
 Oklahoma, Clinton July 17-23
 Oklahoma, Kingfisher Aug. 23 to Sept. 2

NORTH PACIFIC UNION CONFERENCE

Montana, Basin June 21 to July 1
 Western Oregon, Woodburn, Ore.
 May 31 to June 10

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, Junié 29 to July 4
 Roman-Swiss and Latin Union, Gland,
 Switzerland July 5-10
 General European, Gland, Switzerland
 July 11-15
 German Union, Friedensau, Ger-
 many 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.

Montana, Notice!

THE central camp-meeting for Montana will be held at Basin, a small town on the Great Northern Railroad between Butte and Helena, beginning June 21 and continuing till July 1. We expect Elders G. A. Irwin and W. B. White, also Prof. M. E. Cady, to be present, as well as our own local laborers. We have applied for rates over the roads, but have not yet heard whether or not they will be granted. It is a rule of the railroad, however, that if fifty full-fare tickets are purchased to the meetings, return tickets can be purchased for one third the regular fare. We hope to see a greater number than this in attendance. Tents can be secured at the regular rates,—10 x 12 for \$2; 12 x 14 for \$2.50. There will be no conference business to take up the time of the meeting, so the entire time will be given to spiritual instruction and planning for the work. Come, brethren and sisters, seeking God, and he will be found of us.

W. F. MARTIN, *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.*

Notice!

NOTICE is hereby given that the following-named persons, members of the South Lancaster (Mass.) church, will be placed on the retired list of the church, if not heard from within the next four weeks: Peter Ekstrum, Hannah Webster, Claudia A. Coleman, Sarah Gernet Cameron, Eliza C. Rotch, Damon A. Bullock, Bernice Horner, and Florence Davis.

Anybody knowing the address of these persons will confer a favor by sending such information to the church clerk, Pearl Mason, South Lancaster, Mass.

Southern New England, Special Notice!

ON account of adverse conditions we have been unable to secure from the board of health the necessary privileges in regard to the sanitary arrangements for the appointed camp-meeting at Hartford, and for this reason a change in location has been made. Middletown, Conn., is now selected as the place for the camp-meeting this year, and the date is June 14-24. All kindly note the change.

Will all send their orders for tents at once to the Tract Society, 152 Seymour Street, Hartford, Conn. The prices for tents will be the same as they were last year,—10 x 12 size \$3; 12 x 14 size \$3.50. Good help has been promised us besides the full quota of our own laborers. Let all make a determined effort to be present as the growth of our work and the advance moves made call for serious counsel and the earnest seeking of God for his special guidance and blessing.

WM. A. WESTWORTH, *President.*

Last Call of the Text-Book Committee

THERE will be a meeting of the General Conference Text-book Committee at College View, Neb., during the week preceding the educational convention. The object of this meeting is to complete the examination of text-books and manuscripts, and to prepare a report for the convention. The date for the opening of this meeting is June 22.

The addresses of the committee are as follows: C. C. Lewis, M. E. Kern, B. E. Huffman, all of College View, Neb.; M. E. Cady, College Place, Wash.; Sarah E. Peck, Sanitarium, Cal.; Fannie Dickerson Chase, Takoma Park Station, Washington, D. C.; Mrs. Sara J. Hall, South Lancaster, Mass.; Mrs. N. H. Druillard, Madison, Tenn.; Mrs. Flora H. Williams, Industrial Academy, Battle Creek, Mich.

We hope the most, if not all, of the members of this committee will be present at the special meeting of the committee June 22. If there are still any persons who have manuscript or text-books which they would like to submit to the committee, or if any have information or counsel which might be of assistance to the committee, they are invited to correspond with any member of the committee.

C. C. LEWIS, *Chairman,*
 M. E. KERN, *Secretary.*

Publications Wanted

[SPECIAL NOTICE.—We learn that objectionable literature is being sent in response to these requests, and we urge all to examine with special care any periodicals or pamphlets received outside of our well-known denominational publications. Be sure that the literature which you distribute teaches the truth.—ED.]

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

Mrs. Katy Taylor, 40 Scheley Court, Cleveland, Ohio, periodicals and tracts.

Esther Levy, Cornwall Landing, Orange Co., N. Y., periodicals,—*Signs, Instructor, Little Friend, Life Boat*, etc.—also tracts; can use in quantities.

G. H. A. Burmann, Green Lake, Wash., a continual large supply of papers—*Review,*

Signs, Watchman, Instructor, Little Friend, Bible Training School, Worker, Save the Boys, Liberty, Good Health, Life and Health, Life Boat, and tracts in English and other languages.

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 until December 1. Address G. I. Cummings, Mooreton, N. D.

WANTED.—The address of a church-school in Oklahoma, Indian Territory, or Colorado, and the outlook for farming on rented land. Address A. C. Baker, Swan, Iowa.

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.

FOR SALE.—Twenty acres 1 mile from Bethel (Wis.) Academy; ten acres cleared; nine-room house. Cause for selling, sickness. Address A. B. Palmer, Bethel, Wis.

WANTED.—Graduate gentleman nurse, good bath hand and masseur, to take charge of our new bath-rooms. Address, giving references, experience, and wages, Tri-City Sanitarium, Moline, Ill.

WANTED IMMEDIATELY.—A good, reliable bookkeeper who has had some experience in the lumber business. None but Seventh-day Adventists need apply. Address L. M. Richards, Moorestown, Mich.

WANTED.—Position by young man in the kitchen of a good vegetarian cafe or sanitarium. Has some experience in vegetarian cooking. Address Battle Creek Tract Society, 271 W. Main St., Battle Creek, Mich.

WANTED.—Position by young man to cook in vegetarian cafe or sanitarium. Limited experience. Object, to leave Battle Creek in response to late Testimonies. Address Adv. No. 2, Battle Creek Tract Society, West Main St., Battle Creek, Mich.

FOR SALE.—Thirty-five acres, easily cleared, productive, maple land. Five an acre. Fifty down. Twenty-five a year. Interest six. Market two miles. Church seventeen miles. Address Frank M. Catlin, Hardgrove, Crawford Co., Mich.

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.—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, \$1.85. Send for samples. Address E. W. Coates, 535 W. 110th St., New York, N. Y.

As I have received several inquiries from ladies in regard to my offer which appeared in *Review* of April 26 and May 3, I will say that the business offered is just as legitimate and suitable for them as for men. Shall be glad to send my proposition to them.

Address Alfred Mallett, Elkridge Station, Baltimore, Md.

THE EARTHQUAKE IN SONOMA COUNTY.—A six-by-nine-inch booklet of twenty-four pages giving a very brief description of the earthquake, and showing its result as seen by the camera immediately afterward. Twenty-three photographs taken in Santa Rosa, Healdsburg, and vicinity (where the tremor was most severe), are reproduced. Most excellent engraving, best paper, and finest presswork that money can buy. Price, fifty cents, post-paid. Published by J. Edgar Ross, Healdsburg, Cal.

FOR SALE.—On account of change of location I offer my home in College View, Neb., with five lots (150 x 250 feet), for sale. Two-story house, eight rooms, bathroom with hot and cold water connections, large closets. Basement with kitchen, wash kitchen, fruit cellar. Very convenient for re-renting. Fine new barn, new chicken houses, fruit-trees, small fruit. One block from college campus, half block from church-school. Very profitable investment. Address Theodore Valentiner, College View, Neb.

Obituaries

PALIN.—Died at Devizes, Kan., March 16, 1906, of consumption and diabetes, Thomas Palin, aged 61 years, 7 months, and 11 days. He was brought up a Quaker. In 1884 he accepted the third angel's message, which he dearly loved till the last. He was a tender-hearted, conscientious Christian. He leaves a wife and two brothers. The funeral service was conducted by Mr. Watson, a Dunkard minister.
LUCINDA D. PALIN.

MILLER.—Died at her home in Halifax, Nova Scotia, March 28, 1906, Mrs. Agnes Miller, aged 82 years. Sister Miller was one of the charter members of the Halifax church. She was a regular attendant at the services while her health permitted. She loved the present truth, and delighted to converse on the second advent. She suffered much during the last few weeks of her life, but her last testimony revealed that she relied on the supporting power of God. Words of comfort were spoken by the writer from 2 Sam. 14:14.
J. GREER HANNA.

CRANDELL.—Died at Wolf Lake, Ind., May 3, 1906, of paralysis and heart failure, Hannah E. Crandell, aged 64 years, 8 months, and 4 days. She embraced present truth, and became a charter member in the organization of the Wolf Lake church, about twenty-eight years ago. She leaves a husband, three sons and two brothers, besides several grandchildren and other relatives, to mourn their loss. Words of comfort were spoken by the writer to a large and sympathizing audience from 2 Sam. 14:14. We laid her to rest to wait the soon coming of the Life-giver.
JOHN W. COVERT.

CHISHOLM.—Died at his home near Addington O. T., of tuberculosis, John Chisholm, aged 43 years, 6 months, and 29 days. He accepted the truth two years ago, and united with the Addington church of Seventh-day Adventists, of which he remained a faithful member until his death. He possessed a Christlike spirit, and patiently bore his last sufferings. He leaves a wife, three children, and many other relatives. A short service was conducted at the house by the writer, after which we committed him to the keeping of the blessed Saviour with the full assurance of meeting him again in the first resurrection.
H. L. WILCOX.

TAYLOR.—Died at his home in Spencer, Mich., April 6, 1906, William B. Taylor. He was born in Yorkshire, England, March 14, 1850. At one time he was a member of the Seventh-day Adventist Church, but for several years he had not been in the faith. The last two years of his life he was an invalid.

His companion did all she could to make life pleasant for him, but having no hope of recovery in this life, and no hope for the life to come, he put an end to his existence. How true the Saviour's words: "Walk while ye have the light, lest darkness come upon you." His wife, Sister Jane Taylor, and five children survive him. The funeral service was conducted by the writer.
CARL HANSEN.

NIELSEN.—Died at her home in Greenville, Mich., April 7, 1906, Sister Anne Christine Dortha Nielsen, aged 51 years, 9 months, and 14 days. Sister Nielsen came to America in 1870, and accepted present truth about twenty years ago through the labors of one of her own sisters. She was a hard worker, a most faithful wife and loving mother. Her faith and confidence in God were strong till the end. Her disease was of several years' standing; one week before she died, she became very ill, and a surgical operation was thought necessary, but she lived only three days after it was performed. Her husband and one son survive. The funeral service was held in a Danish Lutheran church, where a large number of friends and acquaintances were present. Words of comfort and instruction were spoken by the writer.
CARL HANSEN.

RIFTEL.—Died at Carrier, O. T., April 19, 1906, Huldrich, son of Elder and Sister Riffel, aged 11 years, 8 months, and 25 days. April 8, while working near a corn-sheller, his clothes were caught by a projecting bolt, and his right leg was severely injured. After the first two days, he suffered no pain, and felt quite well, until a week after the accident, when symptoms of lockjaw began to appear. All efforts for his recovery were in vain. During the last three days he suffered intensely, but patiently. He was reconciled to the Lord's will. He had taken an interest in religious things, and enjoyed his Bible and Sabbath-school lessons, and had often borne testimony in social meeting. Comforting words were spoken by Elder A. J. Voth, from John 11:21-26, and the remains were buried in the Carrier Cemetery.
ANNA J. OLSON.

STAPLES.—Died at the home of his daughter, Mrs. J. W. Shields, in Minnewaukon, N. D., May 1, 1906, of a complication of diseases incident to old age, Dennis B. Staples, aged 80 years, 3 months, and 4 days. In the spring of 1857 he was united in marriage with Miss Julia Stevens, whose father was one of the first missionaries to the Indian tribes of Minnesota and the Dakotas. She was probably the first white girl born in the State of Minnesota. In the fall of 1857 Mr. Staples and his wife embraced present truth, and ever after the third angel's message served as an anchor to his soul. Sister Staples still survives to comfort and bless their children (one son and two daughters), grandchildren, and great grandchildren by her often-accounted experiences of pioneer life in the cause. Rev. 14:13 was the text from which comfort was drawn at the funeral.
E. H. HUNTLEY.

MALLORY.—Died at the home of her niece, Mrs. C. B. Hughes, in Keene, Tex., May 2, 1906, of paralysis, Sister Zeviah Mallory, aged 72 years, 11 months, and 8 days. After the death of her first husband, Mr. Newton, she was married to J. H. Mallory, and together they accepted present truth twenty-five years ago, at Winston, Mo. Five years ago he was taken from her by death. Sister Mallory was a Christian of constant faith and courage, and although almost helpless from two former strokes of paralysis, she was a constant attendant at all Sabbath services of the church, including the last Sabbath before her death. Hers was a life of trust in God, expressed in her remark the day before her death, that she was willing to live or die as God might choose for her. Little did any think that before another sunrise she would be silent in death. We have only the present, and the decision of to-day may tell the last record of to-morrow. She passed away as if going to sleep. A

large company of friends, including nearly all the academy students, were present while the sustaining promises of God were presented.
CLARENCE SANTEE.

MCCAULEY.—Died in Battle Creek, Mich., May 6, 1906, of injuries received by the overturning of a wagon on May 2, while in the employ of the sanitarium for only a few weeks, Brother John A. McCauley. The deceased embraced the Sabbath message about fourteen years ago at Ruscom Station, Ontario, under the labors of Elder Eugene Leland and the writer. He was a consistent Christian, and was loved by all who knew him. For several years prior to his death, he served the Seventh-day Adventist church at Burlington, Mich., as its deacon. He leaves a wife and one daughter, father and mother, and three brothers and two sisters to mourn their loss. The body was taken to his former home, and services were held at the Albuna church by the writer.
A. O. BURRILL.

WESTON.—Fell asleep in Jesus, at South Lancaster, Mass., April 17, 1906, Brother Hermon A. Weston. Brother and Sister Weston were among the old Sabbath-keepers, having embraced the truth in the State of Maine more than fifty years ago. Soon after the church was organized at South Lancaster, he was asked to become its local elder, which position he filled for more than twenty years, and for many years after he was the church clerk. He loved the cause of present truth, was loyal to it, and did all in his power as a layman to advance it. His life was an exemplary one, and he will be greatly missed in the church and in the community. He had been in feeble health even before his companion's death, which occurred about six years ago. Two sons and a daughter survive him. The funeral was held at the South Lancaster church, Professor Griggs, Elder R. F. Cottrell, and the writer participating. He rests in hope till the resurrection morn.
F. C. GILBERT.

COVEY.—Died at Williamsdale Academy, Nova Scotia, April 16, 1906, of tuberculosis, Sister Jennie A. B. Covey, youngest daughter of Brother Charles and Sister Eunice Covey, of Indian Harbor, Nova Scotia, aged 20 years. In addition to a genial disposition, she possessed a good spiritual experience, which gave promise that she would become a worker in the cause of present truth. She had been in attendance at the Williamsdale Academy only a few days when she contracted a cold which prostrated her for four months, and developed into the tubercular condition that terminated in her death. The lingering illness revealed a spirit of trust and resignation which is rare in one so young. She leaves her parents, two brothers, and two sisters to wait for the glorious reunion. Her remains were taken to Indian Harbor for interment, where the funeral service was conducted by the writer. Isa. 41:10 and Jer. 31:16, 17, were the basis of the remarks.
J. GREER HANNA.

MUCKLEWEE.—Died at her home in Loughborough Township, Ontario, April 26, 1906, Sister Sophia Mucklewee, aged 47 years, 2 months, and 24 days. She bore her sufferings with much patience. She was a godly woman, and about twelve years ago she and her aged mother became Sabbath-keepers through reading the Bible, not knowing that there was a Seventh-day Adventist in the world. They owned a good farm, and Sophia, being the farmer, was arrested for raking hay on Sunday. Sophia appeared in court with her Bible, and showed that the Lord's day is the Sabbath day, and not Sunday. Refusing to pay the fine and cost, she was told that she would have to be taken to jail. She replied that she was ready to go to jail, but that she was not guilty of the charge brought against her. The magistrate finally let her go, and she returned home and continued her work six days in the week. On the funeral occasion the writer based his remarks on Dan. 7:9, 10, and Rev. 14:6, 7.
WASHINGTON MORSE.



WASHINGTON, D. C., MAY 31, 1906

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

ELDER K. C. RUSSELL left Washington on Thursday of last week to attend the camp-meetings in the Northern Union Conference. Brother Russell expects to be absent from headquarters five or six weeks.

ALL correspondence for the Review and Herald Publishing Association, or for any individual connected with it, should be addressed to Takoma Park Station, Washington, D. C. The office at 222 North Capitol Street is now closed.

WE have learned that the poem, "Cross Over the Sea," recently reprinted in the REVIEW, was written by a sister who is now the wife of Elder H. W. Pierce. Brother and Sister Pierce have been laboring in Mississippi for several years.

VERY favorable comment is made upon the address of Prof. B. G. Wilkinson in the report of the commencement exercises at Mount Vernon College published in the *Welcome Visitor*, the Ohio conference paper. It is stated that "the address proved an occasion of great inspiration and profit."

PROF. FREDERICK GRIGGS, the chairman of the Educational Department of the General Conference, visited Washington last week to confer with other members of the department in arranging the program for the coming educational convention. The program will be printed in the REVIEW in due time.

JUST as we go to press, the sad word is received announcing the death of Mrs. W. H. Wakeham, who has been laboring with her husband in Egypt. She fell asleep on board the steamship "Bremen," off the coast of Spain, en route for England, Sunday, May 13, and was buried at sea. Further particulars later.

ELDER A. T. ROBINSON and family have located in western Nebraska, in order to secure a climate more favorable to Sister Robinson's health. Although Brother Robinson has been granted a leave of absence for a few weeks, he will continue to supervise the work of the conference. His address is Minatare, Neb.

WE take the following paragraph from the *Northern Union Reaper*:—

The Evangelist, Sunday, has been at Austin, Minn., for a time holding very successful meetings, according to local papers. When the converts were asked to give their preference of churches, nineteen desired to unite with the Seventh-day Adventists. Elder Underwood is there now looking after the interest.

THIS is the first number of the REVIEW to be printed in our own office at Takoma Park, and it has been gotten out during the confusion incident to the experience of removing our office and establishing ourselves in a new place. We greatly appreciate the privilege of once more having an office suitable for our work, and feel a sense of satisfaction in being able to settle in permanent quarters after spending more than three years in temporary offices.

THE second edition of the Earthquake Special *Signs of the Times* is dated May 23. The publishers announce that four hundred thousand copies of the first edition were printed. This second edition is said to contain "more matter," and "more illustrations," and to be "up-to-date." We hope our people will not slacken their efforts in behalf of this messenger of truth. The time and the circumstances furnish the stimulus for a continued missionary campaign.

IN the issue of the REVIEW for February 15 there was printed a call from the Maritime Conference for a laborer to locate in Prince Edward Island, to be supported by his home conference. Brother Floyd E. Gibson, of Ohio, has volunteered for this field, and Elder H. H. Burkholder, the president of the Ohio Conference, announces that his committee has voted to pay Brother and Sister Gibson's transportation and support for one year in their new field. The unselfish interest for the advancement of the message which is thus manifested is a most hopeful indication for the mission fields.

THE June number of *Life and Health* is now ready to be mailed, and the following contents of this number will reveal something of its importance: Children and Their Care; The Way of a Boy; Instruction for Mothers; A Sunshine Husband; Mental Influence in the Treatment of Disease; Significant Symptoms; Assumed Uprightness; Questions and Answers on many practical topics; Medical Missionary Experiences; Divine Healing (continued); An Unclean Habit; Hints on the Care of the Hair; The Mosquito and Malaria; The Fly and the Tubercle Bacillus; Causes of Tuberculosis; Prevention of the Mosquito Pest; Bedbugs and Disease Possibilities; Yellow Fever; Sewage and Oysters; Success in Sunlight; Fake Medical

Concerns; Poison Ivy; Milk Not Always Well Borne by Infants; Feeding for Brain-fag; Diet Reform Needed; The Nitrogen Requirement; Is Madness Infectious? Why the Japanese are Brave, etc.

THE following items of interest are from a personal letter to the editor from Brother E. R. Palmer, dated May 15:—

The Earthquake Special of the *Signs* is going wonderfully. Brother Bourdeau reports to me that California has already handled 83,500. Sixty-three thousand is the largest number ever handled before. The Oakland church, when first approached, would take only 700 copies, but this served to open their eyes, and now they have already disposed of 17,000, and telephoned this morning for 5,000 more. News agents are selling thousands of copies. I am informed that thirty newsboys are selling them on the streets, and are making more money than carpenters or masons. Yesterday the Pacific Press received orders for 34,000 copies, making a total of 415,000.

Elder States, who lives in San Jose, stated that the telegraph operator in San Jose made inquiry as to what we were doing with *The Signs of the Times*. He said that since the earthquake the wires at San Jose had been kept hot with messages ordering the Earthquake Special. From this you will see that the orders have been coming in so rapidly that it attracted the attention of the telegraph operators.

Gifts are beginning to come in quite liberally to assist the Pacific Press and institutions that were burned out in San Francisco. Quite a little is sent direct. After information reaches the people, I suppose they will mostly send their gifts through the usual channels to Washington.

WE note with much satisfaction the action taken at the recent meeting of the workers of the Nebraska Conference concerning our religious liberty magazine, *Liberty*. The following recommendation was adopted:—

That a fund be raised to meet the cost of sending the journal *Liberty* to the members of our State legislature, to leading editors and lawyers in the State, and, further, that, relying upon the faithfulness of our people to supply the necessary funds to meet the cost of this enterprise, the conference officers prepare at once a list of names referred to in the recommendation, and forward the same to Washington, D. C., to be placed on the subscription list of *Liberty*.

WE earnestly invite our other conferences to consider the propriety of following the example set by the Nebraska Conference. On our part we will do our best to make *Liberty* worthy of such support, and we should be glad of the privilege of speaking to such an audience. If all the conferences would unite in this effort, an influence would be exerted in behalf of the principles of religious liberty which would tell mightily for the advancement of this closing message. We hope this matter may be considered at the annual conferences soon to be held.